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

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## Editorial

### The Bhagat Maal Debacle.

The Sikh Scripture - Sri Guru Granth Sahib ji (SGGS) contains the *Bani* of 15 *bhagats*.<sup>1</sup> A total of 725 *saloks* and *shabds*; including three full *banis*<sup>2</sup> written by the *bhagats* were retrieved by Guru Nanak in person from them.<sup>3</sup> These were all included in the Pothee Sahib by Guru Arjun and maintained in the SGGS by Guru Gobind Singh upon bestowing of *Gurgadee* to the SGGS in 1708.

All three independent acts – retrieval of the *bhagat bani*, their inclusion into Pothee Sahib and their retention in the SGGS – fortify the single principle that the spiritual philosophy of the 15 *bhagats* was completely in line with that of our Gurus. From their initial retrieval to eventual inclusion in the SGGS, all 725 *saloks* and *shabds* of the *bhagats* underwent benchmarking three times at the hands of three separate Gurus. Such scrutiny for spiritual alignment is perhaps avant-garde on its own accord.

An examination of the *bani* of the *bhagats* reveals that they were revolutionary spiritual seekers. Amongst the many facets of their ground shattering and innovative spirituality, four aspects stand out as stark reality of what the *bhagats* stood for: (i) the damning denunciation and rejection of the then existing clergy, (ii) the total refutation of all clergy sanctioned ritual, (iii) repudiation of the clergy sanctioned idol worship, and (iv) the wholesome rejection of the primary institution of the clergy – the *mandir*, *dehora*, *maseet* and temple as the “pathway to spirituality”.

In any case, the institution of the clergy was out of bounds by *dogma* to all but three of the *bhagats* – on account of their ‘low’ caste. The *mandir*’s doors were secured shut to the castes of weaver, cobbler, tailor and other *shudras*. The doors did not open for those *bhagats* who were not *shudras* either – the *mandirs*

were shut to them as well - as pay back for their stinging criticism of the custodians of these places as frauds and pretentious beings.

*Bhagat Kabir* establishes the centrality of what the *bhagats* collectively stood for; through his verse on page 1158 of the SGGS:

**ਹਮਰਾ ਝਗਰਾ ਰਹਾ ਨ ਕੇਉ ॥ ਪੰਡਿਤ ਮੁਲਾਂ ਛਾਡੇ ਦੇਉ ॥ ੧ ॥ ਰਹਾਉ ॥**

*Hamra Jhugra Rha Na Kou. Pandit Mullah Chadey Dou.*

Meaning: My Spiritual Journey is Unimpeded. I have discarded both the *Pandit* and *Mullah* clergy.

The inference is clear. Abiding by the dictates of the clergy of the two main religions of the day – the *Pandit* and *Mullah* was as recipe for a spirituality that was conflictual (*Jhugra*). Such a spirituality was in conflict because the dictates of the clergy were in contrast to genuine goals of spirituality.

Kabir says again on page 1159.

**ਪੰਡਿਤ ਮੁਲਾਂ ਜੇ ਲਿਖਿ ਦੀਆ ॥ ਛਾਡਿ ਚਲੇ ਹਮ ਕਛੁ ਨ ਲੀਆ ॥ ੩ ॥**

*Pandit Mullah Jo Likh Diya. Chad Chaley Hum Kachu Na Liya.*

Meaning: All that the *Pandit* and *Mullah* Have Prescribed, I Accept None; Walking the Path of Spirituality – I Discard It All.

The vocabulary of Kabir is in absolutes – *Jo* refers to “everything and anything”. *Kachu* means “None” in the absolute sense. *All* of the clergy stuff is discarded in *totality*.

The stand enunciated by Kabir passes the benchmark of Guru Nanak’s own assessment that held the clergy responsible for the devastation of mankind’s spirituality. Guru Nanak’s verse to this effect can be found on page 662 of the SGGS as follows:

**ਕਾਦੀ ਕੁਝੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ ॥ ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ ॥ ੨ ॥**

*Kadi Koo Bol Mul Khayey. Brahmin Navey Jeeya Ghayey. Jogi Jugat Na Janey Andh. Tiney Ujarey Ka Bundh.*

Meaning: The clergy of the Muslim faith was corrupt, the Brahmin was murderous and the Jogi unenlightened.

These three (clergy) had become the root cause for the spiritual wreckage and desolation that mankind had come to endure.

*Bhagat Namdev* repudiates the institution of the clergy through his verses that are contained on page 875 of the SGGS as follows:

**ਹਿੰਦੂ ਪੂਜੈ ਦੇਹੁਰਾ ਮੁਸਲਮਾਣੁ ਮਸੀਤਿ ॥ ਨਾਮੇ ਸੋਈ ਸੇਵਿਆ ਜਹ ਦੇਹੁਰਾ ਨ ਮਸੀਤਿ ॥**

*Hindu Pujey Dehora Musalman Maseet. Namey Soee Seyvia Jeh Dehora Na Maseet.*

Meaning. The Hindu Seeks Him through the Worship at the *Dehora* and the *Musalman* in the *Maseet*. Namdev Realizes One Who Is Realized Neither in The *Dehora* Na *Maseet*.

The inference is clear. Namdev Seeks the One who is Found Neither in the *Dehora* nor *Maseet*.

Kabir rejects the staple clergy act of idol worship in his verse on page 1160 of the SGGS.

ਨ ਪਾਥਰੁ ਬੋਲੈ ਨਾ ਕਿਛੁ ਦੇਇ ॥ ਫੋਕਟ ਕਰਮ ਨਿਹਫਲ ਹੈ ਸੇਵ ॥ ੨ ॥

*Na Pathar Boley Na Kich Dey. Fokat Karm Nehful Hai Sev.*

Meaning: The Act is Worthless and the Worship of an Idol is Fruitless.

Namdev similarly frames his critique within the parameters of irony as exemplified by this verse on page 525 of the SGGS.

ਏਕੈ ਪਾਥਰ ਕੀਜੈ ਭਾਉ ॥ ਦੂਜੈ ਪਾਥਰ ਧਰੀਐ ਪਾਉ ॥ ਜੇ ਓਹੁ ਦੇਉ ਤ ਓਹੁ ਭੀ ਦੇਵਾ ॥ ਕਹਿ ਨਾਮਦੇਉ ਹਮ ਹਰਿ ਕੀ ਸੇਵਾ ॥

*Ekey Pathar Keejey Bhao. Dujey Pathjar Dhareay Pao. Je Oh Deh Ta Oh Bhee Deva. Keh Namdev Hum Har Kee Sev.*

Meaning: Some Stones Are Worshipped and Some Stepped On. If Some Are Gods, then the Others Must Be Gods as well.

The irony is stark indeed.

## Protecting the Sanctity of Bhagat Bani.

The decision of the Sikh Gurus in providing space to the *bhagat bani* within the SGGS served two primary objectives.

First, it gave unprecedented eminence to the spiritual principles and stands of the 15 *bhagats*. The collective prominence provide to the *bhagats* by the SGGS as the spiritual text and Guru of the Sikhs could not have been attained by the *bhagats* on their own accord.

Second, and more importantly, the SGGS provided sacrosanctity to the writings of the *bhagats*. Its inclusion in the SGGS accorded *bhagat bani* inviolability against adulteration and corruption of any kind – in particular by the clergy and their institutions that bore the brunt of the *bhagats'* critique.

The 725 *shabds* and *saloks* that got incorporated in the SGGS were safe and indeed remained safe from any sort of contamination<sup>4</sup>- primarily because the Gurus were aware of the clergy propensity to corrupt any system of belief that stood in opposition to it. The contamination did not occur because the Gurus themselves undertook the task of protecting the sacrosanctity of the SGGS – laying down their life when it came to the crux of it.<sup>5</sup>

## The Clergy Retaliates

The emerging eminence and prominence of *bhagat bani* as provided by our Gurus also caught the attention of the *Bippar* / *Bhramanwaad* clergy who were clearly affected by it. The *Bippar* thus set in motion his scheme to dilute the critique, sully the revolutionary spirit and muddle the legacy of the *bhagats*. The *Bippar* could not alter the writings of the *bhagats* so he set about creating fake written narratives of the lives of the *bhagats*.

Thus was born the narrative called the *Bhagat Maal*. It was authored by Nabha Dass, a self-styled *Snatn* theologian based in the Punjabi village of Pathankot at Gurdaspur sometime in the 1600s.

For the specific purposes of the 15 *bhagats* that were seated by our Gurus on the spiritual throne that was the SGGS; the task of dethroning them and putting them back squarely at the feet of the *bippar* clergy was left to the *Nirmlas* – the Benares based *brahmins* who had entered Punjab in the mid-1700s and who under the guise of Sikhi garb ruled over Sikh institutions, psyche and literature for some 250 years.

The *Nirmlas* could NOT alter the divine *bani* of the *bhagats* as contained in the SGGS so they resorted to writing a distorted “history” of the *bhagats’* lives. The fake “history” contradicts everything the *bhagats* say in their own writings so those Sikhs who read both are bound to be confused.

The *Bhagat Maal* pertaining to the 15 SGGS *bhagats* was first composed by *Nirmla* Surat Singh. The *Nirmlas* knew that authentic Sikhs would not accept *Bhagat Maal*. To achieve believability as well as to keep their hand hidden, it was published under the name of Bhai Mani Singh.<sup>6</sup> Surat Singh also wrote *Bhagat Ratnawlee* – a book containing details about the 15 *bhagats* in the SGGS.

Other *Nirmlas* translated the *Nabha Bhagat Maal* into Punjabi and added lots of their own stories. The first translation of the original in *Brij Bhasa* was undertaken by Swami Priya Daas in the late 1800s. *Nirmala* Keerat Singh undertook a poetic translation of the same during the same period. *Nirmala* Pandit Narain Singh translated it into prose Punjabi in 1935.<sup>7</sup> *Narain* Singh also authored *Bhagat Bani Sateek* in 1920.

## Corrupting the Legacy of the *Bhagats*

It is no coincidence that the focus of the *Bhagat Maal* corresponds to diluting, corrupting and diminishing the four cardinal spiritual principles that the revolutionary *bhagats* stood for.

If the *bhagats* undertook a damning denunciation of the existing clergy, the *Bhagat Maal* portrays the *bhagats* as relying on the clergy for their enlightenment. If the *bhagats* enunciated a total rejection of all clergy sanctioned ritual, the *Bhagat Maal* shows the *bhagats* as having reached God through ritual. If the *bhagats* repudiated the clergy sanctioned idol worship, the *Bhagat Maal* portrays *bhagats* worshipping idols; albeit with full faith and love. (*Bhagat* Dhanna extricating God out of a stone is case in point). And if the *bhagats* announced their wholesome rejection of the primary institution of the clergy – the *mandir*, *dehora*, *maseet* and temple as the “pathway to spirituality” the *Bhagat Maal* narrates stories of *bhagats* praying at *mandirs*. (The fake story of *bhagat* Namdev ji going to a *mandir* to pray, being ejected by the Brahmins there, and causing the *mandir* to spin around miraculously to face the *bhagats* is case in point).

The primary objective of *Bhagat Maal* is to corrupt the legacy of the *bhagats*. Its method is to embroil the *bhagats* in *brahminwaad* and portray them part and parcel of the *bippar* clergy.

But what about the *bani* of the *bhagats* in the SGGS? Don’t their 725 *shabds* and *saloks* expose the *Bhagat Maal* for what it actually is – a fake narrative?

The *Nirmlas* have attempted to take care of that. Given that Sikhs are by and large unable to understand Gurbani on their own – hence relying on *teekas* and translations, the *Nirmala* authors of *Bhagat Maal* have incorporated the *bani* of the *bhagats* into their fake stories. To do this they have obviously twisted and distorted the meanings to fit their self-serving narratives.

In *Pandit* Narain Singh’s *Bhagat Maal* for instance, there are six *sakhis* pertaining to *Bhagat* Dhanna ji who has three *shabds* in the SGGS. The *sakhis* are as follows:

- (1) God appearing from a stone that Dhanna worshipped – given to him by a Brahmin named Tirlochan (*Bhagat Tarlochan* who has one *shabd* in the SGGS).<sup>8</sup> This makes *bhagat* Tirlochan as an idol worshipper as well. It also establishes that Dhanna had to rely on a Brahmin clergy for his spiritual needs.
- (2) God undertaking tasks for Dhanna (in return for being fed by Dhanna, God decided to pay Dhanna back by taking care of his cows).<sup>9</sup>
- (3) Accepting Ramanand as Guru. (Dhanna goes to Kanshi to adopt Ramanand as Guru. Upon his return home, God undertook all of Dhanna's menial tasks on a daily basis).<sup>10</sup>
- (4) Reaping without sowing (Dhanna fed his wheat grain seeds to a Brahmin instead of sowing them. Afraid that his mother would admonish him, Dhanna ploughed an empty plot for months, and wheat grew aplenty anyway).<sup>11</sup> The *sakhi* "establishes" that donations to a Brahmin bears miraculous results.
- (5) God's *Darshan* to Tirlochan. The Brahmin who had given him the stone was envious that Dhanna had been served by God. So he begged Dhanna for the same. Dhanna took him to the fields where God was tending to his cows and said "look over there, that's God with a flute in his hand, smiling at us).<sup>12</sup> The *sakhi* "establishes" that the God of Dhanna was actually the God of the *bippar* clergy.

The *Nirmla* author quotes verses from *bhagat* Dhanna's *bani* to "support" his fake narrative. Equally fake is the translation and interpretation of *bhagat* Dhanna's *shabd* in the SGGS ji.

I have endeavored to illustrate my observations above by attempting to provide an authentic Gurbani based understanding of one *shabd* of *bhagat* Dhanna ji as contained on page 487 of the SGGS ji. My translation and commentary can be found on page 6 of this issue. Readers' comments are welcome.

### Karminder Singh Dhillon, PhD.

#### Notes

<sup>1</sup> *Bhagats Kabir, Ravidas, Farid, Ramanand, Beni, Namdev, SaDhanna, Bhikhan, Parmanand, Sain, Dhanna, Pipa, Surdas, Jaidev, and Trilochan.*

<sup>2</sup> *Bavan Akhree, Pandran Thithe, Sat Vaar are Bhagat Kabir ji's compositions.*

<sup>3</sup> *All Bhagats were contemporaries of Guru Nanak with the exception of Fareed whose compositions were retrieved by Guru Nanak from his followers in his Ashram.*

<sup>4</sup> *The same cannot be said about the voluminous writings of the bhagats that remained outside the SGGS. The Beejuk Granth said to contain the writings of Kabir is believed to have been shaped to fit the belief systems of the Vaishnavites whereby Kabir is shown to be a follower of the Vedic dictates. Kabir panthis worship the idol of Kabir, wear sacred thread and adorn themselves in sandalwood paste – the very things that the Kabir of the SGGS critiqued with so much passion.*

<sup>5</sup> *The torture and execution of the Guru Arjun was in large part over the Guru's refusal to accept the inclusion – into the Pothee Sahib - compositions that were against Sikhi tenets. This execution and the keeping of the bani in the personal and exclusive possession by the Gurus beginning with Guru Nanak was clear proof of the Gurus conviction towards the sanctity and authenticity of the bani.*

<sup>6</sup> *Ghost authorship seems to be the norm in a wide variety of the early Sikhi related texts that they wrote. Other examples are the Gurbilas Patshahi 6, a host of Janam Sakhis, Rehetnamas composed under the names of prominent Sikhs who were contemporaries of Guru Gobind Singh, the Bachitar Natak, etc. All in all, the Nirmlas are believed to have either authored or conspired to author some 35 "classical texts." The impact of corruption and adulteration on such a massive scale is beyond measure.*

<sup>7</sup> Pandit Narain Singh, *Sri Granth Guru Bhagat Maal Vaartik Sateek*, Lahore: Dwarka Printing Press, 1938

<sup>8</sup> Pandit Narain Singh, *Sri Granth Guru Bhagat Maal Vaartik Sateek*, p. 67

<sup>9</sup> *Ibid*, p. 68

<sup>10</sup> *Ibid*, p.69

<sup>11</sup> *Ibid*.

<sup>12</sup> *Ibid*, p. 70

## Gurbani Shabd Vichar

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The *shabd* under discussion in this article is composed by *bhagat* Dhanna Ji - **ਆਸਾ ਬਾਣੀ ਭਗਤ ਧੰਨੇ ਜੀ ਕੀ॥** Asa bani Bhagat Dhanney Ji Ki - and is contained on Page 487 of the SGGS.

*Bhagat* Dhanna ji has a total of 3 *shabds* in the SGGS ji. Two are found in *Assa Raag* on Page 487 and one in *Jaistsri Raag* on page 695 of the SGGS ji. This article looks at *bhagatji's shabd* in *Assa Raag*.

Apart from discussing the selected *shabd*, this article serves a second task, namely to analyze the truth or otherwise, of a story about Dhanna ji that is commonly and widely narrated by our *granthis*, *kirtanias*, *ragis* and *parcharaks*.

The origin of the story is the *Bhagat Maal* - a book having its origins in the Vedic clergy at Benares. It was originally authored by Nabha Dass, a self-styled *Snatn* theologian based in the Punjabi village of Pathankot at Gurdaspur sometime in the 1600s – just about when the *bhagat bani* was being incorporated into the Pothi Sahib by GuruArjun. A Brij language version under the name of Swami Priya Daas came into existence in the late 1800s. Punjabi versions of this book pertaining to the 15 SGGS *bhagats* can be found under the names of *Nirmla* Keerat Singh and *Nirmla Pandit* Narain Singh. A *Bhagat Maal* under the name of Bhai Mani Singh – believed to be authored by *Nirmla* Surat Singh is also in existence.

The story as contained in *Pandit* Narain Singh's version<sup>1</sup> describes *bhagat* Dhanna ji as a farmer and cowherd. He is depicted as a simpleton belonging to the *Jatt* Caste.

Dhanna ji is portrayed as lacking an understanding of God, and very un-informed about spirituality. One day – as the story goes - while tending to his cows, Dhanna passes by a *mandir* and watches a Brahmin clergy named Tirlochan performing the rituals of worship towards his deity.

Intrigued, Dhanna summons the courage to question the Brahmin as to the nature of his activity. The Brahmin tells him that he is worshipping God. In his simpleton ways, Dhanna ji asks if he could do the same.

Thinking of Dhanna as a mere cowherd, the Brahmin picks up a piece of rock, wraps it in a cloth and tells Dhanna – this is your god. Wash and bathe it, feed it good food and its will serve all your needs.

The *Bhagat Maal* says Dhanna took the wrapped piece of rock home and did exactly what the Brahmin said.

He offered food to the stone and asked it to eat the offering. Seeing nothing happening, Dhanna tells the rock he himself will go hungry until and unless the rock eats his food. The story concludes in that the devotion and faith of the naïve Dhanna resulted in God appearing in person and consuming the offered food. Dhanna would repeat this ritual daily, and in return for the food God offers to take Dhanna's cows for grazing every day. Dhanna thus freed himself from this task.

Sikh clergy who narrate this story argue that the moral of it is that faith and devotion can move mountains and in the case of Dhanna – allowed him to discover God out of a piece of rock.

<sup>1</sup> Pandit Narain Singh, Sri Granth Guru Bhagal Maal Vaartik Sateek, Lahore: Dwarka Printing Press, 1938, pp. 67-70

## Truth or Fake: God out of a Rock.

The questions that need answers are as follows. First, does this story relating to Dhanna ji have even an iota of truth to it? And is it being blindly narrated by *our* unthinking clergy?

Second, does the story propagate Gurbani and Gurmat principles or is the story a concocted tale to tarnish the spiritual standing of *bhagat* Dhanna ji because he – just like the other 14 *bhagats* in the SGGS – refused to acknowledge the Benares based Brahmin Clergy as his spiritual guide.

As *bhagat* Kabir ji says on Page 1377 of the SGGS:

**ਕਬੀਰ ਬਾਮਨੁ ਗੁਰੂ ਹੈ ਜਗਤ ਕਾ ਭਗਤਨ ਕਾ ਗੁਰੁ ਨਾਹਿ ॥ ਅਰਝਿ ਉਰਝਿ ਕੈ ਪਚਿ ਮੂਆ ਚਾਰਉ ਬੇਦਹੁ ਮਾਹਿ ॥**

*Kabeer, Bahman Guru Hai Jagat Ka Bhagtn Ka Gur Nahe. Arjh Urjh Kay Pach Mua Charon Bedho Mahey.*

Kabeer, the Brahmin, even if he is Guru or the spiritual guide for the world out there, he is not the Guru of *bhagats*. That's because He, the Brahmin, got entangled with the four Vedas and has succumbed to spiritual death.

*Bhagat* Kabir jis rejects the Brahmin again on Page 324:

**ਗਉੜੀ ਕਬੀਰ ਜੀ ॥ ਗਰਭ ਵਾਸ ਮਹਿ ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥ ਬ੍ਰਹਮ ਬਿੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ ॥ ੧ ॥**

*Gauree Kabir Ji. Garbh Vas Meh Kul Nahi Jati. Bhrm Bind Tey Sabh Utpati.*

There are no caste distinctions for the fetus within the mother's womb. All humans are created equal from the one material at conception.

**ਕਹੁ ਰੇ ਪੰਡਿਤ ਬਾਮਨ ਕਬ ਕੇ ਹੋਏ ॥ ਬਾਮਨ ਕਹਿ ਕਹਿ ਜਨਮੁ ਮਤ ਖੋਏ ॥ ੧ ॥ ਰਹਾਉ ॥**

*Kaho Ray Pandit Bahman Kab Kay Hoey. Bahmn Keh Keh Janum Mut Khoey.*

So, tell me O Brahmin, at what point did you become a Brahmin? Realize that living in false pride as a Brahman results in squandering of one's life.

*Bhagat* ji continues:

**ਜੌ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ ॥ ਤਉ ਆਨ ਬਾਟ ਕਾਰੇ ਨਹੀ ਆਇਆ ॥ ੨ ॥**

*Jao Tu Brahman Brahmni Jaya. Tao Aan Batt Kahey Nahi Aiya.*

O Brahmin, since you consider yourself a Brahmin born out of a Brahmin mother. Then why didn't you enter the world through some other process, some other way (as the rest of us humans)?

**ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣੁ ਹਮ ਕਤ ਸੂਦ ॥ ਹਮ ਕਤ ਲੋਹੁ ਤੁਮ ਕਤ ਦੂਧ ॥ ੩ ॥**

*Tum Kat Brahman Hum Kat Sood. Hum Kat Lohu Tum Kat Dhoodh*

O Pandit, how did you become a Brahmin and how did I become a *Shuder*. Since when did milk run in your veins while mine have blood?

*Bhagat* ji concludes:

**ਕਹੁ ਕਬੀਰ ਜੇ ਬ੍ਰਾਹਮੁ ਬੀਚਾਰੈ ॥ ਸੇ ਬ੍ਰਾਹਮਣੁ ਕਹੀਅਤੁ ਹੈ ਹਮਾਰੈ ॥ ੪ ॥**

*Kho Kabir Jo Bhrm Bicharey. So Brahmin Kaheyat Hai Hmarey.*

In Kabeer's spirituality, a Brahmin is someone who contemplates on and realizes the Creator.

Kabeer is thus representative of what the *bhagats* are rejecting- TOTALLY AND ABSOLUTELY. They are rejecting the spiritual dominance of the Brahmin and Benares oriented Brahmanical thought. The Brahmin is entirely irrelevant in the spiritual journeys of the *bhagats*. The Brahmin stands squarely outside the sphere of spirituality of the *bhagats*.

## Herding the Bhagats Back into Brahmanism

The questions that arise are then as follows. Is this the reason why the *Bhagat Maal* – the voluminous text containing the “life stories” of the *bhagats* of the SGGS ji – came into being? To herd the *bhagats* –all of whom had rejected Brahmanism BACK into the Brahmin fold?

To put them squarely under the subjugation of the Brahmin? To put them back in the same fold that they had liberated themselves from and soundly rejected? By making them look like they really depended on the Brahmin for their spiritual discoveries?

We know that all the *bhagats* that sit in the SGGS ji wrote of their spiritual discoveries. Seven hundred and fifty-two of their *shabds* are in the SGGS ji – collected by Guru Nanak ji himself.

The Brahmin could never alter or change the writings of the *bhagats*. He could not take the *bhagats* out of the SGGS. He could not remove them from the mindsets of SGGS believing Sikhs. So the only way to subjugate them was to create fake stories pertaining to the *bhagats* relying on the Brahmin, Brahmin related rituals and Brahmin institutions for their spiritual discoveries.

Sikhs would then have two conflicting sources – the **writings** of the *bhagats* in the SGGS, and the **stories** of the *bhagats* in the dubious *Bhagat Maal*.

Is this also the reason why *bhagat* Dhanna ji has become victim to the story that he found God from within a rock handed to him with worship instructions by a Brahmin? The best answer can only come from *bhagat* Dhanna Ji himself. And we have the answers in writing – in the form of Gurbani.

## In Bhagat Dhanna’s Own Words

So let’s look at *bhagat* Dhanna ji’s shabd on Page 487 of the SGGS ji.

**ਆਸਾ ਬਾਣੀ ਭਗਤ ਧੰਨੇ ਜੀ ਕੀ॥** *Asa Bhagat Dhanney Ji Ki.*

**ਕ੍ਰਮਤ ਫਿਰਤ ਬਹੁ ਜਨਮ ਬਿਲਾਨੇ ਤਨੁ ਮਨੁ ਧਨੁ ਨਹੀ ਧੀਰੇ ॥**

*Bharamat Firt Bho Janum Bilaney Ta Man Dhan Nahi Dheeray.*

Life is squandered in worldly pursuits; the physical body exhausts itself, the mind gets devoid of peace, and spiritual wealth does not get accumulated.

**ਲਾਲਚ ਬਿਖੁ ਕਾਮ ਲੁਬਧ ਰਾਤਾ ਮਨਿ ਬਿਸਰੇ ਪ੍ਰਭ ਹੀਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥**

*Lalach Bikh Kam Lubdh Rata Mun Bisrey Prabh Hiray*

The vice of greed keeps the mind absorbed in the poison of worldly desires; denying a rightful place to invaluable Godly realization.



**ਬਿਖੁ ਫਲ ਮੀਠ ਲਗੇ ਮਨ ਬਉਰੇ ਚਾਰ ਬਿਚਾਰ ਨ ਜਾਨਿਆ ॥**

*Bikh Fal Meeth Lagey Mun Baorey Char Bichar Na Janeya*

The pull of worldly desires, O demented (insane) mind, makes me devoid of elevating discourse of Godly virtues and their beautiful adoption.

**ਗੁਨ ਤੇ ਪ੍ਰੀਤਿ ਬਢੀ ਅਨ ਭਾਂਤੀ ਜਨਮ ਮਰਨ ਫਿਰਿ ਤਾਨਿਆ ॥ ੧ ॥**

*Gun Tey Preet Badhi Un Bhanti Janum Maran Fir Taneya*

Rejecting Godly virtues and their adoption, O Mind! you are instead weaving me a web of spiritual death.

**ਜੁਗਤਿ ਜਾਨਿ ਨਹੀ ਰਿਦੈ ਨਿਵਾਸੀ ਜਲਤ ਜਾਲ ਜਮ ਫੰਧ ਪਰੇ ॥**

*Jugt Jan Nahi Ridey Nivasi Jalt Jal Jum Fandh Prey*

O mind, you never understood the method (of Godly virtues and discourse); my wasteful life is nearing its end.

**ਬਿਖੁ ਫਲ ਸੰਚਿ ਭਰੇ ਮਨ ਐਸੇ ਪਰਮ ਪੁਰਖ ਪ੍ਰਭ ਮਨ ਬਿਸਰੇ ॥ ੨ ॥**

*Bikh Ful Sanch Bhrey Mun Aisey Parm Purakh Prabh Mun Bisrey.*

Worldly desires are accumulated to the brim; On mind! the Creator is completely abandoned.

**ਗਿਆਨ ਪ੍ਰਵੇਸੁ ਗੁਰਹਿ ਧਨੁ ਦੀਆ ਧਿਆਨੁ ਮਾਨੁ ਮਨ ਏਕ ਮਏ ॥**

*Gyan Parves Gureh Dhan Deea Dhian Maan Eyk Maye*

My Guru blessed me with invaluable enlightenment by way of which I realized the Creator within.

**ਪ੍ਰੇਮ ਭਗਤਿ ਮਾਨੀ ਸੁਖੁ ਜਾਨਿਆ ਤ੍ਰਿਪਤਿ ਅਘਾਨੇ ਮੁਕਤਿ ਭਏ ॥ ੩ ॥**

*Prem Bhagat Mani Sukh Janeya Tript Aghaney Mukh Bhaey*

My mind became satiated in the Creator's Love and became emancipated from all entanglements.

**ਜੇਤਿ ਸਮਾਇ ਸਮਾਨੀ ਜਾ ਕੈ ਅਛਲੀ ਪ੍ਰਭੁ ਪਹਿਚਾਨਿਆ ॥**

*Jot Smaye Smani Ja Kay Achli Prabh Pehchaniya.*

Consciousness of the Creator came to reside in my enlightened mind; realization of the non-illusory (real) Lord got attained.

**ਧੰਨੈ ਧਨੁ ਪਾਇਆ ਧਰਣੀਧਰੁ ਮਿਲਿ ਜਨ ਸੰਤ ਸਮਾਨਿਆ ॥ ੪ ॥ ੧ ॥**

*Dhanney Dhan Paiya Dharnidhar Mil Jun Sant Smaneya*

Dhanna obtained invaluable Godly enlightenment; and become one with the Lord as the result of my communion with spiritual seekers of the Creator (Sant Junn).

Three points come clear from the above *shabd*. Firstly, within the parameters of his honest labor as a farmer, *bhagat* ji comes across both as spiritually enlightened. He comes across as educated and having an intellect. We can see this from bhagat ji's competent vocabulary, from his spiritually rich verses and from his poetic prowess.

The spiritually enlightened individual that *bhagat* Dhanna ji is; it is inconceivable that he would go to a Brahmin for Godly realization. It is equally unthinkable that the spiritually enlightened Dhanna ji would fall for the trickery of a village Brahmin; and allow the Brahmin to fool him into accepting a piece of rock wrapped in cloth as worthy of worship

The second thing that comes across from Dhanna ji's *shabd* is that there is no mention whatsoever of *bhagat* ji worshipping a rock or statute. There is no mention of his faith and devotion towards such. In fact, there is not a single mention of Dhanna ji discovering God through worship of a stone.

Thirdly, *bhagat* Dhanna ji says in the clearest of terms the real source of his Godly realization. The final two verses are crystal clear in that Dhanna ji's source of Godly realizations is his Guru and the *sangat* of other enlightened souls.

There may however remain a doubt in the Gurbani reader's mind regarding the contents of the following two verses. The first is:

ਗਿਆਨ ਪ੍ਰਵੇਸੁ ਗੁਰਹਿ ਧਨੁ ਦੀਆ ਧਿਆਨੁ ਮਾਨੁ ਮਨ ਏਕ ਮਏ ॥

*Gyan Parves Gureh Dhan Deea Dhian Maan Eyk Maye.*

Meaning: My Guru blessed me with the wealth of enlightenment by way of which I realized the Creator within.

The doubt is regarding "who is the Guru that *bhagat* Dhanna ji is referring to? Is *bhagat* Dhanna ji referring to the Brahmin who gave him the rock wrapped in a cloth – as his Guru?

Similarly, there may arise some doubt from the final verse:

ਧੰਨੈ ਧਨੁ ਪਾਇਆ ਧਰਣੀਧਰੁ ਮਿਲਿ ਜਨ ਸੰਤ ਸਮਾਨਿਆ ॥ ੪ ॥ ੧ ॥

*Dhanney Dhan Paiya Dharnidhar Mil Jun Sant Smaneya*

Meaning: Dhanna obtained invaluable Godly enlightenment; and become one with the Lord as the result of my communion with spiritual seekers of the Creator (Sant Junn).

Dhanna become one with the Lord as the result of spiritual *sangat* of ENLIGHTENED seekers of the Creator (*Sant Junn*).

The doubt in this verse is regarding the words "*sant jan*". Who were these *sant jan*? Whose *sangat* did Dhanna ji do? Is *bhagat* Dhanna ji referring to the Brahmin who gave him the rock wrapped in a cloth – as his *sant*? As his *sant jan*? Was the Brahmin Dhanna ji's spiritual partner of his *sangat*? We thus need to answer both these questions. Let us take the second question first.

Who are the "*sant jan*" that Dhanna Ji is talking about?

## In the Words of Guru Arjun Ji

As if anticipating such a question, Guru Arjun ji provides the answers in the *shabd* immediately following the above *shabd* of Dhanna ji. It on the *same* page – page 487. It follows Dhanna ji's *shabd* immediately. It is titled Mehla 5 even though the main title of the three *shabds* is *Asa Baneeh Bhagat Dhaney Jee Kee*.

These facts make it plain that Guru Arjun ji was aware of the issue of Dhanna ji's producing God-out of a rock – story. And Guru ji wanted to make clear the reality and truth by placing his *shabd* immediately after Dhanna ji's *shabd*. Let's look at the *shabd* in full.

## ਮਹਲਾ ੫ ॥ Mehla 5

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ ॥ ਆਢ ਦਾਮ ਕੇ ਛੀਪਰੇ ਹੋਇਓ ਲਾਖੀਣਾ ॥ ੧ ॥ ਰਹਾਉ ॥

*Gobind Gobind Gobind Sung Namdeo Mun Linna. Aadh Dam Ko Chipro Hoeyo Lakhinna. Rahao.*

Namdev immersed his mind in Gobind and realized the Creator. A low caste human considered worth half a dime (by the Brahmin clergy) became worth millions (through the acquisition of Godly virtues).

ਬੁਨਨਾ ਤਨਨਾ ਤਿਆਗਿ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ ॥ ਨੀਚ ਕੁਲਾ ਜੇਲਾਹਰਾ ਭਇਓ ਗੁਨੀਯ ਗਹੀਰਾ ॥ ੧ ॥

*Bunena Tanena Tyag Kay Preet Charan Kabeeya.*

Discarding the entanglement of vices and immersing himself in the love of Godly messages; the low caste (as declared by the Brahmin Clergy) weaver Kabir got transformed into an ocean of Godly virtues (*Gunee Gaheera*).

ਰਵਿਦਾਸੁ ਢੁਵੰਤਾ ਢੋਰ ਨੀਤਿ ਤਿਨਿ ਤਿਆਗੀ ਮਾਇਆ ॥ ਪਰਗਟੁ ਹੋਆ ਸਾਧਸੰਗਿ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ ॥ ੨ ॥

*Ravdas Dhovanta Dhor Neet Tin Tyagi Maya. Pargat Hoa Sadhsang Har Darsan Paya.*

Ravdas the lowly carcass collector (as declared by the Brahmin Clergy) freed himself from the shackles of material. He realized the Creator through the *Sangat* of seekers.

ਸੈਨੁ ਨਾਈ ਬੁਤਕਾਰੀਆ ਓਹੁ ਘਰਿ ਘਰਿ ਸੁਨਿਆ ॥ ਹਿਰਦੇ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਭਗਤਾ ਮਹਿ ਗਨਿਆ ॥ ੩ ॥

*Sain Nayi Butkariya Oh Ghar Ghar Suniya. Hirdey Vasia Parbhram Bhagtan Meh Ganiya.*

Sainn the lowly (as decreed by the Brahmin clergy) who earned a living going from house to house delivering messages; Realized the Creator within and got counted among the *Bhagats*.

**Note** Naye has been associated with the barber community. In the original sense, *Nayees* earned a living carrying messages and material from house to house. The word *Butkareeya* means a messenger.

ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੇ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥ ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥ ੪ ॥ ੨ ॥

*Eh Bidh Sun Kay Jatro Ulth Bhagti Laga. Miley Partakh Gosaiyan Dhanna Vadbhaga.*

Knowing of the method (of the above mentioned seekers namely Namdev, Kabir, Tirlochan & Sainn), Dhanna the Jatt awakened into adopting the devotion of the Creator. He became blessed with manifest and actual realization of God.

Three points come clear from the *shabd* of Guru Arjun ji.

**Firstly**, the entire *Shabd* is a clarification of *bhagat* Dhanna's final verse: ਧੰਨੈ ਧਨੁ ਪਾਇਆ ਧਰਣੀਧਰੁ ਮਿਲਿ ਜਨ ਸੰਤ ਸਮਾਨਿਆ ॥ ੪ ॥ ੧ ॥ *Dhaney Dhan Paiya Dharneedhar Mil Junn Sant Smaneya.*

It particularly answers the issue of **who were the *sant jan*** that *bhagat* ji came into contact with in his spiritual journey. Guru Arjun ji makes clear they were – Namdev, Kabeer, Ravdas and Sainn Ji. Guru Arjun ji also makes clear that *all* four of them were enlightened and Godly realized beings themselves.

Only an enlightened being can bring about enlightenment to others. Only a lit candle can light the fire in another candle. The candle of Godly realization within Dhanna ji was lighted by the enlightened souls of Namdev, Kabir, Ravdas and Sainn ji,

**Secondly** Guru Arjun's *shabd* makes clear the Brahmin had absolutely zero role in the Godly realization of Dhanna ji.

The Brahmin had no role in the Godly realization and enlightenment of Namdev, Kabeer, Ravdass and Sainn ji as well. In fact, Guru ji makes clear, that the role of the Brahmin clergy was *negative*.

The Brahmin in fact worked to *prevent* the *bhagats* from moving in the direction of Godly realization. He did so through his actions of broadcasting the castes of the *bhagats*, in order to declare them as lowly human beings and thus unfit for spiritual journeys.

**Thirdly**, Guru Arjun ji, in making no mention whatsoever of Dhanna ji worshipping a rock or statute - makes it crystal clear that *bhagat* Dhanna's Godly realization did NOT come from any piece of rock given to him by any Brahmin. It also did *not* come from Dhanna ji's so called devotion towards that rock, and had nothing to do with any Brahmin in the first place.

It is worth stating that Guru Arjun's verses are not the only one that state the true manner of *bhagat* Dhanna ji's Godly realization.

Let's look at one verse from Guru Ramdas ji. This is from Page 835 of the SGGS ji.

**ਬਿਲਾਵਲ ਮ: ੪ ॥ ਨਾਮਾ ਜੈਦੇਉ ਕੰਬੀਰੁ ਤ੍ਰਿਲੋਚਨੁ ਅਉਜਾਤਿ ਰਵਿਦਾਸੁ ਚਮਿਆਰੁ ਚਮਈਆ ॥**

*Bilawal M: 4. Nama Jaideo Kabir Trilochan Aujat Ravdas Chamiar Chameya.*

Naam Dev, Jai Dev, Kabeer, Trilochan, Ravi Daas the low-caste leather-worker - all realized the Merciful Creator.

**ਜੇ ਜੇ ਮਿਲੈ ਸਾਧੁ ਜਨ ਸੰਗਤਿ ਧਨੁ ਧੰਨਾ ਜਟੁ ਸੈਣੁ ਮਿਲਿਆ ਹਰਿ ਦਈਆ ॥ ੭ ॥**

*Jo Jo Miley Sadh Jun Sangat Dhan Dhanna Jutt Sainn Miliya Har Dyeaya.*

Dhanna and Sainn, the blessed, Realized the Creator from coming together in Sadh Sangat.

It is clear as day light by now that going by the Gurbani *shabds* of Guru Arjun and Guru Ramdas ji - the story of bhagat Dhanna ji discovering God out of a piece of rock and then making God take care of his cows is patently false and baseless. It is a crafty concocted tale – one which is insidiously created but thoughtlessly repeated by Sikh clergy in the form of our *kirtanias*, *ragis* and *kathakaars*.

But the final nail in the coffin will be hammered by *bhagat* ji himself through his third *shabd* on page 695 of the SGGS ji.

**ਧੰਨਾ ॥ ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ ॥ ਜੇ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥**

*Dhanna. Gopal Tera Aarta. Jo Jun Tumri Bhagat Karantey Tin Kay Kaj Swarta. Rahao.*

O Creator and Protector God, I come before you as a beggar. In the knowledge that those who come before you in *bhagtee* and immersed in your love get their spiritual tasks resolved. Rahao.

It is worth noting that the word AARTA in *Gopal Tera Aarta* means a beggar. It has nothing to do with the word *Artee* –even if its sounds like the masculine version of *Artee*. It is certainly not.

This point is being made here because Sikhs who are in the habit of doing the ritualistic lamp lit flower throwing type of *Artee* of the SGGS are heard singing this *shabd* of *bhagat* Dhanna ji in their ritual. The ritual of *Artee* is not part of Sikh spirituality. And this *shabd* of *bhagat* Dhanna ji is not connected to the notion of *Artee* even in the remotest sense.

The question that remains to be answered is: “Who is *bhagat* Dhanna ji Guru? The second last verse of his *shabd* that we are discussing is as follows:

**ਗਿਆਨ ਪ੍ਰਵੇਸੁ ਗੁਰਹਿ ਧਨੁ ਦੀਆ ਧਿਆਨੁ ਮਾਨੁ ਮਨ ਏਕ ਮਏ ॥**  
*Gyan Parves Gureh Dhan Deea Dhian Maan Mun Eyk Maye.*

Meaning: My Guru blessed me with the wealth of enlightenment by way of which I realized the Creator within.

The doubt that may exist in the mind of the reader is: “Who the Guru that *bhagat* Dhanna ji is referring to? Is *bhagat* Dhanna ji referring to the Brahmin who gave him the rock wrapped in a cloth – as his Guru?

Given that the *Sadh Sangh* or regular spiritual companions of *bhagat* Dhanna ji constitute Namdev, Ravdas, Kabeer, and Sainn ji – and that ALL of them had *rejected* the role of the Brahmin clergy in their spiritual processes and declared openly that

**ਕਬੀਰ ਬਾਮਨੁ ਗੁਰੂ ਹੈ ਜਗਤ ਕਾ ਭਗਤਨ ਕਾ ਗੁਰੁ ਨਾਹਿ ॥ ਅਰਝਿ ਉਰਝਿ ਕੈ ਪਚਿ ਮੂਆ ਚਾਰਉ ਬੇਦਹੁ ਮਾਹਿ ॥**  
*Kabeer, Bahman Guru Hai Jagat Ka Bhagtn Ka Gur Nahe. Arjh Urjh Kay Pach Mua Charon Bedho Mahey.*

Kabeer, the Brahmin, even if he is Guru or the spiritual guide for the world out there, he is not the Guru of *bhagats*. That’s because He, the Brahmin, got entangled with the four Vedas and has succumbed to spiritual death.

It is therefore not conceivable at all that Dhanna ji would consider any Brahmin as his Guru. So the word Guru in *bhagat* Dhanna ji’s verse refers to the enlightenment that is contained within the messages of the *shabd*.

## **Bhai Gurdas ji’s Account**

One other point needs to be made clear.

There exist Sikh clergy who – despite the overwhelming evidence within the SGGG - of the fakery of Dhanna finding God out of a rock story – insist that the story is indeed true. It doesn’t matter what Dhanna ji says, what Guru Ramdas ji says, or what Guru Arjun ji says. What matters is that Dhanna did worship a rock, and that God came out of the rock. These clergies rely on a *pauree* in Vaar 10 of Bhai Gurdas ji.

Or more accurately they rely on a wrong and twisted Vedic based understanding of Bhai Gurdas’s *pauree*. This article would strive to examine that *pauree* as its final endeavor. But first, a little about Bhai Gurdas ji.

We know that Bhai Gurdas wrote the entire Pothi Sahib as narrated to him by Guru Arjun. As such Bhai ji was completely aware of the 3 *shabds* of *bhagat* Dhanna ji in the SGGG. He also knew of Guru Arjun’s *shabd* as discussed above.

He also knew of Guru Ramdas’s *shabd* on how Dhanna ji realized God. Bhai ji was aware that Dhanna ji realized God through enlightenment obtained through *sangat* with *bhagat* Namdev, Kabeer, Ravdas, and Sainn ji

So Bhai ji obviously composed his *pauree* in full understanding of the reality and in complete understanding of Gurmat. It is within such a framework that we must look at the verses of Bhai Gurdas ji. His *pauree* is as follows:

### ਬਾਮੁਣ ਪੂਜੈ ਦੇਵਤੇ ਧੰਨਾ ਗਉ ਚਰਾਵਣ ਆਵੈ॥

*Bahman Pujei Devtey Dhanna Gau Chravan Avey*

Dhanna ji made a living out of cow herding. The Brahmin made a living out of getting other people to make offerings (puja) to his idols.

It's a comparison between two standpoints – an honest living as a farmer that Dhanna ji embraced, contrasted with a *pooja da dhan* or offerings-eating living style that the Brahmin *pujari* adopted.

### ਧੰਨੈ ਡਿਠਾ ਚਲਿਤ ਏਹ ਪੁਛੈ ਬਾਮੁਣ ਆਖ ਸੁਣਾਵੈ ॥

*Dhanney Ditha Chalt Eh Puchet Bahman Aakh Sunnavey*

Dhanna saw the irony and engaged the Brahmin in a debate.

The irony was of the Brahmin making a living out of getting people to make offerings, make fake promises to the people and then consume the offerings himself.

*Dhanney ditha Chalat Eh* – means Dhanna witnessed an ironical phenomenon. *Puchey, Aakh Sunnavey* means “questioned, spoke, and caused the Brahmin to listen.” It means Dhanna ji spoke out for the Brahmin to listen to.

In short, Dhanna ji engaged the Brahmin in a debate on the issue of the irony.

What was the ironical phenomenon that caused the spiritually enlightened Dhanna to enter into a debate with the Brahmin? The worship of idols? Obviously not, since there is nothing ironical about this everyday occurrence.

The irony of making a living out of the spiritual needs of the people? Certainly. The irony is that the Brahmin accepts offerings of food from the people, puts it before the deity, and then goes ahead to feed himself and his family with the offerings.

This was the IRONY, as opposed to Dhanna ji's honest labor as a farmer.

### ਠਾਕੁਰ ਦੀ ਸੇਵਾ ਕਰੇ ਜੋ ਇਛੇ ਸੋਈ ਫਲ ਪਾਵੈ॥

*Thakur Di Sewa Karey Jo Echay Soee Ful Pavey.*

I am serving the Lord, and the people (who make offerings) get all that they wish for.

This verse is the Brahmin's response to the enlightened Dhanna ji's assertion that he (the Brahmin) was fooling the people.

This verse is the Brahmin defending himself in the IRONY that Dhanna ji pointed out.

### ਧੰਨਾ! ਕਰਦਾ ਜੋਦੜੀ ਮੈਂ ਭਿ ਦੇਹ ਇਕ ਜੋ ਤੁਧ ਭਾਵੈ॥

*Dhanna! Kardana Jodree Mein Bhi Deh Ek Ho Tudh Bhavey*

Listeners need to note that the word (EK) in Gurmukhi is spelt without an *aungkar*. Ek with an *aungkar* is singular. Without the *aungkar* it is plural.

*EK JO TUDH BHAVEY* means ALL that you desire. The words *Kardaan Jodree* means “I am pleading”.

There are only two people here – a Godly enlightened honest living farmer named Dhanna, and a ritual consumed people-conning Brahmin clergy. One of them is pleading. Dhanna has NO reason whatsoever to plead. So the verse is NOT *Dhanna Kardaa Jodree*.

The Brahmin has every reason to plead – he is fake and he is losing the debate with Dhanna ji and faces public exposure of his folly. Hence it's the Brahmin who is pleading. So the verse is *Dhanna! Kardaan Jodree Mein*; with the pause at मैं “*mein*”. the Brahmin is calling out to Dhanna ji in his pleading. The word मैं “*mein*” refers to the Brahmin.

### ਪੱਥਰ ਇਕ ਲਪੇਟ ਕਰ ਦੇ ਧੰਨੇ ਨੇ ਗੈਲ ਛੁਡਾਵੈ॥

*Pathar Ek Lapeyt Kar Dey Dhanney No Gael Chudavey.*

He wrapped a STONE and gave it to Dhanna to wriggle out of the situation.

ਗੈਲ ਛੁਡਾਵੈ *Gael Chudavey* – is to get out of a situation. The words ਧੰਨੇ ਨੇ (note nasal bindi) *Dhannay No* – means from Dhanna. Put together, the meaning of the words is “to get out of a situation from Dhanna ji.”

Again there are only two people here. There is no need for an enlightened Dhanna to get out of the debate from Brahmin. He is both enlightened and on the right side of spirituality. It is the losing Brahmin who has every reason to get out of it from Dhanna. He is the one with a fake and un-defendable position.

So he tries to bribe or fool Dhanna ji by giving him a fake spiritual gift in the form of a worthless stone wrapped in a cloth. The Brahmin thinks Dhanna is like the common folk who would fall for his ritualistic charms.

Why would the enlightened Dhanna fall for such an attempt by the Brahmin and allow the pretentious Brahmin to wriggle out of the situation.?

That Dhanna did NOT fall for it, and did NOT give in, is evident from the following verses.

### ਠਾਕੁਰ ਨੇ ਨੁਵਾਲਕੇ ਛਾਹਿ ਰੋਟੀ ਲੈ ਭੋਗ ਚੜ੍ਹਾਵੈ॥

*Thakur No Nvahlkey Chehe Roti Lei Bhog Chravey.*

I need to bathe my Lord IDOL and feed it with the offered *Lasee* and *Roti*.

The words are ਠਾਕੁਰ ਨੇ ਨੁਵਾਲਕੇ *THAKUR no Nivalkey*.

Dhanna ji never had a Thakur. He never was in possession of a Thakur. He was *never* given a Thakur (idol god). He was offered a rock wrapped in a cloth. A rock is NOT a Thakur. And he has NOT accepted the rock. There is no need for him to be fooled by the Brahmin.

So this is a *further* plead from the Brahmin. He gives Dhanna a rock to wriggle out. It does NOT work, Dhanna does not fall for the rock trick.

Dhanna does not give up. So the Brahmin tells Dhanna – I have work to do, please leave. I need to bathe my *Thakur* (Lord Idol) and feed it with the **offered** *Lasee* and *Roti*. The word ਭੋਗ ਚੜ੍ਹਾਵੈ “offer as bhog” makes it clear that the “I” here is the Brahmin because the function of ਭੋਗ ਚੜ੍ਹਾਵੈ *Bhog Charavey* is a ritual undertaken by the Brahmin.

But Dhanna is still not giving up. And this is evident from the next verse.

**ਹਥ ਜੋੜ ਮਿੰਨਤ ਕਰੇ ਪੈਰੀਂ ਪੈ ਪੈ ਬਹੁਤ ਮਨਾਵੈ॥**

*Hath Jorr Minet Karey Pairee Pei Pei Bahut Mnavey.*

With folded hands he pleaded, fell at the FEET, and attempted repeatedly to make him agree.

Who is falling at whose feet? There are only TWO people with feet here – the Brahmin and Dhanna ji. To say that Dhanna ji fell at the feet of the Brahmin raises the question: What for?

To argue that this is Dhanna ji falling at the feet of the rock makes no sense because the rock has no feet. Surely Bhai Gurdas ji is aware of such. The Brahmin has every reason to plead with Dhanna – to NOT EXPOSE his fraud of a ritual – which is to consume food offered to deities and lying to people that their needs would be met.

The Brahmin is actually afraid of Dhanna ji. His fraud is being exposed by an enlightened and God realized being. The Brahmin knows he is fraudulent. But it is clear that Dhanna ji is not giving in until the Brahmin accepts his folly.

That Dhanna ji is standing his ground is evident from the following verse where the Brahmin pleads even harder.

**ਹਉਂ ਬੀ ਮੂੰਹ ਨ ਜੁਠਾਲਸਾਂ ਤੂੰ ਰੁਠਾ ਮੈਂ ਕਿਹੁ ਨ ਸੁਖਾਵੈ॥**

*Haon Bee Muh Na Juthalsa Tu Rutha Mein Keho Na Sukhavey.*

I henceforth refuse to eat the food, you are dismayed, you are upset. How can I get my peace?

The issue of Dhanna ji refusing to eat the food is out of context. The issue of Dhanna asking to get his peace from the Brahmin is out of context too.

Why would he have lost his peace in the first place? He is an enlightened *bhagat*. It is the Brahmin who is in the process of eating. So the Brahmin saying “I will refuse to eat” is another way of pleading with Dhanna ji to NOT expose his folly. It is the Brahmin who has lost his peace.

It is the Brahmin who wants to end this debate and episode. So he is asking “how can I get my peace back; how can I end this debate? He is saying “OK I will stop eating this *Pooja da food*. Will that resolve it?

Dhanna ji responds to this question and tells the Brahmin; this is how to get his peace restored.

**ਗੋਸਈਂ ਪਰਤੱਖ ਹੋਇ ਰੋਟੀ ਖਾਇ ਛਾਹਿ ਮੁਹਿ ਲਾਵੈ॥**

*Gosain Partakh Hoey Roti Khaye Chahey Muh Lavey.*

*The Creator and Protector God is Manifest; eat your bread and drink your lasee O Brahmin.*

No need for you to NOT eat. Go ahead and eat and drink.



The meaning of the word PAERTAKH is manifest, real, evident, obvious, tangible, perceptible, veritable. Dhanna ji is contrasting the position of the Brahmin for whom God is a means to his livelihood. For whom God is a way to get offerings by making fake promises. For whom God is a ritual.

It is clear the Brahmin offers no response to Dhanna ji on this point. The debate is thus resolved hence the second part of the verse: “Eat your bread and drink your lasee.”

### ਭੋਲਾ ਭਾਉ ਗੋਵਿੰਦ ਮਿਲਾਵੈ ॥੧੩॥

*Bhola Bhao Gobind Milavey*

The Creator Lord is Realized through Unadulterated / Innocent Love.

This verse is the conclusion by Bhai Gurdas ji. It sides with the stand point of *bhagat* Dhanna ji. That God is realized through true love for the Creator.

This verse also critiques the stand point of the Brahmin – that God cannot be realized through ritual, offerings and making false promises.

The Creator cannot be realized through making Pooja a means of living – asking for items from worshippers in the name of the Creator – and consuming them instead.

This verse is also a statement of the outcome of the debate – that the position of the enlightened Dhanna ji prevailed.

### Conclusions.

In conclusion therefore, the following six points can be made. First, Dhanna ji obtained his Godly realization from the *sangat* of fellow *bhagats*.

Second, all of these *bhagats* precluded idol worship, rejected the spiritual leadership of the Brahmin clergy and were highly critical of the Brahmin clergy.

Third, the reality of Dhanna ji’s Godly realization is supported by Dhanna ji himself in his *shabd* that we discussed above. It is further supported by the SGGs, by the Banee of Guru Arjun ji and Guru Ramdas ji – as discussed above.

Fourth, Gurdas ji’s *pauree* is absolutely and completely in line with this position. Bhai Gurdas ji is enlightened of the truth of Dhanna’s realization. His *pauree* must thus be read in that context. And certainly NOT in the context of the lie that is propagated in the *Bhagat Maal*.

Fifth, the story in *Bhagat Maal* about Dhanna ji is anti-*Gurmat*, in defiance of the *bani* of Dhanna ji, Guru Arjun and Guru Ramdas ji, and makes a mockery of a very enlightened and spiritually elevated *bhagat* Dhanna ji.

Sixth, Sikh pujaris and clergy who insist on misleading the *sangat* with this “God out of a Rock” story plucked from the *Bhagat Mall* (and countless other fake stories about the *bhagats* of the SGGs ji) are guilty of flouting *Gurmat*, guilty of defying Gurus Arjun and Ramdas ji; and guilty of twisting the writings of Bhai Gurdas ji.

Most critically, they are guilty of denying Dhanna ji his truth.

A Video version of this article can be accessed here: [www.youtube.com/watch?v=2bZbrl7Wz8](http://www.youtube.com/watch?v=2bZbrl7Wz8).

# ਜਦੋਂ ਮੈਂ ਦੇਵਤੇ ਲੱਭਣ ਤੁਰਿਆ...

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ਪੰਜਾਬ ਵਿਚ ਅਤੇ ਇੱਕ ਸਿੱਖ ਪਰਿਵਾਰ ਵਿਚ ਪੈਦਾ ਹੋਣ ਕਾਰਨ ਇੱਕ ਗੱਲ ਦਿਮਾਗ ਵਿਚ ਬਚਪਨ ਤੋਂ ਬੈਠੀ ਹੋਈ ਸੀ ਕਿ ਸਿੱਖ ਅਤੇ ਸਿੱਖੀ ਸਿਧਾਂਤ, ਹਿੰਦੂ ਮਿਥਹਾਸ ਦੇ ਦੇਵੀ ਦੇਵਤਿਆਂ ਅਤੇ ਇਨ੍ਹਾਂ ਦੀਆਂ ਕਾਲਪਨਿਕ ਕਹਾਣੀਆਂ ਵਿਚ ਯਕੀਨ ਨਹੀਂ ਕਰਦਾ। ਪਰ ਜ਼ਿਆਦਾਤਰ ਸਿੱਖਾਂ ਵਾਂਗ ਮੇਰੀ ਸਿੱਖੀ ਵੀ 34 ਕੁ ਸਾਲ ਦੀ ਉਮਰ ਤੱਕ 'ਸੁਣੀ ਸੁਣਾਈ' ਸਿੱਖੀ ਹੀ ਸੀ। ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਕਦੇ ਵੀ ਇਹ ਜਜ਼ਬਾ ਨਹੀਂ ਸੀ ਜਾਗਿਆ ਕਿ ਖੁਦ ਗੁਰਬਾਣੀ ਅਤੇ ਸਿੱਖ ਇਤਿਹਾਸ ਪੜ੍ਹਿਆ ਜਾਵੇ। ਬੱਸ, ਕਿਸੇ ਵੱਡ ਵਡੇਰੇ ਤੋਂ ਕੋਈ ਗੱਲ ਸੁਣਕੇ, ਵਟਸਐਪ ਅਤੇ ਯੂ-ਟਿਊਬ ਉਪਰ ਕੋਈ ਐਸਾ ਮੈਸਿਜ ਅਤੇ ਵੀਡੀਓ ਦੇਖ ਕੇ ਦੇ ਕੁ ਮਿੰਟ ਲਈ, ਦੇ ਇੰਚ ਛਾਤੀ ਫੁਲਾ ਲੈਣੀ, ਜਿਸ ਵਿਚ ਸਿੱਖਾਂ ਦਾ ਮਹਿਮਾ ਮੰਡਲ ਕੀਤਾ ਗਿਆ ਹੋਵੇ।

ਆਖ਼ਰ ਹਾਲਾਤ ਅਜਿਹੇ ਬਣੇ ਕਿ ਆਪਣੀ ਹੋਂਦ ਸਬੰਧੀ ਜਾਨਣ ਦਾ ਜਜ਼ਬਾ ਪੈਦਾ ਹੋਇਆ। ਸ਼ੁਰੂਆਤ ਓਸੇ-ਰਜਨੀਸ਼ ਵਲੋਂ ਕੀਤੀ ਗਈ ਜਪੁ ਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਤੋਂ ਹੋਈ। ਦੇ ਕੁ ਸਾਲ ਓਹੀ ਵਾਰ ਵਾਰ ਸੁਣਦਾ ਰਿਹਾ। ਫ਼ਿਰ ਸਾਹਿਬ ਸਿੰਘ ਮਾਰਕੰਡੇ ਵਾਲੇ ਅਤੇ ਸੰਤ ਸਿੰਘ ਮਸਕੀਨ ਵਲੋਂ ਕੀਤੀ ਗਈ ਵਿਆਖਿਆ ਸੁਣੀ। ਅੰਤ ਵਿਚ ਸਿੱਖ ਜਗਤ ਦੀਆਂ ਸਭ ਤੋਂ ਸਨਮਾਨਯੋਗ ਹਸਤੀਆਂ ਵਿਚੋਂ ਇੱਕ ਪ੍ਰੋਫੈਸਰ ਸਾਹਿਬ ਸਿੰਘ ਵਲੋਂ ਕੀਤੀ ਗਈ ਵਿਆਖਿਆ ਪੜ੍ਹੀ। ਵਿਆਖਿਆ ਕਰਨ ਦੇ ਲਹਿਜੇ ਅਤੇ ਇੱਕ-ਦੁੱਕਾ ਥਾਵਾਂ ਨੂੰ ਛੱਡ ਕੇ ਸਾਰੇ ਲਗਭਗ ਇੱਕੋ ਗੱਲ ਆਖ ਰਹੇ ਸਨ। ਮੈਨੂੰ ਹੁਣ ਲੱਗਾ ਕਿ ਮੈਂ ਜਪੁ ਬਾਣੀ ਲਗਭਗ ਸਮਝ ਚੁੱਕਾ ਹਾਂ, ਇਸ ਲਈ ਹੋਰ ਬਾਣੀਆਂ ਪੜ੍ਹਨੀਆਂ ਸ਼ੁਰੂ ਕੀਤੀਆਂ।

ਇਸ ਦੌਰਾਨ ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਨਾਭਾ ਦੀ ਕਿਤਾਬ 'ਹਮ ਹਿੰਦੂ ਨਹੀਂ' ਅਤੇ ਸਿੰਘ ਸਭਾ ਕੈਨੇਡਾ ਵਲੋਂ ਛਾਪੀਆਂ ਜਾਂਦੀਆਂ ਮੈਗਜ਼ੀਨਾਂ ਵਿਚੋਂ ਹਿੰਦੂ ਦੇਵੀ-ਦੇਵਤਿਆਂ ਦਾ ਖੰਡਨ ਕਰਨ ਵਾਲੇ ਗੁਰਬਾਣੀ ਦੇ ਸ਼ਬਦ ਪੜ੍ਹੇ। ਪਤਾ ਲੱਗਾ ਕਿ ਗੁਰੂ ਸਾਹਿਬਾਨਾਂ ਮੁਤਾਬਿਕ ਸ਼ਿਵ ਨੂੰ ਪੂਜ ਕੇ ਵੱਧੇ ਵੱਧ ਬਲਦ ਉਪਰ ਬੈਠ ਕੇ ਡਮਰੂ ਹੀ ਬਜਾਇਆ ਜਾ ਸਕਦਾ ਹੈ (ਸਿਵ ਸਿਵ ਕਰਤੇ ਜੋ ਨਰੁ ਧਿਆਵੈ॥ ਬਰਧ ਚਢੇ ਡਉਰੂ ਢਮਕਾਵੈ॥2॥ - 874), ਪਤਾ ਲੱਗਾ ਕ੍ਰਿਸ਼ਨ ਦੇ ਰੰਗਰਲੀਆਂ ਵਾਲੇ (ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦ੍ਰਾਵਲਿ ਕਾਨ੍ ਕ੍ਰਿਸਨ੍ ਜਾਦਮੁ ਭਇਆ॥ ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦ੍ਰਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ॥ - 470) ਅਤੇ ਰਾਮ ਚੰਦਰ ਦੇ ਰੋਂਦੂ ਕਿਰਦਾਰ ਦਾ (ਰੋਵੈ ਰਾਮ ਨਿਕਾਲਾ ਭਇਆ॥ ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ॥ - 953) ਅਤੇ ਯੋਗੀਆਂ ਦੇ ਵੇਹਲੜ ਤੇ ਮੰਗਤਾ ਰੂਪੀ ਕਿਰਦਾਰ ਦਾ (ਇਕਿ ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਫਿਰਹਿ ਜੋਗੀ ਸੰਨਿਆਸਾ॥ ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸਾ॥)।

ਇੰਦਰ ਅਤੇ ਬ੍ਰਹਮਾ ਦਾ ਚਰਿੱਤਰਹੀਣ ਅਤੇ ਅਧਿਆਤਮਿਕ ਤੌਰ 'ਤੇ ਕੰਗਾਲ ਚਿਹਰਾ ਵੀ ਸਾਹਮਣੇ ਆਇਆ। (ਮੈਲਾ ਬ੍ਰਹਮਾ ਮੈਲਾ ਇੰਦੁ॥ ਰਵਿ ਮੈਲਾ ਮੈਲਾ ਹੈ ਚੰਦੁ॥ ਮੈਲਾ ਸਿਵ ਸੰਕਰਾ ਮਹੇਸ॥ ਮੈਲੇ ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਭੇਖ॥ - 1158), (ਗੌਤਮ ਤਪਾ ਮਾਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦੁ ਲੋਭਾਇਆ॥ ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੂਏ ਤਾ ਮਨਿ ਪਛੇਤਾਇਆ॥) ਪਰ ਇਸ ਤਮਾਮ ਜਾਣਕਾਰੀ ਨੇ ਮੈਨੂੰ ਮੁੜ ਜਪੁ ਬਾਣੀ ਦੇ ਨੌਵੀਂ ਪੌੜੀ 'ਤੇ ਵਾਪਿਸ ਲੈ ਆਂਦਾ (ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ॥ - 2), ਜਿਸ ਦੀ ਵਿਆਖਿਆ ਵਿਚ ਮਸਕੀਨ ਅਤੇ ਪ੍ਰੋ. ਸਾਹਿਬ ਸਿੰਘ ਇਹ ਕਹਿ ਰਹੇ ਹਨ ਕਿ ਰੱਬ ਦਾ ਨਾਮ ਸੁਣਨ ਨਾਲ ਸ਼ਿਵ, ਬ੍ਰਹਮਾ ਅਤੇ ਇੰਦਰ ਦੀ ਉਪਾਧੀ ਜਾਂ ਉਨ੍ਹਾਂ ਵਰਗੀ ਸ਼ਖ਼ਸੀਅਤ ਬਣ ਜਾਂਦੀ ਹੈ।

ਗੁਰਬਾਣੀ ਦੇ ਇੰਨੇ ਅੰਤਰ ਵਿਰੋਧੀ ਅਰਥਾਂ ਨੇ ਮੇਰਾ ਦਿਮਾਗ ਘੁੰਮਣ-ਘੇਰੀ ਵਿਚ ਫਸਾ ਦਿੱਤਾ। ਮੈਨੂੰ ਇੱਕ ਗੱਲ ਸਮਝ ਆਈ ਕਿ ਗੁਰਬਾਣੀ ਦੇ ਸਫ਼ਰ ਦੇ ਅੱਗੇ ਵਧਣ ਤੋਂ ਪਹਿਲਾਂ ਇਹ ਦੇਵਤਿਆਂ ਵਾਲਾ ਭੰਬਲਭੂਸਾ ਦੂਰ ਕਰਨਾ ਜ਼ਰੂਰੀ ਹੈ। ਮੇਰੇ ਇਸ ਨਵੇਂ ਸਫ਼ਰ ਦੇ ਰਸਤੇ ਵਿਚ ਇਹ ਪਹਿਲੀ ਖਾਈ ਸੀ ਜੋ ਮੈਂ ਪਾਰ ਕਰਨੀ ਸੀ। ਕੁਝ ਸਮਾਂ ਪਾ ਕੇ ਮੇਰਾ ਸੰਪਰਕ ਸਿੰਘ ਸਭਾ ਕੈਨੇਡਾ ਵਾਲੇ ਸ. ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਊਣਵਾਲਾ ਨਾਲ ਹੋਇਆ ਅਤੇ ਫਿਰ ਉਨ੍ਹਾਂ ਰਾਹੀਂ ਸ. ਇੰਦਰ ਸਿੰਘ ਘੱਗਾ ਅਤੇ ਕਰਨਲ ਮਨਮੋਹਨ ਸਿੰਘ ਸਕਾਊਟ ਨਾਲ ਵੀ। ਘੱਗਾ ਜੀ ਵਲੋਂ ਲਿਖੀ 'ਗੁਰਮਿਤ ਸਿਧਾਂਤ ਦੀ ਕਸਵੱਟੀ ਤੇ ਪੌਰਾਣਕ ਕਥਾਵਾਂ ਦਾ ਅੰਤ' ਅਤੇ ਸਕਾਊਟ ਜੀ ਦੀ ਕਈ ਸਾਲਾਂ ਦੀ ਮਿਹਨਤ ਤੋਂ ਬਾਅਦ ਇੱਕ ਨਵੇਂ ਨਜ਼ਰੀਏ ਨਾਲ ਲਿਖੀ ਜਪੁ ਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਦਾ ਡ੍ਰਾਫ਼ਟ 'ਜਪੁ ਬਾਣੀ - 543' ਪੜ੍ਹਨ ਨੂੰ ਮਿਲਿਆ। ਦੋਵੇਂ ਕਿਤਾਬਾਂ ਪੜ੍ਹ ਕੇ ਦੁਵਿਧਾ ਵਿਚ ਘਿਰਿਆ ਮਨ ਸਮਝੇ ਸਪੀਡ ਬੇਟ 'ਤੇ ਚੜ੍ਹ ਗਿਆ। ਘੱਗਾ ਜੀ ਦੀ ਕਿਤਾਬ ਸਦਕਾ ਹਿੰਦੂ ਮਿਥਹਾਸ ਦੇ ਹਰ ਇੱਕ ਪਾਤਰ ਨਾਲ ਜਾਣ ਪਛਾਣ ਹੋ ਗਈ ਅਤੇ ਇਹ ਪਤਾ ਲੱਗਾ ਕਿ ਇਨ੍ਹਾਂ ਦੀ ਅਸਲੀਅਤ ਆਰਿਅਨ- ਦ੍ਰਾਵਿੜ ਕਬੀਲਿਆਂ ਦੇ ਇਤਿਹਾਸ ਵਿਚ ਲੁਕੀ ਹੋਈ ਹੈ। ਇਨ੍ਹਾਂ ਦੋਵੇਂ ਕਿਤਾਬਾਂ ਨੇ ਸਮਝਾਇਆ ਕਿ ਨੌਵੀਂ ਪੌੜੀ ਇਹ ਕਹਿ ਰਹੀ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਪੜ੍ਹਕੇ ਇਨ੍ਹਾਂ 'ਦੇਵਤਿਆਂ' ਦੀ ਅਸਲੀਅਤ ਪਤਾ ਲੱਗ ਜਾਵੇਗੀ, ਨਾ ਕਿ ਉਨ੍ਹਾਂ ਦੀ ਪਦਵੀ ਮਿਲ ਜਾਵੇਗੀ।

ਇੰਦਰ ਸਿੰਘ ਘੱਗਾ ਦੀ ਕਿਤਾਬ ਹਿੰਦੂ ਮਿਥਹਾਸ ਦੇ ਹਰ ਉਸ ਕਿਰਦਾਰ ਬਾਰੇ ਚਰਚਾ ਕਰਦੀ ਹੈ, ਜਿਸ ਦਾ ਜ਼ਿਕਰ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਹੈ। ਬ੍ਰਹਮਾ ਤੋਂ ਲੈ ਕੇ ਸ਼ਿਵ ਤੱਕ, ਰਾਮ ਚੰਦਰ ਤੋਂ ਲੈ ਕੇ ਕ੍ਰਿਸ਼ਨ ਤੱਕ, ਧਰਮਰਾਜ ਤੋਂ ਲੈ ਕੇ ਯਮਰਾਜ ਤੱਕ। ਹਰ ਕਿਰਦਾਰ ਬਾਰੇ ਪਹਿਲਾਂ ਉਹ ਦੱਸਦੇ ਹਨ ਕਿ ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਨਾਭਾ ਦਾ ਮਹਾਨ ਕੋਸ਼ ਕੀ ਕਹਿੰਦਾ ਹੈ ਤੇ ਫਿਰ ਹਿੰਦੂ ਮਿਥਹਾਸ ਕੋਸ਼ ਕੀ ਕਹਿੰਦਾ ਹੈ। ਫਿਰ ਉਹ ਉਨ੍ਹਾਂ ਗੁਰਬਾਣੀ ਦੇ ਸ਼ਬਦਾਂ ਦਾ ਜ਼ਿਕਰ ਕਰਦੇ ਹਨ ਜਿਸ ਵਿਚ ਉਸ ਕਿਰਦਾਰ ਦਾ ਜ਼ਿਕਰ ਹੈ। ਜਿੱਥੇ ਅਜਿਹੇ ਸ਼ਬਦਾਂ ਦੀ ਢੁਕਵੀਂ ਵਿਆਖਿਆ ਪੜ੍ਹਨ ਨੂੰ ਮਿਲਦੀ ਹੈ ਉਥੇ ਇਹ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਹਿੰਦੂ ਮਿਥਹਾਸ ਕੋਸ਼ ਅਤੇ ਇਨ੍ਹਾਂ ਦੇ ਗ੍ਰੰਥਾਂ ਵਿਚ ਵੀ ਲਗਭਗ ਹਰ ਕਿਰਦਾਰ ਬਾਰੇ ਕੁਝ ਅਜਿਹੀਆਂ ਗੱਲਾਂ ਲਿਖੀਆਂ ਹੋਈਆਂ ਹਨ ਜੋ ਇਨ੍ਹਾਂ ਕਿਰਦਾਰਾਂ ਦੇ 'ਦੇਵਤੇ' ਜਾਂ ਕਿਸੇ ਰੂਹਾਨੀ ਸ਼ਖ਼ਸੀਅਤ ਹੋਣ ਦੇ ਭਰਮ ਨੂੰ ਚਕਨਾ ਚੂਰ ਕਰਦੀਆਂ ਹਨ।

ਇਹ ਗੱਲ ਦੁੱਧ-ਚਿੱਟੀ ਹੋ ਜਾਂਦੀ ਹੈ ਕਿ ਜ਼ਿਆਦਾਤਰ ਕਿਰਦਾਰ ਕੇਵਲ ਕਾਲਪਨਿਕ ਹਨ ਜਾਂ ਹਾਸੇ-ਹੀਣੇ ਪੱਧਰ ਤੱਕ ਵਧਾ ਚੜ੍ਹਾ ਕੇ ਪੇਸ਼ ਕੀਤੇ ਗਏ ਹਨ। ਜਿਵੇਂ ਕਿ ਵਿਸ਼ਵਕਰਮਾ, ਹਨੂੰਮਾਨ, ਧਰਮਰਾਜ, ਯਮਰਾਜ, ਚਿਤਰ-ਗੁਪਤ ਆਦਿ ਦੇ ਕਿਰਦਾਰ। ਹਿੰਦੂ ਮਿਥਹਾਸਿਕ ਸੋਮਿਆਂ ਮੁਤਾਬਿਕ ਹਨੂੰਮਾਨ ਨੇ ਆਪਣੇ ਬਚਪਨ ਵਿਚ ਸੂਰਜ ਨੂੰ ਮੂੰਹ ਵਿਚ ਪਾ ਲਿਆ ਸੀ ਅਤੇ ਫਿਰ ਇੰਦਰ ਵਲੋਂ ਉਸ ਦੇ ਮੂੰਹ ਉਪਰ ਵੱਜਰ ਨਾਲ ਹਮਲਾ ਕਰਨ ਤੋਂ ਬਾਅਦ ਹਨੂੰਮਾਨ ਨੇ ਸੂਰਜ ਦੇਵਤੇ ਨੂੰ ਚਿੱਤੜਾਂ ਰਾਹੀਂ ਬਾਹਰ ਕੱਢ ਦਿੱਤਾ। ਪਰ ਉਸ ਦਾ ਮੂੰਹ ਹਮੇਸ਼ਾ ਲਈ ਵਿੰਗਾ ਹੋ ਗਿਆ ਅਤੇ ਚਿੱਤੜ ਲਾਲ। ਵਾਹ ਜੀ ਵਾਹ! ਅਖੇ, ਇਸੇ ਲਈ ਅੱਜ ਤੱਕ ਬਾਂਦਰਾ ਦਾ ਪਿਛਵਾੜਾ ਲਾਲ ਅਤੇ ਮੂੰਹ ਵਿੰਗਾ ਹੁੰਦਾ ਹੈ। ਵਿਸ਼ਵਕਰਮਾ ਬਾਰੇ ਵੀ ਇਸੇ ਤਰ੍ਹਾਂ ਦੀ ਉਟ ਪਟਾਂਗ ਜਿਹੀ ਕਹਾਣੀ ਹੈ ਜਿਸ ਵਿਚ ਉਹ ਪਹਿਲਾਂ ਆਪਣੀ ਧੀ ਦਾ ਵਿਆਹ ਸੂਰਜ ਨਾਲ ਕਰ ਦਿੰਦਾ ਹੈ ਅਤੇ ਫਿਰ ਆਪਣੇ ਜਵਾਈ (ਸੂਰਜ) ਦੀ ਗਰਮੀ ਨੂੰ ਘਟਾਉਣ ਵਾਸਤੇ ਉਸ ਨੂੰ ਆਪਣੇ ਰੰਦੇ ਉਪਰ ਰੱਖ ਕੇ ਥੋੜ੍ਹਾ ਕੱਟ ਦਿੰਦਾ ਹੈ।

ਪਰ ਸਭ ਤੋਂ ਦਿਲਚਸਪ ਗੱਲ ਇਹ ਸਾਹਮਣੇ ਆਉਂਦੀ ਹੈ ਕਿ ਸਾਰੇ ਕਿਰਦਾਰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਨਾਲ ਮਿਥਹਾਸਕ ਨਹੀਂ ਹਨ, ਜਿਵੇਂ ਕਿ ਰਾਮਚੰਦਰ, ਰਾਵਣ, ਇੰਦਰ, ਮਹਿਖਾਸੁਰ, ਰਾਜਾ ਬਲ ਆਦਿ। ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਇੰਦਰ ਕਿਸੇ ਵੇਲੇ ਆਰਿਅਨ ਕਬੀਲਿਆਂ ਦਾ ਇੱਕ ਸ਼ਕਤੀਸ਼ਾਲੀ ਰਾਜਾ ਸੀ, ਜਿਸ ਨੇ ਅਣਗਿਣਤ ਦ੍ਰਾਵਿੜ ਲੋਕਾਂ ਦਾ ਕਤਲੇਆਮ ਕੀਤਾ। ਦੂਜੇ ਪਾਸੇ ਰਾਵਣ, ਬਲਿ, ਮਹਿਖਾਸੁਰ ਆਦਿ ਪ੍ਰਸਿੱਧ ਤਾਕਤਵਰ ਅਤੇ ਹਰਮਨਪਿਆਰੇ ਦ੍ਰਾਵਿੜ ਰਾਜੇ ਸਨ ਜਿਨ੍ਹਾਂ ਨੂੰ ਛਲ, ਧੋਖੇ ਅਤੇ ਜ਼ੋਰ ਨਾਲ ਮਾਰਿਆ ਗਿਆ। ਆਰਿਅਨਾਂ ਨੇ ਆਪਣੇ ਅਤੇ ਦ੍ਰਾਵਿੜ ਲੋਕਾਂ ਵਿਚਕਾਰ ਹੋਏ ਇਸ ਸੰਘਰਸ਼ ਨੂੰ 'ਦੇਵਤੇ ਬਨਾਮ ਅਸੁਰ' ਦੇ ਤੌਰ 'ਤੇ ਇਸ ਤਰ੍ਹਾਂ ਪੇਸ਼ ਕੀਤਾ ਜਿਵੇਂ ਇਹ ਸਭ ਲੱਖਾਂ ਸਾਲ ਪਹਿਲਾਂ ਕਿਸੇ ਹੋਰ ਦੁਨੀਆਂ ਵਿਚ ਵਾਪਰਿਆ ਹੋਵੇ। ਪੂਰੇ ਸੰਘਰਸ਼ ਦੀ ਛਵੀ ਵੀ ਇਸ ਤਰ੍ਹਾਂ ਬਣਾਈ ਗਈ ਜਿਵੇਂ 'ਅਸੁਰ' ਬਹੁਤ ਘਟੀਆ, ਡਰਾਵਣੇ ਅਤੇ ਜ਼ਾਲਮ ਲੋਕ ਹੋਣ ਅਤੇ ਦੇਵਤੇ ਨਿਰੇ ਦੁੱਧ ਦੇ ਧੋਤੇ। ਆਪਣੀ ਜੰਗ ਨੂੰ ਜਾਇਜ਼ ਠਹਿਰਾਉਣ ਲਈ ਸਦੀਆਂ ਤੋਂ ਵੱਖ-ਵੱਖ ਹੁਕਮਰਾਨ, ਦੁਸ਼ਮਣ ਨੂੰ Demonize (ਸ਼ੈਤਾਨ ਸਿੱਧ ਕਰਨਾ) ਕਰਦੇ ਆ ਰਹੇ ਹਨ।

ਜੇ ਰੋਮਨ ਰਾਜ ਦਾ ਇਤਿਹਾਸ ਪੜ੍ਹੀਏ ਤਾਂ ਉਹ ਆਪਣੇ ਅਤੇ ਜਰਮਨ ਯੋਧਿਆਂ ਵਿਚਕਾਰ ਹੋਈਆਂ ਵੱਡੀਆਂ ਲੜਾਈਆਂ ਵਿਚ ਉਨ੍ਹਾਂ ਨੂੰ Barbarians (ਜੰਗਲੀ, ਜ਼ਾਲਮ) ਕਹਿ ਕੇ ਮੁਖਾਤਿਬ ਹੁੰਦੇ ਹਨ ਅਤੇ ਆਪਣੇ ਆਪ ਨੂੰ ਦੇਵਤੇ (Gods)। ਏਸੇ ਤਰਾਂ ਮਿਸਰ ਦੇਸ਼ ਵਿਚ ਫਰੋਆਜ ਨੇ ਅਤੇ ਪਰਸ਼ੀਆ (ਅੱਜ ਦਾ ਇਰਾਨ) ਵਿਚ ਸ਼ਾਹ ਸਲਤਨਤ ਨੇ ਰੱਬੀ ਹਸਤੀਆਂ ਬਣਕੇ ਲੰਬਾ ਸਮਾਂ ਉਥੋਂ ਦੇ ਲੋਕਾਂ ਉਪਰ ਰਾਜ ਕੀਤਾ। 18ਵੀਂ ਸਦੀ ਵਿਚ ਬ੍ਰਿਟਿਸ਼ ਸਾਮਰਾਜ ਨੇ ਸਾਰੀ ਦੁਨੀਆਂ ਉਪਰ ਬੇਅੰਤ ਜੁਲਮ ਕਰਦਿਆਂ ਆਪਣਾ ਰਾਜ ਕਾਇਮ ਕਰਨਾ ਸ਼ੁਰੂ ਕੀਤਾ ਜਿਸਨੂੰ ਉਹ ਅੱਜ ਤੱਕ 'ਅਸੰਭਵ ਲੋਕਾਂ ਨੂੰ ਸਭਿਅਕ ਬਨਾਉਣ ਦੀ ਮੁਹਿੰਮ' ਕਰਾਰ ਦਿੰਦਾ ਹੈ। ਤਾਜ਼ਾ ਉਦਾਹਰਨ ਲਈਏ ਤਾਂ ਅਮਰੀਕਾ ਨੇ ਸਦਾਮ ਹੁਸੈਨ ਨੂੰ ਤਾਨਾਸ਼ਾਹ ਆਖ ਕੇ ਹੱਸਦਾ ਵੱਸਦਾ ਇਰਾਕ ਤਬਾਹ ਕਰ ਦਿੱਤਾ ਅਤੇ ਆਪਣੇ ਆਪ ਨੂੰ ਦੁਨੀਆਂ ਦਾ ਸਭ ਤੋਂ ਭਲਾਮਾਣਸ ਦੇਸ਼ ਕਹਿੰਦਾ ਨਹੀਂ ਥੱਕਦਾ। ਇਸੇ ਤਰ੍ਹਾਂ ਆਰਿਅਨਾਂ ਨੇ ਆਪਣੇ ਆਪ ਨੂੰ ਸੁਰ, ਦੇਵ, ਦੇਵਤੇ ਅਤੇ ਦ੍ਰਾਵਿੜ ਲੋਕਾਂ ਨੂੰ ਅਸੁਰ, ਦੈਂਤ, ਰਾਖਸ਼ਸ, ਚੰਡਾਲ ਆਦਿ ਨਾਵਾਂ ਨਾਲ ਸੰਬੋਧਨ ਕੀਤਾ।

## ਇਤਿਹਾਸਿਕ ਖੋਜਾਂ ਦੀ ਕਸਵਟੀ ਤੇ

ਘੱਗਾ ਜੀ ਵਲੋਂ ਆਰਿਅਨ ਅਤੇ ਦ੍ਰਾਵਿੜ ਲੋਕਾਂ ਦੇ ਜ਼ਿਕਰ ਨੇ ਮੇਰੇ ਲਈ ਇਹ ਖੋਜ ਹੋਰ ਦਿਲਚਸਪ ਕਰ ਦਿੱਤੀ ਸੀ। ਇਸ ਤੋਂ ਬਾਅਦ ਮੈਂ ਕੁਝ ਅਜਿਹੇ ਸਰੋਤ ਪੜ੍ਹਨ ਚਾਹੇ ਜੋ ਸਿੱਖੀ ਨਾਲ ਸਬੰਧਤ ਨਾ ਹੋਣ ਤਾਂ ਜੋ ਇੱਕ ਨਵੇਂ ਪੱਖ ਤੋਂ ਵੀ ਆਰਿਅਨ-ਦ੍ਰਾਵਿੜ ਸੰਘਰਸ਼ ਬਾਰੇ ਜਾਣਿਆ ਜਾ ਸਕੇ। ਮੈਂ ਯੂ-ਟਿਊਬ ਅਤੇ ਇੰਟਰਨੈਟ ਉਪਰ ਉਪਲਬਧ ਕਈ ਲੇਖਕਾਂ ਅਤੇ ਮਾਹਰਾਂ ਦੇ ਵਿਚਾਰ ਪੜ੍ਹੇ-ਸੁਣੇ। ਪੜ੍ਹਦਿਆਂ ਪੜ੍ਹਦਿਆਂ ਇੱਕ ਕਿਤਾਬ ਬਾਰੇ ਪਤਾ ਲੱਗਾ ਜੋ ਕਿ ਮਹਿਖਾਸੁਰ ਅਤੇ ਦੁਰਗਾ (ਚੰਡੀ) ਬਾਰੇ ਲਿਖੀ ਗਈ ਹੈ। ਪਾਠਕਾਂ ਨੂੰ ਦੱਸ ਦੇਵਾਂ ਕਿ ਮਹਿਖਾਸੁਰ ਉਹ ਸ਼ਖ਼ਸ ਹੈ ਜੋ ਫੋਟੋਆਂ ਅਤੇ ਮੂਰਤੀਆਂ ਵਿਚ ਦੁਰਗਾ ਦੇ ਪੈਰਾਂ ਹੇਠ ਪਿਆ ਹੈ, ਜਿਸ ਦੀ ਹਿੱਕ ਵਿਚ ਦੁਰਗਾ ਦਾ ਤਰਸੂਲ ਖੁਬਿਆ ਹੋਇਆ ਹੈ। ਇਸ ਦੇ ਸਰੀਰ ਦਾ ਉਪਰਲਾ ਹਿੱਸਾ ਇਨਸਾਨ ਦਾ ਹੈ ਜੋ ਕਿ ਕਾਲਾ ਹੈ, ਜਿਸ ਦੀਆਂ ਲੰਬੀਆਂ ਮੁੱਛਾਂ ਅਤੇ ਸਿਰ ਦੇ ਵਾਲ ਸੰਘਣੇ ਹਨ। ਇਸ ਦੇ ਸਰੀਰ ਦਾ ਹੇਠਲਾ ਹਿੱਸਾ ਮੱਝ ਦਾ ਦਿਖਾਇਆ ਜਾਂਦਾ ਹੈ।

ਦੁਰਗਾ ਵੱਲੋਂ ਮਹਿਖਾਸੁਰ ਨੂੰ ਮਾਰਨ ਦੀ ਖੁਸ਼ੀ ਵਿਚ ਹੀ ਦੁਰਗਾ ਪੂਜਾ ਭਾਰਤ ਵਿਚ ਅਤੇ ਖਾਸ ਕਰਕੇ ਬੰਗਾਲ ਆਦਿ ਇਲਾਕਿਆਂ ਵਿਚ ਬੜੀ ਧੂਮ ਧਾਮ ਨਾਲ ਮਨਾਈ ਜਾਂਦੀ ਹੈ। ਕਿਤਾਬ ਦਾ ਪੂਰਾ ਨਾਮ ਹੈ 'ਮਹਿਖਾਸੁਰ-ਇੱਕ ਜਨਨਾਇਕ' (ਪ੍ਰਕਾਸ਼ਕ - ਫਾਰਵਰਡ ਪ੍ਰੈਸ, ਸੰਪਾਦਕ - ਪ੍ਰਮੋਦ ਰੰਜਨ)। ਮਹਿਖਾਸੁਰ (ਮਹਿਖਾ-ਮੱਝ, ਅਸੁਰ-ਦੈਂਤ) ਦੀ ਮੌਤ ਦਾ ਜਸ਼ਨ ਤਿਓਹਾਰ ਦੇ ਰੂਪ ਵਿਚ ਦੁਰਗਾ ਪੂਜਾ ਦੇ ਨਾਮ 'ਤੇ ਹਰ ਸਾਲ ਉਸੇ ਤਰ੍ਹਾਂ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ ਜਿਵੇਂ ਕਿ ਰਾਵਨ ਦੀ ਮੌਤ ਦਾ ਜਸ਼ਨ ਦੁਸਹਿਰੇ ਦੇ ਰੂਪ ਵਿਚ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਅਸਲ ਵਿਚ ਮਹਿਖਾਸੁਰ ਇੱਕ ਦ੍ਰਾਵਿੜ ਰਾਜਾ ਸੀ ਜੋ ਸ਼ਾਇਦ ਮੱਝ ਪਾਲਣ ਵਾਲੇ ਲੋਕਾਂ ਦੀ ਅਗਵਾਈ ਕਰਦਾ ਸੀ। ਇਸ ਰਾਜੇ ਦੀ ਹਰਮਨਪਿਆਰਤਾ ਦਾ ਸਬੂਤ ਇਹ ਹੈ ਕਿ ਅੱਜ ਵੀ ਮਹਿਖਾਸੁਰ ਦੇ ਨਾਮ ਹੇਠ ਝਾਰਖੰਡ, ਮੱਧ ਪ੍ਰਦੇਸ਼, ਉਡੀਸ਼ਾ ਆਦਿ ਦੇ ਪਿੰਡਾਂ ਵਿਚ ਮਹਿਖਾਸੁਰ ਦੀ ਪੂਜਾ ਹੁੰਦੀ ਹੈ, ਉਸ ਦੀ ਯਾਦ ਵਿਚ ਛੋਟੇ ਛੋਟੇ ਮੰਦਰ ਬਣੇ ਹੋਏ ਹਨ, ਪਿੰਡਾਂ ਦੇ ਨਾਮ ਵੀ ਮਹਿਖਾਸੁਰ ਦੇ ਨਾਮ 'ਤੇ ਰੱਖੇ ਹੋਏ ਹਨ। 2011 ਤੋਂ ਇਨ੍ਹਾਂ ਸੂਬਿਆਂ ਵਿਚ ਮਹਿਖਾਸੁਰ ਸ਼ਹੀਦੀ ਦਿਵਸ ਵੀ ਵੱਡੇ ਪੱਧਰ 'ਤੇ ਮਨਾਇਆ ਜਾਣ ਲੱਗ ਪਿਆ ਹੈ।

ਇਸ ਹਰਮਨਪਿਆਰੇ ਰਾਜੇ ਨੂੰ ਜਦੋਂ ਆਰਿਅਨ ਰਾਜੇ ਸਿੱਖੀ ਜੰਗ ਵਿਚ ਮਾਰ ਨਾ ਸਕੇ ਤਾਂ ਉਨ੍ਹਾਂ ਵਲੋਂ ਫਲ/ਧੋਖੇ ਦਾ ਪ੍ਰਯੋਗ ਕੀਤਾ ਗਿਆ। ਦੁਰਗਾ (ਚੰਡੀ) ਨਾਮ ਦੀ ਇੱਕ ਔਰਤ ਤਿਆਰ ਕੀਤੀ ਗਈ ਜੋ ਜਾਂ ਤਾਂ ਆਰਿਅਨ ਸੀ ਜਾਂ ਫਿਰ ਦ੍ਰਾਵਿੜ ਲੋਕਾਂ ਦੀ ਗ਼ਦਾਰ ਸੀ। ਦੁਰਗਾ ਨੇ ਆਪਣੇ ਰੂਪ ਨਾਲ ਮਹਿਖਾਸੁਰ ਨੂੰ ਆਪਣੇ ਵੱਸ ਵਿਚ ਕਰ ਲਿਆ। ਇਸ ਗੱਲ ਦੀ ਪੁਸ਼ਟੀ 'ਦੇਵੀ ਭਗਵਤ ਪੁਰਾਣ' ਵਿਚ ਵੀ ਹੈ ਕਿ ਮਹਿਖਾਸੁਰ ਨੂੰ ਮਾਰਨ ਲਈ ਦੁਰਗਾ ਨੇ ਉਸ ਨੂੰ ਆਕਰਸ਼ਿਤ ਕੀਤਾ। ਮਹਿਖਾਸੁਰ ਨੇ ਦੁਰਗਾ ਨਾਲ ਲਗਾਤਾਰ 9 ਰਾਤਾਂ ਬਿਤਾਈਆਂ ਅਤੇ ਨੌਵੀਂ ਰਾਤ ਦੁਰਗਾ ਨੇ ਮੌਕਾ ਦੇਖ ਕੇ ਮਹਿਖਾਸੁਰ ਦਾ ਸਿਰ ਧੜ ਤੋਂ ਵੱਖ ਕਰ ਦਿੱਤਾ। ਇਸੇ ਲਈ ਦੁਰਗਾ ਦੀ ਯਾਦ ਵਿਚ 'ਨਵ-ਰਾਤ-ਰੇ' ਮਨਾਏ ਜਾਂਦੇ ਹਨ, ਨਾ ਕਿ 'ਨਵ-

ਦਿਵ-ਸੇ। ਵੈਸੇ ਵੀ ਜੰਗ ਦਾ ਇੱਕ ਅਸੂਲ ਇਹ ਹੁੰਦਾ ਸੀ ਕਿ ਜੰਗ ਕੇਵਲ ਦਿਨ ਵਿਚ ਹੀ ਲੜੀ ਜਾਂਦੀ ਸੀ ਨਾ ਕਿ ਰਾਤ ਨੂੰ। ਇੱਥੋਂ ਇਹ ਸਾਬਤ ਹੁੰਦਾ ਹੈ ਕਿ ਮਹਿਖਾਸੁਰ ਨੂੰ ਸਾਧਾਰਨ ਯੁੱਧ ਰਾਹੀਂ ਨਹੀਂ ਮਾਰਿਆ ਗਿਆ। ਜਿਵੇਂ ਹੀ ਮਹਿਖਾਸੁਰ ਦੇ ਕਤਲ ਦੀ ਖ਼ਬਰ ਤਾਕ ਵਿਚ ਬੈਠੇ ਆਰਿਅਨਾਂ ਨੂੰ ਮਿਲੀ ਤਾਂ ਉਨ੍ਹਾਂ ਨਿਰਾਸ਼ਾ ਵਿਚ ਡੁੱਬੇ ਦ੍ਰਾਵਿੜ ਲੋਕਾਂ ਦੇ ਸਿਰ ਵੱਢਣੇ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੇ। ਫ਼ਿਰ ਉਨ੍ਹਾਂ ਸਿਰਾਂ ਦੀ ਇੱਕ ਮਾਲਾ ਬਣਾ ਕੇ ਦੁਰਗਾ ਦੇ ਗਲ 'ਚ ਪਾਈ ਗਈ ਅਤੇ ਉਸ ਨੂੰ ਦੇਵੀ ਦਾ ਦਰਜਾ ਦੇ ਦਿੱਤਾ ਗਿਆ।

ਇੱਥੋਂ ਹੀ ਦੇਵਤਿਆਂ ਦੇ ਨਾਲ ਨਾਲ ਆਰਿਅਨ ਦੇਵੀਆਂ ਦਾ ਚਲਨ ਸ਼ੁਰੂ ਹੋਇਆ। ਜ਼ਿਕਰਯੋਗ ਹੈ ਕਿ ਅੱਜ ਵੀ ਦੁਰਗਾ ਦੀ ਮੂਰਤੀ ਬਨਾਉਣ ਲਈ ਬੰਗਾਲ ਵਿਚ ਇੱਕ ਮੁੱਠੀ ਮਿੱਟੀ ਕਿਸੇ ਵਹਿਸ਼ਿਆ ਦੇ ਕੋਠੇ ਤੋਂ ਲਿਆਈ ਜਾਂਦੀ ਹੈ ਅਤੇ ਬੰਗਾਲੀ ਵਹਿਸ਼ਿਆਵਾਂ ਅੱਜ ਵੀ ਬੜੇ ਮਾਣ ਨਾਲ ਦੁਰਗਾ ਨੂੰ ਆਪਣੀ ਪੂਰਵਜ ਵਜੋਂ ਪੂਜਦੀਆਂ ਹਨ।

ਆਰਿਅਨਾਂ ਵਲੋਂ ਛਲ/ਧੋਖੇ ਦਾ ਪ੍ਰਯੋਗ ਬਿਨਾ ਕਿਸੇ ਝਿਜਕ ਦੇ ਕੀਤਾ ਜਾਂਦਾ ਸੀ। ਜਿਸਦੀ ਝਲਕ ਰਮਾਇਣ, ਮਹਾਂਭਾਰਤ ਅਤੇ ਵਿਸ਼ਨੂ ਪੁਰਾਣ ਆਦਿ ਵਿਚ ਆਮ ਹੀ ਮਿਲ ਜਾਂਦੀ ਹੈ। ਰਮਾਇਣ ਵਿਚ ਰਾਜਾ ਰਾਮ ਚੰਦਰ ਵਲੋਂ ਦ੍ਰਾਵਿੜ ਰਾਜੇ ਬਾਲੀ ਨੂੰ ਦਰੱਖਤ ਪਿੱਛੇ ਲੁਕ ਕੇ ਤੀਰ ਨਾਲ ਮਾਰਿਆ ਗਿਆ ਨਾ ਕਿ ਸਿੱਧੀ ਜੰਗ ਵਿਚ। ਫ਼ਿਰ ਉਸ ਦੇ ਛੋਟੇ ਭਰਾ ਨੂੰ ਰਾਜਗੱਦੀ 'ਤੇ ਬਿਠਾ ਕੇ ਉਸ ਦੀ ਫੌਜ ਦੀ ਵਰਤੋਂ ਨਾਲ ਹੀ ਰਾਵਣ ਨਾਲ ਜੰਗ ਕੀਤੀ ਗਈ। ਆਰਿਅਨਾਂ ਦੀ ਬਿਮਾਰ ਮਾਨਸਿਕਤਾ ਇਸ ਗੱਲ ਤੋਂ ਜ਼ਾਹਰ ਹੋ ਜਾਂਦੀ ਹੈ ਕਿ ਜਿਸ ਦ੍ਰਾਵਿੜ ਸੇਨਾ ਦੀ ਮਦਦ ਨਾਲ ਰਾਵਣ ਮਾਰਿਆ ਗਿਆ, ਉਸ ਫੌਜ ਦੇ ਸੁਕਰਗੁਜਾਰ ਤੇ ਰਿਣੀ ਹੋਣ ਦੀ ਥਾਂ ਉਨ੍ਹਾਂ ਨੂੰ ਅੱਜ ਤੱਕ ਵਾਨਰ (ਬਾਂਦਰ) ਸੇਨਾ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਰਾਜਾ ਰਾਮਚੰਦਰ ਵੱਲੋਂ ਇਕ ਸੰਭੁਕ ਨਾਮਕ ਦਰਾਵੜ (ਜਿਨ੍ਹਾਂ ਨੂੰ ਬਾਅਦ ਵਿਚ ਸੂਦਰ ਕਿਹਾ ਗਿਆ) ਨੂੰ ਸਿਰਫ ਇਸ ਲਈ ਕਤਲ ਕਰ ਦਿਤਾ ਸੀ ਕਿਉਂਕਿ ਉਸਨੇ ਸੂਦਰ ਹੋਕੇ ਰੱਬ ਦੀ ਭਗਤੀ ਕਰਨ ਦੀ ਹਿੰਮਤ ਕੀਤੀ ਸੀ। ਮਹਾਂਭਾਰਤ ਵਿਚ ਤਾਂ ਮੱਕਾਰੀ ਅਤੇ ਧੋਖੇ ਦੀ ਵੱਡੇ ਪੱਧਰ 'ਤੇ ਵਰਤੋਂ ਕੀਤੀ ਗਈ। ਦਰੋਣਾਚਾਰਿਆ, ਦੁਰਯੋਧਨ, ਕਰਨ, ਜੈਅਦਰਥ, ਭੀਸ਼ਮ ਆਦਿ ਨੂੰ ਧੋਖੇ ਨਾਲ ਹੀ ਮਾਰਿਆ ਗਿਆ।

ਦ੍ਰਾਵਿੜ ਹੋਣ ਕਰਕੇ ਬਾਕਮਾਲ ਤੀਰ-ਅੰਦਾਜ਼ ਏਕਲਵਿਆ ਦਾ ਅੰਗੂਠਾ ਮਹਾਨ ਆਖੇ ਜਾਣ ਵਾਲੇ ਦਰੋਣਾਚਾਰਿਆ ਵਲੋਂ ਗੁਰਦੱਖਣਾ ਵਜੋਂ ਲੈ ਲਿਆ ਗਿਆ ਸੀ। ਵਿਸ਼ਨੂ ਪੁਰਾਣ ਅਨੁਸਾਰ ਦੱਖਣ ਦੇ ਇੱਕ ਦਾਨੀ ਅਤੇ ਵੱਡੇ ਦਿਲ ਵਾਲੇ ਰਾਜੇ ਬਲਿ ਨੂੰ ਵਿਸ਼ਨੂ ਇੱਕ ਬੌਣਾ ਬਣ ਕੇ ਉਸ ਦਾ ਪੂਰਾ ਰਾਜ ਠੱਗ ਲੈਂਦਾ ਹੈ। ਅੱਜ ਵੀ ਕੇਰਲਵਾਸੀ ਬਲਿ ਰਾਜੇ ਦੀ ਯਾਦ ਵਿਚ 'ਓਨਮ' ਦਾ ਤਿਉਹਾਰ ਮਨਾਉਂਦੇ ਹਨ ਅਤੇ ਮਰਾਠੀ ਕਿਸਾਨਾਂ ਦੀ ਪੁਰਾਣੀ ਕਹਾਵਤ ਅੱਜ ਤੱਕ ਪ੍ਰਚਲਿਤ ਹੈ, ਜਿਸ ਵਿਚ ਉਹ ਕਹਿੰਦੇ ਹਨ ਕਿ 'ਇਡਾ ਪਿਡਾ ਜਾਵੇ, ਬਲਿ ਕਾ ਰਾਜ ਯੇਵੇ', ਜਿਸ ਦੇ ਅਰਥ ਹਨ ਕਿ ਪੀੜਾ ਅਤੇ ਦੁੱਖ ਜਾਣ ਦੇਵੇ, ਬਲਿ ਦਾ ਸ਼ਾਸਨ ਆਉਣ ਦਿਓ।

ਅਜਿਹੀਆਂ ਹੀ ਕਈ ਧੋਖੇ ਅਤੇ ਜੁਲਮ ਭਰੀਆਂ ਜੰਗਾਂ ਤੋਂ ਬਾਅਦ ਦ੍ਰਾਵਿੜ ਲੋਕਾਂ ਨੂੰ ਦੱਖਣ ਵੱਲ ਅਤੇ ਜੰਗਲਾਂ 'ਚ ਪੱਕ ਦਿੱਤਾ ਗਿਆ ਜੇ ਕਿ ਅੱਜ ਵੀ ਭਾਰਤ ਵਿਚ ਦ੍ਰਾਵਿੜ, ਸੂਦਰ ਅਤੇ ਆਦਿਵਾਸੀਆਂ ਦੇ ਰੂਪ ਵਿਚ ਰਹਿ ਰਹੇ ਹਨ। ਜਿਨ੍ਹਾਂ ਦ੍ਰਾਵਿੜ ਲੋਕਾਂ ਨੇ ਗੁਲਾਮੀ ਕਬੂਲ ਲਈ, ਉਹ ਉਤਰ ਭਾਰਤ ਦੇ ਇਲਾਕਿਆਂ ਵਿਚ ਹੀ ਰਹਿੰਦੇ ਰਹੇ। ਇਨ੍ਹਾਂ ਹਾਰ ਚੁੱਕੇ ਦ੍ਰਾਵਿੜ ਲੋਕਾਂ ਦੀ ਗੁਲਾਮੀ ਨੂੰ ਸਦੀਵੀਂ ਬਨਾਉਣ ਲਈ ਕਿਤਾਬਾਂ ਲਿਖੀਆਂ ਗਈਆਂ, ਜਿਸ ਵਿਚ ਇਨ੍ਹਾਂ ਨੂੰ ਅਸੁਰ, ਅਛੂਤ, ਸੂਦਰ, ਰਾਕਸ਼ਸ, ਚੰਡਾਲ ਆਦਿ ਕਹਿ ਕੇ ਸੰਬੋਧਨ ਕੀਤਾ ਗਿਆ। ਆਉਣ ਵਾਲੀਆਂ ਪੀੜ੍ਹੀਆਂ ਇਸ ਅਣਮਨੁੱਖੀ ਦਾਸਤਾਨ ਨੂੰ ਬਿਨਾ ਸਵਾਲੀਆ ਨਿਸ਼ਾਨ ਦੇ ਹਜ਼ਮ ਕਰ ਲੈਣ, ਇਸ ਲਈ ਇਸ ਨੂੰ ਰੂਹਾਨੀ ਰੂਪ ਦੇ ਦਿੱਤਾ ਗਿਆ। ਦ੍ਰਾਵਿੜ ਲੋਕਾਂ ਦੀ ਮਾੜੀ ਹਾਲਤ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਉਨ੍ਹਾਂ ਉਪਰ ਹੀ ਇਹ ਕਹਿ ਕੇ ਪਾ ਦਿੱਤੀ ਗਈ ਕਿ ਇਹ ਉਨ੍ਹਾਂ ਦੇ ਪਿਛਲੇ ਜਨਮਾਂ ਦੇ ਮਾੜੇ ਕਰਮਾਂ ਦੀ ਸਜ਼ਾ ਹੈ। ਜਾਤੀਵਾਦ (ਵਰਣਆਸ਼ਰਮ ਧਰਮ) ਨਾਮੀ ਕੇਹੜਨੁਮਾ ਸਿਸਟਮ ਦੀ ਇਜ਼ਾਦ ਵੀ ਬਹੁਗਿਣਤੀ ਦ੍ਰਾਵਿੜ ਲੋਕਾਂ ਨੂੰ ਗੁਲਾਮ ਬਣਾਈ ਰੱਖਣ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਆਰਥਿਕ, ਸਮਾਜਿਕ ਅਤੇ ਧਾਰਮਿਕ ਪੱਖੋਂ ਕੰਟਰੋਲ ਕਰਨ ਲਈ ਬਣਾਇਆ ਗਿਆ ਜੇ ਕਿ ਅੱਜ ਵੀ ਕਾਮਯਾਬੀ ਨਾਲ ਚੱਲ ਰਿਹਾ ਹੈ। ਬਹੁਤਿਆਂ ਨੂੰ ਚੌਥੇ ਦਰਜੇ ਦਾ ਨਾਗਰਿਕ ਬਣਾ ਕੇ ਸੂਦਰ ਕਹਿ ਦਿੱਤਾ ਗਿਆ ਅਤੇ ਬਾਕੀਆਂ ਨੂੰ ਬੇਦਰਜਾ ਕਰ ਦਿੱਤਾ ਗਿਆ,

ਯਾਨੀ ਮਨੁੱਖ ਮੰਨਣ ਤੋਂ ਹੀ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ ਗਿਆ। ਇਨ੍ਹਾਂ ਨੂੰ ਅਛੁਤ, ਚੰਡਾਲ ਆਦਿ ਐਲਾਨ ਦਿੱਤਾ ਗਿਆ। ਇਸ ਸਾਰੇ ਵਰਤਾਰੇ ਨੂੰ, ਜਿੰਨ੍ਹਾਂ ਕਿਤਾਬਾਂ ਵਿਚ ਲਿਖਿਆ ਗਿਆ, ਉਨ੍ਹਾਂ ਨੂੰ ਹੀ ਵੇਦ, ਪੁਰਾਣ ਅਤੇ ਸਿਮ੍ਰਿਤੀਆਂ ਆਖਿਆ ਗਿਆ।

ਅਜੋਕੇ ਸਮੇਂ ਵਿਚ ਹਿੰਦੂ ਮਿਥਹਾਸ ਦੇ ਭੰਬਲ ਭੂਸੇ ਵਿਚੋਂ ਆਰਿਅਨ, ਦ੍ਰਾਵਿੜ ਲੋਕਾਂ ਦਾ ਇਤਿਹਾਸ ਕੱਢਣ ਵਾਲੇ ਨਾਇਕ ਦਾ ਨਾਮ ਡਾਕਟਰ ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਹੈ। ਭਾਵੇਂ ਉਨ੍ਹਾਂ ਨੂੰ ਕੇਵਲ ਸੰਵਿਧਾਨ ਘਾੜੇ ਦੇ ਰੂਪ ਵਿਚ ਹੀ ਸੀਮਤ ਕਰ ਦਿੱਤਾ ਗਿਆ ਹੈ। ਪਰ ਉਨ੍ਹਾਂ ਨੇ ਇੱਕ ਵੱਡਾ ਕੰਮ, ਉਨ੍ਹਾਂ ਸ਼ਾਸਤਰਾਂ ਨੂੰ ਘੋਖਣ ਦਾ ਕੀਤਾ, ਜਿਨ੍ਹਾਂ ਨੇ ਭਾਰਤ ਦੀ ਬਹੁਗਿਣਤੀ ਨੂੰ ਜਾਨਵਰਾਂ ਦਾ ਦਰਜਾ ਦਿੱਤਾ। ਇਸ ਸਬੰਧ ਵਿਚ ਡਾ. ਅੰਬੇਦਕਰ ਦੀਆਂ ਤਿੰਨ ਕਿਤਾਬਾਂ ਸਾਹਮਣੇ ਆਈਆਂ- Annihilation of Caste, Riddles in Hinduism, Who are Shudras ? ਇਨ੍ਹਾਂ ਕਿਤਾਬਾਂ ਵਿਚ ਡਾ. ਸਾਹਿਬ ਬਹੁਤੀਆਂ ਗੱਲਾਂ ਸੂਰਜ ਦੀ ਧੁੱਪ ਵਾਂਗ ਸਾਫ਼ ਕਰ ਦਿੰਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਨੂੰ ਪੜ੍ਹਕੇ ਪ੍ਰੋ. ਘੱਗਾ ਅਤੇ ਹੋਰ ਉਪਰ ਦੱਸੀਆਂ ਕਿਤਾਬਾਂ ਵਿਚ ਲਿਖੀਆਂ ਗੱਲਾਂ ਦੀ ਵਧੇਰੇ ਢੁਕਵੇਂ ਤਰਕਾਂ ਅਤੇ ਤੱਥਾਂ ਨਾਲ ਪੁਸ਼ਟੀ ਹੋ ਜਾਂਦੀ ਹੈ। ਇਸ ਵਿਸ਼ੇ ਉਪਰ ਇੱਕ ਬਹੁਤ ਮਕਬੂਲ ਕਿਤਾਬ 'ਭਾਰਤੀ ਲੋਕ ਨੀਚ ਕਿਵੇਂ ਬਣੇ' ਵੀ ਲਿਖੀ ਗਈ ਹੈ।

### ਵਿਗਿਆਨ ਅਤੇ ਤਰਕ ਦੀ ਕਸਵਟੀ ਤੇ

ਵਿਗਿਆਨਕ ਨਜ਼ਰੀਏ ਤੋਂ ਦੇਖੀਏ ਤਾਂ ਵਿਗਿਆਨੀਆਂ ਨੇ ਅੱਜ 24.5 ਕਰੋੜ ਸਾਲ ਪਹਿਲਾਂ ਧਰਤੀ ਉਪਰ ਵਿਚਰ ਚੁੱਕੇ ਡਾਇਨਾਸੋਰ ਦੀਆਂ ਹੱਡੀਆਂ ਵੀ ਲੱਭ ਲਈਆਂ ਹਨ। ਪਰ ਹਾਲੇ ਤੱਕ ਅਜਿਹੇ ਕਿਸੇ ਵੀ 'ਦੇਵਤੇ' ਜਾਂ 'ਦੈਤ' ਦੇ ਕੰਕਾਲ ਨਹੀਂ ਮਿਲੇ ਜਿਸ ਦੇ 4 ਜਾਂ 10 ਸਿਰ ਹੋਣ, 8-10 ਬਾਂਹਵਾਂ ਹੋਣ, ਅੱਧਾ ਸ਼ਰੀਰ ਮੱਝ ਦਾ ਅਤੇ ਅੱਧਾ ਸ਼ਰੀਰ ਇਨਸਾਨ ਦਾ ਹੋਵੇ, ਜਾਂ ਫਿਰ ਕਿਸੇ ਕੰਕਾਲ ਦੀ ਲੰਬਾਈ ਸੈਂਕੜੇ ਫੁੱਟ ਹੋਵੇ, ਜਿਸ ਤਰ੍ਹਾਂ ਦਾ ਵਿਗਿਆਨ ਹਿੰਦੂ ਮਿਥਹਾਸ ਵਿਚ ਹੈ। ਦੂਸਰੀ ਗੱਲ ਇਹ ਕਿ ਦੁਨੀਆ ਭਰ ਵਿਚ ਮਨੁੱਖੀ ਸਭਿਅਤਾ (Civilization) ਸਿਰਫ 10 ਕੁ ਹਜ਼ਾਰ ਸਾਲ ਪੁਰਾਣੀ ਹੈ। ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਉਹ ਜਾਨਵਰਾਂ ਵਾਂਗ ਝੁੰਡਾਂ ਵਿਚ ਹੀ ਰਿਹਾ ਅਤੇ ਜਿੰਦਾ ਰਹਿਣਾ ਹੀ ਉਸ ਦਾ ਇੱਕੋ ਇੱਕ ਮਕਸਦ ਸੀ। ਪਤੀ-ਪਤਨੀ, ਮਾਤਾ-ਪਿਤਾ, ਭੈਣ-ਭਰਾ ਆਦਿ ਦੀ ਸਮਝ ਤਾਂ ਮਨੁੱਖ ਨੂੰ ਕੇਵਲ 10 ਹਜ਼ਾਰ ਸਾਲ ਪਹਿਲਾਂ ਹੀ ਆਈ ਹੈ। ਫਿਰ ਵੇਦਾਂ ਮੁਤਾਬਿਕ ਲੱਖਾਂ ਕਰੋੜਾਂ ਸਾਲ ਪਹਿਲਾਂ ਦੇਵੀ-ਦੇਵਤੇ ਹੋਂਦ ਵਿਚ ਕਿਵੇਂ ਆ ਗਏ। ਤੀਜੀ ਗੱਲ ਇਹ ਕਿ ਹਿੰਦੂ ਗ੍ਰੰਥਾਂ ਮੁਤਾਬਿਕ ਸੂਦਰ, ਨਾਰੀ ਅਤੇ ਛੋਟਾ ਮੋਟਾ ਮਾੜਾ ਕੰਮ ਕਰ ਚੁੱਕੇ ਇਨਸਾਨ ਵੀ ਅਖੌਤੀ ਸਵਰਗ ਵਿਚ ਨਹੀਂ ਜਾ ਸਕਦੇ। ਫਿਰ ਵੇਦਾਂ ਮੁਤਾਬਿਕ ਹੀ ਅਜਿਹੀਆਂ ਕਹਾਣੀਆਂ ਦਾ ਥੋੜ੍ਹੀ ਜਿਹੀ ਸਮਝ ਨਾਲ ਪਰਦਾਫਾਸ਼ ਹੋ ਜਾਂਦਾ ਹੈ ਜਦੋਂ ਇਹ ਲਿਖਦੇ ਹਨ ਕਿ 'ਅਸੁਰਾਂ' ਦਾ ਸਵਰਗ 'ਤੇ ਕਬਜ਼ਾ ਹੋ ਗਿਆ ਅਤੇ ਫਿਰ ਜਿਵੇਂ ਕਿਵੇਂ ਕਰਕੇ ਕਬਜ਼ਾ ਛੁਡਵਾਇਆ ਗਿਆ। ਜਿਸ ਸਵਰਗ ਵਿਚ ਦੇਵਤਿਆਂ ਜਾਂ ਬ੍ਰਾਹਮਣਾਂ ਤੋਂ ਬਿਨਾ ਕੋਈ ਜਾ ਨਹੀਂ ਸੀ ਸਕਦਾ ਫਿਰ ਉਥੇ ਅਸੁਰ ਕਿਵੇਂ ਪਹੁੰਚ ਗਏ ? ਇਹ ਸਭ ਕੁਝ ਇਹੋ ਸਾਬਤ ਕਰਦਾ ਹੈ ਕਿ ਆਰਿਅਨਾਂ ਦੀ ਰਹਿਣ ਦੀ ਜਗ੍ਹਾ (ਗੰਗਾ ਨਦੀ ਨਾਲ ਲਗਦੇ ਉਤਰ ਭਾਰਤ ਦੇ ਮੈਦਾਨੀ ਇਲਾਕੇ) ਨੂੰ ਹੀ ਸਵਰਗ ਕਿਹਾ ਗਿਆ ਜਿਸ ਨੂੰ 'ਆਰੀਆ ਵਰਤ' ਦੇ ਨਾਮ ਨਾਲ ਵੀ ਜਾਣਿਆ ਗਿਆ ਅਤੇ ਕਈ ਵਾਰ ਦ੍ਰਾਵਿੜਾਂ ਨੇ ਇਸ 'ਤੇ ਕਬਜ਼ਾ ਵੀ ਕੀਤਾ।

### ਉਕਤ ਕਿਤਾਬਾਂ ਅਤੇ ਸਰੋਤਾਂ ਨੂੰ ਮਿਲਾ ਕੇ ਮੇਰੀ ਨਿੱਜੀ ਸਮਝ ਨੇ ਇਹ ਸਿੱਟਾ ਕੱਢਿਆ:

1. ਅੱਜ ਤੋਂ ਲਗਭਗ 20 ਲੱਖ ਸਾਲ ਪਹਿਲਾਂ ਅਫ਼ਰੀਕਾ ਵਿਚ ਬਾਂਦਰ (Great Apes) ਦੀ ਇੱਕ ਕਿਸਮ ਤੋਂ ਮਨੁੱਖ ਦੀਆਂ ਕਈ ਨਸਲਾਂ ਪੈਦਾ ਹੋਈਆਂ ਜਿੰਨਾਂ ਵਿਚੋਂ ਹੋਮੋ ਨਿਅੰਡਰਥਲਸ (Homo Neanderthals), ਹੋਮੋ ਇਰੈਕਟਸ (Homo Erectus), ਹੋਮੋ ਸੋਲੋਐਨਸਿਸ (Homo Soloensis) ਪ੍ਰਮੁੱਖ ਸਨ। ਫਿਰ ਲਗਭਗ 18 ਲੱਖ ਸਾਲ ਦੇ ਵਕਫੇ ਨਾਲ, ਯਾਨੀ ਅੱਜ ਤੋਂ 2 ਲੱਖ ਸਾਲ ਪਹਿਲਾਂ ਮਨੁੱਖ ਦੀ ਮੌਜੂਦਾ ਨਸਲ ਹੋਂਦ ਵਿਚ ਆਈ, ਜਿਸ ਨੂੰ ਸਾਇੰਸ ਹੋਮੋ-ਸੇਪੀਅਨਸ (Homo-Sapiens) ਕਹਿੰਦੀ ਹੈ। ਉਸ ਵੇਲੇ ਇਸ ਦਾ ਸਰੀਰ ਭਾਵੇਂ ਮੌਜੂਦਾ ਮਨੁੱਖ ਨਾਲ

ਮਿਲਦਾ ਜੁਲਦਾ ਸੀ, ਪਰ ਦਿਮਾਗ ਹਾਲੇ ਬਹੁਤਾ ਵਿਕਸਤ ਨਹੀਂ ਸੀ ਹੋਇਆ। ਜੇ ਕੇ 30 ਕੁ ਹਜ਼ਾਰ ਸਾਲ ਪਹਿਲਾਂ ਹੀ ਪੂਰੀ ਤਰਾਂ ਵਿਕਸਤ ਹੋਇਆ। ਅੱਜ ਪੂਰੀ ਦੁਨੀਆਂ ਵਿਚ ਵਸਦੇ ਲਗਭਗ 700 ਕਰੋੜ ਲੋਕ ਇਸੇ ਇੱਕੋ ਨਸਲ 'ਹੋਮੋ-ਸੇਪੀਅਨਸ' ਦੇ ਹਨ। ਬਾਕੀ ਦੀਆਂ ਸਾਰੀਆਂ ਨਸਲਾਂ ਅੱਜ ਤੋਂ 30000 ਸਾਲ ਅਤੇ 13000 ਸਾਲ ਪਹਿਲਾਂ ਦੇ ਵਕਫ਼ੇ ਦਰਮਿਆਨ ਖਤਮ ਹੋ ਚੁਕੀਆਂ ਹਨ।

2. 70 ਹਜ਼ਾਰ ਸਾਲ ਪਹਿਲਾਂ ਕਈ ਕਾਰਨਾਂ ਕਰਕੇ ਇਹ ਮਨੁੱਖ ਪਹਿਲੀ ਵਾਰ ਦੁਨੀਆਂ ਦੇ ਵੱਖ-ਵੱਖ ਕੋਨਿਆਂ ਵਿਚ ਫੈਲਣ ਲੱਗੇ ਅਤੇ ਇਨ੍ਹਾਂ ਵਿਚੋਂ ਕੁਝ ਭਾਰਤੀ ਉਪ ਮਹਾਂਦੀਪ ਵਿਚ ਵੀ ਆਏ। ਇਸ ਤੋਂ ਹਜ਼ਾਰਾਂ ਸਾਲ ਬਾਅਦ ਵੀ ਮਨੁੱਖਾਂ ਦਾ ਇਸ ਧਰਤੀ ਉਪਰ ਆਉਣਾ ਜਾਰੀ ਰਿਹਾ। ਇੱਥੇ ਆ ਕੇ ਵਸੇ ਇਨ੍ਹਾਂ ਲੋਕਾਂ ਨੇ ਸਮਾਂ ਪਾ ਕੇ ਬਹੁਤ ਤਰੱਕੀ ਕੀਤੀ। ਇਨ੍ਹਾਂ ਨੂੰ ਹੀ ਬਾਅਦ ਵਿਚ ਦ੍ਰਾਵਿੜ ਆਖਿਆ ਗਿਆ। ਇਨ੍ਹਾਂ ਨੇ ਅੱਜ ਤੋਂ 5000 ਸਾਲ ਪਹਿਲਾਂ ਹੜੱਪਾ ਅਤੇ ਮਹਿੰਜੋਦਾੜੇ ਜਿਹੇ ਬਾਕਮਾਲ ਸ਼ਹਿਰ ਉਸਾਰੇ।

3. ਲਗਭਗ 3500 ਸਾਲ ਪਹਿਲਾਂ ਸੈਂਟਰਲ ਏਸ਼ੀਆ ਤੋਂ ਆਰਿਅਨ ਕਬੀਲੇ ਵੀ ਵਧੀਆ ਰੈਣ-ਬਸੇਰੇ ਦੀ ਭਾਲ ਵਿਚ ਭਾਰਤੀ ਉਪ ਮਹਾਂਦੀਪ 'ਤੇ ਪਹੁੰਚੇ। ਇਹ ਕਬੀਲੇ ਸੁਭਾਅ ਅਤੇ ਕਿੱਤੇ ਪੱਖੋਂ ਲੜਾਕੇ ਸਨ।

4. ਦ੍ਰਾਵਿੜ ਲੋਕ ਸੁਭਾਵਿਕ ਤੌਰ 'ਤੇ ਲੜਾਕੇ ਨਹੀਂ ਸਨ ਇਸੇ ਲਈ ਆਰਿਅਨ ਕਬੀਲਿਆਂ ਵਲੋਂ ਇਨ੍ਹਾਂ ਦਾ ਸਮੂਹਿਕ ਕਤਲੇਆਮ ਕੀਤਾ ਗਿਆ। ਇੰਦਰ ਇਨ੍ਹਾਂ ਦਾ ਇੱਕ ਵੱਡਾ ਰਾਜਾ ਸੀ। ਰਿਗਵੇਦ ਇਸ ਦਾ ਹਵਾਲਾ ਵੀ ਦਿੰਦਾ ਹੈ ਕਿ ਇੰਦਰ ਨੇ ਇੱਕ-ਇੱਕ ਦਿਨ ਵਿਚ 50-50 ਹਜ਼ਾਰ ਅਸੁਰਾਂ (ਦ੍ਰਾਵਿੜ ਲੋਕ) ਦਾ ਕਤਲ ਕੀਤਾ। ਦ੍ਰਾਵਿੜ ਲੋਕਾਂ ਦੀਆਂ ਬਸਤੀਆਂ ਨੂੰ ਅੱਗ ਲਾ ਕੇ ਸਾੜ ਦਿੱਤਾ ਗਿਆ।

5. ਪਰ ਕਈ ਥਾਵਾਂ 'ਤੇ ਦ੍ਰਾਵਿੜ ਕਬੀਲਿਆਂ ਦੇ ਸਰਦਾਰਾਂ ਜਾਂ ਕਹਿ ਲਵੇ ਰਾਜਿਆਂ ਨੇ ਆਰਿਅਨਾਂ ਦਾ ਡਟ ਕੇ ਸਾਹਮਣੇ ਕੀਤਾ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਭਾਂਜ ਵੀ ਦਿੱਤੀ। ਅਜਿਹੇ ਹਾਲਾਤ ਵਿਚ ਛਲ ਅਤੇ ਧੋਖੇ ਨਾਲ ਉਨ੍ਹਾਂ ਨੂੰ ਮਾਰਿਆ ਗਿਆ। ਜਿਵੇਂ ਰਾਮ ਚੰਦਰ ਵਲੋਂ ਰਾਵਨ ਨੂੰ, ਦੁਰਗਾ ਵਲੋਂ ਮਹਿਖਾਸੁਰ ਨੂੰ, ਵਿਸ਼ਨੂੰ ਵਲੋਂ ਬਲਿ ਰਾਜੇ ਨੂੰ ਆਦਿ। ਰਾਮ ਚੰਦਰ ਵੀ ਇੱਕ ਆਰਿਅਨ ਰਾਜਾ ਸੀ। ਰਾਮਾਇਣ ਵਿਚ ਰਾਮ ਚੰਦਰ ਅਤੇ ਉਸ ਦੇ ਭਰਾਵਾਂ ਨੂੰ 'ਆਰਿਆ ਪੁੱਤਰ' ਦੇ ਨਾਮ ਨਾਲ ਸੰਬੋਧਤ ਕੀਤਾ ਗਿਆ ਹੈ।

6. ਆਰਿਅਨਾਂ ਦੇ ਜੁਲਮਾਂ ਦੀ ਦਾਸਤਾਨ ਲਗਭਗ ਇੱਕ ਹਜ਼ਾਰ ਸਾਲ ਚੱਲੀ। ਇਸੇ ਸਮੇਂ ਦੇ ਅਲੱਗ ਅਲੱਗੋਂ ਹਿੰਮੇ ਨੂੰ ਸਤਯੁਗ, ਤ੍ਰੇਤਾ ਅਤੇ ਦੁਆਪਰ ਯੁੱਗ ਆਖਿਆ ਗਿਆ। ਇਨ੍ਹਾਂ ਦੀ ਇੱਕ ਹੋਰ ਘਟੀਆ ਚਾਲ ਇਹ ਹੁੰਦੀ ਸੀ ਕਿ ਆਪਣੇ ਹਰ ਵੱਡੇ ਰਾਜੇ ਨੂੰ ਵਿਸ਼ਨੂੰ ਜਾਂ ਸ਼ਿਵ ਦਾ ਅਵਤਾਰ ਆਖਿਆ ਜਾਂਦਾ ਸੀ। ਹੋਰ ਤਾਂ ਹੋਰ ਜੇ ਕੋਈ ਵੱਡਾ ਅਤੇ ਤਾਕਤਵਰ ਦ੍ਰਾਵਿੜ ਰਾਜਾ, ਕੋਈ ਬੁੱਧੀਜੀਵੀ ਜਾਂ ਕ੍ਰਾਂਤੀਕਾਰੀ ਸੋਚ ਵਾਲਾ ਧਾਰਮਿਕ ਵਿਅਕਤੀ, ਜੇ ਇਨ੍ਹਾਂ ਦਾ ਵਿਰੋਧੀ ਹੁੰਦਾ ਸੀ, ਉਸ ਨੂੰ ਵੀ ਮਰਨ ਤੋਂ ਬਾਅਦ ਬ੍ਰਾਹਮਣ ਪੁੱਤਰ ਜਾਂ ਸ਼ਿਵ-ਵਿਸ਼ਨੂੰ ਦਾ ਉਪਾਸ਼ਕ ਐਲਾਨ ਦਿੱਤਾ ਜਾਂਦਾ ਸੀ।

7. ਲਗਭਗ ਹਜ਼ਾਰ ਸਾਲ ਦਾ ਸਮਾਂ ਬੀਤ ਜਾਣ ਮਗਰੋਂ ਮਹਾਤਮਾ ਬੁੱਧ ਨੇ ਧਾਰਮਿਕ ਤੌਰ 'ਤੇ ਇਸ ਕੂੜ ਰਾਜ ਅਤੇ ਵੇਦਾਂ ਨੂੰ ਵੰਗਾਰਿਆ ਅਤੇ ਹਰ ਮਨੁੱਖ ਨੂੰ ਬਰਾਬਰ ਦਾ ਦਰਜਾ ਦਿੱਤਾ। ਪਰ ਬੁੱਧ ਅਤੇ ਬੋਧੀ ਰਾਜਿਆਂ ਦੇ ਰਾਜ ਤੋਂ ਬਾਅਦ ਹਾਲਾਤ ਪਹਿਲਾਂ ਵਰਗੇ ਹੀ ਬਣ ਗਏ।

8. ਫਿਰ ਲਗਭਗ 12-13 ਸੌ ਸਾਲ ਤੱਕ ਵਰਨ-ਆਸ਼ਰਮ ਧਰਮ (ਜਾਤੀਵਾਦ) ਦੇ ਨਾਮ ਹੇਠ ਮਜ਼ਲੂਮਾਂ 'ਤੇ ਜੁਲਮ ਹੁੰਦਾ ਰਿਹਾ। ਉਸ ਵੇਲੇ ਤੱਕ ਇਸ ਦੇਸ਼ ਦੇ ਮੂਲ ਨਿਵਾਸੀ ਇਹ ਭੁੱਲ ਹੀ ਗਏ ਕਿ ਉਹ ਆਪਣੇ ਹੀ ਦੇਸ਼ ਵਿਚ ਗੁਲਾਮੀ ਦੀ ਜਿੰਦਗੀ ਜਿਉਂ ਰਹੇ ਹਨ। ਉਹਨਾਂ ਵੀ ਬ੍ਰਾਹਮਣ ਦੀ ਇਹ ਗੱਪ ਕਹਾਣੀ ਮੰਨ ਲਈ ਕਿ ਕਿਸੇ ਰੱਬੀ ਇੱਛਾ ਕਾਰਨ ਹੀ ਉਹ ਨੀਚ ਹਨ ਅਤੇ ਬ੍ਰਾਹਮਣ, ਰੱਬ ਦਾ ਰੂਪ। ਇਸ ਤਰਾਂ ਆਰਿਅਨ ਲੋਕ ਬਿਨਾਂ

ਤਲਵਾਰ ਦੇ ਜੋਰ ਤੋਂ ਭਾਰਤ ਦੇ ਮੂਲ ਨਿਵਾਸੀਆਂ ਨੂੰ ਸਦੀਆਂ ਤੱਕ ਗੁਲਾਮ ਬਨਾਉਣ ਦੀ ਆਪਣੀ ਯੋਜਨਾ ਵਿਚ ਕਾਮਯਾਬ ਹੋ ਗਏ। 'ਆਰਿਅਨ' ਅਤੇ 'ਅਸੂਰ' ਸ਼ਬਦ ਸਹਿਜੇ ਸਹਿਜੇ ਖ਼ਤਮ ਕਰ ਦਿੱਤੇ ਗਏ। ਆਰੀਅਨ ਲੋਕਾਂ ਨੇ ਬ੍ਰਾਹਮਣ, ਕਸ਼ੱਤਰੀ, ਵੈਸ਼ ਦੇ ਖਿਤਾਬ ਲੈ ਲਏ ਅਤੇ ਸਮਾਜ ਦੀ ਸਾਰੀ ਦੌਲਤ, ਅਤੇ ਹੁੱਤਬਾ ਆਪਣੇ ਨਾਮ ਕਰ ਲਿਆ ਅਤੇ ਦ੍ਰਾਵਿੜਾਂ ਨੂੰ ਸ਼ੂਦਰ, ਅਤਿ ਸ਼ੂਦਰ, ਚੰਡਾਲ ਆਦਿ ਨਾਮ ਦੇਕੇ ਪੱਕੇ ਗੁਲਾਮ ਬਣਾਕੇ ਸਮਾਜ ਦੇ ਸਭ ਤੋਂ ਨਿਚਲੇ ਪਾਏਦਾਨ ਤੇ ਪੱਕੇ ਦਿੱਤੇ।

9. ਸੰਨ 998 ਇਸਵੀ ਤੋਂ ਬਾਅਦ ਮੁਸਲਿਮ ਰਾਜਿਆਂ ਦੇ ਹਮਲੇ ਅਤੇ ਰਾਜ ਅਗਲੀਆਂ ਕਈ ਸਦੀਆਂ ਤੱਕ ਜਾਰੀ ਰਹੇ। ਜੋ ਜੁਲਮ ਕਿਸੇ ਵੇਲੇ ਆਰਿਅਨਾਂ ਨੇ ਦ੍ਰਾਵਿੜਾਂ ਉਪਰ ਕੀਤਾ, ਉਹੀ ਜੁਲਮ ਮੁਸਲਿਮ ਬਾਦਸ਼ਾਹਾਂ ਨੇ ਭਾਰਤੀ ਲੋਕਾਂ ਉਪਰ ਕੀਤਾ ਜਿਸਦੇ ਲਪੇਟੇ ਵਿਚ ਬ੍ਰਾਹਮਣ ਅਤੇ ਉਸਦੀ ਬਣਾਈਆਂ ਕਥਿਤ ਉਚ ਜਾਤੀਆਂ ਵੀ ਆ ਗਈਆਂ।

10. ਬ੍ਰਾਹਮਣ ਅਤੇ ਮੁਗਲਾਂ ਦੀ ਸਦੀਆਂ ਪੁਰਾਣੀ ਅਧਿਆਤਮਿਕ, ਮਾਨਸਿਕ, ਰਾਜਨੀਤਕ ਅਤੇ ਧਾਰਮਿਕ ਗੁਲਾਮੀ ਵਿਚੋਂ ਆਮ ਜਨਤਾ ਨੂੰ ਬਾਹਰ ਕੱਢਣ ਲਈ ਫ਼ਿਰ ਇੱਕ ਵੱਡਾ ਹੰਢਲਾ ਬਾਬੇ ਨਾਨਕ ਅਤੇ ਬਾਕੀ ਸਿੱਖ ਗੁਰੂਆਂ ਨੇ ਮਾਰਿਆ। ਸਦੀਆਂ ਤੋਂ ਗੁਲਾਮ ਲੋਕਾਂ ਨੂੰ ਗੁਰਬਾਣੀ ਅਤੇ ਆਪਣੇ ਜੀਵਨ ਰਾਹੀਂ ਵੇਦਾਂ, ਅਵਤਾਰਾਂ ਅਤੇ ਦੇਵਤਿਆਂ ਦੀ ਅਸਲੀਅਤ ਸਮਝਾਈ। ਦੱਸਿਆ ਕਿ ਵੱਖ ਵੱਖ ਸਮਿਆਂ ਦੇ ਛੋਟੇ ਮੋਟੇ ਰਾਜਿਆਂ ਨੂੰ ਹੀ ਦੇਵਤਿਆਂ ਅਤੇ ਅਵਤਾਰਾਂ ਦਾ ਰੂਪ ਦਿੱਤਾ ਗਿਆ ਹੈ। **(ਜੁਗਹ ਜੁਗਹ ਕੇ ਰਾਜੇ ਕੀਏ ਗਾਵਹਿ ਕਰਿ ਅਵਤਾਰੀ ਤਿਨ ਭੀ ਅੰਤ ਨਾ ਪਾਇਆ ਤਾਕਾ ਕਿਆ ਆਖਿ ਵੀਚਾਰੀ॥ - 423)** ਕਦੇ ਆਪਣਾ ਰਾਜ ਮਾਨਣ ਵਾਲੇ, ਸਦੀਆਂ ਤੋਂ ਨਰਕ ਵਾਲੀ ਜ਼ਿੰਦਗੀ ਭੋਗਣ ਵਾਲੇ ਲੋਕਾਂ ਨੂੰ ਆਪਣੇ ਗਲ ਲਾ ਕੇ ਬ੍ਰਾਹਮਣ ਵਲੋਂ ਦਿੱਤੇ ਗਏ ਜਾਤਾਂ, ਗੋਤਾਂ ਦੇ ਕੋਹੜ ਨੂੰ ਉਤਾਰ ਕੇ ਸਿੰਘ ਬਣਾਇਆ। ਉਸ ਵੇਲੇ ਦੇ ਰਾਜਿਆਂ ਵਲੋਂ ਵਰਤੀ ਜਾਣ ਵਾਲੀ ਪੱਗ, ਘੋੜਾ ਅਤੇ ਸ਼ਸਤਰ ਦੇ ਕੇ ਸਰਦਾਰੀਆਂ ਬਖਸ਼ੀਆਂ ਅਤੇ ਮੁੜ ਰਾਜੇ ਬਣਨਯੋਗ ਬਣਾਇਆ ਅਤੇ ਫ਼ਿਰ ਹਜ਼ਾਰਾਂ ਕੁਰਬਾਨੀਆਂ ਉਪਰੰਤ ਇੱਕ 'ਖਾਲਸਾ ਰਾਜ' ਬਣਿਆ ਵੀ।

11. ਸੰਨ 1716 ਵਿਚ ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ ਦੀ ਸ਼ਹੀਦੀ ਤੋਂ ਬਾਅਦ ਸ਼ਹੀਦੀ ਯੁੱਗ ਸ਼ੁਰੂ ਹੋਇਆ। ਹਜ਼ਾਰਾਂ ਸਿੱਖ ਕਤਲ ਹੋਏ। ਬਚੇ ਹੋਏ ਸਿੱਖ ਘੋੜਿਆਂ ਉਪਰ ਜੰਗਲਾਂ ਵਿਚ ਜੀਵਨ ਬਸਰ ਕਰਨ ਲੱਗੇ। 1716 ਤੋਂ ਲੈ ਕੇ 1799 ਤੱਕ ਲਗਭਗ 83 ਸਾਲ ਆਪਣੇ ਆਪ ਨੂੰ ਬਚਾਏ ਰੱਖਣਾ ਅਤੇ ਆਪਣਾ ਰਾਜ ਸਥਾਪਤ ਕਰਨਾ ਹੀ ਇੱਕੋ ਇੱਕ ਮਕਸਦ ਬਣ ਗਿਆ ਸੀ। 1849 ਵਿਚ ਮਹਾਰਾਜ ਰਣਜੀਤ ਸਿੰਘ ਦੀ ਮੌਤ ਤੋਂ ਬਾਅਦ ਖਾਲਸਾ ਰਾਜ ਵੀ ਖੁਸ਼ ਗਿਆ। ਸਿੱਖ ਕੌਮ ਗੁਲਾਮੀ ਅਤੇ ਅਨਪੜ੍ਹਤਾ ਵਿਚ ਧਸ ਗਈ ਅਤੇ ਸਿੱਖ, ਸਿੱਖੀ ਸਿਧਾਂਤ ਤੋਂ ਕੋਹਾਂ ਦੂਰ ਆ ਗਏ। ਜਿਸ ਭਾਸ਼ਾ ਵਿਚ ਗੁਰਬਾਣੀ ਲਿਖੀ ਗਈ, ਉਹ ਭਾਸ਼ਾ ਵੀ ਲਗਭਗ 200 ਸਾਲ ਮਗਰੋਂ ਸਿੱਖਾਂ ਨੂੰ ਭੁੱਲ ਭੁਲਾਅ ਗਈ। ਉਹ ਸਿਧਾਂਤ ਵੀ ਵਿੱਸਰ ਗਏ ਜੋ ਸਿੱਖੀ ਦਾ ਧੁਰਾ ਸਨ।

12. ਅਜਿਹਾ ਨਹੀਂ ਸੀ ਕਿ ਸਿੱਖ ਖੁਦ ਹੀ ਗੁਰਬਾਣੀ ਦੀ ਸਿੱਖਿਆ ਤੋਂ ਦੂਰ ਹੋ ਗਏ ਸਗੋਂ ਸਿੱਖਾਂ ਨੂੰ ਗੁਰਬਾਣੀ ਤੋਂ ਤੋੜਨ ਅਤੇ ਹਿੰਦੂ ਮਿਥਿਹਾਸ ਨਾਲ ਵਾਪਸ ਜੋੜਨ ਲਈ ਬੀੜਾ ਬ੍ਰਾਹਮਣਾਂ ਨੇ ਗੁਰੂ ਸਾਹਿਬਾਨਾ ਦੇ ਵੇਲੇ ਤੋਂ ਹੀ ਚੁੱਕਿਆ ਹੋਇਆ ਸੀ। ਉਨ੍ਹਾਂ ਲਈ ਸਿੱਖਾਂ ਦਾ ਮਾੜਾ ਦੌਰ ਇੱਕ ਸੁਨਹਿਰੀ ਮੌਕਾ ਸੀ, ਜਿਸ ਦਾ ਕਿ ਉਨ੍ਹਾਂ ਨੂੰ ਰੱਜ ਕੇ ਫ਼ਾਇਦਾ ਚੁੱਕਿਆ। ਇਸ ਸਮੇਂ ਬਨਾਰਸੀ ਬ੍ਰਾਹਮਣ ਸਿੱਖੀ ਭੇਸ ਬਣਾ ਕੇ 'ਨਿਰਮਲੇ ਸਿੱਖ' ਬਣ ਗਏ। ਇਨ੍ਹਾਂ ਨਿਰਮਲੇ ਸਿੱਖਾਂ ਅਤੇ ਉਦਾਸੀਆਂ (ਸ੍ਰੀ ਚੰਦ ਦੇ ਪੈਰੋਕਾਰ) ਨੇ ਸਿੱਖਾਂ ਦੇ ਗੁਰਦਵਾਰਿਆਂ ਅਤੇ ਸਿੱਖੀ ਮਾਨਸਿਕਤਾ ਉਪਰ ਕਬਜ਼ਾ ਕਰ ਲਿਆ। ਡੇਰਾਵਾਦ ਦਾ ਜਾਲ ਵੱਡੇ ਪੱਧਰ 'ਤੇ ਬਿਛਾਇਆ ਗਿਆ, ਗੁਰਬਾਣੀ ਦੇ ਅਰਥ ਹਿੰਦੂ ਮਿਥਿਹਾਸ ਦੀ ਪੁੱਠ ਚਾੜ੍ਹ ਕੇ ਕਰਵਾਏ ਗਏ ਅਤੇ ਗੁਰੂਆਂ ਨੂੰ ਘਟੀਆ ਰੂਪ ਵਿਚ ਅਤੇ ਦੇਵੀ ਉਪਾਸਕ ਦਰਸਾਉਣ ਵਾਲਾ ਅਤੇ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਦੇ ਸਿਰਮੌਰਤਾ ਨੂੰ ਚੁਣੌਤੀ ਦੇਣ ਵਾਲਾ ਕਥਿਤ 'ਬਚਿੱਤਰ ਨਾਟਕ' (ਬਾਅਦ ਵਿਚ ਦਸਮ ਗ੍ਰੰਥ) ਨਾਮਕ ਇਕ ਖ਼ਤਰਨਾਕ ਦਸਤਾਵੇਜ਼ ਤਿਆਰ ਕੀਤਾ ਗਿਆ। ਇਸੇ ਕਥਿਤ ਗ੍ਰੰਥ ਵਿਚ ਗੁਰੂ



ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੂੰ ਚੰਡੀ(ਦੁਰਗਾ) ਦੀ ਵਾਰ ਦਾ ਲੇਖਕ ਕਹਿ ਕੇ ਦੁਰਗਾ ਦੀ ਉਸਤਤ ਕਰਦੇ ਹੋਏ ਦਿਖਾਇਆ ਗਿਆ ਹੈ। ਇਸ ਸਾਰੇ ਕੂੜ ਕੰਮ ਵਿਚ ਅੰਗਰੇਜ਼ਾਂ ਨੇ ਵੀ ਬ੍ਰਾਹਮਣਾਂ ਦਾ ਸਾਥ ਦਿੱਤਾ।

ਇਸੇ ਕਾਰਨ ਅੱਜ ਮੇਰੇ ਵਰਗੇ ਸਿੱਖ ਜਦੋਂ ਗੁਰਬਾਣੀ ਸਮਝਣ ਵੱਲ ਤੁਰਦੇ ਹਨ ਤਾਂ ਛੇਤੀ ਹੀ ਭੰਬਲ ਭੂਸੇ ਵਿਚ ਪੈ ਜਾਂਦੇ ਹਨ ਕਿਉਂਕਿ ਸਹੀ ਨਾਲੋਂ ਗਲਤ ਸਮੱਗਰੀ ਜ਼ਿਆਦਾ ਹੈ ਅਤੇ ਸੌਖਿਆਂ ਹੀ ਉਪਲੱਬਧ ਹੈ। ਬਹੁਤੇ ਪ੍ਰਚਾਰਕਾਂ ਦੀਆਂ ਕਥਾਵਾਂ ਸੁਣਕੇ ਇਹ ਸਮਝ ਨਹੀਂ ਪੈਂਦੀ ਕਿ ਰਾਮ ਚੰਦਰ, ਕ੍ਰਿਸ਼ਨ ਅਤੇ ਹੋਰ ਦੇਵਤੇ ਜੇਕਰ ਇੰਨੇ ਚੰਗੇ ਸਨ ਤਾਂ ਫਿਰ ਗੁਰੂਆਂ ਨੂੰ ਵੱਡੀਆਂ ਕੁਰਬਾਨੀਆਂ ਕਰਕੇ ਨਵਾਂ ਧਰਮ ਖੜ੍ਹਾ ਕਰਨ ਦੀ ਕੀ ਲੋੜ ਪੈ ਗਈ ਸੀ? ਇਹ ਦੁਬਿਧਾ ਦੂਰ ਕਰਨ ਲਈ ਮੈਂ ਇਹ ਛੋਟੀ ਜਿਹੀ ਖੋਜ ਕੀਤੀ। ਜੇ ਸਮਝ ਆਇਆ, ਤੁਹਾਡੇ ਨਾਲ ਸਾਂਝੀ ਕੀਤੀ। ਦੇਖਿਆ ਜਾਵੇ ਤਾਂ ਅੱਜ ਸਾਡੇ ਕੋਲ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਮੂਲ ਸਿਧਾਂਤਾਂ 'ਤੇ 100 ਫ਼ੀਸਦੀ ਖਰੀ ਉਤਰਨ ਵਾਲੀ ਇੱਕ ਵੀ ਵਿਆਖਿਆ ਨਹੀਂ ਹੈ। ਹਾਂ, ਇਸ ਵੱਲ ਕੁਝ ਚੰਗੇ ਉਪਰਾਲੇ ਜ਼ਰੂਰ ਸ਼ੁਰੂ ਹੋਏ ਹਨ।

ਸੇ ਦੇਵਤੇ ਲਭਦੇ-ਲਭਦੇ ਮੈਨੂੰ ਦੋ ਮੋਟੀਆਂ ਗੱਲਾਂ ਸਮਝ ਆਈਆਂ। ਪਹਿਲੀ, ਹਿੰਦੂ ਮਿਥਿਹਾਸ ਦੇ ਸਾਰੇ ਪਾਤਰ ਕੋਈ ਰੂਹਾਨੀ ਸ਼ਖ਼ਸੀਅਤਾਂ ਨਹੀਂ, ਸਗੋਂ ਮਿਥਿਹਾਸ ਅਤੇ ਜ਼ਾਲਮ ਇਤਿਹਾਸ ਦੇ ਪਾਤਰ ਹਨ, ਜਿਸ ਦੀ ਪੁਸ਼ਟੀ ਗੁਰਬਾਣੀ ਥਾਂ-ਥਾਂ 'ਤੇ ਕਰਦੀ ਹੈ, ਭੰਬਲ-ਭੂਸਾ ਕੇਵਲ ਗਲਤ ਵਿਆਖਿਆ ਕਰਨ ਵਾਲਿਆਂ ਨੇ ਹੀ ਪਾਇਆ ਹੈ। ਇਹ ਨੁਕਤਾ ਗੁਰਬਾਣੀ ਪੜ੍ਹਨ ਵੇਲੇ ਜ਼ਿਹਨ ਵਿਚ ਹੋਵੇ ਤਾਂ ਸਿਧਾਂਤਕ ਅਰਥ ਯਕੀਨਨ ਗਲਤ ਨਹੀਂ ਹੋਣਗੇ। ਦੂਜੀ, ਇਹ ਕਿ ਪੂਰੀ ਦੁਨੀਆਂ ਵਿਚ ਵਸਦਾ ਹਰ ਇੱਕ ਇਨਸਾਨ ਇੱਕੋ ਨਸਲ ਦਾ ਹੈ। ਜਿਹੜੇ ਸਿੱਖ ਆਪਣੇ ਗੋਤਾਂ, ਜਾਤਾਂ ਦੇ ਆਧਾਰ ਤੇ ਆਪਣੇ ਆਪ ਨੂੰ ਉੱਚਾ ਅਤੇ ਦੂਜੇ ਨੂੰ ਨੀਵਾਂ ਮਹਿਸੂਸ ਕਰਦੇ ਹਨ ਉਹ ਤਕਨੀਕੀ ਰੂਪ ਵਿਚ ਬ੍ਰਾਹਮਣ ਵੱਲੋਂ ਬਣਾਏ ਵਰਨ-ਆਸ਼ਰਮ ਧਰਮ ਦੇ ਪੈਰੋਕਾਰ ਹਨ ਨਾ ਕਿ ਗੁਰੂ ਦੇ ਸਿੱਖ। ਹਜ਼ਾਰਾਂ ਸਾਲ ਪਹਿਲਾਂ ਰਹਿ ਚੁੱਕੇ ਛੋਟੇ ਮੋਟੇ ਰਾਜਿਆਂ ਨੂੰ ਅਵਤਾਰ ਜਾਂ ਦੇਵਤੇ ਮੰਨਣਾ ਅਤੇ ਕਿਸੇ ਵੀ ਇਨਸਾਨ ਨੂੰ ਨੀਚ ਆਖਣਾ, ਸਾਨੂੰ ਨਾ ਕੇਵਲ ਇਤਿਹਾਸਕ ਪੱਖੋਂ ਅਣਜਾਣ ਅਤੇ ਇਨਸਾਨੀਅਤ ਪੱਖੋਂ ਅਣਮਨੁੱਖੀ ਸਾਬਤ ਕਰਦਾ ਹੈ ਸਗੋਂ ਧਾਰਮਿਕ ਪੱਖੋਂ ਵੀ ਗੁਰੂ ਦਾ ਦੋਖੀ ਸਿੱਧ ਕਰਦਾ ਹੈ।

*(ਇਸ ਲੇਖ ਦਾ ਅੰਗਰੇਜ਼ੀ ਅਨੁਵਾਦ ਅਗਲੇ ਅੰਕ ਵਿਚ ਛਪੇਗਾ - ਸੰਪਾਦਕ). The English Translation of this article "In Search of Gods" will appear in the next edition of The Sikh Bulletin – Editor)*

## Idolatry in Sikhism

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Sikhism was founded in the Punjab by Guru Nanak, and the nine Gurus that came after him played important roles in shaping its core values and beliefs during the 16<sup>th</sup> and 17<sup>th</sup> centuries. It is a strictly monotheistic and iconoclastic religion that repudiates idolatry and is characterized by the belief in one God without form or gender. This article presents a brief sociohistorical review of idol worship in Sikhism. It traces its early origins, takes account of the views of the Sikh Gurus and bhagats on this issue, and draws references to idol worship in the Sri Guru Granth Sahib (SGGS). It also considers the vexing question of whether bowing before the SGGS is considered a form of idol worship, and analyses the Shiromani Gurdwara Parbandhak Committee's (SGPC) viewpoint on this important subject.

### What is Idolatry?

Idolatry denotes the worship of something, usually images, or someone other than God in a visible form as if it were God. The term image is broadly used here for artistic representations of God and includes paintings, portraits, pictures, photographs, statues, idols, and drawings. Bibliolatry (from the Greek word *biblion* ("book") and the suffix *latría* ("worship")) is the worship of a book or the description of a deity found in a book.

German theologian Paul Tillich observed that "the idea that the human mind is a perpetual manufacturer of idols is one of the most profound things that can be said about our thinking of God. Even orthodox theology is often nothing more than idolatry."<sup>1</sup>

"There must have been a gradual introduction of idols and of the idea of making representation of the Gods...when, where, and how did the worship of idols take its rise? These are difficult questions to answer. Finding it difficult to fasten their thoughts on the invisible, intangible beings, men, at the beginning, probably sought to aid their worship by selecting some object to represent the being worshipped. This object was not to be worshipped in and for itself, but simply as an aid to devotion, representing the being worshipped."<sup>2</sup>

Campbell (2006) argued that "the seventeenth century, birthtime of modern science, was also witness to the final convulsions of a movement intended to crush superstition and bring the ordinary person into a more wholesome relation to the divine."<sup>3</sup> Contrary to Campbell's view, idolatry is still very much alive today. The prohibition and removal of such images is as much a part of the history of Sikhism as is the shaping and veneration of these representations.

Iconoclasm, on the other hand, is the spirited disavowal and destruction of paintings, sculptures, and other images. Iconophobia is an extreme form of iconoclasm where it totally repudiates all such images.

### Existence of Images in The Early History of the Darbar Sahib

Idol worship was in existence in the early history of the Darbar Sahib. Documented records of the *Khalsa Akhbar* (as cited in Oberoi, 1997) indicate that "according to a highly reliable contemporary observer – a *pujari* (priest) working in the Darbar Sahib – one of the first large images to be installed in the premier shrine of the Sikhs was a metal casting of Guru Hargobind (1595-1644), gifted by the Raja of Chamba during the reign of Ranjit Singh (1799-1839).<sup>4</sup> This was followed by another gold image of the sixth Guru below the Akal Takht, and a minor

idol of Guru Nanak within the inner sanctum of the main shrine. Large images were also housed at Baba Atal, a well-known shrine neighboring the Darbar Sahib. In the 1880's, the management of the Darbar Sahib mooted the idea of installing the idols of the ten Sikh Gurus at the main entrance to the Sikh shrine.<sup>5</sup> Already, within the precincts of the Darbar Sahib, pujaris sat with stone images instructing pilgrims to worship before them.<sup>6</sup> Similarly, at the Akal Takht, the supreme seat of Sikh ecclesiastical authority, some pujaris publicly worshipped images.

For an understanding of these preceding developments, it is important to take account of the founding of two Sikh reform movements in the late 1800's and representing two different doctrines. The Sanatan Sikhs founded the Singh Sabha in Amritsar in 1873 and took a co-optive view of Sikhism as having beliefs drawn from both Sikhism and Islam. They accepted the SGGS as their Guru, held the Adi Granth and the Dasam Granth in equal status, and simultaneously believed in the Vedas and Puranas. They were tolerant of the use of idols and images of the Sikh Gurus as well as other icons within gurdwaras, and were also not averse to the notion of a living guru to guide those Sikhs who sought one. The second Singh Sabha movement named the Tat Khalsa (also known as the 'True Khalsa' and the Lahore Singh Sabha) was formed in 1879 as a political reaction to the formation of the Sanatan Singh Sabha. This reform movement had three aims in mind, firstly to counter the proselytizing activities of the Christians, Brahmo Samajis, Arya Samaj, Muslim Aliyah movement and the Ahmadiya; secondly, with the aim of reviving the teachings of the Sikh Gurus, and thirdly, to restore Sikhism in its original and pure form and to make it patently clear that the Sikhs were not Hindus.

"On 2 May 1905, Arur Singh, the manager of the Darbar Sahib, ordered the removal of a large number of images from its precincts"<sup>7</sup> and this move was backed by the Tat Khalsa movement.

There are a number of Sikh sects whose practices differ from or even run contrary to mainstream Sikhism. The Udassis do not abide by the *Reht Maryada* and accept images and statues of the Sikh Gurus inside their temples. The Namdhari (Kuka) sect do not accept idolatry, consider the *Guru Granth Sahib* and *Dasam Granth* as equally important, and in common with the Nirankari and Radha Soami sects recognize a continuing line of living Gurus. The Sikh Gurdwara Reform Act enacted in 1925 defined the term Sikh to exclude groups like the Udassis, Nanakpanthis, and Sanatanis.

## The SGPC's Stand on Idol Worship

The *Sikh Reht Maryada* was promulgated and first ratified by the SGPC on 12 October 1936 for the purpose of promoting uniformity in Sikh conduct, observances, and conventions. Some changes were made to this code in 1945 for better clarity in content but there has not been any significant review of this code since 1945.

Chapter IV, Article V (d) notes that "practices such as the arti with burning incense and lamps, offerings of eatables to the Guru Granth Sahib, burning of lights, beating of gongs, etc., is contrary to gurmat (the Guru's way)." Chapter IV, Article V (e) explicitly states that "no book should be installed like and at par with the Guru Granth. Worship of any idol or any ritual or activity should not be allowed to be conducted inside the gurdwara." Chapter VII, Article IX (c) mentions "placing a pitcher, ceremonial clarified-butter-fed lamp, coconut, etc. around, during the course of the uninterrupted or any other reading of Guru Granth Sahib, or reading of other scriptural texts side by side with or in the course of such reading is contrary to the gurmat (Guru's way)". Chapter X, Article XVI (d) cautions against the "veneration of any graves, of monuments erected to honour the memory of a deceased person or of cremation sites, idolatry and such like superstitious observances".

Concerned with the proliferation of varying images of Guru Nanak and the Sikh Gurus that came after him, the SGPC Publications Secretary wrote to renowned Sikh scholar Prof. Sahib Singh on 4 January 1951 to seek his views on their proposal for uniform representative images of the Sikh Gurus. These depictions were essentially at the whims of the various artists. He proffered that these artists be invited to take account of which features to consider in their depictions and to submit their visual representations for an SGPC panel to moderate on a common uniform image of the Sikh Gurus. In his considered reply, Prof. Sahib Singh, while commending the SGPC for raising this important matter, expressed dismay at the SGPC's willingness to even consider the acceptance of this imagery. He reproached that such consideration would be a retrogressive step in the Sikh faith and questioned how such images would be used in homes alongside other non-religious photos. Rather, he strongly advocated display and acceptance of the Guru's shabad in homes, and drew particular attention to Bhai Gurdas Ji's Vaar 24 pauri 11.<sup>8</sup>

### ਗੁਰ ਮੂਰਤਿ ਗੁਰੁ ਸਬਦੁ ਹੈ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲਾ।

Gur Moorati Gur Sabadu Hai Saadhsangati Mili Anmrit Vaylaa |

Only the Guru's word is the idol of Guru and this word is received in the holy congregation in the ambrosial hours of the day. ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ: ਵਾਰ ੨੪ ਪਉੜੀ ੧੧ ਪੰ. ੩

The (Punjabi) *Tribune* of 10 July 2017 noted that “in violation of an Akal Takht directive, idols of the Sikh Gurus, especially Guru Nanak Dev, were being sold in the market adjacent to the Darbar Sahib”. Following earlier reports of a Sikh body presenting an idol of Guru Nanak Dev to Haryana Chief Minister Manohar Lal Khattar at Gurdwara Manji Sahib in Kurukshetra, the Akal Takht Jathedar issued a directive in November 2015 against the sale and manufacturing of idols. While noting that Sikhism prohibits idol worship, this news item (interestingly) mentioned “that only paintings of the 10 Sikh Gurus could be used for display or on calendars, and that there was also no restriction on making or painting portraits of the Gurus or presenting these at functions.” This news item also indicated that “the SGPC has taken a serious note of reports of idol worship and alteration in the structure of gurdwaras in Sikkim. Pointing out violations of Sikh tenets at Gurdwara Gurudongmar and Gurdwara Nanak Lama Chungthang, SGPC president Kirpal Singh Badungar has sought the intervention of Sikkim Governor Shrinivas Patil and Chief Minister Pawan Kumar Chamling. In a letter, he said Gurdwara Gurudongmar Sahib was converted into a Buddhist complex and idols were installed near Guru Granth Sahib.” While the SGPC does not condone idol worship, its authority for the removal of all images of the Sikh Gurus extends to its linked gurdwaras and those under its jurisdiction. Its ability to censure other gurdwaras for this practice remains a conjecture at best.



*Idols of Sikh Gurus are sold in shops near the Darbar Sahib* Source: The Tribune, 10 July 2017

## Guru Granth Sahib as a Juristic Person

In a judgment delivered on 29 March 2000 and reported in the online edition of *The Hindu* on 3 April 2000, the Indian Supreme Court ruled that the Guru Granth Sahib is a juristic person. It noted Guru Gobind Singh's declaration that the SGGS would henceforth be the living Guru from which the Sikhs would take guidance. "It is with this faith it is worshipped like a living guru and it is with this faith and conviction, when it is installed in any gurdwara, it becomes a sacred place of worship."<sup>9</sup> The Bench noted that "the Guru Granth Sahib cannot be equated with an 'idol' as idol worship is contrary to Sikhism and as a concept or a visionary for obeisance, the two religions are different. An idol (in a temple) becomes a juristic person only when it is consecrated and installed at a public place for the public at large, and every 'idol' is not a juristic person and so every Guru Granth Sahib cannot be a juristic person unless it takes a juristic role through its installation in a gurdwara or at such recognised public place."<sup>10</sup>

Furthermore, "though it is true Guru Granth Sahib is a sacred book like others, it cannot be equated with these other sacred books in that sense. The reverence of Guru Granth Sahib on the one hand and other sacred books (like the Bhagavad Gita, the Quran and the Bible) on the other, is based on different conceptual faith, belief and application. The Guru Granth Sahib is revered in gurdwara, like a 'Guru' which projects a different perception and it is the very heart and spirit of a gurdwara. It is true that the Sikh religion does not accept idolatry but, at the same time when the tenth Guru declared that after him, the Guru Granth will be the Guru, that does not amount to idolatry and the Granth places the Guru after the tenth Guru"<sup>11</sup>, the Bench noted. In a paper presented at the International Sikh Conference in 2004, Kashmir Singh, Professor of Law, Guru Nanak Dev University, Amritsar, concurred that this judgement did not equate the Guru Granth Sahib with Hindu idols or deities.

Some Western scholars consider the daily gurdwara practices such as the *prakash* and *sukhasan* as a form of idolatry. Myrvold (2017) takes a different view and considers that such practice is not unique to Sikhism and is a way of paying homage to the Sikh scripture, further noting that it moulds "meanings, values and ideologies" and creates a framework for congregational worship that is found in all major faiths."<sup>12</sup>

## Is Bowing Before the SGGS a Form of Idol Worship?

In his book *ਕੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਪੂਜਾ ਬੱਤ ਪ੍ਰਸਤੀ ਹੈ?* Bhai Randhir Singh Ji posed and answered this rhetorical question in a philosophical dialogue with two English doctors who were posted to Ludhiana in the late 1890's to assist with the plague epidemic then raging in Punjab. He asserted that the "Sri Guru Granth Sahib Ji is the embodiment of the attributes of (the) ever existent Supreme Being. Worshipping of Sri Guru Granth Sahib Ji is (the) same as paying homage to the Supreme Being."<sup>13</sup> In terms of according reverence, there was no difference between the SGGS and the Supreme Being and "in Gurmat no other being is worthy of worship."<sup>14</sup>

In his travels and stay in India early in the 20<sup>th</sup> century Pratt (1915) reported that "the bibliolatry of the Sikhs should act as an object lesson to every Protestant. Nanak's reform, like Luther's, was away from external authority to living experience. Nanak's successors have almost defeated his spiritual purpose by making the Granth into an idol."<sup>15</sup> He was given a sharp rejoinder when he recounted meeting an "unusually intelligent and fervent believer" who explained "we worship God *through* the *Granth*, it is not the paper and ink that we worship, but the words and ideas which are those of God."<sup>16</sup>

## Views of Sikh Gurus and Bhagats

Guru Nanak made no claims to be God's prophet. He humbly considered himself as God's minstrel (Middle English: from Old French *menestral* 'entertainer, servant', via Provençal from late Latin *ministerialis* 'servant.'

**ਹਉ ਢਾਢੀ ਹਰਿ ਪ੍ਰਭ ਖਸਮ ਕਾ ਹਰਿ ਕੈ ਦਰਿ ਆਇਆ ॥**

Hao dhādhī har parabḥ kḥasam kā har kai dar āiā.

I am a minstrel of the Lord God, my Lord and Master; I have come to the Lord's Door.

SGGS, p.91

**ਹਰਿ ਅੰਦਰਿ ਸੁਣੀ ਪ੍ਰਕਾਰ ਢਾਢੀ ਮੁਖਿ ਲਾਇਆ ॥**

Har anḍar suṇī pūkār dhādhī mukḥ lāiā.

The Lord has heard my sad cries from within; He has called me, His minstrel, into His Presence.

SGGS, p.91

**ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥**

Baṇī gurū gurū hai baṇī vich baṇī amṛit sāre.

The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained. SGGS,

p.982

**ਸਬਦ ਗੁਰੂ ਗੁਰੂ ਜਾਣੀਐ ਗੁਰਮੁਖਿ ਹੋਇ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ।**

Sabadu Guroo Guru Jaaneeai Guramukhi Hoi Surati Dhuni Chaylaa |

One should accept the word of the Guru as the Guru, and by becoming gurmukh one makes his consciousness the disciple of the Word. ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ : ਵਾਰ ੭ ਪਉੜੀ ੨੦ ਪੰ. ੧

## References to Formlessness and Idol Worship in The Sikh Scripture

Mandair (2009) correctly noted the inclusion of words such as “murat” (image, statue, idol), “sarir” (body), and “akal” (timeless) in the Sikh scripture and that these can be interpreted to mean that God is formless. The Sikh scriptures are replete with references reproaching idol worship and all the rites and rituals associated with this practice, and a sampling are listed below.

The Mool Mantar and acknowledges God is ‘ajooni’ meaning without form.

**ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

Ik oaṅkār sat nām kartā purakhḥ nirbhao nirvair akāl mūrati ajūnī saibḥaṅ gur parsādi.

One universal creator God. The name Is truth. Creative being personified. No fear. No hatred. Image of the undying, beyond birth, self-existent. By Guru's Grace

**ਸਲੋਕੁ ॥ Salok.**

**ਰੂਪੁ ਨ ਰੇਖੁ ਨ ਰੰਗੁ ਕਿਛੁ ਤਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭੁ ਭਿੰਨੁ ॥**

*Rūp na rekh na rang kichh tarihu guṇ te parabh bhinn.*

*He has no form, no shape, no color; God is beyond the three qualities.*

**ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨੁ ॥੧॥**

*Fisēh bujhāe nānkā jis hovai suparsan. ||1||*

*They alone understand Him, O Nanak, with whom He is pleased. ||1||*

**ਅਸਟਪਦੀ ॥ ਅਬਿਨਾਸੀ ਪ੍ਰਭੁ ਮਨ ਮਹਿ ਰਾਖੁ ॥**

*Asatpadī. Abhināsī parabh man meh rākh.*

*Keep the Immortal Lord God enshrined within your mind.*

**ਮਾਨੁਖ ਕੀ ਤੂ ਪ੍ਰੀਤਿ ਤਿਆਗੁ ॥**

*Mānukh kī tū parīt tīāg.*

*Renounce your love and attachment to people.*

**ਤਿਸ ਤੇ ਪਰੈ ਨਾਹੀ ਕਿਛੁ ਕੋਇ ॥**

*Fis te parai nāhī kichh koie.*

*Beyond Him, there is nothing at all.*

**ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੇ ਸੋਇ ॥**

*Sarab niraṅtar eko soie.*

*The One Lord is pervading among all. SGGS 283*

**ਪੇਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥**

*Pothī pamesar kā thān.*

*This Holy Book is the home of the Transcendent Lord God. Guru Arjan, SGGS, p.1226*

**ਸਾਧਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥**

*Sādhsang gāvahi guṇ gobind pūran brahm giān. ||1|| rahāo.*

*Whoever sings the Glorious Praises of the Lord of the Universe in the Saadh Sangat, the Company of the Holy, has the perfect knowledge of God. ||1|| Pause||*

*Guru Arjan, SGGS, p.1226*

**ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ ॥**

*Firath nāvēh archā pūjā agar vās behkār.*

*They bathe at sacred shrines of pilgrimage, making offerings of flowers, and burning incense before idols.*

*Guru Nanak, SGGS, p. 465 line 19*

**ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੇਰੈ ਸੇ ਪਾਹਨ ਨਿਰਜੀਉ ॥੧॥**

*Jis pāhan kao pātī torai se pāhan nirjīo. ||1||*

*That stone idol, for which you tear off those leaves - that stone idol is lifeless. ||1||*

*Bhagat Kabeer, SGGS, p.479*

**ਆਪ ਹੀ ਪੂਜਾਰੀ ਆਪ ਹੀ ਦੇਵਾ ॥੩॥**

*Āp hī pūjārī āp hī devā. ||3||*

*He Himself is the worshipper, and He Himself is the idol. ||3||*

*Guru Arjan Dev, SGGS, p.803*

**ਤੋਰਉ ਨ ਪਾਤੀ ਪੂਜਉ ਨ ਦੇਵਾ ॥**

*Forao na pātī pūjao na devā.*

*I do not pick leaves as offerings, and I do not worship idols.*

*Bhagat Kabeer, SGGGS, p.1158*

**ਭੁਖਿਆ ਦੇਇ ਨ ਮਰਦਿਆ ਰਖੈ ॥**

*Bhukhiā dee na mardīā rakḥai.*

*Your idol does not feed the hungry, or save the dying.*

*Guru Nanak, SGGGS, p.1241*

**ਭਰਮਿ ਭੂਲੇ ਅਗਿਆਨੀ ਅੰਧੁਲੇ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਫੁਲ ਤੋਰਾਵੈ ॥**

*Bharam bhūle agiānī andhule bharam bharam fūl torāvai.*

*The ignorant and the blind wander deluded by doubt; deluded and confused, they pick flowers to offer to their idols. Guru Ram Das, SGGGS, p.1264*

## Images of Sikh Gurus in Our Gurdwaras, Museums, And Homes

Photography was not invented until 1826 or 1827 and the first photographic technologies were produced around the 1830s and 1840s, well over a century after the death of Guru Gobind Singh in 1708. The Sikh Gurus did not permit paintings of themselves in their lifetimes as this is contrary to the philosophy of the Sikh faith.

It has been eloquently argued by some writers that paintings depicting Sikh history and the Saakhis exist as a means of rousing interest in young and old alike of important events in the history of the Sikh faith. In an article published in the Sikh Review in 2002, D. G. Singh takes an uncompromising stand in maintaining that “idol worship mocks at God and is rejected in Sikhism.”<sup>17</sup> Mainstream Sikhism considers the worship of paintings and illustrations of our Sikh Gurus as ‘manmat’ (contrary to our Sikh faith). This worship extends to aarti, flower garlanding, and the burning of incense in front of these images. Aarti “is performed in Hazur Sahib (also known as Takht Sachkhand Sri Hazur Abchalnagar Sahib and Abchal Nagar) and Patna Sahib by Nihang Sikhs. According to them, difference in their Aarti is that Sikhs do Aarti of divine wisdom, which is in the form of the Sri Guru Granth Sahib. The concept is similar to bowing before Guru Granth Sahib on knees, the practice which is common in Hindus while bowing before idols.”<sup>18</sup>

Aarti performed at Hazur Sahib,

Nanded Source:

[https://en.wikipedia.org/wiki/Hazur\\_Sahib](https://en.wikipedia.org/wiki/Hazur_Sahib)



As recently as 2006, Murphy (2012) reported visiting a museum affiliated with the Gurdwara Sis Ganj in Chandni Chowk in Old Delhi. She noted the wording of a sign advising visitors on the etiquette of interacting with images

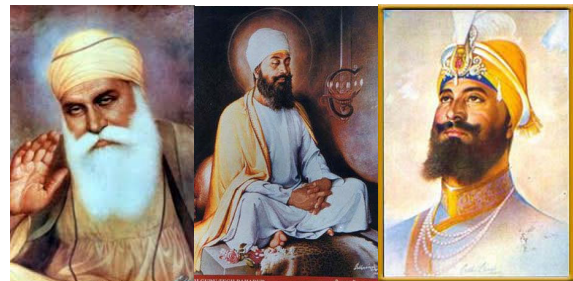


in the museum. The sign read “The Sikh religious principles and practice permit the painting of portraits of the Gurus and depicting the events concerning Sikh history in paintings. But the garlanding of the portraits of the Gurus, offering worship of [and] touching the feet of the Guru as shown in the paintings is not allowed. Every Sikh should avoid doing so. To indulge in such practices is to go against the basic tenets of Sikhism.”<sup>19</sup>

Of all paintings of the Sikh Gurus, S. Sobha Singh’s paintings are the most well-known and likely to be found in many Sikh homes, some gurdwara langar halls, and possibly even in the darbar sahib of some gurdwaras in India and elsewhere around the world. In the mind’s eye, his paintings of Guru Nanak, Guru Arjan Dev, and Guru Gobind Singh dominate the Sikh community’s perception of these three Gurus. There have since been other artists like the Toronto-based Kanwar Singh and Anup Gomay who have produced paintings of the Sikh Gurus. Of particular interest is a sketch drawing of Guru Nanak attributed to the Baghdad Museum, and whose authenticity cannot be verified.



Kanwar Singh’s painting of Guru Arjan Dev Ji dictating the Adi Granth to Bhai Gur Das Ji Source: <https://artofpunjab.com/the-artist/>



Paintings of the Sikh Gurus by S. Sobha Singh, Source: <http://www.sobhasinghartist.com>



Gurdwara Manikaran Sahib, Manikaran, Himachal Pradesh Source: Wikipedia



Guru Nanak Darbar Gurdwara in Kobe, Japan Source: Guru Nanak Darbar Gurdwara in Kobe website



The Path, painting by artist Raman Singh Source: <https://fineartamerica.com/art/paintings/sikh+gurus>



Sketch drawing of Guru Nanak from Baghdad Museum and printed in Urdu Sunday edition newspaper in 1963. Source: Unknown



The Ten Sikh Gurus: 4ft x 6ft oil painting on canvas by artist Anup Gomay. Source: Amazon.com



Meditations on the Martyrdom of Guru Arjun Dev ji 2, painting by Canadian artist Bhagat Singh. Source: [www.sikhiart.com](http://www.sikhiart.com)

### Denouement

Gurbani clearly states that the picture of the Guru is his Word.

Some lay writers have argued that it is difficult to picture a formless God and, conversely, easier to focus one’s mind on a manifested form of God, and that such images as exist are God-centric, personal, symbolic, transformative, and have spiritual value. Grewal (2009) asserts that ‘the mortal mind cannot comprehend the immanence and transcendence of the nameless, formless, infinite, unfathomable, and incomprehensible version of Akal Purkh.’<sup>20</sup> Furthermore, it has been suggested that it is neither practical nor possible for all Sikh homes to have a copy of the SGGS in a sanctified place in a Sikh home, and that it is easier to bow before an image. The intercession of such images between worshipper and worshipped introduces a semantic and philosophical difficulty in spiritual enlightenment. These images of our Sikh Gurus are the products of an artist’s imagination and, symbolic as they are, hanging them alongside family photos is sacrilegious.

Congregational worship, including singing the kirtan in a gurdwara has its special merits and benefits. The SGGS can and should easily serve as the focal point of worship. Total and complete immersion in the SGGS can culminate in the experience of the Supreme Being. There is no impediment to Sikhs worshipping at home on their own and this can be done either through reading the SGGS or praying in front of a printed image of a shabad or hymn from the SGGS which after all represents our God's spoken word (Sabd Guru). Chapter III, Article IV (1) of the Sikh Reht Maryada crisply exhorts "A Sikh should wake up in the ambrosial hours (three hours before the dawn), take bath and, concentrating his/her thoughts on One Immortal Being, repeat the name Waheguru (Wondrous Destroyer of darkness)" as steps to communion and God realization.

Clearly and collectively, the Khalsa Panth (SGPC, gurdwara management committees, granthis, pacharaks, and kirtanias) all have an important leadership role to play in actively discouraging idol worship in Sikhism.

#### Notes

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2. F. Dobbins. *False Gods or the idol worship of the world*. Whitefish, Montana, United States, Kessinger Publishing, 2001, pp. 57-58 (Facsimile reprint, first published 1881?).
3. J. Campbell. *The many faces of God; Science's 400-year quest for images of the divine*. New York, W.W. Norton, 2006, p. 3.
4. *Khalsa Akhbar*, 5 March 1897, pp. 7-8.
5. *Khalsa Akhbar*, 12 March 1887, p. 4; 15 January 1887, p.1, and 29 January 1887, p.1.
6. *Khalsa Akhbar*, 12 March 1887, pp. 4-5.
7. H. Oberoi. *The construction of religious boundaries; Culture, identity and diversity in the Sikh tradition*. Delhi, Oxford University Press, p. 323.
8. This writer's paraphrasing of a video clip by Daas Harjit Singh discussing the SGPC Publication Secretary's letter to Prof. Sahib Singh and his reply to the SGPC
9. The Hindu, online edition, 3 April 2000.
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13. R. Singh. *ਕੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਪੁਜਾ ਬੜ ਪ੍ਰਸਤੀ ਹੈ? (Kee Guroo Granth Saaheb Jee Dee Pujaa But Prastee Hae)*. 3rd ed. Translated into English by Retd. Squadron Leader Jaspinder Singh and published in UK in 2013 by Bhai Sahib Randhir Singh Trust.
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15. J. Pratt. *India and its faiths: A traveler's record*. New York, Houghton Mifflin, 1975 (Originally published 1915), pp. 250-251.
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18. SikhiWiki encyclopedia of the Sikhs, online.
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# Why Sikhism Fails to Impact at the Global Level?

## Some Random Thoughts

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This question has been revolving in my mind since long when I joined Marie Curie university in Paris as a doctoral student in 1970. I was the only turbaned Sikh in Paris and I was mistaken to be a Muslim. I was heckled in International Residence of Paris university for my participation in cultural events due to my turban (French culture considers it disrespectful to participate with headgear). No one understood who are The Sikhs? My Sikh identity was confused with a Muslim even by the Editor of Nuclear Physics journal when I published my first paper in 1972. All these events forced me to think why Sikhism fails to impact at global level?

I tried to answer this question during my lecture presentation organised by Chardi Kalaa Foundation [1] at San Jose Gurdwara in April 2018 during my visit to USA. I am not sure my presentation answered this question but it made an impact on listeners to explore this question further. We, the Sikhs, are claiming that Sikhism is universal because the message enshrined in Sri Guru Granth Sahib is universal and for the whole global humanity. It has no limitations of space and time but we have made it confined to the Sikhs only. The failure is not in the message but in its delivery.

While reading Taajudin's diary (Account of a Muslim author who accompanied Guru Nanak from Makkah to Baghdad) written by Sant (Syed) Pirthipal Singh [2], I came across a comment on the status of Guru Nanak, the founder of Sikhism. Pirthipal recalls his meeting with a Christian priest in Quetta (Baluchistan) and asking him who is the best Messenger (Prophet) of God? The answer given in Urdu-Persian was: "*Guftam Bila Shako Shubha Nanak Wahid Paigambaro Tawheed Asat'*, meaning: *I will say without any doubt or hesitation that if anybody has established one-ness of God while effacing himself, that one and only one person is Nanak.*"

In the Chapter "Had Nanak been born in Europe", Pirthipal recounts another meeting with a Spanish priest in Karachi who replied to his query as follows: "*Sardar Sahib! I am disappointed that you got so easily impressed by stone walls. Had Baba Nanak been born in Europe, there wouldn't have been any place on this earth without churches of gold in his name. I am sorry that the Baba was born in Punjab, and to make things worse, his mission has been left at the mercy of the Sikhs.*" Pirthipal writes, "We were saddened by these comments from a white priest".

In 1983, while travelling to Triputi in Andhra Pradesh for participation in Indian Science Congress, I started reading a book "Spirit of the Sikh" by Prof. Puran Singh [3]. A fellow traveller in my bogey started showing keen interest in me and my book. After reading some Chapters, he asked me a very teasing question "*Dr. Virk: I do not find the reflection of these lofty ideals of Sikh religion as enunciated by Puran Singh in the manifestation of Sikh character anywhere in India*". I had to accept his judgement on its face value without contradicting him.

There is enough food for thought in the above statements made by the strangers about Guru Nanak, the founder of Sikh religion, and the present day Sikhs. What has gone wrong with the Sikh practices in vogue? Here are some of my random thoughts.

### 1. Is there any dichotomy between Shabad Guru and Granth Guru?

The Sikhs are known as worshippers of the holy book, called Sri Guru Granth Sahib (SGGS). It was compiled by Guru Arjun, the fifth Master, in 1604 and installed in Harmandir Darbar Sahib at Amritsar. Guru Arjun pays the highest tribute to this holy book in SGGS:

ਪੇਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥

*This Holy Book is the home of the Transcendent Lord God.*

ਸਾਧਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੁਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥

*Whoever sings the Glorious Praises of the Lord of the Universe in the Saadh Sangat, the Company of the Holy, has the perfect knowledge of God. ||1||Pause||*

*This Holy Book is the home of the Transcendent Lord God.*

*Whoever sings the Glorious Praises of the Lord of the Universe in the Saadh Sangat, the Company of the Holy, has the perfect knowledge of God.*

(SGGS, M. 5, p. 1226)

The most important decision taken by Guru Gobind Singh before his demise at Nander in 1708 was to declare the *Pothi Sahib* (Granth) as the future Guru of the Sikhs, thus banning the lineage of personal Guru-ship forever. There is no dichotomy between the Shabad Guru and the Granth Guru but some Sikh scholars have started juxtaposing one against the other. They believe that some aberrations have crept into Sikh beliefs and practices which may be the cause of the dilution of the Sikh doctrine [4].

Dr Devinder Singh Chahal of Montreal has written his book "Sabd Guru to Granth Guru: An In Depth Study" [5]. The author has come to the conclusion that the original message of Guru Nanak has been distorted and instead of contemplation on Sabd Guru, the Sikhs have started the worship of Sri Guru Granth Sahib (SGGS) as an idol. Guru Nanak during his debate with the *Sidhas* recorded in SGGS confirms that Shabad is his Guru: ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਪੁਨਿ ਚੇਲਾ ॥ (SGGS, M. 1, p. 943)

The singing of hymns known as *Kirtan* is the best mode and easier route to contemplate on Shabad Guru. However, the continuous recitation of SGGS in Gurdwaras and Deras, known as *Akhand Path* (uninterrupted reading), has become a ritual in the present Sikh world view. It has been promoted by the clergy and Sant Babas and the Sikhs have been trapped in this ritual. It has been observed that most of the time no one listens to the ongoing recitation. No one dares to discard this practice as it generates abundant income for the Gurdwaras run by the SGPC and other Sikh organisations.

The other Sikh Gurus also recommended the use of Shabad Guru for the Sikhs. It has been made mandatory for the Sikhs to read and listen to the Shabad Guru recorded in SGGS to obtain the treasure of Naam:

ਹਰਿ ਹਮਰਾ ਹਮ ਹਰਿ ਕੇ ਦਾਸੇ ਨਾਨਕ ਸਬਦੁ ਗੁਰੂ ਸਚੁ ਦੀਨਾ ਜੀਉ ॥੪॥੧੪॥੨੧॥

The Lord is mine, and I am the slave of the Lord. O Nanak, the Guru has blessed me with the True Word of the Shabad. ||4||14||21|| ਮੋ: 5 (SGGS, M. 5, p. 101)

ਸਬਦੁ ਗੁਰੂ ਕਾ ਸਦ ਉਚਰਹਿ ਜੁਗੁ ਜੁਗੁ ਵਰਤਾਵਣਹਾਰਾ ॥I recite continually the Guru's Shabads, which have been effective throughout the ages. (SGGS, M. 3, p. 593)

In the 3rd Chapter on Granth Guru [6], Dr. Chahal deplors: "In the last century, several attempts were made by the Sikhs to translate into Punjabi the Word of the Guru, but all such attempts ended in an all-too-literal translation, leaving the seeker as uninitiated to the Guru's Word as he was before..... and it (Shabad Guru) started to be worshipped more than read, uttered as a magic formula or a Mantram for secular benefit than as a disciple of spiritual life for the achievement of ideals higher and beyond the world of sense and for the integrity of



*mind and soul in the world of the living.*" In concluding paragraph "Declaration of Granth as Guru", Dr. Chahal reiterates: "*Therefore, the Granth is 'Guru' ipso facto the 'Sabd Guru' is enshrined in it*".

I may sum up my understanding of this book by Chahal as follows. The concept of Shabad Guru enshrined in SGGS has been derailed and mis-interpreted, as a consequence, the Sikhs have been led to worship the Guru Granth by adopting various types of practices and rigmaroles as being promoted by the custodians of Sikh institutions. Guru Granth is a holy Sikh scripture and a treasure house of *Shabad Guru*, hence deserves our respect but it is not to be worshipped as an idol.

Who did the mischief of calling Guru Granth as *deh* (physical body) of the Guru? This is also explained by Dr. Chahal in Chapter 3. According to Rehat Nama Bhai Prehlahd Singh [7], the original couplet was as follows:

ਅਕਾਲ ਪੁਰਖ ਕੇ ਬਚਨ ਸਿਉਂ, ਪਰਗਟ ਚਲਾਇਓ ਪੰਥ।  
ਸਭ ਸਿਖਨ ਕੇ ਬਚਨ ਹੈ, ਗੁਰੂ ਮਾਨਿਓਹ ਗ੍ਰੰਥ।  
ਗੁਰੂ ਖ਼ਾਲਸਾ ਮਾਨੀਅਹਿ ਪਰਗਟ ਗੁਰੂ ਕੀ ਦੇਹ।  
ਜੇ ਸਿੱਖ ਮੇ ਮਿਲਬੈ ਚਾਹਹਿ ਖੇਜ ਇਨਹੁ ਮਹਿ ਲੇਹੁ।

*With the order of God the Panth was created.*

*It is ordained to all the Sikhs to accept the Granth as their Guru.*

*Accept the Khalsa as Guru and Khalsa as the body of the Guru.*

*Those, who want to meet me (may) search in the Khalsa.*

(Rehit Nama Bhai Prehlahd Singh)

The distorted version of this couplet is attributed to Giani Gian Singh, author of Panth Prakash [8], written in 1874, and now being recited in all Gurdwaras after the *Ardaas* (prayer). It reads as follows:

ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਭੈ ਚਲਾਇਓ ਪੰਥ।  
ਸਭ ਸਿਖਨ ਕੇ ਹੁਕਮ ਹੈ, ਗੁਰੂ ਮਾਨਿਓਹ ਗ੍ਰੰਥ।  
ਗੁਰੂ ਗ੍ਰੰਥ ਕੇ ਮਾਨਿਓ, ਪਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ।  
ਜੇ ਪ੍ਰਭ ਕੇ ਮਿਲਬੈ ਚਾਹੇ, ਖੇਜ ਸਬਦ ਮੇਂ ਲੇਹ।

(Panth Prakash, Giani Gian Singh)

The troubling line is "*Guru Granth ko maanio pragat guran ki deh*" which clearly mentions that Guru Granth be treated as *deh* (physical body) of the living Guru. *The Sikhs treat the Granth as if it were a living person, in flesh and blood, sensitive to heat and cold, who has to be put to bed for rest etc.* The source of corruption of original couplet has been well established by Sikh historians but who sanctioned this couplet to be read after the *Ardaas* is not well known. Sikh Rehat Maryada does not recommend reciting this couplet.

## 2. Is there any Wisdom in cutting the Roots of Sikh Religion?

This is a hundred-dollar question to know where the roots of Sikh religion lie? Semitic religions (Judaism, Christianity and Islam) have common roots but they differ vehemently in their creeds and concepts. Indian religions (Sikhism, Buddhism and Jainism) have common roots with Hinduism based on Indian philosophy. Buddhism and Jainism belong to atheistic tradition and are non-believers in *Brahman* (God). Out of these three, Sikhism is closest to Hinduism. During my study of Gurbani concepts in SGGS [9], I found that there is an overlap of more than 90% with concepts which have their origin in Hindu philosophy. For example, concepts of *nirgun-sargun*, *maya*, *haumei*, *sat(reality)*, *chetna*, *84 lakh junian*, *turia avastha*, *bhagti*, *dasam duar*, *sunni*, and many more find their echo in Indian philosophy. That is the reason why most of the western scholars of Sikh religion

consider Sikhism as an offshoot of Bhagti movement or a branch of Hindu religion. At the most, some of them consider Sikhism as a syncretism of Hinduism and Islam. Despite books like "Ham Hindu Nahin" [10], it will be preposterous to deny our relationship with Hindu religion. Prof. Puran Singh, a votary of Sikh ideals of life and love, who advocates the distinct nature of Sikhism from the dead mass of Hinduism had to admit: *"In view of the political solidarity of India it is mischievous for anyone to suggest that we are not of the Hindu and not equally of the Muslims. It is mischievous to multiply the point of difference with the Hindu which are not fundamental"* [11].

It is not to undermine the contribution of Sikh Gurus to Hindu society that we find common roots between these two religions. In my view, Sikhism is the brightest star on the firmament of Hindu society. Almost 99% converts to Sikhism, came from the Hindu fold. This process stopped due to intransigence of fanatic Sikhs. The Sikh society differs from Hindu society in rejecting obnoxious rituals, idol worship, caste system and its approach to practical problems of life and existence. If Sikhism loses its intrinsic values of *kirat karna, vand chhakna and Naam japna* (honest means of earning, sharing fruits of earning and meditation on Ultimate Reality), it will become fossilized Hinduism. The wisdom lies in keeping the communication channels with Hindu society open for the benefit of both religions.

### 3. Why Miri-Piri remained a theoretical Construct (Idea) in Sikh Religion?

When Jesus Christ was crucified, Christianity was confined to Israel and some surrounding areas. However, within three centuries it covered the whole of Europe and some parts of Asia. The Christian Saints were responsible for its rapid growth initially. The Islam was confined to Arabia when Prophet Mohammed died but it spread to most of Europe, Africa and Asia by the end of tenth century. How it happened? Roman Empire adopted Christianity as the state religion in 323 AD, Pope was given a royal status by most of the European states, and Papal states covered Italian peninsula for eleven centuries. Ultimately, Papal states were abolished and Rome was liberated from the Christian rule in 1870. Vatican city-state was created in 1929 as an independent entity from where Roman Catholic Pope controls the affairs of Christianity all over the globe.

After Prophet Mohammed, the political Islam was controlled by Caliphs (*Khalifahs*) who were both political and spiritual leaders [12]. This system continued till 1924 up to Ottoman Caliphate. When Islam spread throughout Asia, separate Caliphates were set up in Baghdad, Cairo, Istanbul and Cordoba in Spain. The Baghdad caliphate was most powerful and ruled for five centuries. This system was helpful in the spread of Islam despite the fact that Muslims were divided into Sunni and Shia sects just after the death of Prophet Mohammed.

I wonder why the Miri-Piri [13] concept of Guru Hargobind was not put into practice by the Sikh rulers, in particular, by Maharaja Ranjit Singh. The Sikh Gurus had to defend Sikhism from the onslaught of Muslim rulers of India. Guru Gobind Singh created Khalsa for this purpose. As quoted by Prof. Puran Singh, historian Jaiswal opines that Guru Gobind Singh could have created a state in the Malwa region, if he had wished to rule. Then Banda Singh Bahadur tried to establish his rule in Punjab which was demolished in less than a decade. The Sikhs continued to fight for their survival till the end of eighteenth century when Maharaja Ranjit Singh established the Khalsa rule in 1799. For namesake, it was Khalsa Raj but in reality, it was a secular state and no effort was made to make Sikh religion as the state religion. There were hardly any forcible conversions to Sikhi. On the contrary, when the Khalsa rule was abolished by the British occupation in 1949, the Sikh population of Punjab had an exponential drop from nearly half a crore to just eight lakhs as recorded in the census of 1861.

I was astonished to read Taajudin's diary and its account narrated by Sant (Syed) Pirthipal Singh. After Guru Nanak's visit to Arabia, Sikh religion spread to heart of Islam, namely, Mecca, Medina and Baghdad. Sikh followers were in abundance in the Indian peninsula from Kabul to Gauhati and from Kashmir to Ceylon. SS Dhanoa and other Sikh civil officers who served in Bihar narrate that Sikhism was a dominant creed and most of the Udassi



controlled Gurdwaras were converted into Hindu temples fearing that SGPC will occupy under the legal provisions, if Guru Granth was kept installed inside the precincts. Since the Sikhs enjoyed the political power for less than half a century, the glory of Sikh religion was also short-lived.

Akal Takhat has been projected as an ecclesiastical substitute of Christian church. It was rendered ineffective during the rule of Maharaja Ranjit Singh. There is no legal sanction for the authority of Jathedar of Akal Takhat. However, the present day rulers find an alibi to settle scores with their political opponents using Akal Takhat as a weapon. Unfortunately, Akal Takhat has lost its glory along with the glory of Sikh religion. In my view, the Sikhs should get their institutions out of the control of the Central Government, a legacy of the British rule in India.

#### 4. Why the Sikhs flock to Deras and Sant Babas?

After the demise of Guru Gobind Singh, the lineage of personal Guruship was abolished and SGGS was declared as the living Guru of the Sikhs for eternity. This was a revolutionary change in the Sikh religion. However, it created a vacuum in the Sikh society. Who will interpret the divine world (Sabd Guru) of Guru Granth? There were hardly any competent exegetes to interpret the message of Gurus. During the era of living Gurus, the Sikhs were blessed by the *Darshan* and congregation of the Guru. As discussed in Section 1, the Sikhs had to reconcile with the concept of Shabad Guru installed as living Guru in the form of SGGS. Shabad is a subtle reality but Sikhs wanted something palpable. This is how Sant Babas appeared to fill this vacuum and got prominence in Sikh society.

The Saints played a sterling role in the spread of Christianity. The universities of Europe, including Cambridge, Oxford and Paris, became centres of study for Christianity. The Bible was translated from Latin into regional languages of Europe. A similar role was played by *Khalifahs*, Sufi saints and Madrasas (Islamic Seminaries) for the spread of Islam. Nothing of this sort existed for the spread of Sikhism up till the advent of Gurdwara Reform Movement and creation of SGPC during 1920s. Sikh saints of Punjab have played a praiseworthy role in the spread of Sikhi. In my own life, my faith in Sikhi was kept intact in my younger days due to my association with Sant Isher Singh Rarewala and later on with Giani Narinjan Singh of Patiala.

Missionary colleges are training Sikh preachers (*Kathakars*) and there is no shortage of Sikh *keertanias* (hymn singers) of repute in Punjab. There is a need to orient them to preach in English and other foreign languages and update their knowledge of modern Science to interpret Gurbani in a logical and scientific way.

Some Deras have enormous resources and huge followings in Punjab. They have become a challenge to mainstream Sikhi. Without naming them, I may point out that the fault lies with our Sikh institutions which failed to preach the message of Guru Granth in the mode and manner in tune with modern times. There is a crisis situation in the affairs of Sikh society today and I wish the 550th anniversary of Guru Nanak creates an atmosphere of harmony and unity among the global Sikh community.

#### 5. Does the Fault lies in the Exegesis (Interpretation) of Gurbani in SGGS?

Bhai Harbans Lal [14] calls Guru Granth as unique and all-embracing: "One of the greatest glories of the Guru Granth is its all-embracing character. It is a scripture completely free from bias, animus and controversy. Indeed, the uniqueness of the Guru Granth in this respect is all the more astonishing when we think of the obscurantism, factionalism and religious fanaticism of the periods in which it was composed. They were all counterbalanced by inclusion of the songs and verses of a wide diversity of holy men, saints, savants and bards. Of course, their hymns and couplets rendered in their own language and idiom were so dovetailed as to find a complete correspondence with themes or motifs in the compositions of the Sikh Gurus".

Despite its all-embracing universal character Guru Granth remains confined to the boundary walls of Gurdwaras only. There has been a long tradition of Gurbani exegesis since the times of Sikh Gurus. There is a strong oral tradition that SGGS *katha* was held regularly in major Gurdwaras/*Dharamsaals* during and after the Guru period. The historical roots of Sikh exegesis are traced back to Damdama Sahib (Talwandi Sabo). This job was done by Taksals (seminaries) in Punjab. Damdami Taksal claims its origin from Baba Deep Singh, the Sikh martyr [15].

Gurnek Singh has discussed the various approaches to Sikh exegesis in his paper [16]. Dr. Taran Singh has given different modes of SGGS interpretation in his book [17]. The first Teeka (exegesis) of SGGS is known as Faridkot Wala Teeka [18] done by Giani Badan Singh of Nirmala sect. Most of the earlier exegetes were Nirmalas and Udasis, who were well versed in Sanskrit and Hindu religious literature. Hence, their interpretation of SGGS was based on Vedanta. Professor Puran Singh [19] lamented that due to Brahmanical environment, the Guru's message has been misinterpreted: *"It is to be regretted that Sikh and Hindu scholars are interpreting Guru Nanak in the futile terms and dissecting texts to find the Guru's meaning to be same as of the Vedas and Upanishads. This indicates enslavement to the power of Brahmanical traditions."*

It is interesting to know that Sikh Scholars have started using modern tools for interpretation of Gurbani. Sarjit Singh Sandhu [20] in his essay "Sikh Hermeneutics and Interpretation of Gurbani" has recommended the application of Hermeneutics [21] to resolve some of the fundamental issues of correct interpretation of SGGS, the Sikh scripture. Dr. Gopal Singh [22] also laments: *"Sikhism is the most modern, yet the most misunderstood of all the religions.....The confusion of interpretation has occurred because the Sikhs themselves for historical and other reasons, have never seriously attempted a scientific and cogent exposition of the doctrine of their faith, based on the word of the Guru-Granth and related to the lives of the Gurus who uttered it.....It has never occurred to the community to define its basic tenets, and to answer the seeming contradictions in these tenets, in short to attempt an integrated account of the Sikh view of life"*.

Devinder Singh Chahal of Institute of Understanding Sikhism (IUS), Montreal (Canada) advocates for the logical and scientific interpretation of Gurbani in his book "Nanakian Philosophy" [23]. Nearly, half a dozen scientists are involved in interpretation of Gurbani using modern scientific tools. DP Singh of Centre for Understanding Sikhism in Toronto (Canada) published recently his book: "Science and Sikhism: Conflict or Coherence" [24] which gives a scientific perspective to most of the concepts of Gurbani. Sarabjit Singh, a retired scientist from Department of Atomic Energy, Trombay has also entered the arena of Gurbani interpretation [25]. The author of this article, HS Virk [26] tried to do his bit in this domain during his service at Punjabi University, Patiala and after retirement from Guru Nanak Dev University, Amritsar. Late GS Sidhu of UK [27] and DS Grewal [28] have also made contributions in this field by their publications. Some medical doctors have also joined the band wagon of scientists in the recent past. I will like to mention Dr. Pushpinder Singh [29] and Dr. Avtar Singh Dhaliwal (USA) in this category but there may be many more in the offing.

## 6. Do we see some Light at the end of the Tunnel?

As they say, I see some light at the end of the tunnel. The Sikh diaspora is trying to project Sikhi at the global level by ingenious methods. Khalsa Aid group has made Sikhi popular worldwide by rendering help during disasters and even in the Syrian war zone. Sikh Research Institute (SIKHRI) group [30] lead by Inni Kaur and Harinder Singh are doing wonderful job by organising Khalsa Camps for the Sikh youth of diaspora. Sikh Foundation International [31] set up by NS Kapany, the father of Fibre Optics, is promoting Sikh art and culture in USA. During my visit to Chapman University in Orange County, California in March, I happened to meet Bicky Singh, the chief architect of SikhLens [32] engaged in creating awareness about Sikh heritage. There are many other groups promoting Sikh philosophy of selfless service and organising free kitchens (*langar*) for the poor and destitute. I wonder if SGPC and DSGMC will come forward to provide financial support to Khalsa Aid and other organisations engaged in

promoting Sikh values and culture? IJ Singh of New York has critically examined the Sikh issues and suggested some remedies to improve the situation [33].

During 1960s, Harbhajan Singh Puri, popularly known as Bhajan Yogi, created a wave of conversions to Sikhi. His followers, known as American Sikhs, visited Punjab and Delhi almost every year. It was a great motivation for the local Sikh youth to adopt Sikh way of life. I visited the abode of American Sikhs in Espanola in New Mexico (USA) twice and was impressed by their dedication to Sikhism. Bhajan Yogi claimed that his Sikh followers number half a million which may be an exaggeration. However, Sikh Net [34] is engaged in spreading awareness about Sikhism through internet services which is a useful activity.

I may briefly suggest what needs to be done to promote Sikhism at global level:

1. Availability of SGGS to all the Sikhs free of cost and without imposing any rigorous conditions during its transport.
2. Establish equality of Gender in all Sikh affairs including religious services at the Darbar Sahib Amritsar.
3. Abolish practices in Gurdwaras which promote blind faith, for example, ritual bathing in sarovars which is against the teachings of SGGS, distribution of so called holy water (residual water of washing of sacrosanctum), booking of Akhand paths without the physical presence of devotees, etc.
4. Allow serving of *langar* on chairs and tables as was the practice in vogue till Jathedar Ranjit Singh banned it.
5. Allow voting rights to Sehajdharis as it was permitted in the original Sikh Gurdwara Act of 1925.
6. Putting a full stop to activities of SGGS Satkar Committee, which has brought disgrace to Sikhism by its actions.
7. Translating SGGS in major languages of the world.
8. Preparation of Sikh preachers using modern tools of Science and Technology.
9. Abolish Kar Sevas of historical Gurdwaras to preserve the Sikh heritage. The use of marble and gold for decoration of Gurdwaras may be strictly prohibited.
10. Setting up of a Global Sikh Network Organisation (GSNO) for coordinating activities of Gurdwaras all over the globe.
11. Make Sikhism inclusive by encouraging 50 million (5 crores) *Vanjaras and Sikligars* spread all over India to join mainstream Sikhi without imposing condition of baptism. A similar acceptance be accorded to Sindhis and Satnamis as both are Nanakpanthis but ignored by our Sikh institutions.

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## Spirituality and Mental Health

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In the 21st century fast paced life mental ailments are becoming the most important health issue. In this context I would discuss the importance and relevance of spirituality in the prevention of health problems in modern society. First, I would discuss what spirituality means to me, as I experience it in my daily life.

From the spiritual guiding principles of GURBANI (SIKH SCRIPTURES) I learned contentment. I no longer find meaning and purpose of life in material things, power and fame. I learned that nobody finds inner peace, happiness and joy by amassing more and more wealth, comforts and conveniences of life. In fact the more I am identified with material things, power and fame the more I suffer anxiety, worry, stress and pain. I have learned to be completely happy with what I have. NANAK says **ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ**, BINA SANTOKH NAHI KO RAJAI (SGGS page 279) meaning the gap between what we have and what we desire is never filled. My happiness does not depend on how much money I have. It does not mean not to work hard and make money.

I have learned that good times and bad times are simply life situations. I accept the situations as these come my way. Nothing in this universe happens outside of or in violation of the laws of nature. I cannot fight the nature. First I accept the situation as it is and then find the solution. Nanak call this HUQAM RAJAE CHALNNA meaning living the will of God. I understand that my anxieties, worries and stress come from how I react to the situation. The more I resist, deny the facts of the situation, the more pain and suffering I face. This understanding helps me to remain calm, steady and positive. This does not mean not making every effort to fix the situation. Is this easier said than done? Maybe not. From my personal experience, I can say it is easy when we are spiritually awakened.

I have learned that the true nature of every human being is basic goodness. This is who we are, our true self. Every human has the spark of enlightenment within. The way we behave and act in the society is our acquired ego identity. We have acquired bad habits and negative thoughts, which can be changed. I believe that inherently nobody in this world is a bad person. I have learned to accept every member of the society for who he or she is. Nanak says **ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ**, NA KO VERRY NAHI BEGANA SAGAL SANG HUM KO BAN AEE (SGGS page 1299) meaning human race is one big family. This acceptance helps me not to judge others black, brown, white, Hindu, Muslim, Jew, Christian and others. When there is no other, there is no anger, hatred, jealousy, or discrimination. We are all humans first. That gives me inner peace and happiness.

I have learned that sharing the resources I have for the benefit of others is a meaningful purpose of life. Working hard and bringing happiness to others gives me peace and joy. Nanak says **ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਬਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ**, GHAAL KHAAI KICHH HATHOON DHEH NANAK RAH PACHHANAI SE (SGGS page 1245) meaning real purpose of life is to work hard and share with the needy. When I believe that all members of the society are one big family, my own, how can I not help them? I know I am not doing my share at the present. Helping others is real worship of God. It is a shame to see children come to school without eating in the morning while living in a rich country like Canada.

I believe that sharing the intellectual wealth (spiritual wisdom) is a service to society. Nanak says one should not only share material wealth but also share godly virtues and values. Nanak says **ਜੇ ਗੁਣ ਹੋਵਨਿਹੁ ਸਾਜਨਾ ਮਿਲਿ ਸਾਝ ਕਰੀਜੈ** (SGGS page 765) JE GUNN HOWAN SAJNA MILL SANJH KAREEJAI meaning as a society we all should enrich each other by sharing virtues. Even if I can make a difference in the life of a few, this makes my life worth living.

I have discussed above what spirituality means to us in our daily life. Now I would discuss according to spiritual philosophy of Nanak what are the causes of mental disorders, instability and how does spiritual teachings help us in improving our mental health. Nanak says **ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ** (SGGS page 274) SARAB ROG KA AUKHAD NAAM meaning spirituality, divine wisdom is the cure of all mental ailments. It is a mistaken belief among Sikhs that meditation on divine wisdom could cure physical sicknesses. The spiritual guiding principles written in Sri Guru Granth Sahib (SGGS) (Sikh Scriptures) address human consciousness. Medical science tells us that those who enjoy peace, happiness and bliss in life and are mentally healthy, face fewer physical diseases and recover quicker.

In this context I would discuss a hymn from SGGS where Nanak talks about causes and spiritual solutions of mental ailments. This hymn has four verses and one central verse. The central verse contains the main message and rest of the verses are an expansion of the central message.

Central Verse. **ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥ ਦਰਦੁ ਹੋਵੈ ਦੁਖੁ ਰਹੈ ਸਰੀਰ ॥ ਐਸਾ ਦਾਰੂ ਲਗੈ ਨ ਬੀਰ ॥੧॥ ਰਹਾਉ ॥** (SGGS page 1276) VAID NA BHOLAI DAROO LAI. DARD. HOWAI DUKH RAHAI SARIR. AISA DAROO LAGAI NA BIR. At the time of Nanak medical practitioners were called VAIDS. Nanak is saying VAID you are prescribing medications for physical sicknesses but you are not treating the root cause of physical diseases that is the mental disorders. Until such time that mental stability is not achieved physical sicknesses will continue coming back. Nanak is saying our focus should be on prevention, conscious transformation, behaviour change.

Verse One. **ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੁਖ ॥ ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤ ॥ ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥** (SGGS page 1256) DUKH VICHHORA. In this verse Nanak lists three main causes of mental instability. First is our ego, ignorance of divine wisdom, knowledge, godly virtues and truth. We are slave of our own mind and thoughts. We have lost the purpose of life. We have forgotten our true self, who we are. Our life is driven by greed, craving for more, hatred, jealousy, intolerance, anger and violence. This is the cause of our worry, anxiety, stress, depression and mental ailments. For that reason, we face both biological and psychological mental challenges. We are not able to cope with difficult life situations.

**ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੁਖ ॥** IK DUKH BHUKH. BHUKH – Identification with material things, craving for more.

Nanak says that the second cause of our mental disorders is greed and craving for more and more. Identification with material wealth is a mental disease. The gap between what we have and what we desire is never filled. Material wealth, power and fame has become the purpose of life for us. I am only if I have these comforts and conveniences. I am completely attached to form. The more I have, the more I expect. When I say I own this business, I and the business become one and that becomes my identity. I would then do anything to protect that identity.

As modern society we forget that these are temporary, impermanent objects. Any change or loss becomes reason for our anxiety and worries because our happiness is dependent on these external things. When through divine wisdom and knowledge I internalize the godly virtue of contentment, I learn to be happy with what I have. My happiness is not dependent on material and impermanent things. Worries, anxieties, stress and depression are human creations. When a one-year-old child loses his toy, he is not worried or stressed. But when a five-year-old child runs out of toy battery, he is very upset and cries. His self-created happiness is dependent on the toy. It is entirely possible, through spirituality, for us to manage that our happiness is not dependent on material wealth, power and fame.

**ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤ ॥** IK DUKH SAKAT VAR JAMDOOT. Nanak says the third main cause of our mental instability is fear: fear of losing a family member, fear of death, fear of what happened yesterday and what may

happen tomorrow, fear of business loss or losing a job. Fear is created because we are living in our mind. This fear is about what in fact does not exist. It is emotionally crippling thought. This causes constant anxiety, worry and stress. Nanak says **ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ** (SGGS page293) NIRBHAU JAPAI SAGAL BHAU MITAI meaning God is fearless. When we contemplate on truth, become spiritually enlightened, we feel no fear because we learn to accept situations as we face them. We learn to live in the present. Nanak says **ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੇ ਅਨਹੋਨੀ ਹੋਇ** (SGGS page1429) CHINTA TA KEE KIJIAI JO UNNHONNEE HOAI meaning everything in our life happens according to unchangeable laws of nature, so accept life situations as they are.

**ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥ IK DUKH ROG LAGAI TANN DHAAI**

ROG is a singular word meaning mental disease. Nanak says **ਹਉਮੈ ਦੀਰਘੁ ਰੋਗੁ ਹੈ** (SGGS page 466) HAUMAI DEERAG ROG HAI meaning ego (spiritual ignorance) is the most serious mental illness and is the root cause of physical ailments. When we suffer mental sickness, instability as discussed above, this leads to physical ailments. Mental disorders cause biological changes in the body which result in many physical health problems.

**ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥ VAID NA BHOLAI DAROO LAAI.** Nanak says as human race we do not make efforts to understand the root cause of bodily sicknesses. Every effort is to deal with physical diseases. For that reason, what we witness today is that the mental problems are increasing every year.

Verse Two.

**ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥ ਮਨ ਅੰਧੇ ਕਉ ਮਿਲੈ ਸਜਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥** (SGGS page 1256). KHASAM VISAR KIAI RAS BHOG. Nanak says because of our ego, ignorance of divine wisdom, knowledge, godly virtues, spiritual path, we have become slaves to our own mind. Our life is driven by our own thoughts. Our intellect can create every comfort and convenience for living but can never experience inner peace and happiness without following the spiritual path, living the truth. Nanak says without spiritual awakening we face conscious death every day here and now. This is why we face worry, anxiety, stress, depression, mental illness in life.

This generation has the comforts and conveniences our forefathers never dreamed of. For that reason ours should be a peaceful and happy generation. We in fact are the most miserable and mentally sick generation. More people die from committing suicide than natural deaths. The reason is that we are completely identified with form, material things, power and status. This is who we are, our identity. Until such time as society we recognize this disease (ROG), we will continue to suffer mental sicknesses.

**ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥ TA TANN OOTH KHALOAI ROG.** Nanak says mental instability, sickness, worries, anxiety and stress becomes the cause of our many physical diseases.

**ਮਨ ਅੰਧੇ ਕਉ ਮਿਲੈ ਸਜਾਇ ॥ MANN ANDHAI KO MILAI SAJAAI.** Nanak says when we are egoistic and ignorant of our true nature, who we are, and fail to find the meaning of life, we face pain and suffering in life. We live in constant fear and tensions. Our life becomes a living hell here and now.

**ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥ VAID NA BHOLAI DAROO LAAI.** Nanak says until we realize conscious transformation, find the meaning of life, realize who we are, our true nature, we will continue suffering mentally and physically.

Verse three.

**ਚੰਦਨ ਕਾ ਫਲੁ ਚੰਦਨ ਵਾਸੁ ॥ ਮਾਣਸ ਕਾ ਫਲੁ ਘਟ ਮਹਿ ਸਾਸੁ ॥ ਸਾਸਿ ਗਇਐ ਕਾਇਆ ਢਲਿ ਪਾਇ ॥ ਤਾ ਕੈ ਪਾਛੈ ਕੋਇ ਨ ਖਾਇ ॥** (SGGS page 1256). CHANDAN KA PHAL CHANDAN WASS. Nanak uses metaphor to emphasize the significance of spirituality in our daily living. A flower spreads fragrance only when it is healthy and alive. A dead flower has no fragrance.

**ਮਾਣਸ ਕਾ ਫਲੁ ਘਟ ਮਹਿ ਸਾਸੁ ॥** MANAS KA PHAL GHAT MAHE SASS.

GHAT MAHE—in our consciousness. SASS—divine wisdom, divine knowledge. Nanak says as humans we only experience inner peace, happiness, joy and live life free of worries, anxieties and stress when we are spiritually enlightened, realize our true nature. We experience bliss only when we gain conscious transformation.

**ਸਾਸਿ ਗਇਐ ਕਾਇਆ ਢਲਿ ਪਾਇ ॥** SASS GAYA KAYA DHAL PAAI.

SASS GAYA means life without divine wisdom. Nanak says when our consciousness is empty of divine wisdom, divine knowledge, godly virtues we die conscious death here and now. We face mental ailments.

**ਤਾ ਕੈ ਪਾਛੈ ਕੋਇ ਨ ਖਾਇ ॥** TA KAI PACHHAI KOAI NA KHAYE. Nanak says our conscious death is a cause of our anxiety and worries. Our life becomes miserable.

Verse four.

**ਕੰਚਨ ਕਾਇਆ ਨਿਰਮਲ ਹੰਸੁ ॥ ਜਿਸੁ ਮਹਿ ਨਾਮੁ ਨਿਰੰਜਨ ਅੰਸੁ ॥ ਦੂਖ ਰੋਗ ਸਭਿ ਗਇਆ ਗਵਾਇ ॥ ਨਾਨਕ ਛੁਟਸਿ ਸਾਚੈ ਨਾਇ ॥** (SGGS page 1256). KANCHAN KAYA NIRMAL HANS. JIS MAHE NAAM NIRANJAN ANS. Nanak says when we contemplate and meditate on divine wisdom, divine knowledge, and godly virtues, we realize our true nature, our true self. We become persons of compassion, tolerance, kindness, love, humility and contentment. We learn to live the way of surrender to the will of God. Nanak says this enlightenment is a complete transformation of consciousness. We are happy with what we have, and experience a feeling of gratitude. We do not judge but accept others as they are. There is no Christian, Muslim, Jew, Bodhi, Hindu or Sikh. We are one big family of just humans. We share and bring happiness to the life of others. Nanak says **ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ** (SGGS page 293) NIRBHAU JAPAI SAGAL BHAU MITAI meaning when we contemplate on God, that is fearless, we become fearless and experience no fear in life. We are always in the state of mental stillness, calm and stable.

**ਦੂਖ ਰੋਗ ਸਭਿ ਗਇਆ ਗਵਾਇ ॥** DUKH ROG SABH GAYA GAVAAI. Nanak says I have achieved eternal life here and now. Happiness and bliss is the way of life. Life that is free of pain and suffering. **ਨਾਨਕ ਛੁਟਸਿ ਸਾਚੈ ਨਾਇ ॥** NANAK CHHUTAS SACHAI NAAI meaning the only path to mental stillness, stability is truthful living.



## Note to Contributors

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

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

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

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

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