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

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# THE SIKH BULLETIN

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

## Editorial

### When Our Intellectuals Fall Silent

Ever since Sikh scholar and author of *The Sikh Encyclopedia* Bhai Kahn Singh Nabha raised the issue of errors within the Sri Guru Granth Sahib (SGGS) in 1918, Sikh intellectuals, thinkers, writers and researchers have raised the matter continuously. They called for the Sikh world to *do* something about it. So strident were these calls that even groups that are considered anti-thesis to intellectualism – *deras* and *taksals* have come on board. Gurbachan Singh, the head of the Bhindran Mehta Dera published a book on the matter. Former Akal Takhat (AT) Jathedar Ranjit Singh said in a recorded sermon that the “SGGS that we have today contains thousands of errors.” Another AT Jathedar and *dera* trained Joginder Singh Vedanti created a list of 5,000 errors that he said existed within the SGGS. A one-time head *granthi* of Darbar Sahib Gyani Jagtar Singh Jachak lent his voice and expertise to bringing about awareness of the deep-seated and sensitive problem. It appeared that for once, Sikh intellectuals, thinkers, writers and researchers had energized even those groups that were disagreeable and opposed to them.

But *nothing* was ever done about correcting the errors that existed within the SGGS. At least not openly and officially.

Then in early 2022 somebody actually *did* something. A “corrected” version of the SGGS was uploaded on a website and *saroops* of the SGGS were said to be made available.

The outcome was startling. The entire community of Sikh intellectuals, thinkers, writers and researchers fell *silent*. When the silence was broken, it was to say things like what missionary preacher Sarabjit Singh Dhunda said to a gurdwara audience: “By the way, I do not agree with what Sardar Tharminder Singh has done.”

Tharminder Singh is the owner of the Sikh Book Club – the name of the website where the “corrected” version of the SGGS was uploaded. He is also part of a group of Gurbani Scholars who had come together to work on the issue. It is said that Jathedar Vedanti had bequeathed his entire work on Gurbani errors in the form of

thumb drives to this group. Essentially then, the work of Tharminder Singh, the Sikh Book Club and the team that put up the “corrected version” of the SGGS was the outcome of cooperation amongst groups that were disagreeable and opposed to each other on just about every other issue. One would think that this alone was an accomplishment of sorts. Yet Sikh intellectuals, thinkers, writers and researchers maintained their deadly silence.

The segment of the Sikh masses who have never read the SGGS and are guided by dark emotions of unenlightenment stepped in to fill the vacuum of silence. They flooded the social media space to pour scorn on Tharminder Singh, the Sikh Book Club and the job that his group had done. He was accused of “altering Gurbani,” “editing the SGGS” and “changing *Dhur Ki Bani*.” Some took to reminding Tharminder Singh of “what happened to Baba Ram Rai” – the eldest son of Guru Har Rai who was said to be expelled from the Guru household for altering one word – according to a concocted narrative by *nirmala* writer Kavi Santokh Singh in his *Gurpartap Suraj Granth*.

The deafening silence of Sikh intellectuals and the loud empty-vessel portion of Sikh masses gave our *Panthik Jatheybandees* an opportunity to gather under the auspices of the SGPC and take aim at Sikh intellectuals, thinkers, writers and researchers. On May 3<sup>rd</sup>, the Jathedar of AT declared Tharminder Singh a *tankhayia*. On the same day, the AT issued a stop work order to another Sikh intellectual Dr Oangkar Singh of USA. This Gurbani scholar was in the midst of producing a translation of the SGGS.

What possible conclusions can one make pertaining to Sikh intellectuals then? That the primary driving force for our intellectuals – at least on the matter of errors within the SGGS – is cowardice? Or that they are driven primarily by self-preservation? That they fall silent when the establishment wields the sword of compliance on one of their kind? That they are vocal and brilliant at airing the problem, but silent and indifferent when it comes to actually doing something about the solution? That they drop the issue they themselves championed once the heat begins to build up? Some of the above? All of the above?

Credit must be given to those who did indeed speak up – not just courageously, but intelligently indeed. At the time of this writing, Radio Virsa New Zealand host Harnek Singh and his co-host Gyani Lakhbir Singh of Canada had done six continuous segments in which they analyzed the issue logically for their listeners. They asked of our intellectuals: “Now that someone has done something about the issue, isn’t it your duty to at least examine the work; to see *which* corrective actions are *acceptable* and which need more deliberation?”

Given that the issue is one that needs our intellectuals to come on board, and given the character of our intellectuals as displayed thus far, the only question that remains is: Is there any hope at all in resolving this problem?

**Karminder Singh Dhillon, Phd (Boston)**  
Editor in Chief.

 <p>ਭਾਗ ੧: <a href="https://www.youtube.com/watch?v=qyKkpRcpAHA">https://www.youtube.com/watch?v=qyKkpRcpAHA</a> ਭਾਗ ੨: <a href="https://www.youtube.com/watch?v=VGRltqsgYm8">https://www.youtube.com/watch?v=VGRltqsgYm8</a></p>	 <p>Part 1: <a href="https://www.youtube.com/watch?v=F4RX4g9XEuE">https://www.youtube.com/watch?v=F4RX4g9XEuE</a> Part 2: <a href="https://www.youtube.com/watch?v=U2e1Jvrk7eY">https://www.youtube.com/watch?v=U2e1Jvrk7eY</a></p>
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Shabd Vichar

## ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ Eyk Pita Ekus Kay Hum Barak

Karminder Singh, PhD (Boston).

[dhillon99@gmail.com](mailto:dhillon99@gmail.com)

This *shabd* of Guru Arjun is found on page 611 of the Sri Guru Granth Sahib (SGGS) ji.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ ॥

*Sorath Mehla 5 Ghar 2 Chaupadey.*

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥

*Ek Pita Ekus Kay Hum Barak Tu Mera Gur Hayi.*

**Ek Pita** – One Creator. **Ekus Kay** – Of that One. **Hum** – We. **Barak** – Children, offspring. Metaph. Creation. **Tu** – You. **Mera** – Mine. **Gur** – Guru, Enlightenment. **Hayi** – Are, is, have.

**O Guru, You Have Enlightened Me that We Are All the Creation of the One Creator.**

ਸੁਣਿ ਮੀਤਾ ਜੀਉ ਹਮਾਰਾ ਬਲਿ ਬਲਿ ਜਾਸੀ ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਦਿਖਾਈ ॥ ੧ ॥

*Sunn Mita Jio Hmara Bal Bal Jasi Har Darsan Deh Dikhayi.*

**Sunn** – Lit. Listen; hear. Sp. Submit. **Mita** – Lit. Friend, guide. **Jio Hmara** – My life. **Bal Bal Jasi** – Sacrifice. **Har** – Creator. **Darsan Dikhayi** – Lit. See; Realize. **Deh** – Let, allow, make possible.

**I Submit, O Guru My Guide, I am a Sacrifice to You for Making Me Realize My Creator Within.**

ਸੁਣਿ ਮੀਤਾ ਧੂਰੀ ਕਉ ਬਲਿ ਜਾਈ ॥ ਇਹੁ ਮਨੁ ਤੇਰਾ ਭਾਈ ॥ ਰਹਾਉ ॥

*Sunn Mita Dhuri Ko Bal Jayi. Eh Mun Tera Bhai.*

**Sunn** – Lit. Listen, hear. Sp. Submit. **Mita** – Lit. Friend, guide. **Dhuri** – Lit. Dust, Submission. **Bal Jayi** – Sacrifice. **Eh Mun** – This mind. **Tera** – Yours. **Bhai** – Lit. Brotherly Affectionate., loving.

**I Submit, O Guru My Guide, in this Sacrifice; My Mind is Yours in Loving Submission.**

ਪਾਵ ਮਲੋਵਾ ਮਲਿ ਮਲਿ ਧੋਵਾ ਇਹੁ ਮਨੁ ਤੈ ਕੂ ਦੇਸਾ ॥

*Pav Malova Mul Mul Dhova Eh Mun Taiy Ku Desa*

**Pav** – Lit. feet. **Malova** – Lit. Press. **Mul Mul** – Lit. Scrub. **Dhova** – Lit. Cleanse. **Pav Malova Mul Mul Dhova** – Poetic for Ultimate Humility. **Eh Mun** – My Mind. **Taiy Ku** – To You. **Desa** – Lit. Give, offer, surrender.

**I Surrender My Mind to You in Absolute Humility**

ਸੁਣਿ ਮੀਤਾ ਹਉ ਤੇਰੀ ਸਰਣਾਈ ਆਇਆ ਪ੍ਰਭ ਮਿਲਉ ਦੇਹੁ ਉਪਦੇਸਾ ॥ ੨ ॥

*Sunn Mita Hao Teri Sarnayi Aiya Prabh Milo Deh Updesa.*

**Sunn** – Lit. Listen, hear. Sp. Submit. **Mita** – Lit. Friend, guide. **Hao** – I, me. **Teri** – Your. **Sarnnayi Aiya** – Come in Submission. **Prabh** – Creator. **Milo** - Lit. Meet; Realize. **Deh** – Give, provide. **Updesa** – Advice, counsel.

**I Submit, O Guru My Guide, I Come Before You in Submission, Counsel Me Towards Realization of the Creator Within.**

ਮਾਨੁ ਨ ਕੀਜੈ ਸਰਣਿ ਪਰੀਜੈ ਕਰੈ ਸੁ ਭਲਾ ਮਨਾਈਐ ॥

*Mann Na Kejeiy Sarann Prejaiy Krey So Bhla Manayeiy*

**Mann** – Ego, Pride. **Kejeiy** – Possess, have. **Sarann Prejaiy** – Submit. **Krey So** – All that is Willed (by the Creator). **Bhla** – Good. **Manayeiy** – Accept.

**Counsel Me to be Never in Pride and to Accept the Will of the Creator.**

ਸੁਣਿ ਮੀਤਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਨੁ ਅਰਪੀਜੈ ਇਉ ਦਰਸਨੁ ਹਰਿ ਜੀਉ ਪਾਈਐ ॥੩॥

*Sunn Mita Jio Pind Sabh Tan Arpijeiy Eeo Darsan Har Jio Paiyeiy*

**Sunn** – Lit. Listen, hear. Sp. Submit. **Mita** – Lit. Friend, guide. **Jio** - Life, Conscience. **Pind** – My physical abode. **Sabh Tan** – Of my senses. **Arpijeiy** – Offer in Submission. **Eeo** – So that. **Darsan Paiyeay** – Lit. Get to see; Realize. **Har** – Omnipresent Creator.

**I Submit, O Guru My Guide, I Submit Myself in Entirety, so as to Realize the Omnipresent Within My Conscience.**

ਭਇਓ ਅਨੁਗ੍ਰਹ ਪ੍ਰਸਾਦਿ ਸੰਤਨ ਕੈ ਹਰਿ ਨਾਮਾ ਹੈ ਮੀਠਾ ॥

*Bhayeo Anugreh Parsad Santan Kay Har Nama Hai Meetha*

**Bhayeo** – Obtain. **Anugreh** – Award, honor, gift. **Parsad** – Blessing, grace. **Santan Kay** – Of the Guru. **Har Nama** – Divine Virtues. **Hai** – Become. **Meetha** – Lit. sweet; acceptable.

**By the Gift of Your Grace O Guru, Divine Virtues Have Come to be of Sweet Acceptance.**

ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਸਭੁ ਅਕੁਲ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥੪॥੧॥੧੨॥

*Jun Nanak Kao Gur Kirpa Dhari Sabh Akul Niranjana Deetha.*

**Gur Kirpa Dhari** – Graced by the Guru. **Sabh** – All, entire. **Akul** - Of no Lineage, Self- created. **Niranjana** – Lit. Blemish less; Creator. **Deetha** – Lit. see; Realize.

**Nanak, my Guru (shabd) Has Graced me with the Realization that the Self-Created Creator is Within the Entirety of His Creation.**

#### POINTS WORTH PONDERING

1. The Rahao verse contains the core idea. Going by this verse, this *shabd* is basically a submission from the Sikh to his Guru (*shabd*). The Rahao verse is indicating that the Sikh's mind is prepared to listen, understand, believe and follow affectionately the messages of the *shabd*. This is the essence of submission. That is the spiritually practical message of ਇਹੁ ਮਨੁ ਤੇਰਾ ਭਾਈ ॥ ਰਹਾਉ ॥ *Eh Mun Tera Bhai*.

2. The supremacy of the message of the *shabd* requires that we accept its messages of the *shabd* with total submission. That is the essence of the first part of the Rahao verse: ਸੁਣਿ ਮੀਤਾ ਧੂਰੀ ਕਉ ਬਲਿ ਜਾਈ ॥ *Sunn Mita Dhuri Ko Bal Jayi*. The word *Dhuree* is literally dust. In Gurmat it denotes humility in submission.

3. The Guru has qualities that makes Him the best option for me to realize my Creator. His qualities are related to enlightening me of things that help me in my spiritual journey. The first virtue of the Guru is mentioned in Verse 1. ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥ *Ek Pita Ekus Kay Hum Barak Tu Mera Gur Hayi*. My Guru enlightened me that we are all children of the One Creator – this enlightenment is crucial in realizing the Creator.

4. The remaining verses (2, 3, and 4) make clear of other virtues of my Guru and the corresponding relationship I desire with my Guru so that He may guide me towards realization of my Creator within me.

(Extracted from Karminder Singh Dhillon, *Selected Gurbani Shabds*, 2022, page 141)

### New Features

For the benefit of readers, *The Sikh Bulletin* introduces two new regular features – Sakhi Analysis and Gurbani Verse Analysis. The details of these features are as follows:

#### Sakhi Analysis

As the name suggests, each issue will examine a popular *sakhi* for its historic origins, truth (based on logic and reasoning), the motive behind its creation (if fake), believability and its role in furthering the philosophy of Gurmat.

Readers are invited to submit *sakhis* of their choice for such examination. Writers, thinkers and analysts are invited to conduct their own analysis on any *sakhi* - based on the criteria in the preceding paragraph and submit it for publication.

This issue analyses the *sakhi* of Guru Ramdas ji wiping the feet of Guru Nanak's eldest son Baba Sri Chand. The analytical essay is in page 24 of this issue.

#### Gurbani Verse Analysis

As the name suggests, each issue will examine a popular verse from Gurbani for its authentic spiritual message. The purpose is to critically examine the interpretation of popular verses that are used or misused by people of groups to further their own agendas. The verses will be examined for their actual meanings and messages,

Readers are invited to submit verses that are commonly used by Sikhs in their distorted meanings and wrong usage. Writers, thinkers and Gurbani lovers are invited to conduct their own scrutiny on the interpretation of verses that they consider used wrongfully and submit their analysis for publication.

This issue analyses the Gurbani verse that is found on page 274 of the SGGS namely ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ Sarab Rog Ka Aukhad Naam. This essay is on page 25 of this issue.



## The Truth of *Miter Pyare Nu*.

By Karminder Singh PhD (Boston)

*dhillon99@gmail.com*

We have been told that *Miter Pyare Nu* depicts a prayer Guru Gobind Singh ji made to God during his moments alone in the jungles of Machiwara. It is sung in Gurdwaras by *ragis* and *kirtanias* as *kirtan*.

We have also been told that the terms "*Miter Pyara*" (my beloved friend) refers to "God" and that the "tenth Guru is narrating his solitary situation in Machiwara after the final battle of Chamkaur."

Pictures such as these showing Guru Gobind Singh ji resting alone on the



floor, barefooted, and

injured are normally found printed with verses from *Mitar Pyare Nu*. The four verses of this composition are said to describe this situation.

ਮਿਤ੍ਰੁ ਪਿਆਰੇ ਨੂੰ ਹਾਲੁ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ।

*Mitar Pyare Nu Haal Murida Da Kehna.*

ਤੁਧੁ ਬਿਨ ਰੋਗ ਰਜਾਈਆਂ ਦਾ ਉਢਣ, ਨਾਗ ਨਿਵਾਸਾਂ ਦੇ ਰਹਣਾ।

*Tudh Ben Rog Rajayea(n) Da Odhan Naag Nivasa(n) Dey Rehna.*

ਸੂਲ ਸੁਰਾਹੀ ਖੰਜਰ ਪਿਆਲਾ, ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਣਾ।

*Sool Surahie Khanjar Pyala Bingg Kasayea(n) Da Sehna.*

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸਥਰ ਚੰਗਾ, ਭਠ ਖੇੜਿਆਂ ਦਾ ਰਹਣਾ। *Yareray Da Sanu Sathar Changa Bhath Kherriaya(n) Da Rehna.*



### WHERE IS ਮਿਤ੍ਰੁ ਪਿਆਰੇ ਨੂੰ *MITER PYARE NU* FROM

The composition is NOT from the Sri Guru Granth Sahib Ji. It is found on page 709 of the Dasam Granth (DG). In *Taksalee Gutkas*, the composition is listed as one of the 10 *Shabds* of a composition titled ਸ਼ਬਦ ਹਜਾਰੇ *Shabad Hazare* which literally means "a *shabd* equivalent of one thousand *shabds*.) In the DG, ਮਿਤ੍ਰੁ ਪਿਆਰੇ ਨੂੰ *Mitar Pyare Nu* is titled ਖਿਆਲ ਪਾਤਸ਼ਾਹੀ ੧੦ *Khyaal Patshahi 10* which translates as "The Thoughts of the 10th Master."

The connotation is that reading one "*shabd*" from ਸ਼ਬਦ ਹਜਾਰੇ *Shabd Hazare* gives one the benefit equal to reading one thousand other *shabds*. *Mitar Pyare Nu* is one such "*shabd*." Reading it will be equivalent to reading 1,000 other *shabds*.

It can also be found in the Amrit Kirtan book under the title ਖਿਆਲ ਪਾਤਸ਼ਾਹੀ ੧੦ *Khyaal Patshahi 10* without reference to the DG.

We know that the DG contains compositions that are lifted from a multitude of sources. The major ones are the Markandey Puran, Shiv Puran and Sri Mad Bhagvat Puran. Such lifting is acknowledged by the three main authors Poets Syam, Raam and Nul. This acknowledgement can be found at the end of each composition.

Poet Syam's and Ram's name as the writers appear as individual writers at 165 pages of DG and as co-writers at 15 pages of DG suggesting that they worked together.

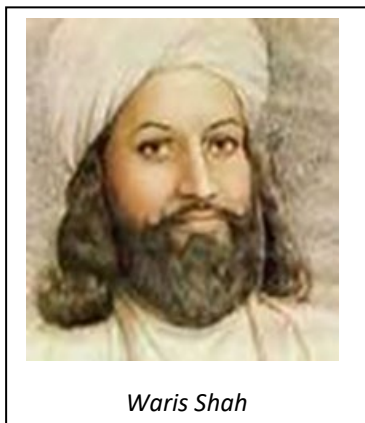
There other source of the DG's compositions is classical folklore.

A critical examination of the meanings of the composition ਮਿਤ੍ਰੁ ਪਿਆਰੇ ਨੂੰ *Miter Pyare Nu* is thus required to enable us to trace its origins.

### DAMODAR, WARIS SHAH AND THE STORY OF HEER RANJHA

Damodar (1550s) was a classical poet of Punjab. He is the first person to compose the folklore legend of Heer Ranjha.

The opening lines of Damodar's story are telling of his passion towards the tale of Heer Ranjha. "Damodar is my name, Gulati is my caste. I came to the fiefdom of the Sial (neighbouring Jhang Village). My heart, using its discretion, led me to spend my days there, and write this *Kissa*."



Waris Shah

ਵਾਰਿਸ ਸ਼ਾਹ (1722–1798) **WARIS SHAH** was a Punjabi Sufi poet of Chishti order, renowned for his contribution to Punjabi literature. He is best known for his seminal poem Heer Ranjha, which in essence is a re-write based on the traditional folk tale of Heer and her lover Ranjha as conceptualized by Damodar. He is not the only one to have done so. Poets Muqbal and Charag Awan are others who have re-written Damodar's Heer Ranjha into modern language.

### THE CHARACTERS OF DAMODAR AND WARIS SHAH'S FOLKLORE

The primary character of Waris Shah's (and Damodar's) *Kissa* (folklore) is a young female named Heer, belonging to Sial fiefdom, who is the daughter of a man named Chuchak. The secondary character is a young male named Dheedo, belonging to Ranjha Caste who is a resident of Takhat Hazare.

Heer and Dheedo Ranjha are lovers whose relationship is bitterly opposed by her parents and relatives.

As part of their design to prevent Heer from continuing her romantic liaison with Dheedo Ranjha, she is forcibly married to a wealthy resident of Gangpur, of the Kheray Caste. This village, located in the district of Jhang, still stands today as Gangpur Kheray-an Da.

Heer is forcibly married, but her yearning mind (*khyaal*) is depicted by a poet as follows:

ਮਿਤ੍ਰੁ ਪਿਆਰੇ ਨੂੰ *Mitar Pyare Nu* – To my beloved friend.

ਹਾਲੁ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ *Haal Mureeda Da Kehna*. – I say my pitiful condition as your devoted one.

ਤੁਧੁ ਬਿਨ *Tudh Ben* – Without you, separated from you, and taken away from you.

ਰੋਗ ਰਜਾਈਆਂ ਦਾ ਉਢਣ *Rog Rajayeean da Odhen* – The fine, rich bed covers and sheets (of my wealthy home) are a suffering bearing disease (*rog*).

ਨਾਗ ਨਿਵਾਸਾਂ ਦੇ ਰਹਣਾ *Naag Nivasa de Rehna* – I am living in the company of poisonous serpents.

ਸੂਲ ਸੁਰਾਹੀ *Sool Surahi* – The decanter (pot) of liquor (served to me) is in reality a spear.

ਖੰਜਰ ਪਿਆਲਾ *Khanjar Pyala* – The liquor glass is a dagger.

ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਣਾ *Bingg Kasayeean da Sehna* – I have to bear the pain of the *Bingg* inserted into me by butchers.

(Note: ਬਿੰਗ *Bingg* – is a fat removing hollow heated metal rod that is inserted into the back of an animal while alive. The protruding half is heated under a flame. The heat travels through the rod and allows the fat from within the animal's body melt and pour out through its hollow design.)

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸਥਰ ਚੰਗਾ *Yarrey Da Sanu Sathar Changa* – In my sweet lover's company a bare bed is better.

ਭਠ ਖੇੜਿਆਂ ਦਾ ਰਹਣਾ *Bhath Kherrey-an da rehna* – living within the *Kherrey* household has become unbearable / painful – akin to being kept burning in a furnace.

**QUESTIONS APLENTY**

Sikhs who believe that the composition is

- (i) composed by Guru Gobind Singh ji,
- (ii) depicts his mental and spiritual condition in the jungles of Machiwara after Chamkaur and that;
- (iii) ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ *Mitar Pyare Nu* is fit for singing as spiritual *kirtan* in the sangat and presence of SGGS ji;

need to think hard over the following SEVEN questions.

**ONE: Would Guru Gobind Singh ji use vocabulary that is contained in ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ *Mitar Pyare Nu*?**

Why would our Guru use words such as *Odhen* (Bedding), *Naag* (Serpents), *Surahi* (Liquor pot or decanter), *Pyala* (Liquor goblet), *Kasayee* (Butcher), *Binggg* (hollow metal rod poked into an alive animal's behind); *Sathar* (bare bed or sleeping on the floor); *Bhath* (large hot furnace) and *Kherey* ( a caste of people)?

**TWO: Would Guru ji paint such a painful /ugly picture of his situation?**

His father Guru Teg Bahadur ji was beheaded in Delhi and Guruji's head was brought and delivered to the young Guru Gobind Singh ji. He did not complain to God or to anybody.

Guru ji's eldest Sahibzada Baba Ajeet Singh died before his own eyes. He did not cry out to God in agony. Instead he sent the second one Baba Jujhar Singh to die in the same battle.

His younger Sahibzadey were brutally executed and his mother would pass on within hours of such brutality. Guru Gobind Singh ji never uttered any words of complaint to God.

Why would he chose to do so in Machiwara? And that too by using such questionable vocabulary?

**THREE: What context or situation was Guruji in to use such words as contained in *Mitar Pyare Nu*?**

In all the sacrifices that Guru Gobind Singh ji endured, he *never once* depicted his life as akin to "living with serpents, suffering the pain of butchers, being tortured with a *Binggg* or being in a hot furnace – even when faced with the ultimate of sacrifices of his parents, four children and beloved Khalsa in the battle fields. Why would he do so in Mahicawara?

**FOUR: What is the depiction of Guru ji's state of mind should one attribute the verses of ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ *Mitar Pyare Nu* to Guru Gobind Singh Ji.?**

The verses of this composition are clear that the subject o writer of the composition is in tremendous pain, agony and unbearable suffering. The degree of pain brings about a mind set of complaint and distress. There is also a feeling of being deserted that comes out of the verses. Can such ever be the state of mind of our Guruji?

**FIVE: What is the overall resultant emotive state of the reader?**

The pain and agony of the verses is powerful that it gets transffered to the reader. The reader or listener cringes and gets into a state of distress. Is this the emotion that Guru Gobind Singh wanted Sikhs to have reagarding his stay in Machiwara (If indeed he wrote this composition)?

**SIX. Is the narrative of Guru Gobind Singh Ji's behaviour (as suggested by ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ *Mitar Pyare Nu* – one of pain, distress, agony and complaint) comparable to the behaviour of Guru Arjun Ji and Guru Teg Bahadur Ji?**



Guru Arjun Patshah sat on a hot plate, was boiled in a cauldron, had hot sand poured over his body in unspeakable and continuous torture for 3 nights in a row. He eventually gave his life for his cause.

Are there any shabads in the SGGS suggesting that Guru Ji complained, was in distress, pain, or agony?

Alternatively, is there any other record suggesting such, given that there were many spiritual people of that time who witnessed the horrendous tortures that Guru Ji endured as an epitome of peace?

The following messages written by Guru Arjun Ji are available in the SGGS.

**ਆਸਾ ਮਹਲਾ ੫ ॥ ਆਠ ਪਹਰ ਨਿਕਟਿ ਕਰਿ ਜਾਨੈ ॥ ਪ੍ਰਭ ਕਾ ਕੀਆ ਮੀਠਾ ਮਾਨੈ ॥**

*Asa M: 5. Aath Peher Nikat Kar Janay. Prabh Ka Keea Meetha Manay. SGGS 392*

**I Consider God To Be Within Me Every Minute. All That He Does, I Accept In Sweet Compliance.**

**ਆਸਾ ਮਹਲਾ ੫ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ ॥ ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਈ ॥ ੧ ॥**

**ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮਾਲੇ ॥ ੧ ॥ ਰਹਾਉ ॥**

**ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥ ੨ ॥**

*Asa M: 5. Har Ka Naam Ridey Nit Dhiayee. Sangee Sathee Sagal Taree. 1 Gur Mere Sang Sdaa Hai Naley. Simar Simar Tis Sda Smalay. 1. Rahao. Tera Keea Meetha Lagey. Har Naam Padarath Nanak Mangey. SGGS 394*

**God, You Are With Me ALWAYS. Your Doing Is Considered Sweet.**

Similarly, Guru Teg Bahadur sat cross-legged with calm in Chandni Chowk as he waited for the executioner's sword to take his life with a single swing. Is there any *shabd* in the SGGS, or any record elsewhere that suggests that the ninth Guru had any complaints, was in distress, in agony or in pain?

Three other Sikhs suffered horrendous deaths with the ninth Guru – Bhai Ji's Dyala, Satee Daas and Matee Daas Ji. Is there even a single narration of them being in distress, agony, pain and hence complained?

Surely Guru Gobind Singh Patshah was aware of the courage, peace, calm and sacrifice of his own ancestors. And Guru Gobind Singh Ji is *alive*, in Machiwara.

**SEVEN: How do we apply the verses of ਮਿਤ੍ਰੁ ਪਿਆਰੇ ਨੂੰ *Mitar Pyare Nu* as being said by the tenth Guru to God?**

*Tudh Ben* means "Separated from you" Are we saying Guru Gobind Singh Ji is saying there is "No God in Machiwara? Or that Guru Ji got "Separated from God in Machiwara"? Or that God deserted Guru Gobind Singh Ji in Machiwara? Or that someone "took Guruji away from God forcibly"?

In the *shabd* above Guru Arjun Ji is saying ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥ *Gur Merey Sang Sdaa Hai Nalley* meaning *God, You are with me always*. And here we have Guru Gobind Singh Ji supposedly saying "God why have You deserted me"? The principle of SGGS is

**ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ ਸਿਰਜਣਹਾਰੁ ਜੀਉ ॥**

*Tu Sabhnee Thaeen, Jithey Haon Jayee. SGGS 438.*

**You Exist At All Locations That I Go.**

**ਜਹ ਦੇਖਾ ਤੂ ਸਭਨੀ ਥਾਈ ॥ *Jeh Dekha Tu Sabhnee Thae*. SGGS 1052.**

**You Exist At All Locations.**

**ਤੂੰ ਮੇਰਾ ਰਾਖਾ ਸਭਨੀ ਥਾਈ ਤਾ ਭਉ ਕੇਹਾ ਕਾੜਾ ਜੀਉ ॥**

*Tu Mera Rakha Sabhnee Thae Ta Bhau KEha Kaara Jio. SGGS 103.*

**You Protect Me At All Locations, So Why Would I Fear Or Worry?**

The question to ask is this: Is Machiwara out of the parameter of *Sabhnee Thaeen* (All locations), that Guru Gobind Singh feels deserted by God to the point that he says “*Tudh Ben Rog ....*” I am a suffering diseased being..?”

ਰੋਗ ਰਜਾਈਆਂ ਦਾ ਉਢਣ *Rog Rajayeea Da Odhen* means “The fine and rich bed covers are a disease and suffering.” What fine rich bed covers could “Guruji” be referring to? And what disease is the tenth Guru referencing?

ਨਾਗ ਨਿਵਾਸਾਂ ਦੇ ਰਹਣਾ *Naag Niwasa Dey Rehna* means “Life is in the company of poisonous serpents”. Who are the serpents and which serpents is “Guru ji” referring to?

ਸੂਲ ਸੁਰਾਹੀ ਖੰਜਰ ਪਿਆਲਾ *Sool Surahi Khanjar Pyala* means “The decanter or pot of liquor is a spear, the liquor glass or goblet is a dagger. What is being referred to by using the paraphernalia of drunkenness – a state that is condemned in the SGGS?

ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਣਾ *Bingg Kasayeean da Sehna* means – “Enduring the torture of a fat removing hollow heated metal rod.” What metal rod, and what torture is “Guru ji” talking about? Who inserted the *Bingg* into whom?

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸਥਰ ਚੰਗਾ *Yarrey da sanu sathar changa* means “In my Lover’s company I prefer a bare bed.” What are the connotations when someone attributes such stuff to any Guru?

ਭਠ ਖੇੜਿਆਂ ਦਾ ਰਹਣਾ *Bhath Kherayan de Rehna* means “Living with the *Kherrey* has become unbearable.” Which *Kherrey* is Guru Gobind Singh Ji referring to? When and why was he ever in the company of any *Kherrey*? There is no mention of any *Kherrey* in the life and times of Guru Gobind Singh Ji. Even if he was ever in their company, why would he condemn a whole group of people based on their caste?

### MAKING SENSE OF MITER PYARE NU

Going by the meanings of the four verses of this composition ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ *Miter Pyare Nu*, it becomes clear that it is *not* composed by Guru Gobind Singh ji under any circumstances.

This is because Guru ji was never in a situation of agony and complaint ever. Even in the most difficult of situations, all our Gurus were always an epitome of peace and calm within the *Hukm* and *Rzaa* of God. They were always in *Chardee Kila*. And they were never in complaint.

It is clear that the origin of *Miter Pyare Nu* is folklore. It is a poem composed by a writer as conceptualized by poets Damodar and Waris Shah. Inspired by such folklore, the writer poet has coined the verses to depict the pain, agony and distress that filled the heart and mind of Heer as a result of forcible separation from her illicit lover Dheedo Ranjha.

Her pangs of separation and tormented self that are caused by her marriage against her wishes into the *Kherrey* family is captured in ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ *Miter Pyare Nu*. In her *Khyaals* (imaginings), Heer has come to despise the *Kherrey* family.

It is to Heer of Waris Shah that the fine, rich bed covers given to her in her rich *Kherrey* in-laws are seen as a disease / suffering (*Rog Rajayeea Da Odhen*).

It is the Heer of the folklore who prefers a bare bed so long as she get to be in her separated lover Ranjha’s company (*Yarrey Da Sanu Sathar Changa*)

It is Heer that feels staying with the *Kherrey* family is to live in the company of poisonous serpents (*Naag Niwasa Dey Rehna*).

It is Heer who is enduring the torture that is akin to the torture of a fat removing hollow heated metal rod (*Bingg Kasayeean da Sehna*).

It is Heer who being served liquor in the rich in laws home; sees even the intoxicants as pain and suffering (*Sool Surahi Khanjar Pyala* -the decanter or pot of liquor is a spear, and the liquor glass or goblet is a dagger).

It is Heer who has reason to say that her forced marriage into the *Kherrey* family has become unbearable (*Bhath Kherreyan de Rehna* "Living with the *Kherrey* has become torturous.")

## CONCLUSIONS

How, why and under what circumstances this composition managed to make its way into the Dasam Granth, into *Taksali Gutkas*, Amrit Kirtan and began to be sung as *Kirtan* by *ragis* and *kirtanias* in our Gurdwaras in the presence of the SGGS is the key question.

It also begs another question: Have we Sikhs been so gullible to have been singing and listening to Heer's agonising cries to her lover Dheedo Ranjha presented to us as "spiritual *kirtan*" in our gurdwaras – all because someone fraudulently stamped the words "Patshahi 10" above the composition?

How was it possible to commit such a cruel deception upon Sikhs seeking solace in *Kirtan* in the company of the SGGS? How was it possible to declare a Heer Ranja song as *Shabd Hazare* – equivalent of singing or reciting 1,000 other *shabds*?

The adulterated title of this composition says "*Khayaal Patshahi 10*." Who has the capacity to step into the mind of our Great Guru and figure out his thoughts and his imaginations (*Khyaal*)? And then decide that his thoughts are indeed disturbed, painful, agonizing, distress filled and overflowing with complaint?

Didn't we come across this verse in the SGGS

ਉਲਾਹਨੇ ਮੈ ਕਾਹੂ ਨ ਦੀਓ ॥ ਮਨ ਮੀਠ ਤੁਹਾਰੇ ਕੀਓ ॥ ੧ ॥ ਰਹਾਉ ॥

*Ulahno Mein Kahu Na Deyo. Mun Meeth Tuharo Keeo. SGGS 978.*

**Meaning: I have no complaints to You. My mind accepts at sweet all that You do, God.**

It is in verses of SGGS such as these that the actual *Khyaals* of our Gurus is to be found.

One can suppose ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ *Miter Pyare Nu* (and there are many other deceptions waiting to be exposed) is what happens when *ragis* and *kirtanias* sing without knowing the meanings of what they sing and *sangats* sit and sway their heads and get moved to tears, because they too don't quite know what they are listening to Will Sikhs have the courage to say no more ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ *Miter Pyare Nu* in our *kirtan*, in our gurdwaras disguised as spiritual message?

## WHAT DOES MITER PYARE NU SAY ABOUT DASAM GRANTH?

For one thing it shows that the DG is an adulterated collection of compositions from a variety of sources.

Apart from stuff that found its way into the DG from the Markandey *Puran*, Shiv *Puran*, Shansarnama, Sri Mudh Bhagvat *Puran* etc, it is clear that folklore depicting illicit romantic liaisons too have found its way into the pages of DG.

Secondly, ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ *Miter Pyare Nu* lays bare the conspiracy that the DG is the work of elements who are bent on corrupting the spirituality of Sikhi. As if corrupting it with compositions from rejected scriptures was not enough, the elements resorted to romanticised folklore; leading the way perhaps to the inclusion of some 600 pages of erotica.

Thirdly, ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ *Miter Pyare Nu* lays bare the crippling inability of some of our *ragis*, *kirtanias* and *parcharaks* to see through the conspiracy that is the DG. Is such blindness going to put Guru Gobind Singh ji's *khyaals* on par with those whose thoughts and imaginations are depraved?

Finally, ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ *Miter Pyare Nu* provides one more reason to a mountain of other reasons why Sikhs should reject attempts to bring compositions of the DG into our *katha* and *kirtan* in the presence of the SGGS.

## Our Gurdwaras Are Not The Dharamsaals of Guru Nanak

Amarjeet Singh

[jeevanjach@gmail.com](mailto:jeevanjach@gmail.com)



I have visited numerous gurdwaras in Malaysia, United Kingdom, India and other parts of Asia. In the process, I have come across fights for the control of gurdwaras, arguments over who can and cannot do certain *sewa(s)*, witnessed the performance of questionable rituals in the *darbar* itself such as lighting of *jyot* or *deewas*, and seen framed photos of our Guru's or some other person displayed. There are many more transgressions.

Today, many Sikhs, especially of generations Y and Z, are questioning everything. They are not getting answers; but told to simply listen and obey. The outcome of this refusal or inability to provide answers to their questions, or worst still, providing illogical or nonsensical answers has created a 'disconnect' with our gurdwaras within our children. Our children simply can't fathom the countless rituals and religious dogmas that are being practiced in our gurdwaras today. How do I know this and why am I writing this? Because, I have two children aged 11 and 13 and they have asked me some of these questions too. So, what is the *real* role of a gurdwara? How do we get them to play these roles? How can we get our children and youth connected with our gurdwaras?

### GURDWARA IS A SIKH PLACE OF WORSHIP?

First, let's try to understand the meaning of the word 'gurdwara'. If you google the word Gurdwara, you will most likely get a search result that says the above. Wait a minute! What? A Gurdwara is not a Sikh place of worship! Someone needs to update Google on this.

Sikhs do not need a specific place of worship because according to Guru Nanak's philosophy, God resides in us, in His entire creation. God (the Lord, the light, creator of the Laws of the Universe, which governs every living thing, *Hukm*) is Omnipresent. God does not reside in a particular place or in a building like in a temple, in a church, in a mosque or in a gurdwara! The whole world and this entire creation is His place of worship!

Guru Nanak made this very clear, for instance, when he recited the *Aarti* during one of his travels (*udasiyan*) to Jagannath Mandir in Puri, Odisha (East of India). Guru Nanak observed that the worshipers of Jagannath (devotees of Lord Vishnu) were singing praises with candles lit on a plate and were moving them in a circular motion while facing Lord Vishnu's idol. Guru Nanak, went into the open field instead and composed and sang his *Aarti* facing the entire creation, while Bhai Mardana (Guru Nanak's companion) played the rebab.

The devotees were shocked to see how Guru Nanak was singing the *Aarti* so melodiously and beautifully, that too without any plate of candles in His hands. What did this even mean? They were bewildered. Here are few lines from Guru Nanak's *Aarti*. (SGGS Page 13).

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥ *Raag Dhanasree Mehla 1.*

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥

*Gagan Mai Thaal Rav Chand Deepak Benay, Tarika Mandal Janak Moti.*

ਧੂਪੁ ਮਲਆਨਲੇ ਪਵਣੁ ਚਵਰੇ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੁਲੰਤ ਜੋਤੀ ॥੧॥

*Dhoop Malaanlo Pavan Cavro Karey, Sagal Banrai Phoolant Joti.*

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥

*Kaesi Aarti Hoey Bhavkhandana Teri Aarti.*

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥ *Anhata Shabad Vajant Bheri. Rahao.*

Meaning: Upon that cosmic plate of the sky, the sun and the moon are the lamps. The stars and their orbs are the studded pearls. The fragrance of sandalwood in the air is the temple incense, and the wind is the fan. All the plants of the world are the altar flowers in offering to You, O Luminous Lord. Guru Nanak is saying, You are the dispeller of doubts and this is Your Aarti. Without beating any drums, the Shabad (laws) are prevalent.

Whilst Guru Sahib is looking at the surrounding environment and expressing His realization of the how he sees the entire creation as singing the Aarti, we Sikhs have not been able to capture the essence of what Guru Nanak said and did.

### SIKH CLERGY DOING AARTI FACING SGGS IN GURDWARAS

Instead, we have begun worshipping (*pooja*) Sri Guru Granth Sahib (SGGS). In many Gurdwaras the clergy, literally lights up candles in a plate and starts to sing the *Aarti shabd* of Guru Nanak while moving the candle-lit steel plate in circular motion. This act is a replica of the *Aarti* of Hindu priests in their mandirs. Instead of facing an idol or deity, we are facing Sri Guru Granth Sahib Ji.

Look at the irony of what we ourselves are doing! I'm not even going to get into what the Nihangs do during the *Aarti* ceremony. Their version is almost identical of what you will find the Brahmin priests do in mandirs and Indian temples. It's a sad truth.



How would you answer if your child were to ask you to explain what the *granthi* was doing in the above photo? Is this part of Guru Nanak's Sikhi? Sikhs today are all into the outward appearances - adorning long beards and *kesari* colored turbans, putting on the 5Ks. All in an effort to look like Sikhs of Guru Nanak but who are we trying to fool? Our actions are precisely that of Brahmin clergy.

### DOORWAY OF GURU'S TEACHINGS

Guru Nanak Ji established the first *Dharamsaal* in Kartarpur back in 1521. Later on, Guru Hargobind Sahib, the 6th Guru, introduced the word 'gurdwara' and since then, the name 'gurdwara' has been used.

The etymology of the term gurdwara is from the words *gur ਗੁਰ Gur* which is a reference to *shabd* – not the physical guru. The word *ਦੁਆਰਾ Duara* is doorway in Punjabi. When put together, the meaning would be doorway of the Guru's teachings. Guru Arjan Dev Ji says:

**ਮੈ ਬਧੀ ਸਚੁ ਧਰਮ ਸਾਲ ਹੈ ॥ ਗੁਰਸਿਖਾ ਲਹਦਾ ਭਾਲਿ ਕੈ ॥**

*Mai Badhhee Sach Dharam Saal Hai || Gursikhaa Lehda Bhaal Kai ||*

Meaning: "I have established a true Dharamsaal. I've discovered the right-minded GurSikhs in this place of learning."

So let's answer the question, "why are gurdwaras today not the same *dharamsaals* as established by our Gurus?" The simple answer to this question is because, we Sikhs had for a very long time (for almost 250 years) lost control of our institutions to several deviant and anti-Sikhi groups mainly the *Udasis*, *Nirmlas* and Sant Babas beginning 1718.

[Dr. Karminder Singh Dhillon](#) has done extensive research on this topic in his [latest book](#) *The Hijacking of Sikhi* which I've had great privilege to read myself. I must say, it is a truly brave attempt to reveal the depths of truth. It is a well-researched and easy to understand book.

The book describes the plot of the *Udasis* that began with the retaliation of Guru Nanak's son – Baba Sri Chand who was unhappy with his father's decision of passing the Guruship to Bhai Lehna (Guru Angad). The book details Sri Chand's subsequent plot together with the Brahmin clergy who planned to take control of the Kartarpur *Dharamsaal* with the hopes of luring Sikh followers to accept Sri Chand as the rightful Guru. Sri Chand later created Kartarpur Ashram as the center for *Udasi* sect and learning. The book further narrates how the *Nirmlas* took control of our literature, our institutions and gurdwaras instilling Sthan, Vedic and Brahmanical beliefs (which we see happening in most gurdwaras today) and later on how *Deras* and *Taksaals* wreaked havoc by completely renouncing Guru Nanak's unique philosophy and propagating physical *saroop* worship of SGGS among other damages. It's a fascinating book that every Sikh should read!

Coming back to the question, what is a gurdwara meant to be? Here are three of its most basic functions.

### 1. PLACE TO RECEIVE SPIRITUAL WISDOM

I think this is one of the most important functions of a gurdwara – to discourse, understand and then apply Guruji's teachings in one's life through *Shabd* Gurbani. In the past, during the times of our Guru, a lot of emphasis used to be put towards Gurbani *Vichaar* (contemplation and understanding of Guru's teachings). In fact, when Guru Nanak himself was in Kartarpur, he spent hours with the *sangat* (congregation) imparting 'true' spiritual knowledge and true knowledge (*sacha gyan*). Back then, many followers of Guru Nanak came from various backgrounds of race and ethnicity. Some were Hindus and some Muslims, but because Guru's Nanak's message struck a universal chord, all accepted his teachings and sermons with an open heart.

### 2. PLACE TO PRACTICE EQUALITY AND SELFLESSNESS

During the Guru's times everyone was welcome to the *Dharamsaal*. It didn't matter if you were rich or poor. One was never to look down upon others based on their gender, race, skin color etc. Intending to break this vicious caste system, Guru Nanak introduced selflessness in the form of 'sewa' (service) to mankind in our day-to-day living. In Kartarpur, Guru Nanak used to cook and serve *langgar* (meals) for the pilgrims who visited the *Dharamsaal*.

### 3. PLACE FOR COMMUNITY RESOURCES AND HEALTHCARE

During the times of our Gurus, (and even till today in some gurdwaras in the world), the *dharamsaals* used to act as a community center providing services such as health care, family guidance, consultation, Punjabi classes and collaboration. In fact, free medicine and healthcare was given to anyone who needed medical attention regardless of their gender, race, caste, age, religion or social status.

## STATE OF GURDWARAS TODAY

### 1. RITUALS ENCOURAGED BY COMMITTEE AND CLERGY

It took Guru Nanak and the other Sikh Gurus 240 years to abolish rituals but either due to circumstances or our own ill-preparedness and naivety, we lost control of the gurdwaras to outsiders for three centuries. This is probably why till today, many Sikhs worship Guru Granth Sahib in its physical form. We spend lots of money buying expensive *rumalas* (coverings), *langgars*, donations etc, but we've never quite lifted the *rumalas* and read the Divine *Shabds* of our Gurus in Guru Granth Sahib.



In fact, we carry out rituals and practices which our Gurus have refrained us from doing and which Guru Granth Sahib Ji critiques. The worst part of all, our *granthis* and gurdwara committee use emotional tactics to lure us into the 'guilt trap' of parting with our hard-earned money to do *Akhand Paaths* or *Sampat Paaths*.

All these so that they can build more than required building structures and do pointless renovations - all in the name of religion. But how about the learning and deciphering of Gurus messages within Gurbani? No one seems to have time for that!

## 2. OUTSOURCING OF AKHAND PAATHS AND GURPURABS

I know of a particular gurdwara in Malaysia that calls on everyone to sponsor one *Akhand Paath* a month! They've distributed brochures of all the different *Paaths* that are available together with the breakdown of prices. Outsourcing the *Akhand Paath* means paying the clergy to recite *paath* on our behalf! This is not based on Sikhi or Guru Nanak's teachings. The clergy even claim that the families who do these *Akhand Paaths* will get their problems resolved and they would receive rewards (pun) in the after-life.

Gurdwaras and their clergy have made this whole *Paath* recitation a commercial transaction. One *Akhand Paath* can bring in USD 650 for the gurdwara. The ration is charged for on top of it. 10 *Akhand Paaths* a week earn the gurdwara \$312,000 per year on *Akhand Paaths* alone!

## 3. SUNDAY GURDWARA – FAMILY GET-TOGETHER

As a child, I enjoyed attending Sunday gurdwara programs. I got a chance to meet and play with my friends, not to mention the free langgar I get to eat after that. The *granthi* sang one *shabad* after another for about 1-2 hours and then shared some mythical story (which he probably heard from his grandmother). Worst of all, they do it so confidently, as if the story is sanctioned by Gurbani. I've nothing against story-telling, but most of their stories are nothing but concocted tales.

Both the *granthi* and the invited 'ragi jatha' (professional singers) do the *kirtan* with the aim of collecting the most '*shabd bhet*' (money). On several occasions, I realized that the number of people sitting in the langgar hall always outnumbered the ones sitting in the *darbar*' (main hall). We'd rather sit in the *langgar* hall, gossiping, instead of sitting in the main hall listening to *kirtan*. But I cannot blame the *Sangat* entirely either who have no confidence in the sermons of our *granthis*.

We have *granthis* who have made practically no attempt to apply the teachings of our Gurus in their own lives. I'm sure you've heard or seen first-hand some of the lives of these *granthis*. At the end, they get caught with their pants down, drinking, smoking, womanizing, telling false tales etc. Some of these *granthis* even tell us to belief in miracles and say our Gurus used miracles and had super-natural powers. Most are trained at deviant centers like the Damdami Taksaal where they use corrupted texts such as the *Fareedkotī Teeka*, *Sooraj Prakash Granth*, *Gurbilas Patsahi 6*, and countless other anti-Sikhi texts and books to train the clergy.

No surprise then why many *sangat* members, including the youth have become disconnected and are uninterested in attending gurdwara programs anymore.

## 4. WRONG CONCEPT OF LANGGAR

Guru Nanak established the concept of langgar to feed the needy. But today's langgar is being given to the already well fed and some of the dishes served are probably more expensive than what one would have in a restaurant. Do we need such an extravagant menu for *langgar*?

## 5. GURDWARAS AS PROFIT CENTERS AND ELECTIONS

Gurdwaras are registered as non-profit organizations but they operate like a corporation with profits in mind. The committee conducts its roles as if they are running a business. They go on collecting and keeping *sangats* funds but when it comes to helping out a poor family or to provide funds for a child's education, they say, they have no funds!

Every once or twice a year, they carry out elections to vote in a new president. But, instead of giving a chance to others to lead, they are busy back-stabbing one another in trying to get votes from the *sangat*. Instead of helping the new president and committee to a smooth take over, they squabble and fight, throwing tantrums and even sometimes ending up in fist fights. I'm sure you've heard of police being called in to calm the crowd during an annual gurdwara election? How embarrassing right?

## IS THERE A SOLUTION?

Yes! provided we make a concerted effort to revisit our roots of Sikhism first and study the core values and principles taught to us by our Gurus. Then and only then, can we re-purpose the existing gurdwaras.

We can easily put the blame on Akaal Takhat, SGPC, *Taksaals*, *Sant Babey's*, *Jathedars* etc but truthfully, the blame should be upon us, the Sikh *sangat*. You may ask why? Because, we are split in thought and action. We have different viewpoints of many essential basic tenets of Sikhi. There is a saying, "united we stand, divided we fall". We are either united in thought and action or we will fall!

We should read Gurbani by ourselves. We should understand and apply the teachings for ourselves first then share it with our close ones and family before attempting to go out and teach others. Why is this essential? Because Gurbani is meant to elevate one's mind and bring about positive characteristics and create a divine personality, without which, we will always struggle to decide between right and wrong, good and bad deed, selfishness or selflessness.

We need to choose our leaders wisely. We cannot expect a corrupt leader to lead and govern a gurdwara because, corrupt beings are selfish, greedy and only think for themselves.

We need to bring in well-trained *granthis*. Ones who can speak, read and write English as well and who are trained to view Gurbani from the standpoint of practical living –not sharing fake and concocted fairy tales. This will certainly help the younger generation who will stand to benefit from English explanations of Gurbani during *Kirtan* and *Katha* sessions in the Gurdwara.

The list of possibilities is long. We need to start somewhere. We need to transform our own perceptions of lots of things and start seeing Guru Nanak's Sikhi as a practical, logical and transformational path. We need to make a firm stand to protect what's left of our gurdwaras and rid the rituals and senseless activities that has nothing to do with the minds elevation.

We are smart beings. Our youth and the next generation need to see gurdwaras as *real* centers of learning or else, it's going to be a downward spiral. In time to come, no youth will step into a Gurdwara. In the next millennium, we might lose our gurdwaras entirely on grounds of inactivity and non-attendance. I hope we will not let this happen!

*Author's note: This article is not written to denigrate any particular gurdwara, committee or granthi. It is based on my own observations and an attempt to answer the question as to why are gurdwaras are not functioning as the dharamsaals as envisioned by Guru Nanak.*

About the Author: Amarjit Singh Gulati, who runs a Malaysian-based block chain academy and manages a software solutions company, blogs on Sikhi at [www.JeevanJach.com](http://www.JeevanJach.com).

## The Clincher: Why Go to A Gurdwara?

Karminder Singh Dhillon, PhD (Boston)  
dhillon99@gmail.com



A gurdwara goer wrote a letter to the Editor of a newspaper and complained that it made no sense to go to gurdwara every Sunday. He wrote:

*"I've gone for 30 years now, and in that time I have heard something like 3,000 days of Kirtan and Katha, but for the life of me, I can't remember a single one of them. So, I think I'm wasting my time and the granthis are wasting theirs by doing kirtan and katha"*

This started a controversy in the Letters to the Editor column. It went on for a week until someone wrote the following response.

*"I've been married for 30 years now. In that time my wife has cooked some 32,000 meals. But, for the life of me, I cannot recall the entire menu for a single one of those meals. But I do know this. They all nourished me and gave me the strength I needed to do my work. If my wife had not given me these meals, I would be physically dead today. Likewise, if I had not gone to gurdwara for nourishment, I would be spiritually dead today!"*

The Editor of that particular newspaper described the above response a “clincher,” and declared the matter settled conclusively. Gurdwara goers across the world breathed a sigh of relief that someone had finally restored their faith in their regular visits to their gurdwaras

### CLINCHER OR OUT OF CONTEXT ANALOGY?

Nevertheless, this so called “clincher” does need a critical look. After all a “clincher” is a fact, argument, or event that settles a matter conclusively. Examining the response critically will help put the debate into a proper perspective.

In essence, the original complaint by the gurdwara goer was that he had wasted 30 years of his life going to the gurdwara because he got no *spiritual* nourishment from the 3,000 days of *Kirtan* and *Katha*. In the “clincher” reply the example of a husband getting *physical* nourishment from his wife’s 32,000 meals cooked over 30 years is a great analogy, but it needs to be applied *correctly*. The husband got nourishment for his body because he *consumed* and *digested* the food. These two acts brought *change, growth* and *development* of his body.

The *nourishment* of the gurdwara is supposed to be for the *mind*. It’s supposed to be *ruhani* food. Or food for the soul as some would like to term it. This *ruhani* nourishment is in the form of *Gurshabd vichar* or in the form of inculcation of the messages of the *Shabd Guru*. Nobody in the gurdwara is *preparing* this *ruhani* food. No one is *serving* it. No one is *consuming* it. No one is *digesting* it. Hence no one is *getting any spiritual nourishment*.

However, everyone in the gurdwara is going through the *ritual* of preparing, serving and consuming this *ruhani* food. Everyone is going through the *motions* of it. Recitations of *Akhand Path*, *Sehej Path*, *Sukhmani Path*, *Kirtan*, *Ardas* etc are all rituals. These acts are akin to going through the *motions* of *ruhani* activities. Everyone is pretending and going through the *pakhand* of serving and consuming *ruhani* food through these rituals. But not a *single* message of the endless *path* that is being recited is getting across to the listeners through these ritualistic acts undertaken by professional and paid actors called clergy. As a matter of fact, the messages are not even

getting across to these professional and paid *reciters*. For if they did, these reciters would know the futility of their actions. What a great act. But no one is calling it out. Not unlike the emperor without clothes.

The reality then is that no one is *consuming* and *digesting* this *ruhani* food in the gurdwara, because it is *non-existent* in the gurdwara. That is why there has been no *change*, no *growth* and no *development* of the spirituality of gurdwara goers. We are exactly where we were 20, 30, 40 or 50 years ago when we started going to the gurdwara. Nothing has changed *within* us.

Now, consider this: if my wife did the *ritual* of preparing 32,000 meals, went through the *motions* of preparing 32,000 meals, *play acted* serving 32,000 meals to me (but *never* actually prepared any *real* meals) and I *pretended* to consume them – then the 30 years of my life with my wife would be a *waste* – on account of having been fed nutritious food. That is because I would not have actually *consumed* and *digested* the nutrients of it,

So this is the *correct way* to apply this analogy. We need to compare apples with apples. Guru Arjun ji says:

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੇ ॥

*Thaal Vich Tin Vastu Payeo Sat Santokh Vicharo.*

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੇ ॥

*Amrit Nam Thakur Ka Payeo Jis Ka Sabhs Adharo.*

And then he says:

ਜੇ ਕੇ ਖਾਵੈ ਜੇ ਕੇ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੇ ॥

*Jay Ko Khavey Jay Ko Bhunchey Tis Ka Hoey Udharo.*

The two actions of ਖਾਵੈ *Khavey* (Consuming) and ਭੁੰਚੈ *Bhunchey* (Digesting) of the *ruhani food*, of *spiritual food* in the form of *Gurshabd vichar* are *not* happening in the gurdwara. The reason is they are *not* being served in the first place. The truth of the matter is that the gurdwara is not a *learning* and *sharing* centre for *Gurshabd vichar*. The gurdwara is not the *Dharamsaal* (Learning Centers of *Dharam*) that our Gurus intended it to be. The messages of the Guru are not being disseminated in our gurdwaras. The outcome of it is that the gurdwara has relegated itself to being no more than a *worship* or *pooja* centre. It is a center for the *pujaris* who lead and guide us into the *pooja*, it is their means of living.

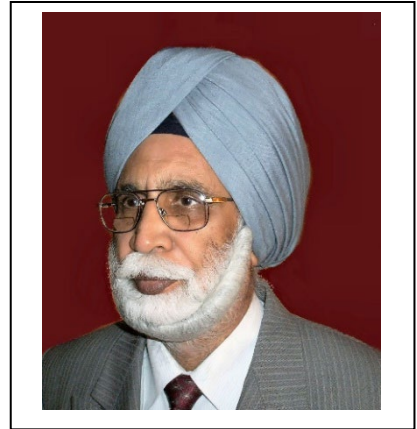
We have been served *rituals* for 30, 40, 50 years that we have been going to the gurdwara. We have thus *consumed* (ਖਾਵੈ *Khavey*) *pooja* and *digested* (ਭੁੰਚੈ *Bhunchey*) *rituals*. The result is that our gurdwara-going has become a *ritual*. The outcome of it all is that and our *spirituality* has become a *ritual*. And we falsely think all is well – both with the gurdwara and our spiritual status.

So not only is the original question by the gurdwara goer “why do we go to a gurdwara then?” still standing, but it is clear that the so called “clincher” of the reply about someone’s wife cooking 32,000 meals isn’t a clincher after all. This “clincher” is penned by a regular gurdwara goer – by his own admission. It’s not surprising. Because these are the kind of “clinchers” that our *sangats* are served in our gurdwaras by our clergy – *granthis*, *ragis*, *kirtanias*, *dhadees* and *katha vachaks* in their messages.

I am reminded of the last “clincher” that I heard in my local gurdwara some time back. The committee had decided announce the sale of *Akhand Paths* and instructed the *granthi* to make the pitch. After extolling the “benefits” of sponsoring the ritual, he delivered his punch line. “Some people say it is wrong to hire or pay other people to recite the *path* for them. Well, if you can’t cook your own meal, which is better – going hungry or letting someone else cook it for you?” May the good lord deliver us from such “clinchers.” The correct question ought to be “which is better - paying someone else to *consume* and *digest* the meal for you or doing it yourself? The message by Guru Arjun is ਜੇ ਕੇ ਖਾਵੈ ਜੇ ਕੇ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੇ ॥ *Jay Ko Khavey Jay Ko Bhunchey Tis Ka Hoey Udharo*. The benefit is to *he who consumes*, and *he who digests*.

## HUKM (ਹੁਕਮ) THE LAWS OF NATURE/UNIVERSE\*

*Prof Devinder Singh Chahal, PhD*  
Institute for Understanding Sikhism  
Laval, Québec, H7W 5L9 Canada  
[sikhism@iuscanada.com](mailto:sikhism@iuscanada.com)



ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

Hukmai andar sabh ko bāhar Hukm na ko'e.

Every action and reaction in this Universe are going on under the Laws of Nature/Universe nothing is out of these laws. Guru Nanak

Scientists aim to uncover the immutable laws that govern reality, and in doing so they must reject the notion that divine will, or for that matter human will, plays a role that would violate this cosmic causality. Albert Einstein

### INTRODUCTION

The word 'HUKM' (ਹੁਕਮ) as the basic word as spelled in Gurmukhi Lipi) has been used extensively in the Gurbani, incorporated in the Aad Guru Granth Sahib (AGGS). [1] 'Hukm' is an Arabic word [2], which means command, edict, allow or give permission. According to Punjabi-English Dictionary [3], Bhai Kahn Singh [4], and Dr Gurcharan Singh [5] 'Hukm' means order, command, decree, judgment, decision, sanction, God's will, and divine law. 'Hukmi' (ਹੁਕਮੀ) is also an Arabic word, which means the one who orders. In Punjabi it also means the one in authority to issue 'Hukm'(order), God, allow/permission.

### ਹੁਕਮ (HUKM) IN NANAKIAN PHILOSOPHY

This word, ਹੁਕਮ (Hukm) appears on the very first page of the Aad Guru Granth Sahib (AGGS) in the first stanza of Jap bani as follows:

ਕਿਵ ਸਚਿਆਰਾ<sup>1</sup> ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ<sup>2</sup> ॥  
Kiv sachīārā hoīai kiv kūrhai tūtai pāl.  
ਹੁਕਮਿ<sup>3</sup> ਰਜਾਈ<sup>4</sup> ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥  
Hukm rajāī chālṇā Nānak likhīā nāl. ||1||  
ਅਗਰਾਸ, ਜਪੁ 1, ਪੰਨਾ 1.

Guru Nanak has two questions in his first phrase: 1. How to become ਸਚਿਆਰਾ<sup>1</sup> (truthful)? And 2. How to break the line (series) of lies<sup>2</sup> (ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ<sup>2</sup>)? The answer to these questions is given by him in the next phrase:

ਹੁਕਮਿ<sup>3</sup> ਰਜਾਈ<sup>4</sup> ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥  
Hukm rajāī chālṇā Nānak likhīā nāl. ||1||

There are different interpretations by different theologians. However, the most appropriate interpretation can be achieved only if we can interpret the first phrase of stanza # 1 correctly:

ਸੋਚੈ<sup>1</sup> ਸੋਚਿ<sup>2</sup> ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ<sup>3</sup> ਲਖ<sup>4</sup> ਵਾਰ ॥  
Sochhai soch na hovaī je sochī lakh vār.

One cannot purify oneself<sup>2</sup> or one's mind<sup>2</sup> or attain peace of mind by physical cleansing<sup>1</sup> of body or by performing various rituals<sup>1</sup> even if one cleans the body<sup>3</sup> for hundreds of thousands of times<sup>4</sup>. Linking the above theme in the first phrase, therefore, I have interpreted the last two phrases of stanza # 1 as follows:

ਕਿਵ ਸਚਿਆਰਾ<sup>1</sup> ਹੋਈਐ ਕਿਵ ਕੂੜੈ<sup>2</sup> ਤੁਟੈ ਪਾਲਿ<sup>3</sup> ॥  
 Kiv sachīārā hoīai kiv kūrhai tūtai pāl.  
 ਹੁਕਮਿ<sup>4</sup> ਰਜਾਈ<sup>5</sup> ਚਲਣਾ<sup>6</sup> ਨਾਨਕ ਲਿਖਿਆ<sup>7</sup> ਨਾਲਿ ॥੧॥  
 Hukm rajāī chālṇā Nānak likhīā nāl. ||1||  
 ਅਗਰਾਸ, ਜਪੁ 1, ਪੰਨਾ 1.

Question: How can one achieve purification of body and of mind<sup>1</sup> (achieve peace of mind<sup>1</sup>)? And how can one break<sup>2</sup>through the line<sup>3</sup> (series) of lies (the vicious circle)? Nanak answers: Purification and peace of mind can be achieved, and vicious circle can be broken by understanding<sup>5</sup> and following<sup>6</sup> the Laws of Nature<sup>4</sup>, ordained<sup>7</sup> right in the beginning of Universe. AGGS, Jap 1, p 1.

In the first stanza of Jap bani Guru Nanak is talking about the purification of mind, which is full of illusions and delusions built up by a series (line - ਪਾਲ) of lie after lie. Once one understands the Hukm (Laws of Nature) then one can find the way to break the vicious circle (of illusions and delusions) built on lie after lie. This is the method, which has been recommended by Guru Nanak to achieve purification of mind and to attain peace of mind.

### ਹੁਕਮ (Hukm) as Laws of Nature

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

ਹੁਕਮੀ<sup>1</sup> ਹੋਵਨਿ ਆਕਾਰ<sup>2</sup> ਹੁਕਮੁ<sup>1</sup> ਨ ਕਹਿਆ<sup>3</sup> ਜਾਈ ॥  
 Hukmī hovan ākār Hukm na kahīā jāī.  
 ਹੁਕਮੀ<sup>1</sup> ਹੋਵਨਿ ਜੀਅ<sup>4</sup> ਹੁਕਮਿ<sup>1</sup> ਮਿਲੈ ਵਡਿਆਈ<sup>5</sup> ॥  
 Hukmī hovan jīa Hukm milai vadiāī.

Everything is appearing<sup>2</sup> according to the Laws of Nature/Universe<sup>1</sup>, which<sup>1</sup> is not easy to explain<sup>3</sup>, how. Similarly, different lives<sup>3</sup> are appearing according to these laws<sup>1</sup> and one gets inherited characters<sup>5</sup> according to these laws<sup>1</sup>.

ਹੁਕਮੀ<sup>1</sup> ਉਤਮੁ<sup>6</sup> ਨੀਚੁ<sup>7</sup> ਹੁਕਮਿ<sup>1</sup> ਲਿਖਿ<sup>8</sup> ਦੁਖ<sup>9</sup> ਸੁਖ<sup>10</sup> ਪਾਈਅਹਿ<sup>11</sup> ॥  
 Hukmī uṭam nīch Hukm likh dukh sukh pāīah.  
 ਇਕਨਾ<sup>12</sup> ਹੁਕਮੀ<sup>1</sup> ਬਖਸੀਸ<sup>13</sup> ਇਕਿ<sup>14</sup> ਹੁਕਮੀ<sup>1</sup> ਸਦਾ<sup>15</sup> ਭਵਾਈਅਹਿ<sup>16</sup> ॥  
 Iknā hukmī bakhśīs ik hukmī sadā bhavāīah.

According to one's inherited characteristics<sup>1,8</sup> one becomes a good<sup>6</sup> or evil<sup>7</sup> person; and pains<sup>9</sup> (problems) and pleasures<sup>10</sup> are happening<sup>11</sup> according to these laws<sup>1</sup>. According to these laws<sup>1</sup> some<sup>12</sup> are free<sup>13</sup> from troubles with one's good actions; and some<sup>14</sup> are always<sup>15</sup> entrapped into the vicious circle<sup>16</sup> because of their wrong actions

ਹੁਕਮੈ<sup>1</sup> ਅੰਦਰਿ<sup>17</sup> ਸਭੁ<sup>18</sup> ਕੇ ਬਾਹਰਿ<sup>19</sup> ਹੁਕਮ<sup>1</sup> ਨ ਕੋਇ<sup>20</sup> ॥  
 Hukmai anḍar sabh ko bāhar Hukm na koīe.  
 ਨਾਨਕ ਹੁਕਮੈ<sup>1</sup> ਜੇ ਬੁਝੈ<sup>21</sup> ਤ ਹਉਮੈ<sup>22</sup> ਕਹੈ<sup>23</sup> ਨ ਕੋਇ<sup>24</sup> ॥੨॥  
 Nānak hukmai je bujhai ta haūmai kahai na koīe. ||2||  
 ਅਗਰਾਸ, ਜਪੁ 2, ਪੰਨਾ 1.



Nanak says: \*Everything<sup>18</sup> is under<sup>17</sup> the Laws of Nature/Universe<sup>1</sup>, Nothing<sup>20</sup> is in outside<sup>19</sup> the laws of Nature<sup>1</sup>. If one can realize<sup>21</sup> the above fact of Laws of Nature/Universe<sup>1</sup>, then one can get rid of egoism<sup>22</sup>/egotism. AGGS, Jap 2, p 1.

1. ਹੁਕਮੀ (Hukmi): has been interpreted as law by Gurcharan Singh [5] and it also means 'who has the authority to issue order'. But here it means 'Laws of Nature/Universe'. 2 ਹੁਕਮੈ (Hukmay) also means 'Laws of Nature or Universe'.

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

It is generally accepted that our Universe came into existence according to the Big Bang theory. Immediately after the Big Bang the laws of Nature or Universe were appearing. Now every action in the whole Universe is going on under these laws. Guru Nanak has explained this through the use of ਭੈ (Bhai) which represents the ਹੁਕਮ (Hukm) – the Laws of Nature or Universe as explained in the following stanza:

**ਭੈ1 ਵਿਚਿ ਪਵਣੁ2 ਵਹੈ3 ਸਦਵਾਉ4 ॥ ਭੈ1 ਵਿਚਿ ਚਲਹਿ ਲਖ5 ਦਰੀਆਉ6 ॥**

**Bhāi vich pavāṇ vahai sadvāo. Bhāi vich chālēh lakh dārīāo.**

Under the Laws of Nature/Universe<sup>1</sup>, air<sup>2</sup> always<sup>4</sup> blows<sup>3</sup>, and hundreds of thousands<sup>5</sup> of rivers<sup>6</sup> flow.

**ਭੈ1 ਵਿਚਿ ਅਗਨਿ7 ਕਢੈ ਵੇਗਾਰਿ8 ॥ ਭੈ1 ਵਿਚਿ ਧਰਤੀ9 ਦਬੀ10 ਭਾਰਿ11 ॥**

**Bhāi vich agan kadhai vegār. Bhāi vich dhartī dabī bhār.**

The energy<sup>7</sup> performs different works<sup>8</sup> and the Earth<sup>9</sup> is staying<sup>10</sup> at its place (in the Solar System) according to its weight<sup>11</sup> (its Gravity) according to the Laws of Nature/Universe<sup>1</sup>.

**ਭੈ1 ਵਿਚਿ ਇੰਦੁ12 ਫਿਰੈ13 ਸਿਰ14 ਭਾਰਿ14 ॥ ਭੈ1 ਵਿਚਿ ਰਾਜਾ15 ਧਰਮ16 ਦੁਆਰੁ17 ॥**

**Bhāi vich ind firai sir bhār. Bhāi vich rājā dharam dūār.**

The clouds<sup>12</sup> move<sup>13</sup> up in the sky as if on their heads<sup>14</sup> according to the Laws of Nature or Universe<sup>1</sup>, and the so-called Dharm<sup>16</sup> Raja<sup>15</sup> (mythical king of death and judgement) is also under the Laws of Nature or Universe<sup>1</sup>

**ਭੈ1 ਵਿਚਿ ਸੂਰਜੁ18 ਭੈ1 ਵਿਚਿ ਚੰਦੁ19 ॥ ਕੋਹ20 ਕਰੇੜੀ21 ਚਲਤ22 ਨ ਅੰਤੁ23 ॥**

**Bhāi vich sūraj bhāi vich chand. Koh karorī chalaṭ na ant.**

The Sun<sup>18</sup> and the Moon (planets)<sup>19</sup> are moving<sup>22</sup> tens of millions<sup>21</sup> of miles<sup>20</sup> under the Laws of Nature/Universe<sup>1</sup>.

Figure 1 below explains the position of our Sun in our galaxy, Milky Way, and the speed with which the Sun along with its Planets travel around the center of the galaxy which is mentioned at the end of this *shabd*.

**ਭੈ1 ਵਿਚਿ ਸਿਧ24 ਬੁਧ25 ਸੁਰ26 ਨਾਥ27 ॥ ਭੈ1 ਵਿਚਿ ਆਡਾਣੇ28 ਆਕਾਸ29 ॥ ਭੈ1 ਵਿਚਿ ਜੇਧ30 ਮਹਾਬਲ31 ਸੂਰ32 ॥**

**Bhāi vich sidh budh sur nāth. Bhāi vich āḍāṇe ākās. Bhāi vich jodh mahābal sūr.**

The Siddhas<sup>24</sup>, Buddhas<sup>25</sup>, Deities<sup>26</sup> and the Naths<sup>27</sup> are all under the Laws of Nature or Universe<sup>1</sup>. The sky is hanging under the Laws of Nature/Universe. (In fact, the sky is not an entity but the blue color we see is because of the Sunlight passing through a thick layer of air around the Earth.)

ਭੈ1 ਵਿਚਿ ਆਵਹਿ33 ਜਾਵਹਿ34 ਪੂਰ35 ॥ ਸਗਲਿਆ36 ਭਉ37 ਲਿਖਿਆ38 ਸਿਰਿ ਲੇਖੁ39 ॥ ਨਾਨਕ ਨਿਰਭਉ40 ਨਿਰੰਕਾਰੁ41  
ਸਚੁ42 ਏਕੁ43 ॥੧॥ Bhai vich āvahi jāvēh pūr. Sagliā bhāo likhiā sir lekḥ. Nānak nirbhāo nirankār sach ek.  
||1|| ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 464.

Some new lives<sup>35</sup> are being born<sup>33</sup> and some are dying (disappearing)<sup>34</sup> under the Laws of Nature or Universe<sup>1</sup>. Everybody and everything (the whole world)<sup>36</sup> are under the laws of Nature or Universe<sup>37</sup> as if these laws were written<sup>38</sup> in their head<sup>39</sup> (meaning inherited). Nanak says: The “One and Only<sup>43</sup>, without any form<sup>41</sup>, is not under any law<sup>40</sup> and exists forever<sup>42</sup>. AGGS, M 1, p 464.

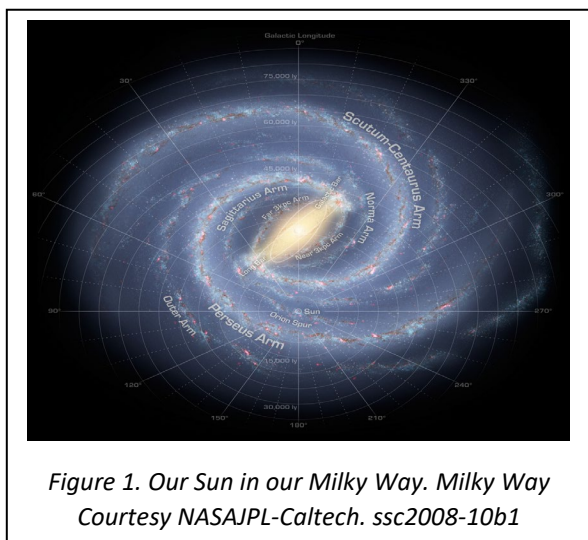


Figure 1. Our Sun in our Milky Way. Milky Way  
Courtesy NASA/JPL-Caltech. ssc2008-10b1

Our sun lies near a small, partial arm called the Orion Arm, or Orion Spur, located between the Sagittarius and Perseus arms. The Sun with its planets travels at an average speed of 828,000 km/h. Even at this rapid speed, it would take about 230 million years to travel all the way around the Milky Way. Our Sun (with its Earth and other planets) is about 250,000 light years from the center of our Galaxy, Milky Way. [6]

The earth rotates once every 23 hours, 56 minutes and 4.09053 seconds, called the sidereal period, and its circumference is roughly 40,075 kilometers. Thus, the surface of the Earth at the equator moves at a speed of 460 meters per second--or roughly 1,000 miles per hour. [7]

Finally, Guru Nanak says:

ਏਕੈ1 ਹੁਕਮੁ2 ਵਰਤੈ3 ਸਭ4 ਲੋਈ5 ॥  
Ēko Hukm varṭai sabḥ loī.  
ਏਕਸੁ6 ਤੇ ਸਭ7 ਓਪਤਿ8 ਹੋਈ ॥੭॥  
Ēkas ṭe sabḥ opat hoī. ||7||

Same<sup>1</sup> Laws of Nature/Universe<sup>2</sup> are operating<sup>3</sup> every celestial body<sup>4</sup> (including the Earth) of the Universe<sup>5</sup>. And everything<sup>7</sup> appeared<sup>8</sup> from that One and Only the Infinite<sup>6</sup> (ੴ - Singularity).

AGGS, M 1, p 223.

The most important message of Guru Nanak, to be noted in our above discussion, is that everything is happening according to the Laws of Nature in the Universe. Therefore, there is no chance of performance of any miracle by anybody on this earth since what is to be done must be done under these laws.

Carl Sagan says: “... if by ‘God’ one means the set of physical laws that govern the Universe, then clearly there is such God. This God is emotionally unsatisfying... it does not make much sense to pray to the law of gravity.” [8] (Dawkins, Richard. 2006. The God Delusion. Houghton Mifflin Company, New York, p 19.)



Figure 2. This true-color image shows North and South America as they would appear from space 35,000 km (22,000 miles) above the Earth. Image created by Reto Stöckli, Nazmi El Saleous, and Marit Jentoft-Nilsen, NASA GSFC

It means even the Nature cannot break its laws. In this respect, Isaacson [9] reported the views of Einstein that science could not accept a deity who could meddle at whim in the events of his creation as follows: Einstein says: "The main source of the present-day conflict between the spheres of religion and of science lies in this concept of a personal God." Isaacson [9] further reported that: "For some people, miracles serve as the evidence of God's existence. For Einstein it was absence of miracle that reflected divine providence. The fact that the world was comprehensible, that it followed laws, was worthy of awe." Einstein writes about scientists according to Isaacson [9]: "Scientists aim to uncover the immutable laws that govern reality, and in doing so they must reject the notion that divine will, or for that matter human will, plays a role that would violate this cosmic causality."

I would ask readers to visualize the above discussion. Is it not that what Einstein (1879-1955) and other scientists are saying has been said by Guru Nanak (1469-1539) about 340 years before Einstein? The irony is that it is difficult for some Sikh theologians, who are under heavy burden of ancient philosophy and constrained by its parameters, to accept this fact that the nature cannot break its own laws to perform miracles for any God or deity or spiritual person. Any so-called miracle is the delusion of the mind, i.e., ignorance fostered by dust of accumulated falsehood, distorting reality.

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#### Editor's Pick Videos



<https://www.youtube.com/watch?v=k3eJOs2umuQ>



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

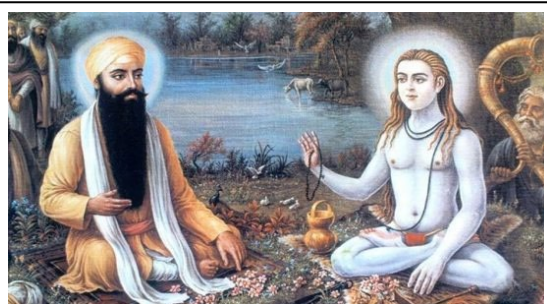
## Sakhi Analysis Guru Ramdas Ji Dusting Sri Chand's Feet

Karminder Singh Dhillon, PhD (Boston)

*dhillon99@gmail.com*



The *sakhi* details a purported visit to Sri Chand by Guru Ramdas ji who “needed the blessings of Guru Nanak through his elder son Sri Chand.” At the meeting, Sri Chand is said to have asked Guruji “why is your beard so long?” and Guru ji is said to have replied “to dust your feet with” and went on to do just that. The origin of the *sakhi* is *Nirmala* writer Kavi Santokh Singh’s *Gurpartap Sooraj Parkash* Vol 3. Raas 2. Adhiyaye 14. This tale needs no more than cursory logic to self-destruct.



*Picture of Guru Ramdas ji purportedly visiting Sri Chand to “get his blessings.”*

Growing up in Guru Nanak’s household, Sri Chand would have seen his own father in long unshorn beard. So why would he have expressed such amazement at the unshorn beard of Guru Ram Das ji? In any event had Sri Chand ever posed that question to Guru Ramdas ji, his answer would have been “for the same reason that your father Guru Nanak kept his own beard!”

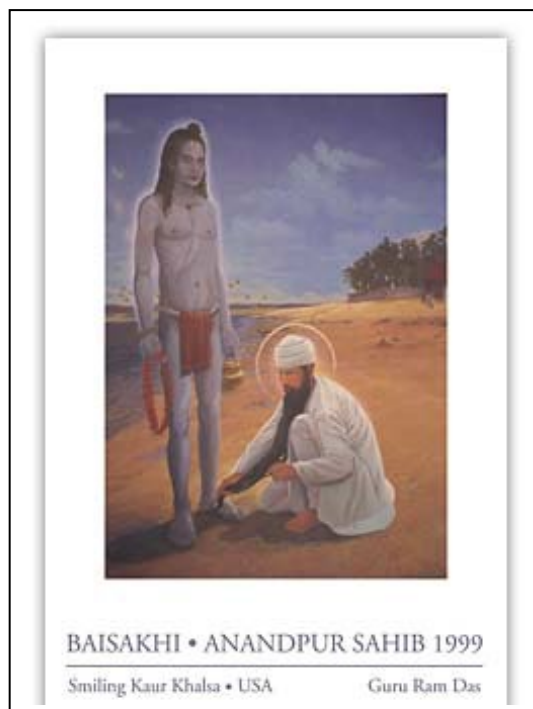
The truth of the matter is Sri Chand’s decision to *not* adorn what his father wore (unshorn beard and decent clothes for instance) and to actually

adorn what Guru Nanak forbade (loin cloth *langoti*, rosary *mala*, ash, *janeyu* sacred thread, begging bowl *karmandal* etc.) began when he started his crusade to revenge Guru Nanak’s decision to pass on the Guruship to Bhai Lehna. It was part of his struggle to avenge the spirituality of Guru Nanak. All of this was on purpose. In other words, he knew *exactly* why Guru Ramdas ji (and Sikhs of Guru Nanak) adorned unshorn beards. He also knew *exactly* why he himself had removed his own.

Not only is the question to Guru Ramdas cooked up by *Nirmala* Santokh Singh, the answer too is concocted to show Sri Chand’s “exalted position” – exalted to the point that Guru Ramdas would want to “dust Sri Chand’s feet with his beard.”

Of all the things one could do with one’s unshorn beard, dusting anyone’s feet is certainly unheard of. No one in his right frame of mind would even think of using one’s beard for such a ridiculous purpose of dusting another’s feet.

Given all the admonitions against Sri Chand that are found within Gurbani (and the *Vaars* of Bhai Gurdas), it is unlikely that any of our Gurus would have had anything to do with Sri Chand. It is equally unlikely then, that the fourth Guru sought “the blessings” of Sri Chand and offered to dust the *Udasi*’s feet with his beard in return.



(Extracted from Karminder Singh Dhillon, *The Hijacking of Sikhi*, Revised Edition, 2022, page 22)



Verse Analysis  
**ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ**  
**Sarab Rog Ka Aukhad Nam.**

Karminder Singh Dhillon, PhD (Boston)  
 dhillon99@gmail.com



**PRAYER IS GOD'S MEDICINE. IF ONLY WE CAN FIND HIS CLINIC.**

Sikh *parcharaks* have always been impressed by Christian preachers and their methods of spreading their faith. Not all *parcharaks* – but the ਖੋਖਲੇ (*Khokhlay*) empty type and the ਗੁਰਬਾਣੀ ਤੋਂ ਕੋਰੇ (*Gurbani to(n) Koray*) devoid of Gurbani understanding type. These *Khokhlay parcharaks* are driven by their need to expand their flock. Not just any type of flock, but the three C's type of flock – *chelay*, *chamchay* and *chaploosis* (boot licking flock).

This is of course nothing new. When the British colonizers brought in hundreds of Christian preachers into colonized Punjab in the mid 1800s in the hope of turning Punjab into the Bible belt of India; these preachers went around with what was their best sales pitch - the miracle performing tales of their prophet Jesus. Our *Khokhlay* and *Gurbani To(n) Koray* Sikh *parcharaks* figured that the best way to beat the Bible carrying preachers was to spread stories of miracles performed by our Gurus. The only problem was that Gurbani did not subscribe to miracles. This problem was solved by creating what did not exist. That period thus saw our *Khokhlay* Sikh *parcharaks* become mega factories of miracle tales. They have done very well indeed – in the realm of unbelievability. I have read the Bible, and I must say that when we look at the miracle based ਗੱਪ ਕਹਾਣੀਆਂ *gupp kahannia(n)* that our *Khokhlay parcharaks* have created – the miracles of Jesus seem like everyday ordinary occurrences.

The Christian preachers in Punjab have changed their ways in the last 50 years. They have resorted to faith healing. (Read my Editorial titled *For God So Loved Punjab* in *The Sikh Bulletin USA* here: <https://www.sikhbulletin.com/Bulletins/SikhBulletin2022Issue2.pdf> to know more about this faith healing scam). Convicted criminals who give themselves names such as Prophet Barjinder Singh command millions and earn millions by offering miracle cures for kidney stones, joint pain, backache, possession by the evil spirits and everything under the sun.

Did you think our *Khokhlay* and *Gurbani To(n) Koray parcharaks* would want to be left behind? Far from it. They came up with faith healing of their own type. They call it *Sarab Rog Ka Aukhad Naam*.

The name for this faith healing based phenomenon comes from a Gurbani verse that is found on page 274 of the SGGS. Using a Gurbani verse to name an organization does not mean its meaning and message is understodd and adopted. The verse is:

**ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ** *Sarab Rog Ka Aukhad Naam.*

The literal meaning is: ਨਾਮੁ *Naam* is the medicine or remedy ਅਉਖਦੁ *Aukhad* of All ਸਰਬ *Sarab* diseases ਰੋਗ *Rog*. The spiritual meaning requires a little work to get to. It requires us to look at the verse preceeding it. ਨਾਮੁ *Naam* means Divine Virtues. The disease is mentioned in the previous verse:

**ਪਸੁ ਪ੍ਰੇਤ ਮੁਖਦ ਪਾਥਰ ਕਉ ਤਾਰੈ** *Pus Prety Mughad Pathar Ko Tarey.*

All the diseases mentioned in this verse are ailments of the *mind* - defective mindsets that are brought about by living a life of human vices. The diseases are Animalistic mindsets ਪਸੁ *Pus*, Demonic mindsets ਪ੍ਰੇਤ *Preyt*, Unenlightened mindsets ਮੁਘਾਦ *Mughad* and Ego hardened mindsets ਪਾਥਰ *Pathar* – all of which sink our spirituality that needs saving ਤਾਰੈ *Tarey*. Common sense if you ask me. All Vices are healed by Virtues. Cowardice is cured by Courage, Greed by Contentment, Ego by Humility, Unenlightenment by Enlightenment, Demonic mindsets by Divine ones. You get the point.

How do you cure a cough, cold, a headache an infection or heart disease with a Virtue ਨਾਮੁ *Naam*? Not a problem according to these *Sarab Rogees*. Change the meaning of *Naam* to something more *do-able* – a single word *Waheguru*, a single verse, a particular *shabad*, or a paraticular *bani* – and let's get together to recite and chant this “*do-able Naam*” to chase away our physical illness.

What's wrong with reciting *bani* to get rid of physical illnesses one might ask. What these *Sarab Rogees* need to appreciate is that *intent* matters. Using Gurbani for intents that it was *not* intended for is the issue. This is the 21<sup>st</sup> century folks. Surely by now we know that every verse of Gurbani has a message within it. These messages are meant to be understood, believed, applied, habitualized, and made part of our lives. Gurbani is not meant to be used as a *mantra* to achieve ends – chasing away diseases included.

What about chasing away illnesses? Guru Nanak gave us the answer to that:

**ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ *Hukmai Ander Sabh Ko, Bahar Hukm Na Koey.***

Illnesses come to us under the *Hukm* of our choices. Choices pertaining to our lifestyles, daily routines and our established living regimes. Eat too much of A, drink too much of B, stress yourself too much, engage in destructive activities etc and you get disease X, Y or Z. This is the *Hukm* of our choices. The way to prevent or treat these illnesses also lies in the *Hukm* of choices. Stop doing A, B, C, less of D, E, F and do more of G, H, I and so on. Gurbani tells us to understand this *Hukm* pertaining to life choices and *Hukm* pertaining to every aspect of life and then use our intellect to live our lives to the best of our abilities. The verse is:

**ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ *Nanak Hukmai Jay Bujhey.***

Making all the wrong choices, getting inflicted with illnesses – and *then* wanting to chant a word, verse or *shabd* of Gurbani to get rid of the disease is an attempt to *circumvent* the *Hukm*, to *defy* the *Hukm*, to *flout* the *Hukm* of our choices. It's akin to an attempt to sow weeds and chant our way to a harvest of ripe bananas. Didn't Guru Nanak tell us in the clearest of terms?

**ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ *Hukm Rajayee Chalna.***

Walk in the *Hukm* and in the *Rzaa*.

But all of this is of no relevance to the *Sarab Rogees*. I asked one *Sarab Rogee* sometime back as to why Guru Harkrishen died of an illness – drastically cutting short his life. Didn't the Guru know of ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ *Sarab Rog Ka Aukhad Naam*? Why didn't the Guru “chant or recite” his illness (small pox) away? I am still waiting for an answer.

In the meantime, *Khokhlay* and *Gurbani To(n) Koray* folk continue to beat the drums of the *Sarab Rogees* movement all over the Sikh world. They are busy scheduling *Healing Sessions* at just about any gurdwara that allows them. Some Sikhs are offering their homes and offices for the so called Gurbani Healing Sessions.

Their tag-line “Prayer is God's Medicine” and “Come With Faith And Be Healed” is straight out of the play book of the Bible hyping money making faith healers. Wake up people. These people who claim to run God's Clinic for you, and distribute God's prescriptions for you - themselves run to hospitals and expensive specialists when they fall sick.



## Guru Granth Is Global – Restrictions Are Antithesis

Prof Dr. Bhai Harbans Lal

[Japji2050@gmail.com](mailto:Japji2050@gmail.com)



**ABSTRACT :** *There are reports that awful restrictions are being imposed on the transportation of the printed volume of Sri Guru Granth Sahib (SGGS) to homes and the gurdwaras in the West. This seems to be counter to the Guru's mission of Gurmat among the seekers everywhere in the world. The Sikh scripture itself, Sikh history and Sikh traditions all advocate the widespread availability of the SGGS.*

### INTRODUCTION

As Sikhs, we possess an inherent privilege of being continuously in touch and in communication with Gurbani. This requires us to make the *Shabd* Guru available to every Sikh. In today's technological environment, SGGS availability through the printed format and the electronic media are considered most suitable. In developing countries, it may be just printed formats or even handwritten texts. At the time of Guru Nanak, Sikhs kept the *Guru-Shabd* in their heart, especially where the printed format was often not available.

I also need to say here that our Gurus never authorized any intermediary or clergy to transmit the *Guru Shabd*. In fact, our Gurus did not even advocate the existence of the clergy class within the Sikh *Panth*.

### CLOUD BURST OF GURBANI

One fundamental objection that our Gurus faced from the then existing clergy (Pundits or leaders of the Brahmanical tradition) had to do with the language and mode of propagation that our Gurus employed to freely spread *Gurmat* messages among people. The position of the clergy was that our Gurus use Sanskrit to compose Gurbani. It was also their position that that the clergy be put in charge of propagating Gurbani and that it should not be distributed unrestricted.

The language of Gurbani that is contained within the SGGS is proof that the Gurus rejected the demands of the clergy. Our Gurus also rejected the notion that the clergy impart the Guru's teachings. Access to the Guru's teachings was granted to everyone, in whichever way was convenient to the seekers. Each and everyone, irrespective of their age, gender, education, financial position, or even religion is given free access to the Guru's teachings.

### SHABD LANGAR

Our *Shabd* Guru asks us to make free availability of *Guru Shabd* as the *Gur-Shabd-Langar*. The *langar* of meals takes care of the needs of the human body. And the *langar* of the Guru's teachings nourished the human mind.

ਲੰਗਰੁ ਚਲੈ ਗੁਰ ਸਬਦਿ ਹਰਿ ਤੇਟਿ ਨ ਆਵੀ ਖਟੀਐ ॥

*Langar chalai gur sabadi hari toti n aavee khateeai*: SGGS, p. 967

The *langar* of the Guru's *Shabad* (*Naam* or *Giaan Langar*) is open for ceaseless distribution, and its supplies never run short. Our Gurus urged us to distribute the *Shabd* and its teachings freely and ceaselessly to all seekers without any discrimination of gender, race, nationality, status, education, or ethnicity.

### STERN CRITIQUE OF THOSE WHO RESTRICT GURBANI

Gurbani critiques those who hide their *Guru Shabd* behind restrictions.

ਜੇ ਗੁਰੂ ਰੋਪੇ ਆਪਣਾ ਸੁ ਭਲਾ ਨਾਰੀ ਪੰਚਰੁ ਓਨਿ ਲਾਹਾ ਮੂਲੁ ਸਭੁ ਗਵਾਇਆ ॥ SGGS, p.304.

O seekers, restricting the Guru from others is not a virtuous deed. The benefit that seekers could take from the Guru's teachings is denied in so doing.

Despite such a critique, our youth, and other members of Sikh congregations in the western world experience untold difficulties in obtaining the bound volumes of the SGGS. Even though everyone with computers and cell-phones has full access to electronic versions of the SGGS, many Sikhs wish to have the *saroop* of the SGGS in their homes.

Many faithful Sikhs describe awful hurdles when they go to India and go to Darbar Sahib to seek a *saroop* of the SGGS. No one knows the reason for such imposition of restrictions on the SGGS outside of the Darbar Sahib precinct to Sikh diasporas abroad. These hurdles impose a magnitude of anguish that Sikhs are forced to endure.

Sardar Phulel Singh, an ex-official of Takht Patna Sahab used to bring truckloads of SGGS volumes to distribute in North America. When he passed away, his son needed the sacred volume for his new home. So, he flew to India to get one. However, he returned empty handed - expressing dismay over the reception he received. Additionally, those Sikhs abroad who facilitate the access to the *Shabd* Guru are harassed and threatened.

There is no question that utmost respect is appropriate during transporting the SGGS. The issue is that the restrictions that are out in place diminish the ability of Sikhs worldwide to develop and strengthen a relationship with the SGGS. Hence this essay against the practice of restricting open access to the *Jagat* Guru.

Has Brahmanism entered our religious practices? Let me illustrate my reasons for asking this question.

#### TABOOS AT THE USA MILLENNIUM CELEBRATION

In 2000, world religious leaders gathered in the United States to celebrate the Millennium year. I was personally involved with the events held at the United Nations campus in New York and at the World Center for Thanksgiving in Dallas, Texas. Meeting and mingling with world religious leaders gave me, among other things, a real appreciation and understanding of how diverse the celebration of religiosity among world's religions was. One observation is relevant to this essay.

Some denominations of Hinduism sent lower-level leadership while others completely shunned the event. We were told that their top religious leadership was forbidden to cross waters over the continents. On further exploration I found that travelling overseas was forbidden in those sects on the religious grounds. There is a belief in Brahmin mythology that crossing an ocean is a religious sacrilege. Both the *Manu Smriti* and the *Baudhayana Dharma Sutra* specifically advise against sea travels. Some who have incurred religious wrath in recent times for crossing the seas are notables like Tagore, Gandhi, Vivekananda, and Ramanujan, though they totally disregarded any religious judgment against them.

It is noteworthy that in the 17th and 18th centuries, the English suffered in their attempts to get Hindu labor across to Africa and West Indies due to this reason. The crossing of the seas was termed a crossing over the dark waters or *Kala Pani*. The British finally took large vessels full of the water from river Ganges on board to keep these men contented.

A Brahmin explained the taboo to me as follows: One cannot perform his daily *puja*, the three-time *sandyavandans* because the sun and moon were "in the wrong place at the wrong time". Moreover, if one goes out, he will have to compromise on those religious practices, 'touch' many unclean people and eat food prepared by *mlecchas* (non- Aryan or non-Vedic follower). Another reason given was that India was a *Punyabhoomi* (Holy land) while the rest of the world was *Karmabhoomi* (Land of duty). Furthermore, such a departure from this land entailed the end of the reincarnation cycle, as the traveler was cut off from the regenerating waters of the Ganges (thus the English solution of carrying water from the Ganges on ships).

Vishnunarayanan Namboothiri, a noted poet who served as a priest at the Sreevallabha Temple, was not allowed to enter the temple after he returned from an overseas trip to London. The temple authorities had him undergo a thorough cleansing, penance, and *punaravrodha* (reinstallation) before he would be allowed in the temple again. Namboothiri was asked to purify himself by reciting the Gayatri Mantra 1008 times.

It is heartening that Hindus – with the exception of a few sects - have begin to reform - rejecting the above-described restrictions on overseas travel. They consider it a taboo of the past and an outdated belief. It appears that some of our Sikh clergy want us to join those sects.

I am left wondering if the above-described Hindu taboo has started seeping into our customs to freshly invent restrictions on travels of our eternal Guru?

We need to know that our *Shabd* Guru had guaranteed us its presence wherever a Sikh would reside. Bhai Gurdas described the whole schema of Guru Arjan in creating the volume of SGGS in *Vaar* 41, *Paurri* 21, as below.

**ਗੁਰੂ ਅਰਜਨ ਪੰਚਮ ਠਹਰਾਇਓ ॥ ਜਿਨ ਸਬਦ ਸੁਧਾਰ ਗਰੰਥ ਬਣਾਇਓ ॥  
ਗ੍ਰੰਥ ਬਣਾਇ ਉਚਾਰ ਸੁਨਾਇਓ ॥ ਤਬ ਸਰਬ ਜਗਤ ਮੈ ਪਾਠ ਰਚਾਇਓ ॥**

The Fifth Guru, Guru Arjan, collected and edited the sacred hymns to compile the Granth. Then he recited it to the congregation and prescribed its recitations for the whole world.

The scholars in the Guru Arjan's congregation said as follows:

**ਉਗਵਣਹੁ ਤੈ ਆਥਵਣਹੁ ਚਹੁ ਚਕੀ ਕੀਅਨੁ ਲੋਆ ॥** Balvand and Sata (SGGS, p. 968)

Your teachings (Guru *Shabd*) is the source of light which may shine from the East and the West and spread to enlighten all continents.

#### **BRAHMANWAD NOT ANTICIPATED AMONG SIKHS**

Little did we know that our expectations of the Guru's presence travelling all over the world would be sabotaged by our own clergy in our own lifetime, and that the Brahmanwad as described above in the case of Hinduism would seize us Sikhs, too. And, to our dismay, this is happening at a time when even the orthodox Hindu organizations are themselves seriously considering to be backing away from this outdated custom and thinking.

For the information of readers, I am using the terms Brahmanism or *Brahmanwad* as a generic term, meaning the clergy-imposed religiosity, experienced virtually in every religion. So, the Brahman as a generic term includes pundits, *granthis*, mullahs, rabbis, and others who claim a special authority over management of their religions. Unfortunately, *Brahmanwad* engulfs every religion, sometime after the founder's demise and it is highly disturbing to see it's dominance in modern times.

#### **THE LATEST EXPERIENCE**

Some priestly heads of important religious organizations in Punjab and in Delhi took a friend who was seeking the SGGS around the bushes for several days until the seeker lost patience and gave up. The clergy demands included hiring of five initiated Sikhs to ceremonially carrying the Guru in a especially prepared automobile. During travel in an airplane, special seats must be bought for the party carrying the SGGS.

Seekers are told that the *Sabd* Guru could not fly overseas with just one single individual. Such a condition disappoints countless visitors from abroad who go to India with a deep desire to procure the SGGS so that they may install the Guru in their homes for daily obeisance, recitation and *vichar* of Guru's hymns.

The current restrictions rule out completely any access to a SGGS volume for Sikhs living outside India. Even within India, it will be very expensive to have five Sikhs travel in a specially prepared van to deliver the SGGS, say, to Kolkata, Mumbai, Chennai, or Bangalore by road.

It is this same fanaticism that resulted in the removal of the SGGS from Indian Embassies and university libraries in North America. All this has been done in the name of *Satkar* (reverence) for SGGS.

According to reports, there appears to be a sinister move under way. Or else, why would Sikhs living outside Punjab, particularly outside India, be denied the opportunity to have SGGS at their residence – the opportunity to be able to read the SGGS themselves, do *Sehaj Path*, to initiate the children to the Guru, and to take into their heart the divine wisdom contained therein.

### **WAS RESTRICTING GURU EVER A TRADITION?**

The compiler and composer of SGGS, Guru Arjun, himself advised that the Guru's Word or composition may reside with every person everywhere.

**ਗੁਰ ਕਾ ਬਚਨੁ ਬਸੈ ਜੀਅ ਨਾਲੇ ॥ SGGS, p. 679**

May the he message of the Guru reside within every human being.

The Sikh writer of the highest repute in Guru's time, the scribe of the Granth, Bhai Gurdas, advocated that the home after home would serve as the abode for the Guru Granth.

**ਘਰ ਘਰ ਅੰਦਰ ਧਰਮਸਾਲ ਹੋਵੈ ਕੀਰਤਨ ਸਦਾ ਵਿਸੇਆ - Gurdas, Var 1, Pauri 26.**

Every home shall become a *dhramsaal* where the sacred songs from SGGS would be sung.

### **WAS THE SGGS EVER RESTRICTED?**

Of course, not! The Guru Granth volume was first installed as Pothi Sahib in 1604 and it was canonized as SGGS in 1708. Since then, the SGGS has been transported by whatever means available to the various parts of the Indian subcontinent. Up until a couple of decades ago, the *Shabd* Guru was transported and distributed freely among the Sikh congregations and the homes of individual wisdom seekers.

We should refresh our memory of the days when the sacred volume of SGGS was carried in a leather holder slung from the saddle of a horse during the 18th century. Col. Avtar Singh and I are both well past our seventh decade and have seen during our lifetimes SGGS volume packed in a suitcase being transported on a Tonga (horse buggy), bus, train, or horseback, all in the lap of the faithful.

Bhai Kahn Singh, personally, gave a copy of the SGGS to late Mr. Max Macauliffe, asking him to pack it in his suitcase and take it to UK for his use. Macauliffe's servant, who travelled with him and packaged his luggage, was his Muslim servant well-known to Bhai Kahn Singh. He is the one carried the suitcase carrying the volume of SGGS. No one ever reported any sacrilege being committed anywhere in those days. One is at a loss as to why *Satkar* (reverence) is being made an issue now.

### **GURMAT AND SIKHISM ENTERING THE WORLD WITHOUT BORDERS**

Let us illustrate with the case history of Christian minister, Rev. Dr. H. L. Bradshaw, of Oklahoma City. He developed a fascination with Sikhism through some Sikh students he met at the University of Oklahoma. He began to write articles on Sikhism that were published in Sikh media including the Sikh Review. He then made a pilgrimage to Amritsar where SGPC felicitated him and gave him books on Sikhism to take back. He was also given a copy of the SGGS to carry in his suitcase in order to establish a Sikh congregation in Oklahoma, which he did.

Soon after his Amritsar visit and publicity of his starting a Sikh congregation, I heard from SGPC, asking me to visit Dr. Bradshaw to help him where needed. If my memory is correct, I visited Dr. Bradshaw in 1959 and spent a night at his home.

I found that Dr. Bradshaw could not establish a Sikh congregation, so he asked me to take his copy of the SGGS back with me. He could not read Punjabi, and the students who had kindled the spark of Sikhism in him had already left the town.

Thus, I transported the SGGS to Chicago with me in my car. We had formed a Sikh Study Circle there to meet weekly and held *sangat* in the Guru's presence. I reported this to SGPC which felt relief that the SGGS volume was taken back safely and will be available to American congregations.

### HOW I BECAME INSTRUMENTAL IN MAKING THE GURU ACCESSIBLE IN USA

Sikh students studying in universities all over the Midwest USA found out that I was honored with a copy of the SGGS for the benefit of various Sikh congregations. They began to ask me to lend them the *Shabd* Guru for their Sikh functions. I traveled with the Guru to Madison, Milwaukee, several nearby towns in Indiana, Illinois, and a couple of times to Ohio where late Dr. Kharag Singh of Sikh Research Institute, Dr. Gurbaksh Singh of Punjab Agriculture University, and their colleagues were studying at Ohio University. They invited me with my Guru for Sikh celebrations. They were very appreciative and supportive of the Guru's visits to various campuses.

A few years later, around 1975, late Sardar Phulel Singh of Takht Patna Sahib had moved to Toronto. One of his missions, he told me, was to provide the Guru to wherever requested. I recall taking the volumes of the SGGS from him to deliver to various *sangats* in different towns of North America. All were feeling very blessed on the availability of the Guru in the foreign lands. They were all very thankful for this service undertaken by Sirdar Phulel Singh. Sirdar Sahib told me that he imported container loads of the sacred volumes of SGGS for distribution in North America.

Sikhism was really coming to the age of its being without borders with SGGS freely available. Is it not a pity that now son of the same Sardar Phule Singh was denied the Guru Granth from India?

### CONCLUSION

There are reports of unprecedented restrictions imposed on the transportation of SGGS from Amritsar or Delhi – the only two places where it is available. These restrictions are going to cause damage to the practice of Sikhi in the long run. The effect is already being felt by the Sikhs living across the oceans. We call upon the Sikh Nation to find a solution.

The priestly class dare not say directly that an average Sikh cannot read Sri Guru Granth Sahib himself or herself, but these restrictions will take us to that end when only the Brahman Sikh could read the scripture and interpret it. The results of this will be quite unsavory to Sikhi, Sikhism, and Sikh Nation.

These restrictions being imposed are under the pretext of promoting reverence to the Guru. Any mode of reverence that restricts access to the Guru will only be a practice of Brahmanical religiosity. It will do serious harm to the future of global Sikhi. The real *Satkar* of SGGS lies in reading, reciting, and singing the sacred hymns yourself, *vicharna*, understanding them, contemplating on them, believing in their guidance, and then sincerely live your life as per Guru's instructions. In our humble opinion, the most awful disrespect for SGGS is either to ignore reading it or to hire others to recite on your behalf when you are not even present there.

More recently, some Sikh congregations in the USA established the Sikh Education Foundation to facilitate the availability of the SGGS *saroop* to the needy in the North America. The volunteers of this organizations make available the SGGS free of charge to every qualified desiring Sikh or the Gurdwara, institution, etc. Our religious leaders were expected to be thankful to this organization. Instead, they are looking for every means to punish them and thus stop them from making the *Shabd* Guru available in Europe and North America.

*Editor's note: This is an abridged version of the original article that can be found on the Blog of Prof Harbans Lal Seeking Wisdom at <https://seekingwisdomblog.wordpress.com/>*

## A Rejoinder to “Pronouncing ੴ” by Gurpreet Singh GP

Prof Devinder Singh Chahal, PhD  
Institute for Understanding Sikhism  
4418 Martin-Plouffe, Laval, Quebec H7W5L9, Canada  
Email: [iuscanada@gmail.com](mailto:iuscanada@gmail.com)



S. Gurpreet Singh (*The Sikh Bulletin*, p 35-41. Vol. 24, No. 2, 2022) has written a detailed article to prove his pronunciation of ੴ as ਏਕੰਕਾਰੁ (*akankar*). He starts his criticism of the work of others with the following remarks: *ੴ is the fulcrum of Sikh thought, the first letter of Guru Granth Sahib Ji, and is the unique symbol of Khalsa. Despite this, there is a dilemma in the Sikh Panth regarding the pronunciation of 'ੴ'. The most popular is 'Ik Oankaar'. But this word does not appear even once in Guru Granth Sahib Ji. Oankaar (ਓਅੰਕਾਰ) is there in Gurbani, but not 'Ik Oankaar' (ਇੱਕ ਓਅੰਕਾਰ).*

ੴ is not the unique symbol of Khalsa. Guru Nanak conceptualized the Eternal Entity (God) in a logo as ੴ to represent SIKHI (philosophy) that was founded by himself. Since it is a logo, no pronunciation of it is found in the Aad Guru Granth Sahib (AGGS). However, it is true the pronunciation of ੴ has become a dilemma.

S. Gurpreet Singh further writes: *The pronunciation of 'Ik Oankaar' was first given in written form by the Udasi sect almost 90 years after the martyrdom of Bhai Mani Singh Ji, later on, Nirmala writers also joined in this series.*

In fact, it was Bhai Gurdas who pronounced the 'One' of ੴ as *Ekankar* and its open *Oora* (ਓ) as *Oankar* for the first time after scribing the *pothi* (a sacred book) in 1604 about 418 years ago (2022-1604).

Thereafter, S Gurpreet Singh writes: *That some intellectuals have started promoting the pronunciation of 'ੴ' as 'Ikko' (ਇੱਕੋ), 'Aiko' (ਏਕੋ) or 'Ek Oh Beant' (ਇਕੁ ਓ ਬਿਅੰਤ). He has claimed that Sadh Jaimal Singh, Head of Radha Sami Dera Beas, narrated 'ੴ' as "Aiko Brahm Dutiya Nasiti." Based on the mantra of Vedanta (Upanishads).*

There is no doubt that in Hinduism, besides polytheism, one (*Aiko*) God (*Brahm*) is accepted so do all other religions. He further claims that it was Nirmal Singh Kalsi who pronounced ੴ as *EKOOOO* in his book, *Bij Mantar Darshan* in 1996. (Kalsi, 1996). It is true that he refused to accept the pronunciation of ੴ as *Ek Oankar* and suggested a new pronunciation as *EKOOOO*. I remember Nirmal Singh Kalsi presented his book to me when I was in Vancouver. After studying his book, I told him that *Ekooo* represents the pronunciation of only 'One' in ੴ, and what about the pronunciation of open *Oora* and its extended end? He had no answer. Besides that, he listed some *mantras* from the Aad Guru Granth Sahib (AGGS). He interpolated/mutilated the famous quote of Albert Einstein 'Science without religion is lame. Religion without science is blind,' to 'Science without religion is blind. Religion without science is lame.' to show the superiority of the Sikh religion:

Such are some Sikh scholars who can go to that extent to interpolate/mutilate the quote of a famous Laureate Albert Einstein. Such interpolations/mutilations are there in the bani in the AGGS but are ignored by the Sikh scholars because of the draconian sword of the Akal Takht is hanging on their heads.

S Gurpreet Singh is criticizing the term "Nanakian Philosophy" as follows: "Prof. Devinder Singh Chahal's book is titled- *JAP The Essence of Nanakian Philosophy*. Readers must pay attention to the new name. Guru Nanak's ideology is popularly known as 'Sikhi' or 'Gurmat.' But Prof. Davinder Singh Chahal preferred to name it "Nanakian



*Philosophy." This is not only the distortion of Baba Nanak's name but also reduces it to mere philosophy at par with western philosophers."*

I am the one who uses the term SIKHI in the real sense as the philosophy of Guru Nanak, while many Sikh and non-Sikh writers use it in place of SIKHISM without knowing the difference between them. For example, Sikhi has been defined by Guru Nanak as follows:

ਸਿਖੀ<sup>1</sup> ਸਿਖਿਆ<sup>2</sup> ਗੁਰ<sup>3</sup> ਵੀਚਾਰਿ<sup>4</sup> ॥Sikhī sikhī-ā gur vīchār. ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 465.

*Sikhi<sup>1</sup> is that teaching<sup>2</sup>\* which is based on the enlightening<sup>3</sup>\*\* philosophy<sup>4</sup>\*\*\*. AGGS, M 1, p 465.*

\*Teachings: something that is taught. \*\*Guru: 'Gu' means darkness/ignorance + 'ru' which engulfs darkness/ignorance, or which enlightens to remove ignorance. \*\*\*Philosophy: the branch of knowledge or academic study devoted to systematically examining basic concepts such as truth, existence, reality, causality, and freedom; a particular system of thought or doctrine.

It means 'Sikhi' is the philosophy of Guru Nanak. Therefore, an academic term, Nanakian Philosophy, was assigned to the philosophy of Nanak. (Chahal, 2002) On the other hand, 'Sikhism' is a religion developed after the demise of Guru Nanak.

Gurmat" has been defined in *Mahan Kosh* as follows: (Singh, 1981) (ਗੁਰਮਤੀ) ਨਾਮ/n. ਗੁਰਸੰਮਤਿ. ਗੁਰੂ ਦੀ ਰਾਇ। 2. ਸਤਿਗੁਰੂ ਦੀ ਇੱਛਾ। 3. ਗੁਰੂ ਦੀ ਨਸੀਹਤ. (English, Opinion of the Guru, 2. Wish of the Satguru, 3. Advice of the Guru. Here we do not know who "Guru" and "Satguru" is. However, "Nanakian Philosophy" is an academic term that indicates it is the philosophy of Nanak, which is embodied in his bani and that has been incorporated in the AGGS by Guru Arjun. (Chahal, 2002)

S. Gurpreet Singh criticizes my pronunciation of the logo, ੴ as follows: *It's under the similar urge of inventing new names, he (Prof Chahal) pronounced 'ੴ' as "Ek Oh Beant", which does not appear even once in Guru Granth Sahib. He writes: "The ੴ has been designated as a logo based on the following explanation by Guru Nanak: ਏਕੋ ਸਬਦੁ ਸਚਾ ਨੀਸਾਣੁ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੈ ਜਾਣੁ ॥੩॥ (ਪੰਨਾ- 1188)". Prof. Chahal has rightly mentioned it as logo (or sign or nishaan). Interestingly, the verse that he quoted to support it to be a 'nishaan,' also gives indication towards its pronunciation 'Ekankaar': ਏਕੋ ਗਿਆਨੁ ਧਿਆਨੁ ਧੁਨਿ ਬਾਣੀ ॥ ਏਕੁ ਨਿਰਾਲਮੁ ਅਕਥ ਕਹਾਣੀ ॥ ਏਕੋ ਸਬਦੁ ਸਚਾ ਨੀਸਾਣੁ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੈ ਜਾਣੁ ॥੩॥ ਏਕੋ ਧਰਮੁ ਦ੍ਰਿੜੈ ਸਚੁ ਕੋਈ ॥ ਗੁਰਮਤਿ ਪੂਰਾ ਜੁਗਿ ਜੁਗਿ ਸੋਈ ॥ਅਨਹਦਿ ਰਾਤਾ ਏਕ ਲਿਵ ਤਾਰ ॥ ਓਹੁ ਗੁਰਮੁਖਿ ਪਾਵੈ ਅਲਖ ਅਪਾਰ ॥੪॥ ਏਕੋ ਤਖਤੁ ਏਕੋ ਪਾਤਿਸਾਹੁ ॥ ਸਰਬੀ ਬਾਈ ਵੇਪਰਵਾਹੁ ॥ ਤਿਸ ਕਾ ਕੀਆ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥ ਓਹੁ ਅਗਮੁ ਅਗੋਚਰੁ ਏਕੰਕਾਰੁ ॥੫॥*

S. Gurpreet Singh has quoted the complete third, fourth and fifth stanzas to prove that in the fifth stanza Guru Nanak has used ਏਕੰਕਾਰੁ (*akankar*) to indicate the pronunciation of ੴ but he is ignoring the fact that Guru Nanak has used ਏਕੋ (*eko*) 3 times in the third, 2 times in the fourth and even 2 times in the fifth stanzas. I wonder why S. Gurpreet Singh would choose ਏਕੰਕਾਰੁ (*akankar*) instead of ਏਕੋ (*eko*). It is well-known fact that Bhai Gurdas pronounced 'One' of ੴ as ਏਕੰਕਾਰੁ (*akankar*) and ਓ (open *Oora*) pronounced as ਓਅੰਕਾਰੁ (*Oankar*) in his Pauri 15, Vaar 1 that will be discussed later.

I may add here that S Gurpreet Singh is ignoring to pronounce both open *Oora* and its extended end but pronounces only 'One' of ੴ as ਏਕੰਕਾਰੁ (*akankar*): Therefore, if 'One' in ੴ was pronounced as ਏਕੰਕਾਰੁ (*akankar*) by Bhai Gurdas about 418 years ago then what new thing is being added by S Gurpreet Singh?

S. Gurpreet Singh continues to criticize without any solid proof as follows: *But instead of searching for the pronunciation from Gurbani itself, Prof. Chahal preferred to coin a new word- Ek Oh Beant (ਇਕੁ ਓ ਬੇਅੰਤ). Despite admitting it to be a 'logo' (nishaan or sign), he pronounced it as an 'abbreviation. ਿਓ is neither a word nor an abbreviation of any word. It's a unique conceptual sign and complete in itself.*

It is true that ਿਓ is a logo/Nishan which cannot be pronounced, however, I have pronounced its parts One + Open Oora + Extended end of open Oora as Ek Oh Beant in Punjabi and 'One and Only That Infinite' in English. On the other hand, in no way one can make ਏਕੰਕਾਰੁ (akankar) from the three parts of ਿਓ.

S Gurpreet Singh continues: *"it is clear again that in Nanakian Philosophy, the Eternal Entity (God) has been addressed as ਿਓ: ੴ (One) stands for 'One and Only'. ਓ stands for 'Oh' ('That'). Extended end (line) stands for 'Infinite'. Therefore, ਿਓ can be pronounced as ਇਕੁ ਓ ਬੇਅੰਤ (Ek Oh Beant) in Punjabi and as 'The One and Only, that is Infinite' in English. On what basis did Prof. Chahal conclude the pronunciation of the artistic line of infinity to 'Beant'? If someone finds a more profound expression than 'beant,' how can that be wrong? Such as- anant, apaar, aseem, aprampaar, etc. In Gurbani, 'apaar' is used much more frequently than 'beant'. How can the pronunciation of 'Ek Oh Apaar' be considered wrong? The probable answer to these questions is that Prof. Davinder Singh Chahal has a liking for the pronunciation of 'ਿਓ as "Ek Oh Beant" in the same way as he likes the term "Nanakian Philosophy" rather than 'Gurmat'.*

ਿਓ has been pronounced as ਇਕੁ ਓ ਬੇਅੰਤ (Ek Oh Beant) based on intrinsic meanings of its parts: ੴ + ਓ + ∞. The open Oora and its extended end (ਓ and ∞) are qualifiers to make the "One" as "Physical One" where energy-matter and space-time have been compressed into a tiny point called "Singularity" by Albert Einstein. This "Singularity" is called "Nothingness" by some scientists. However, Guru Nanak call "Nothingness" as ਸੁੰਨ (Sunn) or ਨਿਰਗੁਨ (Nirgun) state. The word, ਬੇਅੰਤ (Beant) is more suitable than all other suggested by S Gurpreet Singh. For example, Guru Nanak explains the use of ਬੇਅੰਤ (Beant), and its meaning as 'Infinite':

ਗੁਰਮੁਖਿ<sup>1</sup> ਬੇਅੰਤੁ<sup>2</sup> ਧਿਆਈਐ<sup>3</sup> ਅੰਤੁ<sup>4</sup> ਨ ਪਾਰਾਵਾਰੁ<sup>5</sup>॥੪੬॥

Gurmukhḥ be<sup>a</sup>antḥ dḥi<sup>a</sup>ā<sup>i</sup>ai antḥ na pā<sup>r</sup>āvār. ||46|| ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 936.

*The enlightened person<sup>1</sup> contemplates<sup>3</sup> the Infinite<sup>2</sup>, who has no limit<sup>4</sup> or end<sup>5</sup>. AGGS, M 1, p 936.*

S Gurpreet Singh's primary concern is on what ground the extended end (∞) of open Oora (ਓ) means infinity. My response is that at the time of Guru Nanak, there was no standardized sign of infinity that Guru Nanak could use. Therefore, Guru Nanak extended the open end of open Oora to indicate infinity. During Guru Nanak's time, there was no sign of 'infinity'. The infinity sign (∞) was developed by John Wallis in 1655 more than 100 years after Guru Nanak (1469-1539). (Wallis, 1655). Guru Nanak therefore used the extended end of open Oora (ਓ) to represent 'Infinity'. On the hand, S Gurpreet Singh himself admits that the extended end of the open Oora represents infinity to make a unique logo as follows: *However, 'ਿਓ being the combination of numeric, alphabet, and artistic line, makes it clear that it's free from the standard rules of any language. Hence, it's not a word. The artistic line of infinity makes it unique. It being free from the rules of language makes it a unique 'sign.' One may call it a sign (nnnnnn) or symbol or syllable or logo, but not a word.*

There is no doubt there are many alternative words for 'Beant', what a lame excuse to criticize. S Gurpreet Singh is against my use of 'Nanakian Philosophy' and prefers to use 'Gurmat.' I think he is not aware of the meanings of 'Gurmat'. The meanings of 'Gurmat'(ਗੁਰਮਤ) as given in Mahan Kosh (Singh, 1981) are as follows: ਸਤਿਗੁਰੂ ਦਾ ਸਿੱਧਾਂਤ। 2. ਗੁਰੂ ਦਾ ਥਾਪਿਆ ਧਰਮ ਦਾ ਨਿਯਮ। English: Principles of Satguru. The rules established by the Guru for the religion.

Since it is not clear from the definition of Gurmat above as to who is the Guru and Satguru, the word 'Gurmat' is therefore an incomplete and unspecific term. However, 'Nanakian Philosophy', is a specific term easily understood as the philosophy of Nanak even by the non-Sikhs English-speaking people.

S Gurdeep Singh accuses me of belittling Bhai Gurdas as follows: *Prof. Davinder Singh Chahal has wrongly accused Bhai Gurdas to distort the pronunciation of ੴ* 1) According to Prof. Chahal, Bhai Gurdas's description leads to the 'Ekankaar Oankar'. Can he give even a single reference from old texts or any jathebandi or samprada that may have used such pronunciation at any given time in history. 2) Why the reference is given only to Vaar 3 Pauri 15 (that too in the wrong sense)? Bhai Gurdas Ji has used 'Ekankaar' in many other words as well. An attempt to study various usages of 'Ekankaar' along with the Bhai Gurdas' unique poetic style would have been wiser. Bhai Gurdas was contemporary of the Fourth, Fifth, and Sixth Guru. His writings stamp the 'Ekankaar' pronunciation of ੴ. But as we have been repeating, again and again, failing to differentiate between 'word' and 'sign,' the verses that describe the 'structure' of ੴ are misconstrued to be for 'pronunciation.' We have added commas (,) to these verses to make our point clear. These verses are: *ਏਕਾ, ਏਕੰਕਾਰੁ, ਲਿਖ ਦੇਖਲਿਆ । ਉੜਾ ਓਅੰਕਾਰੁ, ਪਾਸਿ ਬਹਾਲਿਆ ।* (Bhai Gurdas: Vaar 3 Pauri 15). A similar viewpoint is mentioned in another verse also: *ਏਕੰਕਾਰੁ, ਇਕਾਂਗ ਲਿਖ, ਉੜਾ ਓਅੰਕਾਰੁ ਲਿਖਾਇਆ ।* (Bhai Gurdas: Var 39 Pauri 1). Both the above-mentioned verses describe the 'structure' of ੴ, not the 'pronunciation.' A similar poetic style of rendition was used in Vaar1 Puri 49 to describe the structure of 'Waheguru,' which we mentioned to have been missed by the scholars. Vishnu, Hari, Govind & Ram represents Vava, Haha, Gaga & Rara of 'Waheguru,' and are not to be confused for pronunciation. Pronunciation 'Waheguru' is very clearly written in the verse. Similarly, the pronunciation 'Ekankaar' is very clearly mentioned in both of the above verses. 'Eka' (ਏਕਾ) or Ikaang (ਇਕਾਂਗ) is to represent a numerical one (੧); while 'Oankar' (ਓਅੰਕਾਰੁ) is to represent open-mouth 'Oora'(ੴ). 'Eka,' 'Ika'.

Let us investigate the *paurri* of Bhai Gurdas to understand if the following is the pronunciation or explanation of structure of ੴ. *ਏਕਾ, ਏਕੰਕਾਰੁ, ਲਿਖ ਦੇਖਲਿਆ । ਉੜਾ ਓਅੰਕਾਰੁ, ਪਾਸਿ ਬਹਾਲਿਆ ।* (Bhai Gurdas: Vaar 3 Pauri 15).

The addition of commas does not make any difference. Since it is evident that *ਏਕਾ* (Eka) has been pronounced as *ਏਕੰਕਾਰੁ* (Ekankar) rather than explaining its structure. Similarly, *ਉੜਾ* (Oora) has been pronounced as *ਓਅੰਕਾਰੁ* (Oankar) rather than explaining its structure. Therefore, according to Bhai Gurdas ੴ should be pronounced as *ਏਕੰਕਾਰੁ ਓਅੰਕਾਰੁ* (Ekankar Oankar) but it is pronounced as *ਏਕ ਓਅੰਕਾਰੁ* (Ekoankar) by the Sikhs at large. I do not know of any explanation as to how it started being pronounced as *ਏਕ ਓਅੰਕਾਰੁ* (Ekoankar). Please, note carefully that Bhai Gurdas pronounced only 'One' of ੴ as *ਏਕੰਕਾਰੁ* (Ekankar). Therefore, *ਏਕੰਕਾਰੁ* (Ekankar) is not the pronunciation of the whole ੴ because it is missing the pronunciation of ੴ (Open Oora) and its extended end (ੴ). On the other hand, Bhai Gurdas has pronounced Open Oora *ਓਅੰਕਾਰੁ* (Oankar) which represents OM according to Upanishads. The OM represents the Trinity of God: Brahma, Vishnu, and Shiva. Thus, Bhai Gurdas is leading the Sikhs into Vedas and Vedanta philosophies. If we accept this interpretation of Bhai Gurdas then it means there is nothing new and unique in Guru Nanak's conceptualization of God in a logo, ੴ. I do not think it is belittling of Bhai Gurdas but pointing out that our respected scholar is leading the Sikhs into the Vedas and Vedanta Philosophies.

S Gurdeep Singh justifies the construction of the word, "Waheguru", by Bhai Gurdas by taking the first letter Vava, Haha, Gaga, and Rara of Vishnu, Hari, Govind & Ram. However, this word has neither been constructed by any Sikh Guru nor used in their bani by any Sikh Guru. It is only Bhatt Gyand who used "Waheguru" to address Guru Ram Das and to compare him with Krishna as the God in the AGGS on pages 1402-1403.

Finally, S Gurpreet Singh concludes that: *Ekankaar* (ੴ) is Satguru Nanak Ji's personal spiritual idea and blessing to humanity. ੴ is a unique conceptual independent symbol made by Guru Nanak himself, its pronunciation 'Ekankaar' (ਏਕੰਕਾਰ) is also a new word coined by Guru Nanak Ji. *Ekankaar* is made by combining Ekan + Kaar (ਏਕੰ + ਕਾਰ), which means 'One Doer'.

S Gurpreet Singh concludes that Guru Nanak has pronounced ੴ as 'Ekankaar' (ਏਕੰਕਾਰ), however, we do not find any indication anywhere in the bani of Guru Nanak indicating ੴ is 'Ekankaar' (ਏਕੰਕਾਰ). **Hence this is a false claim.** The most appropriate pronunciation of ੴ was discovered by disassembling it as follows: ੴ = ੴ + ਓ + ∩. ੴ = (One). It is from Numerals but in science, it is a Physical *one* like the *singularity* of Albert Einstein or *nothingness* for the other scientists. But for Guru Nanak Nothingness is (ਸੁੰਨ – *Sunn*) and ਨਿਰਗੁਨ (*Nirgun*) state of the Eternal Entity, ੴ. Therefore, this ੴ (One) is not a numeral but 'Physical One' according to the science of today. ਓ = (open *Oora*). It is from Gurmukhi Alphabet but here it is an abbreviation of ਓਹ (Oh – That). ∩ = The extended end of ਓ (open *Oora*) is from geometry representing infinite (amount of Energy). ਓ (open *Oora*) and its extended end (∩) are qualifiers words for ੴ (One) in ੴ indicating That 'One' of ੴ is Infinite (amount of energy as in Singularity). Therefore, ੴ can be pronounced as ਇਕੁ ਓ ਬੇਅੰਤ (*Ek Oh Beant*) in Punjabi and as "One and Only That Infinite Infinity" in English. Since the ੴ (One) in ੴ is equivalent to Singularity which exploded about 13.7 billion years ago to give rise to the Nature/Universe. This phenomenon has been expressed in simple language by Guru Nanak as follows:

ਕੀਤਾ ਪਸਾਉ<sup>1</sup> ਏਕੋ<sup>2</sup> ਕਵਾਉ<sup>3</sup> ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ<sup>4</sup> ਦਰੀਆਉ<sup>5</sup> ॥

Kīṭā pasāo eko kavāo. Fīṣ tē hoē lakh dārīāo. ਅਗਸਤ, ਜਪੁ 16, ਪੰਨਾ 3.

*The Universe exploded from one<sup>2</sup> source of energy (Singularity)<sup>3</sup> and started to expand<sup>4</sup>, thereafter, appeared many<sup>4</sup> things<sup>5</sup>. AGGS, Jap # 16, p 3.*

The word, ਦਰੀਆਉ<sup>3</sup> (dario), in the above phrase of Guru Nanak has been explained with a new word, ਸਭਿ (sabh - everything), and ਕਵਾਉ (kavao) with another word, ਕਵਾਵੈ (kavavai - energy) by Guru Arjun:

ਏਕ<sup>1</sup> ਕਵਾਵੈ<sup>2</sup> ਤੇ ਸਭਿ<sup>3</sup> ਹੋਆ<sup>4</sup> ॥੧॥ ਏਕੁ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ ॥1॥

*From one<sup>1</sup> source of energy<sup>2</sup> (Singularity) everything<sup>3</sup> was created<sup>4</sup>. AGGS, M 5, p 1003.*

Note: 'ਏਕ<sup>1</sup> ਕਵਾਵੈ<sup>2</sup> (ek kavavai) in the above phrase is the same as ਏਕੋ ਕਵਾਉ (eko kavao) used by Guru Nanak in his previous phrase. ਕਵਾਵੈ (kavavai) is from ਕਵਾ (kava) which means 'energy' according to *Mahan Kosh*. (Singh, 1981). ਦਰੀਆਉ<sup>3</sup> (daryao) has been literally interpreted as rivers by many scholars. Keeping in view the methodology used by Guru Nanak, 'ਦਰੀਆਉ<sup>3</sup> (daryao) has been used as a metaphor for the word, things. What are those things? Since ੴ (One) in ੴ exploded into the Universe, therefore, the God of Guru Nanak is the Pantheist and does not interfere with human affairs and any phenomenon of Nature/Universe.

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### Letter to the Editor

The essay “Pronouncing ੴ” by Gurpreet Singh GP (*The Sikh Bulletin Vol 2 / 2022*) compels this letter.

The primary contention of Gurpreet Singh is that ‘Ik Oankaar’ is not the correct pronunciation of ੴ. His argument – in paragraph one of his essay – is that “this word ‘Ik Oankaar’ (ਇੱਕ ਓਅੰਕਾਰ) does not appear even once in Guru Granth Sahib Ji.”

His primary contention then is that “the pronunciation of ੴ is Ekankaar (ਏਕੰਕਾਰ)”. As opposed to Ik Oankaar (that does not appear even once in the SGGS), Ekankaar appears numerous times. This sort of logic requires comment.

Well, if Gurpreet Singh is right that “ੴ is Ekankaar” then where ever the word Ekankaar (ਏਕੰਕਾਰ) was used in the SGGS, it would have been replaced by ੴ. (Such would have been done by the editor – Guru Arjun ji because ੴ and Ekankaar were one and same). That would mean that the word Ekankaar (ਏਕੰਕਾਰ) would not have appeared in the SGGS at all. So going by the logic of Gurpreet Singh, the very fact that Ekankaar (ਏਕੰਕਾਰ) appears in the SGGS is clear evidence that ੴ is NOT Ekankaar and that the two are different entities.

And going by that same logic of Gurpreet Singh, the very fact that “Ik Oankaar (ਇੱਕ ਓਅੰਕਾਰ) does not appear even once in Guru Granth Sahib Ji” is then clear evidence that ੴ is indeed Ik Oankaar (ਇੱਕ ਓਅੰਕਾਰ). Since both ੴ and Ik Oankaar were one and same, every where that Ik Oankaar (ਇੱਕ ਓਅੰਕਾਰ) appeared in the Pothi Sahib, Guru Arjun replaced it with ੴ. For this reason then, Ik Oankaar (ਇੱਕ ਓਅੰਕਾਰ) does not appear even once in Guru Granth Sahib Ji.

Gurpreet Singh writes that “there is a dilemma in the Sikh Panth regarding the pronunciation of ੴ.” There is actually no “dilemma” unless Gurpreet Singh is referring to the artificially created one to which he himself is a contributor. Guru Nanak created the symbol ੴ. In the absence of a clear directive as to how it should be pronounced, what we have is (i) a pronunciation that is most widely used, and (ii) multiple other pronunciations that are not in wide usage. Given the absence of a written directive by its inventor – there can never be any finality with regards to its pronunciation, other than the classification (i) and (ii) above.

The attempt by proponents of any one of its pronunciations - Ik Oankaar, Ekankaar, Eko, Ek O Beant etc – to support their positions is acceptable in the name of scholarship. But the attempt to claim that any one of these pronunciations is the *real* and *final* one cannot be considered scholarly in any sense of the word – especially if it involves denigrating the proponents of the other pronunciations. Gurpreet Singh engages in such an attempt of disparaging others when he writes:

*“Prof. Devinder Singh Chahal's book is titled- JAP The Essence of Nanakian Philosophy. Readers must pay attention to the new name. Guru Nanak's ideology is popularly known as 'Sikhi' or 'Gurmat'. But Prof. Davinder Singh Chahal preferred to name it "Nanakian Philosophy." This is not only the distortion of Baba Nanak's name but also reduces it to mere philosophy at par with western philosophers.”*

What is the distortion in referring to anything related to Guru Nanak as “Nanakian”? Anything related to Europe is European, to India is Indian and Newton is Newtonian. What is the “reduction” in referring to Guru Nanak’s message as “philosophy?” The subject of philosophy has existed both in the West and the East ever since civilizations began. So how exactly has Dr Chahal reduced Guru Nanak’s messages to “mere philosophy at par with western philosophers.”

Gurpreet Singh then writes, along similar lines: “The probable answer to these questions is that Prof. Davinder Singh Chahal has a liking for the pronunciation of ੴ as “Ek Oh Beant” in the same way as he likes the term “Nanakian Philosophy” rather than ‘Gurmat.’”

But one could say the same about Gurpreet Singh having a liking for the pronunciation of ੴ as *Ekankaar*. If one reads the writings of both Prof Chahal and Gurpreet Singh (and others such as Basi) that have been carried in *The Sikh Bulletin*, each of them argue that their conclusions pertaining to the pronunciation of ੴ has nothing to do with personal liking and has been derived from within the SGGS.

The other thing that is distasteful is the zealous use of arguments that are clearly wrong. Gurpreet Singh falls prey to such on a number of occasions within his essay. Two instances are as follows.

He writes: *"The structure of the unique symbol ੴ begins with the numerical one 'ੴ'. He goes on to say "the pronunciation of 'ੴ' should be 'pahila' (ਪਹਿਲਾ). The pronunciation of the numeric 'ੴ' in Gurbani is 'pahila', it's not 'Ik'. 'ਮਹਲਾ ੴ' is pronounced as 'Mahila Pahila', and not 'Mahila Ik' (ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ੴ, GGS: Page 1389). So if ੴ is to be pronounced as 'word' or 'abbreviation', then the pronunciation of 'ੴ' will be 'pahila', nothing else.*

This is a dubious argument. We know that the pronunciation of the numerical one 'ੴ' according to Punjabi grammar is that it is determined by the word that preceeds it. So the 'ੴ' in 'ਮਹਲਾ ੴ' is pronounced as 'Pahila'; in ਪਾਤਸ਼ਾਹੀ ੴ as *"Pahilee;"* and in ਮਹਲੇ ਪਹਿਲੇ as *Pehlay*. It is clear that the numeral 'ੴ' has multiple pronunciations – *Ek, Pehla, Pehilee, and Pehlay*. It seems clear that Gurpreet Singh understands such because the example he provided in the quote of his above has both *Pehla* and *Pehlay* as the pronunciations of the numeral 'ੴ'.

The second instance relates to Bhai Gurdas's writing. The proponents of *Ek Oankaar* and *Ekankaar* as pronunciations of ੴ have used Bhai Gurdas's writings to support their positions. The proponent of *Eko* and *Ek O Beant* (Dr Chahal) have questioned the authenticity of Bhai Gurdas's writings.

Gurpreet Singh critiques those who raise doubts on the authenticity of Bhai Gurdas's writings. He writes: *"Bhai Gurdas's testimony needs to be seen without preconceptions. But accusing and belittling Bhai Gurdas appears to have emerged from the egoistic urge to establish themselves as high-ranked intellectuals."*

This is a clear case of building straw man arguments. Unless Gurpreet Singh's intent is to whip up sentiments amongst the un-enlightened against Dr Chahal, such assertions serve no purpose. First of all, none of the proponents of any of the pronunciations have "accused and belittled" Bhai Gurdas." All the relevant essays that were published in *The Sikh Bulletin* are testimony to such a false claim. Second, the notion that this *"accusing and belittling Bhai Gurdas appears to have emerged from the egoistic urge to establish themselves as high-ranked intellectuals"* is uncalled for and unbecoming assertion by a writer who wants to be taken seriously. I hope *The Sikh Bulletin* does not allow itself to sink to such vindictive levels of scholarship on account of its contributors.

Gurpreet Singh goes on to write: *"The verse that most of the intellectuals (including Prof. Chahal) quote to accuse Bhai Gurdas is: ਸਤਿਗੁਰ ਸਤਿਗੁਰ ਵਾਸਦੇਵ ਵਾ ਵਸਨਾ ਨਾਮੁ ਜਪਾਵੈ। ਦੁਆਪੁਰਿ ਸਤਿਗੁਰ ਹਰੀ ਕ੍ਰਿਸਨ ਹਰਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਾਵੈ। ਤ੍ਰੇਤੇ ਸਤਿਗੁਰ ਰਾਮ ਜੀ ਰਾਗ ਰਾਮ ਜਪੇ ਸੁਖੁ ਪਾਵੈ। ਕਲਿਜੁਗਿ ਨਾਨਕ ਗੁਰ ਗੋਵਿੰਦ ਗਗਾ ਗੋਵਿੰਦ ਨਾਮੁ ਅਲਾਵੈ। ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣ ਵਿਚਿ ਜਾਇ ਸਮਾਵੈ। ਚਾਰੇ ਅਛਰ ਇਕੁ ਕਰਿ ਵਾਹਿਗੁਰੂ ਜਪੁ ਮੰਤ੍ਰੁ ਜਪਾਵੈ। ਜਹਾਂ ਤੇ ਉਪਜਿਆ ਫਿਰਿ ਤਹਾਂ ਸਮਾਵੈ ॥ (Bhai Gurdas: Vaar 1 Pauri 49)." Gurpreet Singh then writes: "The above-mentioned verse clearly establishes the profoundness of 'waheguru' contemplation over mythological deities. The biasedness towards Bhai Gurdas results in missing the unique poetic style used in the above-mentioned verse... Vaar1 Pauri 49 also describes the structure of 'Waheguru' (ਵਾਹਿਗੁਰੂ). Vava (ਵਾਵਾ), Haha (ਹਾਹਾ), Gaga (ਗਗਾ), Rara (ਰਾਰਾ) are the alphabets used poetically to brief the 'structure' of 'Waheguru' (ਵਾਹਿਗੁਰੂ)."*

To establish the problems with the above mentioned *paurri* of Bhai Gurdas, I will quote from Dr Kariminder Singh Dhillon's book *The Hijacking of Sikhi* (Revised Version) pages 69 – 72.

*"Sikhs are expected to believe that this (paurri) is Bhai Gurdas – the Sikh luminary and Sikh philosopher extraordinaire' explaining the makeup of the word ਵਾਹਿਗੁਰੂ Vaheguru by breaking it down to the letters*

ਵ, ਹ, ਗ, ਰ or V, H, G and R. The letter V from: The Satguru of Satyug Vasdev Vishnu. H from: The Satguru of Duapur - Hri Krishen. R from: The Satguru of Treyta – Ramchander. G from: Gobind of Kaljug.

We are further expected to accept that Bhai Gurdas then declares that Guru Nanak combined the four letters into *Vaheguru* and caused the *mantar* of *Vaheguru* to be chanted by the world: *Charon Achur Ek Kar Vaheguru Jup Mantar Jpavey* – final verse of the *paurri*.

The degree of anti-Sikhi, anti-Gurmat and anti-Gurbani content of this *paurri* is staggering. The more pertinent mind-boggling questions are as follows:

- 1) Would the real Bhai Gurdas ever refer to Vishnu, Krishen and Ramchander as “Satguru”?
- 2) Would the real Bhai Gurdas ever decide to *not* use the word “Satguru” for Guru Nanak and Guru Gobind Singh within the same para where Hindu gods are referred to as “Satguru”?
- 3) The letter H comes from Krishen? Krishen had many names – *none* of which start with the letter H. If one name did start with the letter H, it is not mentioned in the appropriate verse in this para. No one in the Indian spiritual world refers to Krishen as “Hrikrishen.” As such this is a fabricated name for Krishen. Surely Bhai Gurdas ji would do no such thing.
- 4) How did the real Bhai Gurdas know that Guru Gobind Singh ji would be the final Guru in the Nanak lineage? (And mention him in verse 4.) He (Bhai Gurdas) passed on during the era of the sixth Guru.
- 5) Why would the real Bhai Gurdas write a lie under his name that “Guru Nanak caused the *mantar* of *Vaheguru* to be chanted by the whole world”? He knew that Guru Nanak did not use the word *Vaheguru* even once in his entire *bani* in the SGGS. Neither did Gurus Angad, Amardas, Ramdas and Arjun. Neither did any of the 15 bhagats. (Even Guru Teg Bahadur ji did not use it even once).

All the above five points are dead give-aways that this final *paurri* is added on much later by the *nirmalas* in their attempt to adulterate and corrupt Sikhi. Bhai Gurdas ji knew that our Gurus had rubbished the notion of *satjug*, *duapur*, *treyta* and *kaljug* as being periods of times or eras. He was aware that Guru Nanak had critiqued such a notion in *Asa di Vaar*. The mention of the tenth Guru in the verse pertaining to the era of *kaljug* as belonging to Sikh Gurus from Nanak to Gobind Singh in *Kaljug Nanak Gur Gobind* – is a clear indication that this *paurri* was composed in the post-Guru Gobind Singh era. The real Bhai Gurdas could not be the author of such a verse. He could not have authored this *paurri*.

What is interesting is that this notion that the word *Vaheguru* is composed from alphabets taken from the names of Hindu gods is found in *nirmala* literature. *Nirmala* Kavi Santokh Singh for instance has the following couplet in Volume 1 of his Sooraj Parkash Granth:

ਵੱਵਾ ਵਾਸਦੇਵ ਮੇ ਲੀਨੇ। ਹਰੀ ਬਿਸਨ ਤੇ ਹਾਹਾ ਚੀਨੇ। ਗੱਗਾ ਗੋਬਿੰਦ ਤੇ ਲੇ ਜਾਨੇ। ਰਾਰਾ ਰਾਮਚੰਦ ਮਨ ਮਾਨੇ। ੬੬। *Vava Vasdev Say Lino. Hari Bisen Tay Haha Chino. Gagga Gobind Tay Lay Jano. Rara Ramchand Mun Mano.* Meaning: The letter “Vava” was taken from Vasdev, the letter “Haha” from Hari Vishnu. Gobind provided the letter “Gagga” and “Rara” came from Ramchand. The next couplet advocates the benefits of doing such an act. ਚਤੁਰ ਬਰਨ ਕੇ ਏਕ ਬਨਾਯਾ। ਫਲਦਾਇਕ ਇਹ ਅਧਕ ਸੁਹਾਇਆ। ਚਤਰ ਨਾਮ ਸਿਮਰਨ ਕਯ ਏਕੁ। ਉਰਧਾਰੇ ਜਿਸ ਹੇਤ ਬਿਬੇਕੁ। ੬੬। *Chatur Barun Ko Eyk Bnaya. Fuldayek Eh Adhuk Suhaya. Chatur Nam Simran Kaiy Eyku. Urdharey Jis Hoat Bibeku.* Meaning: The four letters (*Vava*, *Haha*, *Rara* and *Gagga*) were put together to create the word (*Vaheguru*). It is an extremely useful, productive and beautiful word. Chanting this one word allows for the chanting of four names. One who chants with focus will obtain wisdom.”

I am sure readers can make their own conclusions.

**Koomar Singh**

[koomar99@gmail.com](mailto:koomar99@gmail.com)



## ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੀ ਸ਼ਹੀਦੀ ਦੇ ੧੦ ਪ੍ਰਮੁੱਖ ਕਾਰਨ

ਗਿਆਨੀ ਅੰਮ੍ਰਿਤਪਾਲ ਸਿੰਘ, ਲੁਧਿਆਣਾ।

ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੇ ਸ਼ਹੀਦੀ ਪੁਰਬ 'ਤੇ ਲੱਗੀ ਛਬੀਲ ਦੇਖ ਕੇ ਇਕ ਆਦਮੀ ਨੇ ਦੂਜੇ ਆਦਮੀ ਨੂੰ ਪੁੱਛਿਆ ਕਿ ਸਿੱਖ ਇੰਨੀ ਖੁਸ਼ੀ ਨਾਲ ਦੁਨੀਆਂ ਨੂੰ ਸ਼ਰਬਤ ਕਿਉਂ ਪਿਲਾ ਰਹੇ ਨੇ? ਦੂਸਰੇ ਆਦਮੀ ਨੇ ਅਣਜਾਣਤਾ ਵਿਚ ਜਵਾਬ ਦਿੱਤਾ ਕਿ ਲੱਗਦੈ ਕਿ ਇਹਨਾਂ ਦੇ ਗੁਰੂ ਦਾ ਅੱਜ ਜਨਮ ਦਿਨ ਹੈ।

ਕੋਲ ਖਲੋਤੇ ਇਕ ਪਿਆਰ ਵਾਲੇ ਗੁਰਸਿੱਖ ਦੇ ਕੰਨੀਂ ਜਦੋਂ ਇਹ ਗੱਲ ਪਈ ਤਾਂ ਉਸ ਦੀਆਂ ਅੱਖਾਂ ਵਿਚ ਹੰਝੂ ਆ ਗਏ। ਉਹ ਡੂੰਘੀ ਸੋਚ ਵਿਚ ਗੁਆਚ ਗਿਆ ਕਿ ਅਸੀਂ ਆਪਣੇ ਸੁਨਹਿਰੀ ਇਤਿਹਾਸ ਦਾ ਸੁਨੇਹਾ ਸੰਸਾਰ ਨੂੰ ਪੁਚਾ ਨਾ ਸਕੇ।

ਅਸੀਂ ਕਿੰਨੇ ਅਕ੍ਰਿਤਘਣ ਹੋ ਗਏ ਹਾਂ। ਅਸੀਂ ਦੁਨੀਆਂ ਨੂੰ ਦੱਸ ਹੀ ਨਾ ਸਕੇ ਕਿ ਜਿਸ ਸਤਿਗੁਰੂ ਨੇ ਸੜਦੀ-ਬਲਦੀ ਦੁਨੀਆਂ ਦੀ ਝੋਲੀ ਗੁਰਬਾਣੀ ਦੀ ਠੰਢ ਪਾਈ, ਉਸ ਸਤਿਗੁਰੂ ਜੀ ਨੂੰ ਅੱਜ ਦੇ ਦਿਨ ਜ਼ਾਲਮਾਂ ਨੇ ਉਬਲਦੀ ਦੇਗ ਵਿਚ ਉਬਾਲਿਆ। ਸੰਸਾਰ ਵਿਚ ਠੰਢ ਵਰਤਾਉਣ ਵਾਲੇ ਦੀ ਝੋਲੀ ਵਿਚ ਅੱਗ ਪਾਈ। ਤੱਤੀ ਤਵੀ 'ਤੇ ਬਿਠਾ ਕੇ ਸੀਸ ਵਿਚ ਗਰਮ ਰੇਤਾ ਪਾਇਆ। ਦੁਨੀਆਂ ਨੂੰ ਤਾਂ ਕੀ ਅਸੀਂ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਵੀ ਨਹੀਂ ਦੱਸ ਸਕੇ ਕਿ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਦੀ ਸ਼ਹਾਦਤ ਕਿਉਂ ਤੇ ਕਿਵੇਂ ਹੋਈ?

ਚਾਹੀਦਾ ਤਾਂ ਸੀ ਕਿ ਅੱਜ ਦੇ ਦਿਨ ਪੰਚਮ ਗੁਰਦੇਵ ਜੀ ਦੇ ਜੀਵਨ ਇਤਿਹਾਸ ਨੂੰ ਵੀ ਵਰਤਾਉਂਦੇ। ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਲੰਗਰ ਵੀ ਲਗਾਉਂਦੇ ਤਾਂ ਕਿ ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਸ਼ਹਾਦਤ ਵਿਚ ਛੁਪਿਆ ਮਨੁੱਖਤਾ ਦੇ ਭਲੇ ਦਾ ਸੰਦੇਸ਼ ਦੁਨੀਆਂ ਨੂੰ ਮਿਲ ਸਕਦਾ। ਆਉ ਪੰਚਮ ਗੁਰਦੇਵ ਜੀ ਦੀ ਸ਼ਹਾਦਤ ਦੇ ਕੁਝ ਕੁ ਕਾਰਨਾਂ 'ਤੇ ਸੰਖੇਪ ਜਿਹੀ ਝਾਤ ਮਾਰੀਏ:

ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਸਾਨੂੰ ਤਿੰਨ ਅਸੂਲ ਬਖਸ਼ੇ: ਕਿਰਤ ਕਰੋ, ਵੰਡ ਛਕੋ, ਨਾਮ ਜਪੋ। ਸਿੱਖੀ ਦੇ ਇਹ ਅਸੂਲ ਇੰਨੇ ਸਰਲ ਤੇ ਅਰਥ ਭਰਪੂਰ ਸਨ ਕਿ ਹਰ ਕੋਈ ਸਿੱਖੀ ਵੱਲ ਖਿੱਚਿਆ ਆਉਂਦਾ ਸੀ। ਇਹ ਗੱਲ ਅਨਮੱਤਾਂ ਦੇ ਪ੍ਰਚਾਰਕ ਤੇ ਆਗੂ ਜਰ ਨਾ ਸਕੇ ਕਿਉਂਕਿ ਉਹਨਾਂ ਦੀਆਂ ਝੂਠ ਦੀਆਂ ਦੁਕਾਨਾਂ ਬੰਦ ਹੋ ਰਹੀਆਂ ਸਨ। ਉਹਨਾਂ ਨੇ ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਸਿਧਾਂਤਾਂ ਨੂੰ ਬੰਦ ਕਰਨ ਲਈ ਬੜੇ ਜਤਨ ਕੀਤੇ। ਸਤਿਗੁਰੂ ਜੀ ਨੂੰ ਸ਼ਹੀਦ ਕਰਵਾਉਣ ਵਿਚ ਵੀ ਕੋਈ ਕਸਰ ਨਹੀਂ ਛੱਡੀ। ਵਿਦਵਾਨਾਂ ਵੱਲੋਂ ਗੁਰਦੇਵ ਜੀ ਦੀ ਸ਼ਹਾਦਤ ਦੇ ੧੦ ਪ੍ਰਮੁੱਖ ਕਾਰਨ ਇਹ ਮੰਨੇ ਗਏ ਹਨ:

**੧. ਬਿਪਰਵਾਦ:** ਬ੍ਰਾਹਮਣੀ ਮੱਤ ਵਿਚ ਸੂਤਕ ਪਾਤਕ, ਵਰਤ, ਯੱਗ, ਹੋਮ, ਜੰਤਰ ਮੰਤਰ, ਸੰਗਰਾਦ, ਮੱਸਿਆ, ਪੂਰਨਮਾਸ਼ੀ, ਦਸਮੀ, ਇਕਾਦਸ਼ੀ, ਮਹੂਰਤ, ਸ਼ਰਾਨ ਅਪਸ਼ਰਾਨ, ਦਾਨ, ਪੁੰਨ, ਤੀਰਥ ਇਸ਼ਨਾਨ, ਸਰੀਰਾਂ ਨੂੰ ਕਸ਼ਟ ਦੇਣ ਵਾਲੇ ਤਪ, ਲੋਕਾਂ ਤੋਂ ਉਹਨਾਂ ਦੀ ਧਨ-ਦੌਲਤ, ਜ਼ਮੀਨ, ਜਾਇਦਾਦ ਦਾਨ ਵਿਚ ਲੈਣੀ, ਉਹਨਾਂ ਦੀਆਂ ਪਤਨੀਆਂ ਤੇ ਛੋਟੀਆਂ ਬੱਚੀਆਂ ਨੂੰ ਮੰਦਰਾਂ ਵਿਚ ਜ਼ਬਰੀ ਚੜ੍ਹਵਾ ਕੇ ਉਹਨਾਂ ਨਾਲ ਕੁਕਰਮ ਕਰਨੇ ਤੇ ਹੋਰ ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਕਰਮਕਾਂਡਾਂ ਤੇ ਪਖੰਡਾਂ ਕਾਰਨ ਮਨੁੱਖਤਾ ਦਾ ਸ਼ੋਸ਼ਣ ਇੰਨਾ ਵੱਧ ਗਿਆ ਸੀ ਕਿ ਲੋਕ ਤਰਾਹ-ਤਰਾਹ ਕਰ ਉੱਠੇ ਸਨ। ਮਨੁੱਖ ਪਾਸੋਂ ਪਸ਼ੂਆਂ, ਪੰਛੀਆਂ, ਦਰਖਤਾਂ, ਪਹਾੜਾਂ, ਪੱਥਰਾਂ, ਮੁਰਦਿਆਂ ਦੀ ਪੂਜਾ ਕਰਵਾਈ ਗਈ, ਪਸ਼ੂਆਂ ਦਾ ਗੋਬਰ ਖੁਵਾਇਆ ਤੇ ਮੂਤਰ ਪਿਲਾਇਆ ਗਿਆ ਤੇ ਮਨੁੱਖ ਨੂੰ ਉਚ ਨੀਚ ਦਾ ਭੇਦ ਪਾ ਕੇ ਦੁਰਕਾਰਿਆ ਗਿਆ। ਅਖੌਤੀ ਨੀਚ ਜਾਤ ਦੇ ਲੋਕਾਂ ਤੇ ਅੰਤਾਂ ਦੇ ਜ਼ੁਲਮ ਕੀਤੇ ਗਏ। ਉਹਨਾਂ ਦੀਆਂ ਜ਼ੁਬਾਨਾਂ ਵਿਚ ਕਿੱਲੇ ਠੋਕੇ ਗਏ, ਕੰਨਾਂ ਵਿਚ ਸਿੱਕੇ ਢਾਲ ਕੇ ਪਾਏ ਗਏ, ਹੱਥ-ਪੈਰ ਕੱਟ ਕੇ ਤੜਫਾਇਆ ਜਾਂਦਾ ਰਿਹਾ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਨੇ ਐਸੇ ਜ਼ੁਲਮ ਕਰਨ ਵਾਲੇ ਬ੍ਰਾਹਮਣ ਨੂੰ ਜਗਤ ਕਸਾਈ ਕਹਿ ਕੇ ਸੰਬੋਧਨ ਕੀਤਾ।

**ਮਥੈ ਟਿਕਾ ਤੇੜਿ ਧੋਤੀ ਕਖਾਈ॥ ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਸਾਈ॥** ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ (੪੭੧)

ਗੁਰੂ ਸਾਹਿਬਾਨਾਂ ਨੇ ਇਹਨਾਂ ਲਿਤਾੜੇ ਹੋਏ ਲੋਕਾਂ ਨੂੰ ਆਪਣੇ ਗਲ ਨਾਲ ਲਾਇਆ ਤੇ ਉਹਨਾਂ ਨੂੰ ਰਾਮ ਦੀ ਅੰਸ ਕਹਿ ਕੇ ਸਤਿਕਾਰ ਦਿੱਤਾ। ਉਹਨਾਂ ਨੂੰ ਬਰਾਬਰ ਸੰਗਤ ਤੇ ਪੰਗਤ ਵਿਚ ਬਿਠਾਇਆ। ਸਰੋਵਰ ਤੇ ਬਾਉਲੀਆਂ ਬਣਵਾਈਆਂ ਤਾਂਕਿ ਇੱਕੋ ਥਾਂ ਤੋਂ ਪਾਣੀ ਵਰਤ ਕੇ ਉਚ ਨੀਚ ਤੇ ਸੁੱਚ ਭਿੱਟ ਦਾ ਭੇਦਭਾਵ ਮੁੱਕ ਜਾਏ। ਅਖੌਤੀ ਨੀਚ ਜਾਤ ਦੇ ਮੰਨੇ ਜਾਣ ਵਾਲੇ ਭਗਤਾਂ ਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਸੁਸ਼ੋਭਿਤ ਕਰਕੇ ਅਤੇ ਭਗਤ ਕਹਿ ਕੇ ਸਨਮਾਨ ਦਿੱਤਾ। ਬ੍ਰਾਹਮਣਾਂ ਦੇ ਕਰਮਕਾਂਡਾਂ ਤੇ ਪਖੰਡਾਂ ਦੇ ਬਖੀਏ ਉਪੜ ਰਹੇ ਸਨ ਤੇ ਬ੍ਰਾਹਮਣ ਹੱਥੋਂ ਲੋਕਾਂ ਦੀ ਲੁੱਟ-ਖਸੁੱਟ ਬੰਦ ਹੋਣ ਲੱਗੀ।

ਆਪਣੀ ਰੋਜ਼ੀ-ਰੋਟੀ ਬੰਦ ਹੁੰਦੀ ਦੇਖ ਕੇ ਹੁਣ ਬ੍ਰਾਹਮਣ ਘਬਰਾ ਗਏ। ਜਿਹਨਾਂ ਨੂੰ ਕਸਾਈ ਕਿਹਾ ਗਿਆ ਹੋਵੇ ਤੇ ਜਿਹਨਾਂ ਦੀ ਪਖੰਡ ਦੀ ਦੁਕਾਨਦਾਰੀ ਬੰਦ ਹੁੰਦੀ ਹੋਵੇ, ਉਹ ਕਿਉਂ ਨਹੀਂ ਹੱਥ-ਪੈਰ ਮਾਰੇਗਾ? ਉਹਨਾਂ ਬ੍ਰਾਹਮਣਾਂ ਨੇ ਅਕਬਰ ਦੇ ਸਮੇਂ ਤੋਂ ਹੀ ਬਾਦਸ਼ਾਹ ਕੋਲ ਗੁਰੂ ਸਾਹਿਬਾਨਾਂ ਵਿਰੁੱਧ ਚੁਗਲੀਆਂ ਕਰਨੀਆਂ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀਆਂ ਸਨ। ਜਹਾਂਗੀਰ ਬਾਦਸ਼ਾਹ ਦੇ ਸਮੇਂ ਤੱਕ ਇਹ ਸਿਲਸਿਲਾ ਚਲਦਾ ਰਿਹਾ। ਬਿਪਰ ਵੱਲੋਂ ਬਾਦਸ਼ਾਹ ਨੂੰ ਕੀਤੀਆਂ ਸ਼ਿਕਾਇਤਾਂ ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਸ਼ਹਾਦਤ ਦਾ ਇੱਕ ਕਾਰਨ ਸੀ।

**੨. ਬੀਰਬਲ:** ਬ੍ਰਾਹਮਣਾਂ ਦਾ ਇੱਕ ਹਥਿਆਰ ਕੱਟੜ ਬ੍ਰਾਹਮਣ ਮਹੇਸ਼ ਦਾਸ ਵੀ ਸੀ, ਜਿਹੜਾ ਬਾਅਦ ਵਿਚ ਬੀਰਬਲ ਦੇ ਨਾਮ ਨਾਲ ਪ੍ਰਸਿੱਧ ਹੋਇਆ। ਜੈਪੁਰ ਦੇ ਰਾਜੇ ਭਗਵਾਨ ਦਾਸ ਨੇ ਹਿੰਦੂ ਉੱਚ ਜਾਤ ਦੀ ਪਰਵਾਹ ਕੀਤੇ ਬਗੈਰ ਆਪਣੀ ਭਤੀਜੀ ਦਾ ਵਿਆਹ ਬਾਦਸ਼ਾਹ ਅਕਬਰ ਨਾਲ ਕਰ ਦਿੱਤਾ। ਉਸ ਵਿਆਹ ਵਿਚ ਮਹੇਸ਼ ਦਾਸ ਬ੍ਰਾਹਮਣ ਨੂੰ ਵੀ ਇੱਕ ਮਸਖਰੇ ਵਜੋਂ ਬਾਦਸ਼ਾਹ ਅਕਬਰ ਦੇ ਦਾਜ ਵਿਚ ਦਿੱਤਾ ਗਿਆ। ਇਹ



ਚੁਸਤ ਦਿਮਾਗ ਤੇ ਹੁਸ਼ਿਆਰ ਮਸਖਰਾ ਸੀ ਜੋ ਬਾਦਸ਼ਾਹ ਦਾ ਮਨੋਰੰਜਨ ਕਰਦਾ ਸੀ। ਬਾਦਸ਼ਾਹ ਦੇ ਨੇੜੇ ਹੋਣ ਦੇ ਕਾਰਨ ਇਹ ਬ੍ਰਾਹਮਣਾਂ ਦੀ ਇੱਕੋ-ਇੱਕ ਉਮੀਦ ਸੀ ਜੋ ਗੁਰੂ ਘਰ ਦੇ ਖ਼ਿਲਾਫ਼ ਬਾਦਸ਼ਾਹ ਦੇ ਮਨ ਵਿਚ ਜ਼ਹਿਰ ਭਰ ਸਕਦਾ ਸੀ। ਇਸ ਨੇ ਵੀ ਗੁਰੂ ਘਰ ਵਿਰੁੱਧ ਖੁੱਲ੍ਹੇ ਦਿਲ ਨਾਲ ਬਾਦਸ਼ਾਹ ਅਕਬਰ ਦੇ ਕੰਨ ਭਰੇ ਪਰ ਬਾਦਸ਼ਾਹ ਸਦਾ ਗੁਰੂ ਘਰ ਦੇ ਸੁਨਹਿਰੀ ਅਸੂਲਾਂ ਦਾ ਨੂੰ ਸਤਿਕਾਰ ਦਿੰਦਾ ਰਿਹਾ। ਗੁਰੂ ਘਰ ਦੇ ਵਿਰੁੱਧ ਬੋਲਣ ਵਾਲੇ ਇਸ ਬੀਰਬਲ ਦੀ ਮੌਤ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਦੀ ਸ਼ਹੀਦੀ ਤੋਂ ਪਹਿਲਾਂ ਹੀ ਹੋ ਗਈ ਸੀ।

**੩. ਪ੍ਰਿਥੀ ਚੰਦ:** ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਦਾ ਵੱਡਾ ਭਰਾ ਵੀ ਬ੍ਰਾਹਮਣਾਂ ਦੀਆਂ ਗੱਲਾਂ ਵਿਚ ਆ ਕੇ ਤੇ ਗੁਰਗੱਦੀ ਦੇ ਲਾਲਚ ਵਿਚ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਵਿਰੋਧਤਾ ਕਰਦਾ ਰਿਹਾ। ਕਦੇ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਦਸਤਾਰ ਨੂੰ ਹੱਥ ਪਾ ਕੇ ਤੇ ਕਦੀ ਗੁਰੂ ਕੇ ਲੰਗਰ ਦੀ ਨਾਕਾਬੰਦੀ ਕਰਕੇ ਇਸ ਨੇ ਵੀ ਖੁਲ੍ਹ ਕੇ ਵਿਰੋਧਤਾ ਕਰਨੀ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀ। ਇਸਨੇ ਗੁਰੂ ਸਾਹਿਬ ਵਿਰੁੱਧ ਇੱਕ ਸ਼ਿਕਾਇਤਨਾਮਾ ਤਿਆਰ ਕਰਕੇ ਬਾਦਸ਼ਾਹ ਅਕਬਰ ਦੇ ਅੱਗੇ ਪੇਸ਼ ਕੀਤਾ ਪਰ ਬਾਦਸ਼ਾਹ ਵੱਲੋਂ ਕਰਵਾਈ ਪੜਤਾਲ ਵਿਚ ਝੂਠਾ ਸਾਬਤ ਹੋਣ ਕਾਰਨ ਇਸ ਨੂੰ ਬਾਦਸ਼ਾਹ ਨੇ ਬਹੁਤ ਜ਼ਲੀਲ ਕੀਤਾ। ਇਸ ਨੇ ਹੀ ਸਾਹਿਬਜ਼ਾਦਾ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਨੂੰ ਖਤਮ ਕਰਨ ਲਈ ਕਈ ਅਸਫ਼ਲ ਕੋਸ਼ਿਸ਼ਾਂ ਕੀਤੀਆਂ।

**੪. ਕਾਹਨਾ, ਪੀਲੇ, ਛੱਜੂ ਤੇ ਸ਼ਾਹ ਹੁਸੈਨ:** ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਸੰਪਾਦਨਾ ਵੇਲੇ ਆਪਣੇ ਆਪ ਨੂੰ ਆਪ ਹੀ ਭਗਤ ਅਖਵਾਉਣ ਵਾਲੇ ਇਹਨਾਂ ਪਖੰਡੀਆਂ ਨੇ ਵੀ ਆਪੋ-ਆਪਣੀ ਕਵਿਤਾ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਦਰਜ ਕਰਵਾਣੀ ਚਾਹੀ ਤਾਂ ਕਿ ਹਮੇਸ਼ਾਂ ਲਈ ਦੁਨੀਆਂ ਤੇ ਨਾਂ ਬਣਿਆ ਰਹਿ ਸਕੇ। ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਇਹਨਾਂ ਦੀ ਕਵਿਤਾਵਾਂ ਤੇ ਇਹਨਾਂ ਦੇ ਜੀਵਨ ਨੂੰ ਗੁਰਮਤਿ ਦੀ ਕਸਵੱਟੀ 'ਤੇ ਪਰਖ ਕੇ ਰੱਦ ਕਰ ਦਿੱਤਾ। ਇਹ ਚਾਰੋਂ ਭੜਕ ਉੱਠੇ ਤੇ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਖਤਮ ਕਰਵਾਉਣ ਦੀਆਂ ਧਮਕੀਆਂ ਦੇ ਵਾਪਸ ਆ ਗਏ। ਕਾਹਨੇ ਦੀ ਤਾਂ ਪਹਿਲਾਂ ਹੀ ਮੌਤ ਹੋ ਗਈ ਪਰ ਬਾਕੀ ਦਿਆਂ ਅਖੰਡੀ ਭਗਤਾਂ ਤੇ ਉਹਨਾਂ ਦੇ ਚੇਲਿਆਂ ਨੇ ਕਾਹਨੇ ਦੇ ਚੇਲਿਆਂ ਸਮੇਤ ਸਮੇਂ ਦੇ ਹਾਕਮਾਂ ਤੇ ਬਾਦਸ਼ਾਹ ਕੋਲ ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਖ਼ਿਲਾਫ਼ ਅੱਗ ਉਗਲਣੀ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀ। ਅੱਜ ਪੰਜਾਬ ਦੀ ਧਰਤੀ 'ਤੇ ਸਕੂਲਾਂ ਵਿਚ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਇਹਨਾਂ ਦੀਆਂ ਰਚਨਾਵਾਂ ਪੜ੍ਹਾਈਆਂ ਜਾ ਰਹੀਆਂ ਹਨ।

**੫. ਸਖੀ ਸਰਵਰ ਦੀ ਗੱਦੀ:** ਇਸਲਾਮਿਕ ਰਾਜ ਦੇ ਹਾਕਮਾਂ ਵੱਲੋਂ ਹਿੰਦੁਸਤਾਨ ਦੇ ਲੋਕਾਂ ਨੂੰ ਮੁਸਲਮਾਨ ਬਣਾਉਣ ਲਈ ਸ਼ੇਖ ਫੱਤੇ ਦਾ ਸ਼ਰਧਾਲੂ ਬਣਾਇਆ ਜਾਂਦਾ ਰਿਹਾ। ਇਸ ਦੀ ਸੰਪਰਦਾ ਸਖੀ ਸਰਵਰ ਨੂੰ ਧਾਰਨ ਤੋਂ ਬਾਦ ਲੋਕ ਸਹਿਜੇ ਹੀ ਮੁਸਲਮਾਨ ਬਣ ਜਾਂਦੇ ਸਨ। ਸਾਰਾ ਪੰਜਾਬ ਸ਼ੇਖ ਫੱਤੇ ਦੇ ਅਸਰ ਹੇਠ ਆ ਚੁੱਕਾ ਸੀ ਪਰ ਜਿਵੇਂ ਜਿਵੇਂ ਸਿੱਖੀ ਦਾ ਪ੍ਰਚਾਰ ਫੈਲਣਾ ਸ਼ੁਰੂ ਹੋਇਆ, ਲੋਕ ਸਿੱਖੀ ਧਾਰਨ ਕਰਨ ਲੱਗ ਪਏ। ਜਦੋਂ ਸਖੀ ਸਰਵਰ ਦੇ ਮੌਤ ਦਾ ਪ੍ਰਚਾਰ ਕਰਨ ਵਾਲੇ ਦੇ ਵੱਡੇ ਪ੍ਰਚਾਰਕ ਭਾਈ ਮੰਤ ਤੇ ਭਾਈ ਬਹਿਲੋਂ ਸਖੀ ਸਰਵਰੀ ਮੱਤ ਛੱਡ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਸਿੱਖ ਬਣ ਗਏ ਤਾਂ ਮਾਨੋਂ ਪੰਜਾਬ ਦੀ ਧਰਤੀ 'ਤੇ ਸਖੀ ਸਰਵਰ ਮੱਤ ਦੀ ਰੀੜ ਦੀ ਹੱਡੀ ਹੀ ਟੁੱਟ ਗਈ। ਇਸ ਘਟਨਾ ਨਾਲ ਸਖੀ ਸਰਵਰੀਏ ਮੱਤ ਉੱਠੇ। (ਇਹ ਸ਼ੇਖ ਫੱਤਾ ਉਹ ਹੀ ਹੈ ਜਿਸ ਦੀ ਕਬਰ ਨੂੰ ਭੋਲੇ ਭਾਲੇ ਸਿੱਖ ਸਤਿਗੁਰੂ ਦਾ ਸ਼ਰਧਾਲੂ ਜਾਣ ਕੇ ਅੱਜ ਤੱਕ ਪੂਜਦੇ ਰਹੇ ਤੇ ਹੁਣ ਕੁਝ ਦਿਨ ਪਹਿਲਾਂ ਹੀ ਉਸਦੀ ਕਬਰ ਤੋਂ ਸਿੱਖ ਸੰਗਤਾਂ ਨੇ ਨਿਸ਼ਾਨ ਸਾਹਿਬ ਉਤਾਰਿਆ ਤੇ ਪੰਥ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਇਸ ਦੁਸ਼ਮਣ ਬਾਰੇ ਸੂਚੇਤ ਕੀਤਾ ਹੈ।)

**੬. ਨਕਸ਼ਬੰਦੀ:** ਤੂਰਾਨ ਦੀ ਪੈਦਾਵਾਰ ਖ਼ਵਾਜ਼ਾ ਮੁਹੰਮਦ ਬਾਕੀਬਿਲਾ ਰਾਹੀਂ ਇਕ ਹੋਰ ਨਵਾਂ ਸੂਫੀ ਸਿਲਸਿਲਾ ਹਿੰਦੁਸਤਾਨ ਆ ਪਹੁੰਚਿਆ, ਜਿਹੜਾ ਨਕਸ਼ਬੰਦੀ ਕਰਕੇ ਮਸ਼ਹੂਰ ਹੋਇਆ। ਹਿੰਦੁਸਤਾਨ ਵਿਚ ਇਸਲਾਮਿਕ ਰਾਜ ਦੇਖ ਕੇ ਇਸ ਨੇ ਨਕਸ਼ਬੰਦੀ ਨੂੰ ਫੈਲਾਉਣ ਲਈ ਰਾਜ ਸ਼ਕਤੀ ਨੂੰ ਵਰਤਿਆ। ਇਸ ਨੇ ਰਾਜ ਸ਼ਕਤੀ ਰਾਹੀਂ ਗੁਰੂ ਘਰ ਨੂੰ ਦਬਾਉਣਾ ਚਾਹਿਆ ਪਰ ਛੇਤੀ ਹੀ ਇਸ ਦਾ ਵੀ ਭੇਗ ਪੈ ਗਿਆ। ਇਸ ਦੀ ਮੌਤ ਤੋਂ ਬਾਦ ਇਸ ਦਾ ਕੰਮ ਸ਼ੇਖ ਅਹਿਮਦ ਸਰਹੰਦੀ ਨੇ ਸੰਭਾਲਿਆ।

**੭. ਸ਼ੇਖ ਅਹਿਮਦ ਸਰਹੰਦੀ:** ਇਹ ਸਰਹੰਦ ਵਿਚ ਪੈਦਾ ਹੋਣ ਸ਼ਖ਼ਸ ਤੇਜ਼ ਬੁੱਧੀ ਵਾਲਾ ਤੇ ਆਪਣੀ ਦਲੀਲ ਨਾਲ ਹਰ ਇੱਕ ਪ੍ਰਭਾਵਤ ਕਰ ਲੈਂਦਾ ਸੀ। ਇਹ ਇਸਲਾਮ ਮਤ ਦਾ ਬੜਾ ਉੱਘਾ ਵਿਦਵਾਨ ਸੀ। ਹਿੰਦੂਆਂ ਦਾ ਇਹ ਕੱਟੜ ਵਿਰੋਧੀ ਸੀ। ਇਹ ਇਸ ਗੱਲੋਂ ਵੀ ਬਹੁਤਾ ਐਥਾ ਸੀ ਕਿ ਸਿੱਖ ਮਤ ਦਿਨੋਂ ਦਿਨ ਫੈਲਦਾ ਹੀ ਜਾ ਰਿਹਾ ਹੈ। ਸੰਨ ੧੫੯੯ ਵਿਚ ਪੰਜਾਬ ਵਿਚ ਕਾਲ ਪੈ ਗਿਆ ਤੇ ਅਨੇਕਾਂ ਮਾਰੂ ਬਿਮਾਰੀਆਂ ਫੈਲ ਗਈਆਂ। ਹਜ਼ਾਰਾਂ ਲੋਕ ਮੌਤ ਦੇ ਮੂੰਹ ਜਾ ਪਏ। ਲਾਹੌਰ ਦੀਆਂ ਗਲੀਆਂ ਮੁਰਦਿਆਂ ਨਾਲ ਭਰੀਆਂ ਪਈਆਂ ਸਨ। ਕੋਈ ਸਹਾਇਤਾ ਲਈ ਬਹੁਤ ਨਹੀਂ ਸੀ ਰਿਹਾ। ਅਜਿਹੇ ਵਿਚ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਨੇ ਰੋਗੀਆਂ ਦੀ ਦਵਾ ਦਾਰੂ ਨਾਲ ਸੇਵਾ ਕੀਤੀ ਤੇ ਲੋੜਵੰਦਾਂ ਨੂੰ ਖੁਰਾਕ ਪਹੁੰਚਾਈ। ਆਪਣੀ ਪਰਵਾਹ ਨਾ ਕਰਦੇ ਹੋਏ ਦੀਨ ਦੁਖੀਆਂ ਵਿਚ ਜਾ ਕੇ ਸੇਵਾ ਕੀਤੀ, ਜਿਸ ਨਾਲ ਸਤਿਗੁਰੂ ਜੀ ਸੇਵਾ ਤੇ ਪਰਉਪਕਾਰ ਦੀ ਬਿਰਤੀ ਦਾ ਪੂਰੇ ਹਿੰਦੁਸਤਾਨ ਵਿਚ ਪ੍ਰਚਾਰ ਹੋਇਆ। ਸ਼ੇਖ ਅਹਿਮਦ ਇਹ ਦੇਖ ਕੇ ਹੋਰ ਵੀ ਕਲਪ ਗਿਆ। ਇਧਰ ਵੱਡੇ-ਵੱਡੇ ਹਾਕਮਾਂ ਤੇ ਦਰਬਾਰੀਆਂ ਤੋਂ ਇਲਾਵਾ ਸ਼ੇਖ ਫਰੀਦ ਬੁਖਾਰੀ ਵੀ ਇਸ ਦਾ ਇਕ ਸ਼ਰਧਾਲੂ ਸੀ, ਜਿਸ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਇਸ ਨੇ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਸ਼ਹੀਦ ਕਰਵਾਉਣ ਲਈ ਸਾਜ਼ਿਸ਼ ਰਚੀ।

**੮. ਸ਼ੇਖ ਫਰੀਦ ਬੁਖਾਰੀ ਜਾਂ ਮੁਰਤਜ਼ਾ ਖਾਂ:** ਜਹਾਂਗੀਰ ਬਾਦਸ਼ਾਹ ਨੂੰ ਤਖ਼ਤ ਦਿਵਾਉਣ ਵਿਚ ਸਭ ਤੋਂ ਵੱਧ ਇਸ ਨੇ ਮਦਦ ਕੀਤੀ। ਇਸਨੂੰ ਲਾਹੌਰ ਦਾ ਕਿਲ੍ਹਾ ਬਚਾਉਣ ਕਰਕੇ ਹੀ 'ਮੁਰਤਜ਼ਾ ਖਾਂ' ਦਾ ਖ਼ਿਤਾਬ ਮਿਲਿਆ ਸੀ। ਇਸਨੇ ਹੀ ਸ਼ੇਖ ਅਹਿਮਦ ਸਰਹੰਦੀ ਨਾਲ ਮਿਲ ਕੇ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਸ਼ਹੀਦ ਕਰਨ ਲਈ ਜਹਾਂਗੀਰ ਨੂੰ ਝੂਠਾ ਬਹਾਨਾ ਲੱਭ ਕੇ ਦਿੱਤਾ ਸੀ।

**੯. ਜਹਾਂਗੀਰ ਬਾਦਸ਼ਾਹ:** ਇਹ ਕੱਟੜ ਤੇ ਤੁਅਸਬੀ ਨੀਤੀ ਦਾ ਧਾਰਨੀ ਸੀ। ਇਸ ਦੀ ਇੱਛਾ ਸੀ ਕਿ ਸਾਰੇ ਹਿੰਦੁਸਤਾਨ ਵਿਚ ਕੇਵਲ ਇਸਲਾਮ ਮੱਤ ਹੀ ਹੋਵੇ। ਇਸ ਨੇ ਹਿੰਦੂਆਂ ਨੂੰ ਮੁਸਲਮਾਨ ਬਣਾਉਣ ਲਈ ਅਨੇਕਾਂ ਤਰੀਕੇ ਵਰਤੇ। ਸਿੱਖੀ ਦਾ ਪ੍ਰਚਾਰ ਵੀ ਇਸ ਨੂੰ ਖਟਕਦਾ ਸੀ। ਇਸ ਨੇ ਆਪਣੀ ਸਵੈ-ਜੀਵਨੀ 'ਤੁਜ਼ਕਿ-ਜਹਾਂਗੀਰੀ' ਵਿਚ ਕੁਝ ਇਸ ਤਰ੍ਹਾਂ ਲਿਖਿਆ ਹੈ: "ਗੋਇੰਦਵਾਲ ਵਿਚ, ਜੋ ਬਿਆਸ ਨਦੀ ਦੇ ਕਿਨਾਰੇ ਤੇ ਹੈ,

ਪੀਰਾਂ ਬਜ਼ੁਰਗਾਂ ਦੇ ਭੇਸ ਵਿਚ ਗੁਰੂ ਅਰਜਨ ਨਾਮ ਦਾ ਇਕ ਹਿੰਦੂ ਰਹਿੰਦਾ ਸੀ। ਉਸਨੇ ਬਹੁਤ ਸਾਰੇ ਭੋਲੇ ਭਾਲੇ ਹਿੰਦੂਆਂ ਸਗੋਂ ਬਹੁਤ ਸਾਰੇ ਮੂਰਖ ਤੇ ਬੇਸਮਝ ਮੁਸਲਮਾਨਾਂ ਨੂੰ ਭੀ ਆਪਣੀ ਰਹਿਤ ਬਹਿਤ ਦਾ ਸ਼ਰਧਾਲੂ ਬਣਾ ਕੇ ਆਪਣੇ ਵਲੀ ਤੇ ਪੀਰ ਹੋਣ ਦਾ ਢੋਲ ਬਹੁਤ ਉਚਾ ਵਜਾਇਆ ਹੋਇਆ ਸੀ। ਲੋਕ ਉਸਨੂੰ ਗੁਰੂ ਕਹਿੰਦੇ ਸਨ। ਸਾਰਿਆਂ ਪਾਸਿਆਂ ਤੋਂ ਫ਼ਰੋਬੀ ਤੇ ਠੱਗੀ ਪਸੰਦ ਲੋਕ ਉਸ ਕੋਲ ਆ ਕੇ ਉਸ ਉੱਤੇ ਪੂਰਾ ਏਤਕਾਦ ਅਤੇ ਸ਼ਰਧਾ ਦਾ ਇਜ਼ਹਾਰ ਕਰਦੇ ਸਨ। ਤਿੰਨ ਚਾਰ ਪੀੜ੍ਹੀਆਂ ਤੋਂ ਉਹਨਾਂ ਦੀ ਇਹ ਦੁਕਾਨ ਗਰਮ ਸੀ। ਕਿਤਨੇ ਸਮੇਂ ਤੋਂ ਮੇਰੇ ਮਨ ਵਿਚ ਇਹ ਖਿਆਲ ਆਉਂਦਾ ਸੀ ਕਿ ਝੂਠ ਦੀ ਇਸ ਦੁਕਾਨ ਨੂੰ ਬੰਦ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ ਜਾਂ ਉਸ ਗੁਰੂ ਨੂੰ ਮੁਸਲਮਾਨੀ ਮਤ ਵਿਚ ਲੈ ਆਉਣਾ ਚਾਹੀਦਾ ਹੈ।" ਦਰਅਸਲ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਦੀ ਸ਼ਹੀਦੀ ਦਾ ਸਭ ਤੋਂ ਵੱਡਾ ਕਾਰਨ ਹੀ ਇਹ ਸੀ ਕਿ ਸਮੇਂ ਦਾ ਬਾਦਸ਼ਾਹ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਵਿਰੁੱਧ ਸੀ ਤੇ ਹਰ ਹੀਲੇ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਖਤਮ ਜਾਂ ਇਸਲਾਮ ਦੇ ਦਾਇਰੇ ਵਿਚ ਲਿਆਉਣਾ ਚਾਹੁੰਦਾ ਸੀ।

**੧੦. ਚੰਦੂ:** ਪ੍ਰੋਫੈਸਰ ਸਾਹਿਬ ਸਿੰਘ ਜੀ ਮੁਤਾਬਿਕ ਇਹ ਗੁਰਦਾਸਪੁਰ ਦੇ ਪਿੰਡ ਰੁਹੇਲੇ ਦਾ ਖੱਤਰੀ ਸੀ ਜੋ ਕਿ ਲਾਹੌਰ ਮਾਮੂਲੀ ਜਿਹਾ ਸਰਕਾਰੀ ਮੁਲਾਜ਼ਮ ਸੀ। ਇਸ ਬਾਰੇ ਇਹ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਇਸ ਦੀ ਧੀ ਲਈ ਚੰਦੂ ਦੇ ਪੁਰੋਹਿਤ ਸਾਹਿਬਜ਼ਾਦੇ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਦਾ ਰਿਸ਼ਤਾ ਕਰ ਗਏ। ਇਸਨੂੰ ਪਤਾ ਲੱਗਣ ਤੇ ਹੰਕਾਰ ਵਿਚ ਆ ਕੇ ਪੁਰੋਹਿਤ ਨੂੰ ਕਹਿ ਦਿੱਤਾ ਕਿ ਤੂੰ ਚੁਬਾਰੇ ਦੀ ਏੱਟ ਮੇਰੀ ਨੂੰ ਲਾ ਆਇਆ ਹੈਂ। ਗੁਰੂ ਨਾਨਕ ਦੇ ਘਰ ਨੂੰ ਮੇਰੀ ਕਹਿਣ ਬਾਰੇ ਪਤਾ ਲੱਗਣ 'ਤੇ ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਰਿਸ਼ਤਾ ਵਾਪਸ ਮੋੜ ਦਿੱਤਾ ਤੇ ਇਸ ਗੱਲੋਂ ਇਹ ਵੀ ਬੇਇਜ਼ਤੀ ਵਿਚ ਸੜ੍ਹ ਬਲ ਕੋਲੇ ਹੋ ਗਿਆ। ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਸ਼ਹੀਦੀ ਵੇਲੇ ਇਸ ਦੀ ਡਿਊਟੀ ਲੱਗ ਜਾਣ ਕਾਰਨ ਇਸ ਨੇ ਸਤਿਗੁਰੂ ਜੀ ਨੂੰ ਤਸੀਹੇ ਦੇ ਕੇ ਰੱਜ ਕੇ ਦਿਲ ਦੀ ਭੜਾਸ ਕੱਢੀ। ਚੰਦੂ ਦੇ ਕਾਰਨ ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਸ਼ਹਾਦਤ ਨੂੰ ਇਕ ਪਰਿਵਾਰਕ ਝਗੜਾ ਕਹਿਣਾ ਸ਼ਹਾਦਤ ਦੀ ਮਹਾਨਤਾ ਘਟਾਉਣਾ ਹੈ ਜੋ ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਗੁਰੂ ਗ੍ਰੰਥ, ਗੁਰੂ ਪੰਥ ਤੇ ਸਾਰੀ ਮਨੁੱਖਤਾ ਦੇ ਭਲੇ ਲਈ ਦਿੱਤੀ ਹੈ। ਇਸ ਪਾਤਰ ਨੂੰ ਅਜੇ ਹੋਰ ਵਿਚਾਰਨ ਦੀ ਲੋੜ ਹੈ।

**ਬਹਾਨਾ:** ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਨੂੰ ਖਤਮ ਕਰਨ ਲਈ ਕਿਸੇ ਬਹਾਨੇ ਦੀ ਲੋੜ ਸੀ। ਉਹ ਬਹਾਨਾ ਸ਼ੇਖ ਅਹਿਮਦ ਸਰਹੰਦੀ ਤੇ ਸ਼ੇਖ ਫ਼ਰੀਦ ਬੁਖਾਰੀ ਮੁਰਤਜ਼ਾ ਖਾਂ ਨੇ ਬਣਾਇਆ। ਜਦੋਂ ਜਹਾਂਗੀਰ ਦਾ ਪੁੱਤਰ ਖੁਸਰੋ ਬਗਾਵਤ ਕਰ ਕੇ ਦੌੜਿਆ ਤਾਂ ਰਸਤੇ ਵਿਚ ਇਸ ਦੇ ਕੁਝ ਹਿਮਾਇਤੀਆਂ ਨੇ ਇਸ ਦੀ ਸਹਾਇਤਾ ਵੀ ਕੀਤੀ। ਪਿੱਛੇ-ਪਿੱਛੇ ਮੁਰਤਜ਼ਾ ਖਾਂ ਇਸ ਦੇ ਹਿਮਾਇਤੀਆਂ ਨੂੰ ਸਜ਼ਾ ਵੀ ਦਿੰਦਾ ਆ ਰਿਹਾ ਸੀ। ਜਿਹੜੇ ਖੁਸਰੋ ਦੇ ਸਾਥੀ ਬਚ ਗਏ ਉਹਨਾਂ ਨੂੰ ਜਹਾਂਗੀਰ ਨੇ ਸਜ਼ਾਵਾਂ ਦਿੱਤੀਆਂ। ਕੁਝ ਦਿਨਾਂ ਬਾਦ ਇਹ ਚਾਲ ਚੱਲੀ ਗਈ ਕਿ ਕਿਉਂ ਨਾ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਨੂੰ ਵੀ ਖੁਸਰੋ ਦਾ ਸਾਥ ਦੇਣ ਦੇ ਜ਼ੁਰਮ ਵਿਚ ਖਤਮ ਕਰ ਦਿੱਤਾ ਜਾਏ? ਮੌਕੇ ਦਾ ਫਾਇਦਾ ਉਠਾ ਕੇ ਸ਼ੇਖ ਅਹਿਮਦ ਸਰਹੰਦੀ ਤੇ ਮੁਰਤਜ਼ਾ ਖਾਂ ਦੀ ਚੰਡਾਲ ਚੌਕੜੀ ਨੇ ਇਕ ਝੂਠੀ ਸ਼ਿਕਾਇਤ ਜਹਾਂਗੀਰ ਬਾਦਸ਼ਾਹ ਦੇ ਅੱਗੇ ਪੇਸ਼ ਕਰ ਦਿੱਤੀ ਕਿ ਗੋਇੰਦਵਾਲ ਸਾਹਿਬ ਵਿਖੇ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਖੁਸਰੋ ਦੀ ਮਦਦ ਕੀਤੀ ਤੇ ਉਸ ਦੇ ਮੱਥੇ 'ਤੇ ਤਿਲਕ ਲਗਾ ਕੇ ਰਾਜ-ਭਾਗ ਹੋਣ ਦਾ ਉਸ ਨੂੰ ਅਸ਼ੀਰਵਾਦ ਦਿੱਤਾ ਹੈ।

ਹਾਲਾਂਕਿ ਉਸ ਸਮੇਂ ਗੁਰੂ ਸਾਹਿਬ ਗੋਇੰਦਵਾਲ ਨਹੀਂ ਬਲਕਿ ਅੰਮ੍ਰਿਤਸਰ ਦੀ ਧਰਤੀ 'ਤੇ ਮੌਜੂਦ ਸਨ। ਦੂਜਾ ਗੁਰੂ ਨਾਨਕ ਦੇ ਘਰ ਤਾਂ ਕੋਈ ਵੀ ਆ ਸਕਦਾ ਹੈ। ਤੀਜਾ ਮੱਥੇ 'ਤੇ ਤਿਲਕ ਲਗਾਉਣ ਦੀ ਸਿੱਖ ਧਰਮ ਵਿਚ ਕੋਈ ਮਰਿਆਦਾ ਨਹੀਂ ਹੈ। ਫਿਰ ਵੀ ਸਤਿਗੁਰੂ ਜੀ ਨੂੰ ਗ੍ਰਿਫ਼ਤਾਰ ਕਰਨ ਲਈ ਜਹਾਂਗੀਰ ਨੇ ਆਪਣੇ ਸਿਪਾਹੀ ਭੇਜੇ ਤੇ ਇਹ ਬਹਾਨਾ ਲਾ ਕੇ ਸਤਿਗੁਰੂ ਜੀ ਨੂੰ ਲਾਹੌਰ ਵਿਖੇ ਕੈਦ ਕਰ ਲਿਆ ਗਿਆ।

ਇੱਥੇ ਸਤਿਗੁਰੂ ਜੀ ਨੂੰ ਭਿਆਨਕ ਤਸੀਹੇ ਦਿੱਤੇ ਗਏ। ਭੋਜਨ ਤੇ ਪਾਣੀ ਤੱਕ ਬੰਦ ਕਰ ਦਿੱਤਾ ਗਿਆ। ਕੁਝ ਸ਼ਰਤਾਂ ਰੱਖੀਆਂ ਗਈਆਂ, ਜਿਸ ਵਿਚੋਂ ਇੱਕ ਇਹ ਕਿ ਸਿੱਖੀ ਛੱਡ ਕੇ ਇਸਲਾਮ ਧਰਮ ਧਾਰਨ ਕਰ ਲਵੇ ਜਾਂ ਸ਼ਾਹੀ ਖ਼ਜ਼ਾਨੇ ਵਿਚ ਟੈਕਸ ਭਰੇ। ਕਈ ਵਿਦਵਾਨ ਇਹ ਵੀ ਆਖਦੇ ਨੇ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਵਿਚ ਹਜ਼ਰਤ ਮੁਹੰਮਦ ਸਾਹਿਬ ਦੀ ਸਿਫ਼ਤ ਦਾ ਸ਼ਬਦ ਵੀ ਰਚ ਕੇ ਦਰਜ ਕਰਨ ਲਈ ਕਿਹਾ ਗਿਆ। ਸਤਿਗੁਰੂ ਜੀ ਦਾ ਜਵਾਬ ਇਹ ਸੀ ਕਿ ਅਸੀਂ ਆਪਣੇ ਧਰਮ ਵਿਚ ਦ੍ਰਿੜ ਹਾਂ। ਕਿਰਤੀ ਸਿੱਖਾਂ ਦੀ ਨੇਕ ਖੂਨ-ਪਸੀਨੇ ਦੀ ਕਮਾਈ ਨਾਲ ਗੁਰੂ ਕੇ ਲੰਗਰ ਤਾਂ ਚਲਾਏ ਜਾ ਸਕਦੇ ਨੇ ਜਾਂ ਲੋੜਵੰਦਾਂ ਦੀ ਮਦਦ ਤਾਂ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ ਪਰ ਸ਼ਾਹੀ ਖ਼ਜ਼ਾਨੇ ਨਹੀਂ ਭਰੇ ਜਾ ਸਕਦੇ। ਬਾਕੀ ਰਹੀ ਗੱਲ ਗੁਰਬਾਣੀ ਦੀ ਇਸ ਵਿਚ ਕੇਵਲ ਤੇ ਕੇਵਲ ਇਕ ਅਕਾਲ ਪੁਰਖ ਦੀ ਹੀ ਸਿਫ਼ਤ ਹੈ। ਉਹ ਵੀ ਮੇਰੇ ਤੋਂ ਜੋ ਮੇਰੇ ਮਾਲਕ ਨੇ ਬੁਲਾ ਲਿਆ ਹੈ ਉਹ ਹੀ ਦਰਜ ਹੈ।

**ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ॥** ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ (੭੬੩)

ਇਹ ਜਵਾਬ ਸੁਣ ਕੇ ਸਤਿਗੁਰੂ ਜੀ ਨੂੰ ਉਬਲਦੀ ਦੇਗ ਵਿਚ ਬਿਠਾਇਆ ਗਿਆ। ਫਿਰ ਤੱਤੀ ਤਵੀ 'ਤੇ ਬਿਠਾ ਕੇ ਗਰਮ ਰੇਤ ਸਰੀਰ ਉੱਤੇ ਪਾਈ ਗਈ। ਜਦੋਂ ਸਰੀਰ ਬਿਲਕੁਲ ਨਿਛਾਲ ਹੋ ਗਿਆ ਤੇ ਸਰੀਰ ਦੀ ਚਮੜੀ ਦੀ ਚਰਬੀ ਢਲਨ ਲੱਗੀ। ਇਤਿਹਾਸਕਾਰਾਂ ਮੁਤਾਬਕ ਅਖੀਰ ੩੦ ਮਈ, ੧੬੦੬ ਨੂੰ ਰਾਵੀ ਦਰਿਆ ਵਿਚ ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਸਰੀਰ ਨੂੰ ਰੇੜ੍ਹ ਕੇ ਸ਼ਹੀਦ ਕਰ ਦਿੱਤਾ ਗਿਆ।

## ਧੁਰ ਕੀ ਬਾਣੀ

ਐਡਵੋਕੇਟ ਸੁਰਿੰਦਰ ਸਿੰਘ ਕੰਵਰ

([kanwar238@yahoo.com](mailto:kanwar238@yahoo.com))



ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅੰਕਿਤ ਬਾਣੀ ਨੂੰ ਧੁਰ ਕੀ ਬਾਣੀ ਕਿਹਾ ਗਿਆ ਹੈ। ਇਸ ਦੇ ਇਲਾਵਾ ਹੋਰ ਧਰਮਾਂ ਦੇ ਗ੍ਰੰਥਾਂ ਜਾਂ ਪੁਸਤਕਾਂ ਵਿਚ ਅੰਕਿਤ ਬਾਣੀ ਨੂੰ ਰੱਬੀ ਬਾਣੀ ਜਾਂ ਫਿਰ ਫਰਿਸ਼ਤਿਆਂ ਅਤੇ ਦੇਵੀ ਦੇਵਤਿਆਂ ਦੀ ਬਾਣੀ ਕਿਹਾ ਗਿਆ ਹੈ। ਇਸ ਸੰਕਲਪ ਨੂੰ ਵਿਚਾਰਨ ਲੱਗਿਆਂ ਪਤਾ ਚਲਦਾ ਹੈ ਕਿ ਦੁਨੀਆਂ ਵਿਚ ਕਈ ਪੀਰ ਪੈਗੰਬਰ, ਮੁਰਸ਼ਦ ਅਤੇ ਰਹਿਬਰ ਆਦਿ ਪੈਦਾ ਹੋਏ ਹਨ ਜੋ ਵੱਖ ਵੱਖ ਸਮੇਂ ਵਿਚ ਲੋਕਾਂ ਦੀ ਰਹਿਨੁਮਾਈ ਕਰਦੇ ਰਹੇ ਹਨ। ਉਨ੍ਹਾਂ ਮਹਾਨ ਆਤਮਾਵਾਂ ਦੇ ਗੁਜ਼ਰ ਜਾਣ ਤੋਂ ਬਾਅਦ ਉਨ੍ਹਾਂ ਦੇ ਪੈਰੋਕਾਰ ਉਨ੍ਹਾਂ ਰਹਿਬਰਾਂ ਨੂੰ ਰੱਬ ਜੀ, ਜਾਂ ਫਿਰ ਰੱਬ ਜੀ ਦਾ ਵਿਸ਼ੇਸ਼ ਪੁਤਰ ਜਾਂ ਦੂਤ ਆਖ ਕੇ ਉਨ੍ਹਾਂ ਰਹਿਬਰਾਂ ਨੂੰ ਹੀ ਪੁਜਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੰਦੇ ਹਨ। ਇਸ ਦੇ ਉਪਰੰਤ ਹਰ ਪੈਗੰਬਰ, ਨੇ ਜੋ ਸਮਝਾਇਆ ਹੁੰਦਾ ਹੈ ਜਾਂ ਉਸ ਰਹਿਬਰ ਦਾ ਜੋ ਉਪਦੇਸ਼ ਹੁੰਦਾ ਹੈ ਉਸ ਦੇ ਚੇਲੇ ਜਾਂ ਉਸ ਦੇ ਪੈਰੋਕਾਰ ਉਸ ਪੈਗੰਬਰ ਦੇ ਸੁਨੇਹੇ ਨੂੰ ਆਪਣੀ ਸੋਚ ਅਤੇ ਸਮਝ ਅਨੁਸਾਰ ਲਿਖਤੀ ਰੂਪ ਦੇ ਦਿੰਦੇ ਹਨ। ਇਹ ਤਾਂ ਸੁਭਾਵਿਕ ਹੈ ਕਿ ਉਸ ਦੇ ਚੇਲੇ ਉਹ ਸਾਰਾ ਕੁਝ ਇਨ ਬਿਨ ਤਾਂ ਲਿੱਖ ਨਹੀਂ ਸਕਦੇ ਜੋ ਉਸ ਦੇ ਮੁਰਸ਼ਦ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਕਿਹਾ ਹੁੰਦਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਲਿਖਣ ਨਾਲ ਉਨ੍ਹਾਂ ਚੇਲਿਆਂ ਦੇ ਆਪਣੇ ਵਿਚਾਰ ਜਾਂ ਆਪਣੀ ਸੋਚ ਵੀ ਪੈਗੰਬਰ ਦੇ ਸੁਨੇਹੇ ਨਾਲ ਸ਼ਾਮਲ ਹੋ ਜਾਂਦੀ ਹੈ। ਬਹੁਤ ਵਾਰ ਪੈਗੰਬਰ ਦਾ ਸੁਨੇਹਾ ਧੁੰਦਲਾ ਹੋ ਜਾਂਦਾ ਹੈ ਅਤੇ ਅਸਲੀਅਤ ਗ਼ਾਇਬ ਹੋ ਜਾਂਦੀ ਹੈ। ਲੇਕਿਨ ਉਹ ਚੇਲੇ, ਆਪਣੀ ਲਿਖੀ ਬਾਣੀ ਨੂੰ ਰੱਬੀ ਬਾਣੀ 'ਤੇ ਜਾਂ ਫਿਰ ਦੇਵੀ ਦੇਵਤਿਆਂ ਦੀ ਬਾਣੀ ਆਖ ਕੇ ਹੀ ਪ੍ਰਚਾਰਦੇ ਹਨ। ਅਸਲ ਵਿਚ ਇਹ ਚੇਲੇ ਜਾਂ ਪੈਰੋਕਾਰ ਜੋ ਉਹ ਕਹਿੰਦੇ ਜਾਂ ਲਿਖਦੇ ਹਨ ਉਹ ਆਪਣੀ ਲਿਖਤ ਦੀ ਪਰਪੱਕਤਾ ਵਾਸਤੇ ਹੀ ਉਸ ਲਿਖਤ ਨੂੰ ਰੱਬੀ ਬਾਣੀ ਜਾਂ ਫਰਿਸ਼ਤੇ ਅਤੇ ਦੇਵਤਿਆਂ ਦੀ ਬਾਣੀ ਕਹਿ ਕੇ ਪ੍ਰਚੱਲਤ ਕਰਦੇ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਆਖ ਕੇ ਉਹ ਆਪਣੀ ਲਿਖੀ ਗਈ ਲਿਖਤ ਜਾਂ ਬਾਣੀ ਨੂੰ ਭਰੋਸੇਯੋਗ ਅਤੇ ਮੰਨਣ ਯੋਗ ਬਣਾ ਦਿੰਦੇ ਹਨ। ਆਮ ਲੋਕ ਉਸ ਨੂੰ ਸੱਚ ਸਮਝ ਕੇ ਉਸ ਨਾਲ ਜੁੜ ਜਾਂਦੇ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਇਸ ਲਿਖਤ ਨੂੰ ਮੰਨਣ ਵਾਲੇ ਲੋਕ ਇਕ ਫਿਰਕੇ ਦਾ ਰੂਪ ਧਾਰਨ ਕਰ ਕੇ ਆਪਣਾ ਇਕ ਧਰਮ ਬਣਾ ਲੈਂਦੇ ਹਨ। ਫਿਰ ਕੁਝ ਸਮਾਂ ਪਾ ਕੇ ਉਸੇ ਧਰਮ ਵਿਚੋਂ ਹੀ ਕੁਝ ਹੋਰ ਫਰਕ ਨਾਲ ਕਈ ਹੋਰ ਧਰਮ ਬਣ ਜਾਂਦੇ ਹਨ। ਹਿੰਦੂ ਮੱਤ ਵਿਚ ਤਾਂ ਵਧੇ ਵਧੇ ਕਈ ਦੇਵੀ ਦੇਵਤੇ ਬਣਾ ਕੇ ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਫਿਰਕੇ ਬਣੇ ਹੋਏ ਹਨ। ਹਰ ਧਰਮ ਦੇ ਪੈਰੋਕਾਰ ਇਹ ਹੀ ਦਸਦੇ ਹਨ ਕਿ ਉਨ੍ਹਾਂ ਦੀਆਂ ਧਾਰਮਿਕ ਪੁਸਤਕਾਂ ਵਿਚ ਜੋ ਬਾਣੀ ਲਿਖੀ ਗਈ ਹੈ ਉਹ ਰੱਬੀ ਬਾਣੀ ਹੀ ਹੈ।

ਇਸ ਸੰਬੰਧ ਵਿਚ ਇਕ ਪੁਸਤਕ *Nanak: The Guru* ਜੋ ਕਿ Institute for Understanding Sikhism ਵਲੋਂ ਪਰਕਾਸ਼ਤ ਕੀਤੀ ਗਈ ਹੈ, ਉਸ ਵਿਚ ਇਕ ਹਵਾਲਾ ਹੈ: According to Prof John Bowker, editor, The Oxford Dictionary of World Religions: - that revelation is always contingent—that is, no matter how strong the claims may be that a particular text or collection of texts comes from heaven or from God, it is always related to the particular historical circumstances in which it first appeared. And that means, in turn, that it is related to the transmission of a particular system. ਭਾਵ ਇਹ ਕਿ ਇਸ ਸੰਬੰਧ ਵਿਚ ਭਾਂਵੇ ਕਿਤਨਾ ਵੀ ਦਾਅਵਾ ਕੀਤਾ ਜਾਵੇ ਕਿ ਇਹ ਰੱਬੀ ਬਾਣੀ ਹੈ ਪਰ ਇਤਫਾਕੀਆ ਤੌਰ ਤੇ ਉਹ ਬਾਣੀ ਉਸ ਸਮੇਂ ਦੀਆਂ ਪਰਿਸਥਿਤੀਆਂ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ ਹੀ ਲਿਖੀ ਜਾਂਦੀ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਉਹ ਉਸ ਵਕਤ ਦੇ ਹਾਲਾਤ ਨੂੰ ਹੀ ਬਿਆਨ ਕਰਦੀ ਹੈ। ਸਮੁੱਚਾ ਭਾਵ ਇਹ ਕਿ ਉਹ ਬਾਣੀ ਕਿਸੇ ਗ਼ੈਬੀ ਰੱਬ ਵਲੋਂ ਭੇਜੀ ਬਾਣੀ ਨਹੀਂ ਹੁੰਦੀ।

ਇਨ੍ਹਾਂ ਕਈ ਧਰਮਿਕ ਪੁਸਤਕਾਂ ਜਾਂ ਵੇਦਾਂ ਆਦਿ ਦੇ ਇਲਾਵਾ ਇਕ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਸਥਾਪਨਾ ਵੀ ਕੀਤੀ ਗਈ ਹੈ। ਇਥੇ ਇਕ ਫਰਕ ਸਮਝਣਾ ਜ਼ਰੂਰੀ ਹੋਵੇਗਾ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅੰਕਿਤ ਬਾਣੀ ਨੂੰ ਲਿਖਤੀ ਰੂਪ ਭਗਤਾਂ, ਸੂਫੀ ਫਕੀਰਾਂ, ਸਿੱਖਾਂ ਅਤੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਆਪ ਹੀ ਦਿੱਤਾ ਹੈ, ਕਿਸੇ ਚੇਲੇ ਜਾਂ ਪੈਰੋਕਾਰ ਨੇ ਨਹੀਂ ਲਿਖੀ। ਇਹ ਸਾਰੀ ਬਾਣੀ ਜਿਸ ਨੇ ਉਚਾਰੀ ਉਸ ਨੇ ਆਪ ਹੀ ਲਿਖੀ ਹੈ। ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਨੇ ਇਸ ਸਾਰੀ ਲਿਖੀ ਗਈ ਬਾਣੀ ਨੂੰ ਇਕ ਜਗ੍ਹਾ ਇਕੱਤਰ ਕਰ ਕੇ ਪੇਥੀ ਦੇ ਰੂਪ ਵਿਚ ਸਥਾਪਤ ਕਰ ਦਿੱਤਾ ਅਤੇ ਹਰ ਇਕ ਲਿਖਾਰੀ ਦਾ ਨਾਮ ਵੀ ਸਪਸ਼ਟ ਕੀਤਾ ਹੈ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਇਸੇ ਸਾਰੀ ਬਾਣੀ ਦੇ ਨਾਲ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਦੀ ਲਿਖੀ ਬਾਣੀ ਸਮੇਤ ਇਸ ਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਰੂਪ ਵਿਚ ਸਥਾਪਤ ਕਰ ਦਿੱਤਾ।

ਕਿਉਂਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਸਥਾਪਨਾ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਕੀਤੀ, ਇਸ ਲਈ ਇਹ ਗ੍ਰੰਥ ਸਿੱਖਾਂ ਦੀ ਰਹਿਨੁਮਾਈ ਦਾ ਵਸੀਲਾ ਬਣ ਗਿਆ। ਇਥੇ ਇਹ ਵਰਨਣ ਯੋਗ ਹੈ ਕਿ ਭਾਂਵੇ ਇਸ ਗ੍ਰੰਥ ਵਿਚ ਹੋਰ ਧਰਮਾਂ ਦੇ ਮੁਰਸ਼ਦਾਂ ਦੀ ਲਿਖੀ ਬਾਣੀ ਵੀ ਸ਼ਾਮਲ ਕੀਤੀ ਗਈ ਹੈ ਫਿਰ ਵੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਸਿੱਖਾਂ ਦਾ ਸਿੱਖਾਂ ਵਾਸਤੇ ਗ੍ਰੰਥ ਹੀ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਇਹ ਮੰਦਭਾਗੀ ਵਿਚਾਰਧਾਰਾ ਕਹੀ ਜਾ ਸਕਦੀ ਹੈ। ਕਿਉਂਕਿ ਇਸ ਤਰ੍ਹਾਂ ਇਸ ਗ੍ਰੰਥ ਵਿਚ ਦਿੱਤੇ ਗਏ ਗਿਆਨ ਅਤੇ ਉਪਦੇਸ਼ ਨੂੰ ਸੀਮਤ ਕਰ ਦਿੱਤਾ ਗਿਆ ਹੈ। ਅਸਲ ਵਿਚ ਇਸ ਗ੍ਰੰਥ ਵਿਚ ਦਿੱਤਾ ਉਪਦੇਸ਼ ਸਾਰੀ ਮਨੁੱਖਤਾ ਵਾਸਤੇ ਸੱਚਾ ਸੁੱਚਾ ਜੀਵਨ ਜਿਊਣ ਦਾ ਗਿਆਨ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਇਸ ਗ੍ਰੰਥ ਵਿਚ ਦਿੱਤਾ ਗਿਆਨ ਮਨੁੱਖੀ ਜੀਵਨ ਜੀਊਣ ਲਈ

ਰੋਸ਼ਣੀ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਗੁਰਬਾਣੀ ਰਾਹੀਂ ਸਪਸ਼ਟ ਕੀਤਾ ਹੈ: **ਬਲਿਓ ਚਰਾਗੁ ਅੰਧਾਰ ਮਹਿ ਸਭ ਕਲਿ ਉਧਰੀ ਇਕ ਨਾਮ ਧਰਮ ॥** (ਗ:ਗ:ਸ: ਪੰਨਾ-1387)

ਭਾਵ ਇਹ ਕਿ ਜਿਵੇਂ ਹਨੇਰੇ ਵਿਚ ਕੋਈ ਚਰਾਗ ਜਲਾ ਕੇ ਰੋਸ਼ਣੀ ਕਰ ਦਿੰਦਾ ਹੈ ਇਸੇ ਤਰ੍ਹਾਂ ਅਗਿਆਨਤਾ ਨੂੰ ਦੂਰ ਕਰਨ ਵਾਸਤੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਇਕ “ਨਾਮ ਧਰਮ” ਵਾਲੇ ਫਲਸਫ਼ੇ ਰਾਹੀਂ ਗਿਆਨ ਦੀ ਰੋਸ਼ਣੀ ਕੀਤੀ। “ਨਾਮ ਧਰਮ” ਤੋਂ ਭਾਵ ਹੈ ਇਨਸਾਨੀਅਤ ਦਾ ਧਰਮ, ਨੇਕੀ ਤੇ ਨੈਤਿਕਤਾ ਵਾਲਾ ਪਵਿੱਤਰ ਜੀਵਨ ਜੀਉਣ ਦਾ ਗਿਆਨ। ਇਹ ਇਕ ਐਸਾ ਫਲਸਫ਼ਾ ਹੈ ਜੋ ਸਾਰੀ ਮਨੁੱਖਤਾ ਦੇ ਕਲਿਆਣ ਵਾਸਤੇ ਗਿਆਨ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਇਸ ਪੰਗਤੀ ਦੇ ਅਰਥ ਪਹਿਲਾਂ ਦੱਸੀ ਪੁਸਤਕ *Nanak: The Guru* ਵਿਚ ਇਸ ਤਰ੍ਹਾਂ ਦੱਸੇ ਹਨ: Here Dharam means duty, good deeds, virtues, righteousness, justice. Guru Nanak has lit a lamp (formulated) the laws of righteousness/justice to remove the ignorance of the whole of humanity to enable them to cross the sea of life. ਮੁਸ਼ਕਲ ਇਹ ਹੈ ਕਿ ਇਸ ਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਆਮ ਤੌਰ 'ਤੇ ਪ੍ਰਚੱਲਤ ਬਿਪਰਵਾਦੀ ਵਿਚਾਰਧਾਰਾ ਦੇ ਅਨੁਕੂਲ ਹੀ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ। ਐਸੀ ਬਿਪਰਵਾਦੀ ਵਿਚਾਰ ਧਾਰਾ ਦੇ ਕਾਰਨ ਹੀ ਕਈ ਵਿਦਵਾਨ ਇਹ ਹੀ ਪ੍ਰਭਾਵ ਦਿੰਦੇ ਹਨ ਕਿ ਹੋਰ ਧਰਮਾਂ ਦੀਆਂ ਧਾਰਮਿਕ ਪੁਸਤਕਾਂ ਦੀ ਤਰ੍ਹਾਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅੰਕਿਤ ਬਾਣੀ ਵੀ ਕਿਸੇ ਉਪਰ ਵਾਲੇ ਰੱਬ ਜਾਂ ਦੇਵਤਿਆਂ ਦੀ ਬਾਣੀ ਹੈ। ਇਹ ਵੀ ਸੱਚ ਹੈ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅੰਤਿਕ ਬਾਣੀ ਧੁਰ ਕੀ ਬਾਣੀ ਹੈ। ਗੁਰਬਾਣੀ ਦੀਆਂ ਪੰਕਤੀਆਂ ਹਨ:

**ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥** (ਗ: ਗ: ਸ: ਪੰਨਾ-੬੨੮)

**ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥** (ਗ: ਗ: ਸ: ਪੰਨਾ-੭੨੨) ।

“ਧੁਰ” ਦਾ ਭਾਵ ਪਰਮਾਤਮਾ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਖਸਮ” ਪਰਮਾਤਮਾ ਨੂੰ ਹੀ ਕਿਹਾ ਗਿਆ ਹੈ। ਹੁਣ ਇਥੇ ਇਹ ਵਿਚਾਰ ਕਰਨੀ ਬਣਦੀ ਹੈ ਕਿ ਕਿ ਇਹ “ਧੁਰ” ਕਿਥੇ ਹੈ ਜਿਥੋਂ ਬਾਣੀ ਆਈ ਹੈ? ਜਾਂ ਉਹ ਖਸਮ ਕਿਥੇ ਬੈਠਾ ਹੈ ਜੋ ਬਾਣੀ ਭੇਜਦਾ ਹੈ? ਉਹ ਰੱਬ ਜਾਂ ਪਰਮਾਤਮਾ ਕਿਹੜਾ ਹੈ ਜਿਸ ਤੋਂ ਇਹ ਬਾਣੀ ਆਉਂਦੀ ਹੈ? ਜਦੋਂ ਗੁਰਬਾਣੀ ਦੇ ਫਲਸਫ਼ੇ ਦਾ ਅਧਿਐਨ ਕੀਤਾ ਜਾਵੇ ਤਾਂ ਇਹ ਸਪੱਸ਼ਟ ਹੁੰਦਾ ਹੈ ਕਿ “ਖਸਮ” ਜਿਸ ਨੂੰ ਪਰਮਾਤਮਾ ਕਿਹਾ ਗਿਆ ਹੈ ਉਹ ਤਾਂ ਹਰ ਇਕ ਦੇ ਹਿਰਦੇ ਅੰਦਰ ਹੀ ਵਸਦਾ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਦਾ ਰੱਬ ਕਿਸੇ ਅਸਮਾਨ ਉੱਤੇ ਨਹੀਂ ਬੈਠਾ ਜੋ ਬਾਣੀ ਭੇਜਦਾ ਹੈ। ਇਹ ਤਾਂ ਅੰਦਰ ਵਾਲਾ ਰੱਬ ਹੀ ਹੈ ਜਿਸ ਤੋਂ ਬਾਣੀ ਆਉਂਦੀ ਹੈ। ਇਸ ਤੋਂ ਸਪਸ਼ਟ ਹੈ ਕਿ “ਧੁਰ ਕੀ ਬਾਣੀ” ਤੋਂ ਭਾਵ ਹੈ ਅੰਤਰ ਆਤਮਾ ਦੀ ਆਵਾਜ਼। ਇਹ ਅੰਤਰ ਆਤਮਾ ਦੀ ਆਵਾਜ਼ ਹਰ ਇਕ ਨੂੰ ਆਉਂਦੀ ਹੈ। ਇਹ ਰੱਬ ਦਾ ਰੇਡੀਓ ਹੈ ਜੋ ਕੋਈ ਇਸ ਨੂੰ ਸੁਣੇ ਤੇ ਤਾਂ ਹੀ। “ਰੱਬ, ਖਸਮ” ਹਰ ਇਕ ਦੇ ਅੰਦਰ ਹੀ ਵਸਦਾ ਹੈ। ਇਹ ਵੀ ਸਪਸ਼ਟ ਹੈ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਵਿਚ ਅੰਕਿਤ ਸਾਰੀ ਬਾਣੀ ਧੁਰ ਕੀ ਬਾਣੀ ਹੈ। ਭਾਵ ਇਹ ਕਿ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਨਾਲ ਜਿਤਨੇ ਫਕੀਰਾਂ, ਭਗਤਾਂ ਜਾਂ ਸਿੱਖਾਂ ਦੀ ਬਾਣੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅੰਕਿਤ ਹੈ ਉਹ ਸਾਰੀ ਬਾਣੀ ਧੁਰ ਕੀ ਬਾਣੀ ਹੈ। ਭਾਵ ਇਹ ਕਿ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਨਾਲ ਉਨ੍ਹਾਂ ਸਭ ਮਹਾ ਪੁਰਸ਼ਾਂ ਦੀ ਬਾਣੀ ਅਸਲ ਵਿਚ ਉਨ੍ਹਾਂ ਦੇ ਜ਼ਮੀਰ, ਅੰਤਰ ਆਤਮਾ ਦੀ ਆਵਾਜ਼ ਵਾਲੀ ਬਾਣੀ ਹੀ ਹੈ।

ਇਥੋਂ ਇਹ ਸਪਸ਼ਟ ਹੁੰਦਾ ਹੈ ਕਿ ਹਰ ਇਕ ਦੀ ਜ਼ਮੀਰ ਜਾਂ ਅੰਤਰ ਆਤਮਾ ਹੀ ਉਸ ਦਾ ਰੱਬ ਹੈ। ਇਹ ਹੀ ਹੈ ਧੁਰ ਜਿਥੋਂ ਬਾਣੀ ਆਉਂਦੀ ਹੈ। ਗੁਰਬਾਣੀ ਰਾਹੀਂ ਇਸ ਸੰਕਲਪ ਨੂੰ ਬੜੇ ਸਪਸ਼ਟ ਰੂਪ ਵਿਚ ਇਸ ਤਰ੍ਹਾਂ ਸਮਝਾਇਆ ਹੈ: **ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ॥ ਰਾਮ ਬਿਨਾ ਕੇ ਬੋਲੈ ਰੇ॥** (ਗ: ਗ: ਸ: ਪੰਨਾ-੯੮੮)

ਇਹ ਰਾਮ, ਉਹ ਰੱਬ ਹੈ ਜੋ (ਸਭੈ ਘਟ) ਹਰ ਇਕ ਦੇ ਅੰਦਰੋਂ ਬੋਲਦਾ ਹੈ। ਇਹ “ਰਾਮ” ਧੁਰ ਦੀ ਆਵਾਜ਼ ਹੀ ਹੈ, ਜੋ ਸਭ ਦੇ ਅੰਦਰੋਂ ਆਉਂਦੀ ਹੈ। ਹੁਣ ਮੁਸ਼ਕਲ ਇਹ ਹੁੰਦੀ ਹੈ ਕਿ ਕਈ ਕਾਰਨਾ ਕਾਰਨ ਬਹੁਤ ਜਗਿਆਸੂਆਂ ਦੀ ਜ਼ਮੀਰ ਭ੍ਰਿਸ਼ਟ ਹੋ ਜਾਂਦੀ ਹੈ। ਜਾਂ ਜ਼ਮੀਰ ਸੁਧ ਨਹੀਂ ਹੁੰਦੀ ਇਸ ਲਈ ਉਨ੍ਹਾਂ ਦੇ ਧੁਰ ਦੀ ਬਾਣੀ ਵੀ ਪੂਰੀ ਤਰ੍ਹਾਂ ਸੁਧ ਨਹੀਂ ਹੁੰਦੀ। ਇਸੇ ਲਈ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਕੇਵਲ ਐਸੀ ਬਾਣੀ ਹੀ ਅੰਕਿਤ ਕੀਤੀ ਜੋ ਇਕ ਖਾਸ ਮਿਆਰ ਦੀ ਹੋਵੇ। ਐਸੀ ਬਾਣੀ ਜਿਸ ਤੋਂ ਮਨੁੱਖ ਨੂੰ ਸਚਿਆਰ ਬਣਾਉਣ ਦਾ ਸੁਨੇਹਾ ਮਿਲੇ ਅਤੇ ਇਕ ਸੁਚੱਜੇ ਸਮਾਜ ਦੀ ਸਿਰਜਨਾ ਕੀਤੀ ਜਾ ਸਕੇ। ਜ਼ਮੀਰ ਦੀ ਭਾਵ ਧੁਰ ਦੀ ਸੁਧੀ ਵਾਸਤੇ ਹੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਹਰ ਇਕ ਨੂੰ ਆਪਣੇ ਅੰਦਰ ਇਕ “ਸਬਦੁ ਸਚੀ” ਟਕਸਾਲ ਘੜਣ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਹੈ। ਗੁਰਬਾਣੀ ਦਾ ਫ਼ਰਮਾਨ ਹੈ: **ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ”** (ਗ:ਗ:ਸ: ਪੰਨਾ-੮)।

ਇਹ ਅੰਤਰ ਆਤਮਾ ਨੂੰ ਸਵਾਰਨ ਵਾਸਤੇ ਹੀ ਕਿਹਾ ਗਿਆ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਜਪੁ ਜੀ ਸਾਹਿਬ ਦੀ ਇਸ ਆਖਰੀ ਪੌੜੀ ਵਿਚ ਹਰ ਇਕ ਨੂੰ ਆਪਣੇ ਅੰਦਰ ਇਕ “ਸਬਦੁ ਸਚੀ” ਭਾਵ ਸੱਚੀ ਸੁੱਚੀ ਗਿਆਨਮਈ ਟਕਸਾਲ ਘੜਨ ਲਈ ਪ੍ਰੇਰਦੇ ਹਨ। ਜੋ ਕਰ ਆਪਣੇ ਅੰਦਰ ਸੱਚੀ ਸੁੱਚੀ ਗੁਣਾਂ ਵਾਲੀ ਸ਼ਬਦ ਦੀ ਟਕਸਾਲ ਭਾਵ ਸੱਚ ਦੇ ਗਿਆਨ ਦੀ ਟਕਸਾਲ ਘੜ ਲਈ ਜਾਵੇ ਤਾਂ ਇਕ ਸੱਚਾ ਰੱਬ ਪ੍ਰਗਟ ਹੋ ਜਾਵੇਗਾ। ਐਸੇ ਜੀਵਨ ਵਾਲੇ ਮਨੁੱਖ ਦੇ ਜੋ ਵਿਚਾਰ ਹੋਣਗੇ, ਜੋ ਬਾਣੀ ਉਹ ਕਹੇਗਾ ਉਹ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਹੀ ਹੋਵੇਗੀ। ਇਹ ਤਾਂ ਹੀ ਸੰਭਵ ਹੋਵੇਗਾ ਜਦੋਂ ਕਿ ਜੀਵਨ ਵਿਚ ਰੱਬੀ ਗੁਣ ਸਮੇਂ ਲਏ ਜਾਣ। ਆਪਣੇ ਅੰਦਰ ਦੀ ਟਕਸਾਲ ਜਿਥੋਂ ਵਿਚਾਰ ਪੈਦਾ ਹੋਣੇ ਹਨ, ਆਪਣਾ ਸੋਚ ਮੰਡਲ ਜਿਸ ਨੂੰ ਟਕਸਾਲ ਕਿਹਾ ਗਿਆ ਹੈ ਉਸ ਵਿਚ ਸੱਚ ਦਾ ਗਿਆਨ ਹੋਵੇ। ਭਾਵ ਜੀਵਨ ਸੱਚਾ-ਸੁੱਚਾ, ਗੁਣਕਾਰੀ, ਸਬਰ ਸੰਤੋਖ ਭਲਾਈ ਵਾਲਾ ਅਤੇ ਗਿਆਨਮਈ ਹੋਵੇ। ਐਸਾ ਜੀਵਨ ਜਿਸ ਵਿਚ ਕੋਈ ਵੈਰ ਵਿਰੋਧ, ਈਰਖਾ, ਕਰੋਧ, ਅਹੰਕਾਰ ਆਦਿ ਨਾ ਹੋਵੇ। ਜੀਵਨ ਵਿਚ ਦਇਆ ਸੰਤੋਖ ਵਾਲੇ ਗੁਣ ਹੋਣ। ਜਦੋਂ ਐਸਾ ਸੱਚਾ



ਰੱਬਪੁਰ ਅੰਦਰ ਵਸ ਜਾਵੇ, ਐਸੀ ਟਕਸਾਲ ਘੜ ਲਈ ਜਾਵੇ,  
ਤਾਂ ਐਸੇ ਪੁਰ ਜਾਂ ਐਸੀ ਟਕਸਾਲ ਵਿਚੋਂ ਆਈ ਬਾਣੀ ਸੱਚੀ  
ਅਤੇ ਰੱਬੀ ਬਾਣੀ ਹੀ ਹੋਵੇਗੀ। ਐਸੀ ਬਾਣੀ ਹੀ ਮਨੁੱਖਤਾ ਦੇ  
ਕਲਿਆਨ ਵਾਸਤੇ ਲਾਭ ਕਾਰੀ ਹੋਵੇਗੀ। ਲੋੜ ਤਾਂ ਹੈ, ਆਪੋ  
ਆਪਣੇ ਪੁਰ ਨੂੰ ਸਵਾਰਨ ਦੀ। ਇਹ ਹੁੰਦੀ ਹੈ ਪੁਰ ਕੀ ਬਾਣੀ।

### ਲੋਕੇ ਬੋਲੇ ਇਹ ਗੁੰਡਾਗਰਦੀ ਹੈ।

ਜਿੱਥੇ ਧਰਮੀ, ਲੁੱਚੇ ਦਾ ਦਰਦੀ ਹੈ,  
ਲੋਕੇ ਬੋਲੇ ਇਹ ਗੁੰਡਾਗਰਦੀ ਹੈ।

ਕਿਉਂ ਡਰ ਵਿੱਚ ਲਿਪਟ ਗਏ ਹੋ,  
ਸਿੱਖ ਕੌਮ ਏਦਾਂ ਹੀ ਕਰਦੀ ਹੈ?  
ਸੱਚ ਬੋਲਣ ਤੋਂ ਕਤਰਾਉਣ ਲੱਗੇ,  
ਤਾਹੀਓਂ ਤੇ ਇਹ ਡਰਾਉਣ ਲੱਗੇ।  
ਜੇ "ਰੂਹ" ਪਿੱਤਲ ਤੋਂ ਡਰਦੀ ਹੈ,  
ਲੋਕੇ ਬੋਲੇ ਇਹ ਗੁੰਡਾਗਰਦੀ ਹੈ।

ਗੁਰੂਘਰਾਂ ਵਿੱਚ ਕੀਤੇ ਗੰਦੇ ਕਾਰੇ,  
ਤੁਸੀਂ ਜਿੰਮੇਵਾਰ ਬੋਲੇ ਨਹੀਂ ਸਾਰੇ?  
ਤਮਾਮ ਲੋਕਾਈ ਟਿੱਚਰਾਂ ਕਰਦੀ ਹੈ,  
ਲੋਕੇ ਬੋਲੇ ਇਹ ਗੁੰਡਾਗਰਦੀ ਹੈ।

ਅਦਿੱਖ ਲੋਕਾਂ ਦਾ ਰਾਜ ਧਰਮ ਤੇ,  
ਮਾਣ ਨਾ ਕਰਿਓ ਧਰਮੀ ਕਰਮ ਤੇ।  
ਸਿਆਸਤ ਨਾ ਧਰਮ ਤੋਂ ਡਰਦੀ ਹੈ,  
ਲੋਕੇ ਬੋਲੇ ਇਹ ਗੁੰਡਾਗਰਦੀ ਹੈ।

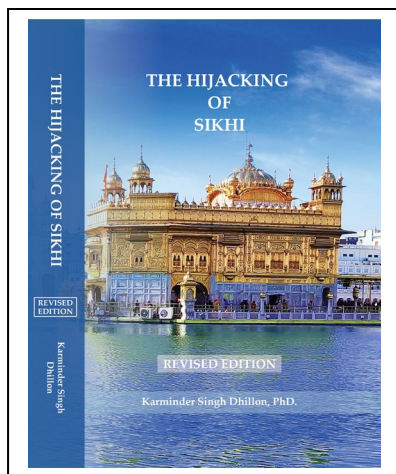
ਰੋਜ਼ ਰੋਜ਼ ਵੱਧਦੇ ਕਾਂਡ ਜਾਂਦੇ ਨੇ,  
ਦੇਖ ਭੂਤਰਦੇ ਨੀਲੇ ਸਾਂਢ ਜਾਂਦੇ ਨੇ।  
ਇਨ੍ਹਾਂ ਬਦਨਾਮ ਕੀਤੀ 'ਵਰਦੀ' ਹੈ,  
ਲੋਕੇ ਬੋਲੇ ਇਹ ਗੁੰਡਾਗਰਦੀ ਹੈ।

ਆਜ਼ਾਦੀ ਲਈ ਪੈਣੇ ਕਰਨੇ ਯਤਨ,  
ਧੀਆਂ ਪੁੱਤਾਂ ਦਾ ਕਰ ਦੇਣਗੇ ਪਤਨ।  
ਨਾਨਕ ਦੀ ਆਵਾਜ਼ ਕਿਉਂ ਮਰਦੀ ਹੈ?  
ਓਏ ਲੋਕੇ ਬੋਲੇ ਇਹ ਗੁੰਡਾਗਰਦੀ ਹੈ।

### ਮਰਿਆਦਾ ਜਸਵੰਤ ਜ਼ਫ਼ਰ

ਪਤਾ ਨਹੀਂ ਗੁਰੂ ਜੀ  
ਤੁਹਾਡੀ ਮੌਜ ਸੀ ਕਿ ਮਜ਼ਬੂਰੀ  
ਚਾਰ ਸਿੰਘ ਬੁਲਾ ਲੈਂਦੇ  
ਗੈਰ ਮਜ਼ਹਬ ਗਨੀ ਨਬੀ ਖਾਨਾਂ ਨੂੰ  
ਕਾਹਨੂੰ ਚੁਕਾ ਤੁਰੇ ਮੰਜੀ  
ਜਿਸ ਤੇ ਆਪ ਦੀ ਪਾਵਨ ਹਜ਼ੂਰੀ  
ਪਰ ਤੁਸੀਂ ਤਾਂ ਦਰਬਾਰ ਵਿੱਚ ਵੀ  
ਵੰਨ ਸੁਵੰਨੇ ਕਵੀ ਕਵੀਸ਼ਰਾਂ ਨੂੰ  
ਚਮਲਾਈ ਰਖਦੇ ਸੀ  
ਏਧਰ ਉਧਰ ਦੇ ਗੈਰ ਮਜ਼ਹਬਾਂ ਨੂੰ ਵੀ  
ਗਾਉਣ ਲਾਈ ਰੱਖਦੇ ਸੀ  
ਪਰ ਸਾਡੀ ਮਰਿਆਦਾ ਪੱਕੀ  
ਬੈਠ ਕੇ ਗੁਰੂ ਦੇ ਕੋਲ  
ਗਾਉਣ ਲਈ ਬਾਣੀ ਦੇ ਬੋਲ  
ਮਰਦਾਨੇ-ਪੁੱਤਰ ਹੱਥ ਰਬਾਬ ਨਹੀਂ  
ਗਾਤਰੇ-ਕਿਰਪਾਨ ਜ਼ਰੂਰੀ  
ਅਸੀਂ ਰਹਿਤ ਪੱਕੀ ਰੱਖਦੇ  
ਰਹਿਤੀ ਹੱਥੋਂ ਹੀ ਛੱਕਦੇ  
ਪੂਰਾ ਪਰਹੇਜ਼ ਕਰਦੇ ਹਾਂ  
ਪਰ ਤੁਹਾਡੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਦਾ ਲਿਹਾਜ਼ ਤੇ ਰੋਜ਼ ਕਰਦੇ ਹਾਂ  
ਆਖਦੇ ਹਾਂ ਕਿ ਉਹਨਾਂ ਦੀ ਸਿੱਖੀ  
ਵਜੀਦੇ ਦੇ ਦਰਬਾਰ ਵਿੱਚ  
ਸਰਹੰਦ ਦੀ ਦੀਵਾਰ ਵਿੱਚ  
ਵੀ ਨਹੀਂ ਸੀ ਟੁੱਟੀ  
ਪਰ ਸੱਚ ਪੁਛੋ ਉਹ ਸਿੱਖੀ ਤਾਂ  
ਠੰਡੇ ਬੁਰਜ ਵਿੱਚ ਹੀ ਮੋਤੀ ਮਹਿਰੇ ਬੇਅਮੀਤੀਏ ਹੱਥੋਂ  
ਦੁੱਧ ਪੀਣ ਨਾਲ ਗਈ ਸੀ ਭਿੱਟੀ  
ਤੁਹਾਡੇ ਮੂੰਹ ਨੂੰ ਅਜਿਹਾ ਕਹਿਣ ਤੋਂ ਗੁਰੇਜ਼ ਕਰਦੇ ਹਾਂ  
ਤੁਸੀਂ ਬੜੀ ਘੋਲ ਕੀਤੀ  
ਅਸੀਂ ਮਰਿਆਦਾ ਅਨੁਸਾਰ  
ਉਚੇਚੀ ਗੌਰ ਕੀਤੀ  
ਮਾਤਾ ਗੁਜਰੀ ਦਾ ਨਾਂ ਗੁੱਜਰ ਕੌਰ ਕੀਤਾ  
ਮਾਤਾ ਸੁੰਦਰੀ ਸੁੰਦਰ ਕੌਰ ਕੀਤੀ  
ਗੁੱਸਾ ਨਾ ਕਰਨਾ  
ਅਸੀਂ ਵਕਤ ਨੂੰ  
ਪੁੱਠਾ ਗੋੜ ਚੜਾਉਣਾ ਹੈ  
1699 ਨੂੰ ਪੱਕ ਕੇ  
1469 ਤੇ ਪਹੁੰਚਾਉਣਾ ਹੈ  
ਮਰਦਾਨੇ, ਰਾਏ ਬੁਲਾਰ, ਬਾਬੇ ਬੁੱਢੇ  
ਮੀਆਂ ਮੀਰ, ਭਾਈ ਗੁਰਦਾਸ ਨੂੰ  
ਗੁਰੂ ਵਾਲੇ ਬਣਾਉਣਾ ਹੈ  
ਪਹਿਲਾਂ 24 ਸਾਲਾ ਵਕਫ਼ਾ ਮਿਟਾਵਾਂਗੇ  
ਮਤੀ ਸਤੀ ਦਾਸ, ਦਿਆਲੇ ਨੂੰ ਸਿੰਘ ਸਜਾਵਾਂਗੇ  
ਬੁੱਧੂ ਸ਼ਾਹ, ਘਨੱਈਏ, ਟੇਡਰ ਮੱਲ, ਨੂਰੇ ਮਾਹੀ ਦੀ ਵੀ  
ਗੱਲ ਸਿਰੇ ਲਾ ਕੇ ਛੱਡਾਂਗੇ  
ਭਾਈ ਨੰਦ ਲਾਲ ਸਣੇ 52 ਕਵੀਆਂ ਨੂੰ  
ਅੰਮ੍ਰਿਤ ਛਕਾ ਕੇ ਛੱਡਾਂਗੇ  
ਦੇਖੀ, ਪੰਥ ਤੇਰੇ ਦੀਆਂ ਹੁੰਜਾਂ...





## Book Review

**By Professor Sarjit Singh  
(University Putra Malaysia)**

*The Hijacking of Sikhi (Revised Edition) 2022*

**Karminder Singh Dhillon, PhD (Boston)**

It is not often that one comes across a book that is so deeply thought provoking, powerful and riveting as is *The Hijacking of Sikhi*. The author presents a narrative of a spirituality that is systematically distorted and corrupted over a period of two centuries by weaving together compelling facts, persuasive argument and gripping observations of his own.

The primary thesis of the book is as shocking as it is distressing: Sikhi as it is practiced today, is no longer the Sikhi that was taught to us by our

Gurus. It is a spirituality that stands distorted, corrupted and tainted. The messages of its scripture - Gurbani - have been distorted through vedic, yogic and puranic slants in interpretations and translations; its history muddled in unbelievable tales of miracles called *sakhis*, its general conduct dictated by an institutionalized clergy – a group that was soundly critiqued by our Gurus, and its religious practices have come to consist of those smuggled in from rejected and discarded rituals of pre-1469 faiths. The thesis is shocking because it evokes the most powerful reaction in the reader as to “how did we allow such to happen.” It is distressing because the supporting evidence of the thesis is overwhelming.

The author begins with the notion that the uniqueness of Sikhi was total and complete in that every aspect of Sikh spirituality was uniquely different from the then existing ones. The summary list of the distinctiveness of Sikhi provided by the author in his preface alone is enough to make his point. He writes:

“The concept of a One Omnipresent God that is manifest in His creation and realized within us; the *Shabd* as Guru; the spirituality’s focus on the Here and Now; a philosophy that rejected ritual and advocated obtaining salvation while still alive; a scripture that gave space to adherents of different faiths; and Gurbani’s emphasis on humanity, gender equality and the need to elevate one’s mind to Godly levels are but just some of the defining features of Sikhi in its original and authentic sense.”

All of these truths have, however, become stranger than fiction within the Sikh world, according to the author. The primary thesis of the author relating to how it happened is captured in this paragraph from the preface:

“To the greatest detriment of Sikhi’s uniqueness, three powerful groups - all of which were fake, deviant and or anti Sikhi - would control our literature, historical narratives, and institutions, including gurdwaras (and by extension the psyche and fate of Sikhi) for a long period of 207 years (1718 till 1925) following the Guru period of 239 years (1469 – 1708). “

The outcome of such long control and subjugation, as argued by the author is the hijacking of Sikhi. He provides a poignant snapshot of the hijacking in the following words:

“The Sikh of today looks up to the heavens for a praise-thirsty clergy-concocted god sitting up there; prays to that god for miracles to resolve his worldly affairs; makes offerings to please that god; remains obsessed with the notion of rewards after death; considers the 1429 page Gurbani as a mantra to be chanted by the self or by hired hands to obtain material wealth, cures for disease as well as other askings. He makes deals with his god to undertake *Akhand Paths*, *Sehej Paths* and Sukhmani if god would solve his problems.



Prof Sarjit Singh

The SGGS is to him an object of worship – fit only for offering items and money. Understanding the SGGS is of no concern to him, consequently, Gurbani ideals such as a spirituality of virtues, humanity and equality holds no importance to him. He considers spirituality as being located within external symbols and outer garb. He believes his vices can be cleansed by a variety of rituals, offerings and deals such as pilgrimages, fixed number of *paths*, or dipping in pools of historic gurdwaras in India. It's a faith that has been hijacked from its unique path and equally distinct goals. It is a Godly spirituality that has been corrupted into a clergy- concocted and clergy dominated religious dogma."

This book tells the story of how, when and why this happened. To provide thematic continuity, it is divided into four parts. PART ONE - The Introduction - deals with the what, when, who and why of the notion of Sikhi being hijacked. Chapters One to Five are devoted to this part.

PART TWO deals with pertinent Gurbani issues that are related to the hijacking. This part discusses three main ways in which the hijackers of Sikhi tried to rob Sikhs of the authentic spirituality of Gurbani. Method one relates to distorted translations. Three chapters titled "Lost in Translation," "Taking Sikhi Back to 1468," and "Getting to the Messages of Gurbani" respectively are devoted towards shed light on this first method. Method two relates to creating fake "life narratives" of the 15 Bhagats whose writings are contained in the SGGS. These narratives compete with the messages of the Bhagats as contained within the SGGS. Two chapters titled "The Bhagat Maal Debacle" and "The Hijacking of Bhagat Dhanna" respectively exemplify this second method. Method three relates to willful distorting of particular banis to serve clergy interests and then popularizing them with fake claims. Sukhmani has suffered this fate at the hand of the self-proclaimed *sants* and *babas* of *deras* and *taksals*. This is explained in Chapter Ten of this book titled "Hijacking of Sukhmani."

PART THREE evaluates the dysfunctionality of our Gurdwaras as centers of clergy practices; and appraises a number of Sikhi practices, beliefs and celebrations against the benchmark of Gurbani with the aim of empowering practicing Sikhs to decide if they wish to discard these practices – imposed upon us or distorted by the hijackers, bring them in line with *Gurmat*, and adopt only those sanctioned by Gurbani.

PART FOUR narrates the efforts undertaken by awakened and enlightened Sikhs to free our spirituality from the shackles of the hijackers and to revert Sikhi to its original authentic mode. Such efforts began in the late 1800s, by which time Sikhi had endured almost two centuries of adulteration, corruption and deviation. This 120-year battle is still ongoing, and is expected to dominate the Sikhi discourse throughout the 21st Century.

The book ends with the question: "Are we going to adopt the Sikhi of our Gurus or continue practicing the "Sikhi" of the hijackers? The choice, according to the author, is stark but ours to make. This compelling, riveting, powerful and thought provoking book is a must have for every Sikh home and a must read for every Sikh. It is not, however, for those who are comfortable with the hijacked status quo of Sikhi.

The author is eminently qualified in writing on the issue. He has been speaking and writing on Gurbani and Sikhi matters as well as conducting Gurbani classes for the past 30 years. He has authored 10 books on Gurbani and Sikhi matters, produced more than 100 videos on the same matters, sits as the Editor in Chief of the *Sikh Bulletin*, USA and heads the Committee for Religious Affairs of the Global Sikh Council. The book was first published in 2020. It is printed as a revised edition in 2022. The revised edition contains updated material in parts one and four relating to efforts in freeing Sikhi from the hijackers. Sources and references have also been updated. The revised edition also comes with a complete index that facilitates easy search for issues.

The *Hijacking of Sikhi* (Revised Edition) is available at <https://sikhivicharforum.org/store/>.

The author has said that the book is made available at cost price with zero profit and zero royalty.

## 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](mailto:editor@sikhbulletin.com) or [dhillon99@gmail.com](mailto: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.

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