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ਸਿੱਖ ਬੁਲੇਟਨ

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**A BIGOT IS DEAD; LONG LIVE BIGOTRY
W. H. McLeod (1932-2009)**

Dictionary defines a bigot as, “a person who is utterly intolerant of any creed, belief or opinion that differs from his own”. Despite his assertion that he never really believed in any religious system or held any belief in God, and that he really has always been an unbeliever, the fact still remains that he was born into a Christian family, was a student of Christianity, his education was funded by the Church, was an ordained Christian Minister, overseas Christian Missionary, who never ever not only did not renounce his birth and professional religion, he never wrote anything critical about Christianity. He seems to have saved his venom for Guru Nanak. If any of his students has any of his writings that deny Jesus’ virgin birth, resurrection, second coming, that Jesus multiplied fish, walked on water, gave eyesight to the blind and limbs to the crippled, God made the world in six days, made man in His image and woman from man’s rib, there is life after death in heaven or hell (other than during this life and on this earth, as Guru Nanak preached) and a Minister can forgive someone’s sins, I would love to receive them and promise to publish them in the Sikh Bulletin.

That he went after Guru Nanak to belittle and denigrate him becomes clear from the following quotations from his book, “Sikhs and Sikhism”, Oxford University Press 1999 edition:

P. 6 “If he (man) refuses (life of meditation on the divine self-revelation and of conformity to it) he follows the path of spiritual death and remains firmly bound to the wheel of transmigration.”

In Guru Nanak’s message ‘meditation’ was only one among three commandments: “*kirat karo, wand chhako, naam japo*” Transmigration, along with reincarnation, are Hindu beliefs. There is no belief in either of these in Sikhism.

P. 13 “Of the four (Janamsakhis) the least reliable is the Bala tradition, but its influence has been immense.”

Immense, indeed; this Bala was a fiction, his image, along with Guru Nanak’s and Mardana’s above the entrance to Darbar Sahib notwithstanding. It was this Janamsakhi that turned me off from Sikhi even before my teenage years. Having received my elementary and middle school education through Hindi medium in the former Bikaner State, I learnt Panjabi at home by reading books like ‘*Bale dian sakhian*’. I did not

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believe a single *karamaat* ascribed to Guru Nanak and to me Guru Nanak became just another mythical Hindu Devta that I had read about in Hindu granths. Dr. McLeod should have debunked this Janamsakhi completely.

P. 39 “In response to Mardana’s inquiry concerning the inequalities of the human condition Baba Nanak replied, ‘joy and pain come in accordance with the deeds of one’s previous existence’.” (From Puratan Janamsakhi)

Sikhism does not subscribe to the Hindu concept of previous life which is an excuse for the caste system that Guru Nanak condemned.

But Dr. McLeod is not quoting from the various Janamsakhis to elaborate on Guru Nanak’s philosophy. After devoting pp. 34-110 to the details in Janamsakhis, he concludes:

P. 111 About Guru’s visit to Assam, “It must, however, be both challenged and rejected”.

P. 112 About Guru’s visit to Dacca, “The tradition must, however, be summarily dismissed”.

P. 117 About Guru’s visit to Ceylon, “The tradition that Guru Nanak visited Ceylon must accordingly be rejected”.

P. 119 Guru’s encounter with Sajjan Thag, “As it stands, however, it must be classified with the improbable sakhis”.

P. 120 The discourse on Mount Sumeru, “In this case, however, the arguments which must be brought against the tradition do compel us to reject it”.

P. 125 Visits to Mecca and Medina, “The Mecca and Medina sakhis must accordingly be classified as highly improbable”.

[One of the arguments he has used to support his conclusion is that Guru, being a non-Muslim would not have been allowed to visit. “Guru Nanak would doubtless have been sufficiently conversant with Muslim belief and practice to have sustained the disguise, but it would have been a violation both of his manifest honesty and of his customary practice of plain speaking”. We should be grateful to Dr. McLeod for considering Guru Nanak to be honest and plain speaking.]

P. 132 The visit to Baghdad, “The Janamsakhis traditions offer insufficient evidence and the support hitherto claimed on the basis of the inscription must be withdrawn. Although there remains a possibility that Guru Nanak visited Baghdad we are now compelled to regard it as an unsubstantiated possibility. The tradition may be classified with the possible sakhis, for Baghdad was certainly not beyond the range of a traveller from India and access to the city would not have

been refused as in the case of Mecca. The weakness of the evidence indicates, however, a remote possibility, not a strong one”.

P. 138 Babur and the sack of Saidpur, “...but the nature of the reference points to the 1524 capture of Lahore, not to the 1520 sack of Saidpur...The same cannot, however, be said for the claim that Guru Nanak actually met Babur...It cannot be ruled out as completely impossible, but it certainly appears to be most unlikely”.

P. 142 Visits to Multan, “As they stand, however, all of the accounts which describe Multan visits must be rejected”.

Kindest comment I can make is that Mr. McLeod studied the philosophy of Guru Nanak not from the only authentic source we have, the Guru Granth Sahib, but observing as it was incorrectly practiced by the Sikhs when he was in Punjab and unfortunately incorrectly practiced today in every Gurdwara in the world and the worst of all places, Darbar Sahib in Amritsar. He compounded this error by failing to recognize the fallacy in and relying on the Janamsakhis that had distorted Guru Nanak’s message by miraculous tales that had turned me off Sikhism in my early teenage years since these Janamsakhis were the source for me to learn Panjabi at home because the regular school education was in Hindi, the place of my early childhood education being District Ganganagar of Bikaner State of a Hindu Raja, Maharaja Ganga Singh. Hardev Singh Shergill

INCREDULOUS W. HEWAT MCLEOD

Charnjit Singh Bal, Canada

Variouly dubbed as ‘a Gentleman and a Scholar’, ‘among the foremost Scholars of Sikh Studies’, ‘unscrupulous, intellectually dishonest’, *Bull in China Shop*, William Hewat McLeod Ph. D., an ordained Presbyterian Church Reverend, Overseas Christian Missionary, Emeritus Professor, Otago University, New Zealand says, “For myself I am convinced that I never really believed in any religious system or held any belief in God, and that the awakening for me consisted of a simple recognition that this had always been the case. I prefer to call myself an unbeliever” **Discovering the Sikhs, Autobiography of a Historian** (pp. 47, 48) “After all, my departure from church had occurred as far back as 1966 and in the years since then I have made no secret of the fact that I am an unbeliever.” Ibid, (Page 163) “I am a wolf arrayed rather ineptly in sheep’s clothing.” Ibid, p. 219

Despite his disclaims to being a Christian missionary W. H. McLeod continued his associations with the Christian institutions throughout his life including application to the

'World council of Churches' for expenses to complete his doctoral Sikh studies in London (1963) and three days stay in 'Pakistan with an elderly American missionary couple, the Christies, at Texla', in 1982. Ibid, pp. 37, 86

W. H. McLeod was **born in 1932**. Educated at **Nelson College (1946-1950) New Zealand**, he managed to get on bottom of the University National scholarship list, and enrolled as a resident student at **Knox College, Otago University in 1951**. After M.A. graduation in history in 1954, he joined **Presbyterian Theological Hall, Dunedin** in 1955 and obtained his theological License and was registered as a Presbyterian Church Reverend in December 1957. Same year he was ordained to work as an overseas missionary and appointed to replace **Dr. Ryburn at Bible Class Movement**, a British colonialism/Imperialism Era vestige of Christian proselytism in Kharar, Punjab, India.

Rev. Hew McLeod arrived in Kharer, Punjab, India in mid 1958 and at the end of his five-year Christian missionary work in 1963 he was eligible for a sabbatical that he could avail for further studies. For some reason, best known to him, he decided to pursue study of Sikhism instead of Christianity. He wrote to **A. L. Basham** whose book '*The wonder that was India*', he had read, and who was now a professor at the **School of Oriental and African Studies (SOAS), University of London**. Prof. Basham replied he would be happy to have him as a Sikh studies doctoral student. Hew. McLeod and his family left for England and he enrolled in two-year doctoral study of Sikhism at London University. Since he had only a year's paid sabbatical from his employer, he applied to the '**World council of Churches**' for second year's expenses that happened to be easily available.

Rev. McLeod got his Ph. D. for a Joke?

By virtue of the opportunity accorded to Rev. McLeod to learn Hindustani and Punjabi, a requisite for a Christian Missionary posted at Kharer, Punjab, India with predominantly Sikh population, he was, for some reason, motivated to acquaint himself with authentic Sikh scriptural anthology, unauthentic traditions and historical accounts derived from mythology oriented anonymous, pseudonymous Sikh and non-Sikh authors' quasi-Sikh literature. He, apparently, acquired a tad more knowledge about Sikhism than his apparently Euro-Christian educators and examiners, whose next to nothing knowledge of Sikh scriptural anthology, religiosity and history is evident from Rev. McLeod's own statements regarding his doctoral Sikh studies, dissertation and examination.

"Professor Basham (supervisor) knew nothing about the Punjabi language, and he made only three very minor changes to the thesis. One of which was his insistence that I should use plural form 'appendices' instead of earlier practice of writing 'appendix'. Once a month I was

required to appear before him and report progress and difficulties. I would outline the difficulties and at each of them he would nod his head wisely and make some such comment as, 'yes that is a problem' or 'that is a difficulty we all have'. After the interview was over I would ask myself, 'what have I gained from it,' and answer would be that I had derived nothing. Professor Basham was, however, an experienced supervisor and even if I received no direct guidance concerning my thesis topic, I did, at least, get the understanding noises, which at that time, I needed." **Discovering the Sikhs, Autobiography of a Historian**, p. 39

"In September 1969 Punjabi University staged an international seminar in honour of the quincentenary of Guru Nanak's birthday and to it they invited a selection of scholars from other countries. Geoffrey Parrinder was one such scholar and knowing nothing about Nanak or the Sikh religion except what he had gained as my examiner he depended on 'Guru Nanak and the Sikh religion' (Hew. McLeod's work published in 1969) as his guide." Ibid, p.63.

"Raymond [F. R. Allchin,] is an anthropologist of India who also sustains a considerable interest in the Indian medieval poets (particularly Tulsi Das)." Ibid, page 69. "When I presented myself for the viva on July 13th Dr. F. Raymond Allchin, one of the examiners whom I had not previously met, opened questioning by frowning severely at me. 'Mr. McLeod,' he said, 'We have a serious criticism to make of this thesis (The Life and Doctrine of Guru Nanak).' This, needless to say, is just what the nervous candidate does not want to hear. 'You did not allow us sufficient time to read it.' It was a joke and he and other examiner professor Geoffrey Parrinder, together with professor Basham, joined in the jolly laughter. It soon became clear, however, that neither examiner had in fact managed to read the complete thesis, and after a single question from each I was dismissed. Fortunately they both agreed to sustain the thesis." Ibid page 40

The Ph. D got Dr. McLeod an appointment at **Baring Union Christian College**, another vestige of British Colonial/Imperialism Era Christian proselytizing mission at Batala, Punjab India to teach history in 1965 AD. This College is one of the several opened by a wealthy American, Rev. Baring, who came to Christian Mission Society School in Amritsar in 1872.

Sowing Skepticism, Cynicism and Schism: Concepts of Sikhism are not original.

"Many of these concepts Guru Nanak shared with other earlier contemporary religious figures, including Kabir. It is at once evident that his thought is closely related to that of Sant tradition of Northern India and there can be no

doubt that much of it was derived directly from this source. The system developed by Guru Nanak is essentially a reworking of the Sant pattern, a reinterpretation which, compounded experience and profound insight with a quality of coherence and a power of effective expression." Ibid, p. 151.

"Nath influence emerges in much of the basic terminology used by Kabir (and later by Guru Nanak), in a rejection of all exterior forms, ceremonies, caste distinctions, sacred language, and scriptures, in strong emphasis upon unity as opposed to duality, and in the concept of mystical union which destroys this 'duality'. It is not without significance that the commonest of all terms used by both Kabir and Guru Nanak to express of union is 'sahaj', a word which carries us into Nath theory and beyond Nath tradition into earlier world of tantric Buddhism." Ibid, p. 153

"Sikhism has commonly been regarded as a blend of Hindu beliefs and Islam, and if for Islam we substitute Sufism there appears, at first sight, to be much to support this view. It is at once evident that many elements in the thought of Guru Nanak have affinities with Sufi concepts and this would seem to suggest strong Sufi influence. This appearance is, however, misleading. Affinities certainly exist, but we cannot assume that they are necessarily the result of Sufi influence." Ibid, Page 158.

"The teachings of Guru Nanak do indeed constitute a synthesis, it is not that synthesis of 'Hinduism and Islam', which finds mention in most surveys of his thought. It is the Sant (tradition) synthesis, a system, which is inherited, reworked according to his –own- genius and passed on in a form unequalled by any other representative of the tradition. The greatness of Guru Nanak lay in his capacity to integrate a somewhat disparate set of doctrines, and to express them with clarity and a compelling beauty." The Evolution of Sikh Community, p.7

Guru Nanak is not Founder of Sikhism.

"To Sikhs of all subsequent generations Guru Nanak is the founder of the Sikh religion. Of his importance there can be no doubt whatever, and it must also be acknowledged that 'in a certain sense he is legitimately described as a founder'. 'In another sense', however the term 'founder' is misleading, for it suggests that Guru Nanak originated not merely a group of followers, also a school of thought or set of teachings. If we place Guru Nanak within his own historical context, if we compare his teachings with those of other contemporary or earlier religious figures, we shall at once see that he stands firmly within a well-defined tradition. What Guru Nanak offers us is the clearest and most highly articulated expression of the 'nirgun sampradaya, the so called Sant tradition of Northern India." Ibid, p. 5

Guru Amar Das built Baoli as a Sikh Shrine

"If one visits Goindval today one will find a baoli, a large well with steps leading down to it. One may also observe that the steps number eighty-four. Tradition ascribes the original digging to the command of Guru Amar Das and there is every reason to accept this particular tradition as accurate. The significance of the well lies in its relation to teachings of Guru Nanak on one hand and to other such watering places on the other. The intention of Guru Amar Das, according to the tradition, was that this well should be Sikhs' 'tirath', or center of pilgrimage, and certainly the eighty-four steps (corresponding to the traditional eighty-four lakhs [84 hundred thousand] of existences in the total migratory cycle) suggests that the purpose of the well was more than the mere provision of drinking-water." Ibid, pp.7-8

"Guru Nanak, with all the characteristic Sant emphasis upon interiority, had declared in very plain terms that there was only one 'tirath', only one pilgrimage center for true devotee, and that was within his own heart. All others were useless. Here, however we find his successor apparently inaugurating the very thing he had spurned. Bonds other than those based upon religious belief are becoming necessary and the third Guru finds the solution in recourse to traditional Indian institutions. Not only did he provide this new pilgrimage center, but also distinctive festival-days, distinctive rituals and a collection of sacred writings. Guru Nanak had rejected all of these. Guru Amar Das, in different and more difficult circumstances, is compelled to return to them.' Ibid, p. 8

Evidently Mr. Mcleod based his premises on Janam Sakhis and/or traditions to derive erroneous conclusion and imply that Guru Amar Das built the baoli not only as a watering place, but also a shrine or pilgrimage center for Sikhs seeking redemption from eighty-four lakhs life form reincarnation cycle. He doesn't elaborate as to what distinctive festival days, rituals and collection of writings Guru Amar Das provided. Regarding Sikh Shrine or pilgrimage center this is what Guru Amar Das says:

True-Guru is the shrine that satiates covetousness (longings), but only whom the guru edifies, understands it. 1: 1: 38: M: 3, GG. p. 26 (Derpun Vol.1, p. 237)

God's Naam (praise) for a moment equates to bathing at 68 holy shrines; and prevents materialism polluting one's mind; materialism causes pollution that doesn't wash even if one bathes at 68 shrines. Sloak, M: 3, GG. p. 87 (Derpun Vol. 1, p. 554)

Pilgrimages to holy-river-banks, distant-holy-places ironically boost ego and conceit. 3:11:12, M: 3, GG. p. 116 (Derpun, vol. 1 p. 703)

If one controls the five cardinal vices, he dwells at a (true) holy shrine. 2:6:8, M: 3, GG. p. 491 (Derpun vol. 4, p. 12)

There are about a dozen shabds and slokes of Guru Amar Das in Guru Granth stating explicitly the futility of pilgrimages to the dogmatically purported holy shrines. See Guru Granth's Siri Rag, pp. 26, 36, 87, Gujri p. 491, Vudd-Hans P. 587, Suhi p. 753, Soruth p. 644, 650, Billavul p. 797, Ramkalli p. 948, Basant p. 1169 and Sloke p. 1417. It is obvious that Rev. Mcleod ignorantly or insidiously asserts that Guru Amar Das diverged from Guru Nanak's path of Sikh religiosity and built baoli at Goindwal as a Sikh Shrine or place of pilgrimage.

Schismatic Literature

Sikh scholar Dr. Sangat Singh in his paper, 'MCLEOD AND FENECH AS SCHOLARS ON SIKHISM AND MARTYRDOM', that he read at the 'International Sikh conference 2000', states that **Baring Union Christian College, Batala** was one of the institutions the governments of India and Punjab approached to produce schismatic literature to cause communalistic schism between Hindu and Sikh communities and Jat-Sikh and non-Jat-Sikh factions to thwart 1960s Punjabi Suba campaign spearheaded by the Sikhs. We do not know if Mr. Mcleod, who was at Batala at the time, produced any such schismatic literature, but he certainly did so a decade later in 1976 when he published his book '**The Evolution of Sikh Community**'. He presumptuously posits:

'A second important development, which appears to have taken place during the period of Guru Amar Das concerns the constitution of the rising Panth. All ten Gurus came from Khatri families and there are other indications that the Khatri commanded a particular influence within the Panth during its earlier years. The situation which now emerges is, that within the Sikh Panth leadership drawn from a mercantile community secures a substantial and increasing following drawn from an agrarian (Jat) community. This Jat incursion (raid invasion) was of considerable importance in the evolution of the Panth, particularly for the developments, which took place during the seventeenth and eighteenth centuries. Although the respect accorded to Khatri obviously continued, the Jat constituency was preponderant and the inevitable result was development along lines dictated by the influence of Jat cultural patterns.' **The Evolution of Sikh Community**, pp. 9-10

"From Sind this Jat people moved northward via Multan into the Punjab and eastward across the Jumna River. In the course of their migration they changed from pastoralists (shepherds) to peasant cultivators. They thus advanced economically while retaining the social stigma attached to their earlier pastoral status. This widening disparity, fortified by their inherited egalitarian (equality) traditions attracted them to a line of Gurus who rejected the theory of caste and willingly raised Jats to positions of high authority in the new Panth." Prof. Irfan Habib, Ibid, p.11

Swamy Vavéka Nanada's Bigoted Principle:

If you want to root out a religion, cast aspersions on the historical facts of its founder

"Here we are, the Hindu race, whose vitality, whose life principle, whose very soul, as it were, is in religion.... I think that it is Vedanta, and Vedanta alone that can become the universal religion of man, and no other is fitted for the role. Excepting our own, almost all other great religions in the world are inevitably connected with the life or lives of one or more of their founders. All their theories, their teachings, their doctrines and their ethics are built around the life of a personal founder from whom they get their sanction, their authority and their power, and strangely enough, upon the historicity of the founder's life is built, as it were, all the fabric of such religions. If there is one blow dealt to the historicity of that life ...if that rock of historicity is shaken and shattered, the whole building tumbles down, broken absolutely, never to regain its lost status." **Swamy Vavéka Nanda** (Sangat Singh's paper)

Gurus Prominent Violators of Anti-Caste Commandments

Applying Swamy Vavéka Nanda's bigoted principle, Mr. Mcleod accuses Gurus of violating their own anti-caste commandments. *"And so it would appear that the Sikh Gurus were, beyond all doubt, vigorous and practical denunciators of cast. From this it would seem to follow that continued evidence of caste distinction within the Sikh community must represent flagrant violation of the Guru's explicit commands. It is at this point that some critics of Sikhism claims have introduced suggestion, which to Sikh ears must sound grossly impertinent. According to these critics the most prominent violators of the anti-caste commandments are Gurus themselves."* Ibid, p. 87

"The ten Gurus were Khatri by caste. This is widely regarded as a great pity, even within Sikh society where the numerically preponderant Jats commonly bewail the fact that there was never a single Jat Guru. All the Gurus, themselves Khatri, married Khatri wives and this, declare their critics, is the true measure of their sincerity. How can one respect a commandment when its promulgators ignore it?" Ibid, p. 88

"Gurus were not concerned with the institution of caste as such, merely with the belief that it possesses soteriological (salvation) significance. Caste can remain, but not the doctrine that one's access to salvation upon one's caste ranking'. Stripped of its (doctrine's) religious content, it can retain the status of a harmless social convention." Ibid, p. 88

Guru Arjan Incurred Displeasure of Mughal Authorities

Revealing his prejudicial mindset Mr. Mcleod infers Guru Arjan Sahib died while in custody as opposed to being

tortured to martyrdom and declares atrocious act as an obscure incident. “Guru Arjan, the fifth Guru and father of Hargobind, had in some manner incurred the displeasure of the Mughal authorities and in 1606 had died while in custody. The incident is an obscure one, but later tradition tolerates no doubts. Guru Arjan’s death was, according to this later tradition, the death of a martyr at the hands of Muslims who feared his growing power as a religious leader.” ‘**Evolution of the Sikh Community**’, p. 3

Beware of attributing Mughal Hostility solely to Jahangir’s Orthodoxy

In his typical jargon Rev. Mcleod implies that the sixteenth century Mughal hostility towards Sikhism was caused by the growing power of the Gurus and the militant posture of Guru Hargobind. Deriving his inferences from unauthentic traditions he writes,

“This incident (so the tradition continues) indicated to the Sikhs a manifest intention to put down the developing Panth and persuaded the sixth guru that for the defence of his followers he would have to resort to arms. He accordingly responded to the Mughal threat of violent repression by arming his followers and inculcating martial instincts.” Ibid, pp. 3-4

“The second (Sikh evolutionary) stage concerns the conflict between the Sikhs and the Mughal authorities during the early seventeenth century. Tradition, as we have seen, attributes the genesis of this conflict to Mughal fears concerning the growing power of the Sikh Guru and, interprets the militant posture of Guru Hargobind as a direct response to Mughal threats. There can be no doubt that Mughal hostility was developing during this period, but we must beware of attributing it solely to Jahangir’s orthodoxy and to the promptings of his Naqshabandi (zealous) courtiers. The increasing influence of the Jats within the Sikh Panth suggests that Jahangir and his subordinates may well have had good reasons for their fears, and would not have related exclusively, nor even primarily, to the religious influence of the Guru.” Ibid, p. 12

Militancy within Sikh Panth traced to Jat Culture

“It also suggests that the arming of the Panth would not have been the result of any decision by Guru Hargobind. We may be sure that the Jats did not enter the Panth empty-handed. They would have been bearing arms many years before Guru Arjan died in Lahore. The death of Guru Arjan may have persuaded Guru Hargobind of need for tighter organization, but we find it difficult to envisage a large group of Jats suddenly being commanded to take up weapons. The Jats will (would?) have remained Jats. The development which tradition ascribes to a decision by Guru Hargobind must have preceded, and in some measure prompted, the first Mughal efforts to curb the growing power of the community. The conflict with Mughals certainly exercised a most

important influence upon subsequent development of the Panth, but not an influence of the kind attributed to it by Sikh tradition. The growth of militancy within the Panth must be traced primarily to the impact of Jat cultural patterns and to economic problems which prompted a militant response.” Ibid, pp. 12-13

Guru Granth’s Textual Problems

Mr. Mcleod pitches in head-on into the un-necessary controversy regarding the originality, authenticity and/or textual content of Guru-Granth’s volume in which Guru Gobind Singh invested Guru-ship. The main stream Sikhs never had any qualms about accepting the volume generally known as Adi Granth as the perpetual Sikh Guru. Only the detractors of Sikhism and cultist Sikh sectarians, who ride Sikhism’s magnificent bandwagon, but refuse to believe in Shabd Guru or Guru Granth as the perpetual Guru of the Sikhs initiated the self-serving controversy. Accentuating the controversy Hew Mcleod enunciates:

“According to tradition the Adi Granth, or Guru Granth was compiled by the fifth Guru, Arjan, during the years A. D. 1603-4. To this extent the tradition appears to be well founded. A manuscript bearing the latter date is still extant (exists) and there is no sufficient reason to doubt its authenticity. Guru Arjan’s principal source was a similar collection which tradition attributes to the third Guru, Amar Das. This collection consisted of two volumes, the so called Goindwal pothis.” Ibid, p. 60

Muddying the Water

“It cannot be too strongly emphasized that the Adi Granth is a collection of religious writings and that every thing it contains relates directly to its soteriological (salvation) concerns.”

“The features which have been described above give an impression of order and clarity. In general sense this is accurate and there can be few scriptures which possess a structure as consistent as that of Adi Granth. There are, however, certain aspects, which are far from clear. The Adi Granth is by no means without its problems (notably its textual problems) and some attention must now be directed to the more important of these issues.”

“The chief problem concerning the Adi Granth arises from the fact that there is not one single version, but three different versions plus a number of variants. The variants can be disregarded in this discussion, but some attention must be directed to the three major versions. If the analysis succeeds only in muddying the water we must reply that a measure of obscurity is no more than an accurate representation of the condition of our understanding.” Ibid, pp. 73-74

Singh Sabha Reformers depicted as Coercive in Implicit Jargon

“During the first two half centuries of its existence, possession of the manuscript, though naturally something to be highly prized, was not an issue of prime importance. The doctrine of the scriptural Guru had not yet been accorded the exclusive authority, which it was later to acquire and current needs could be adequately served by numerous copies (both complete and in part); which were in circulation. The significant change came with the rise of the Singh Sabha and, at almost the same time, the arrival of the printing press. The Singh Sabha reformers laid an insistent emphasis upon the absolute authority of the scriptures, and the printing press provided them the means of disseminating it.” Ibid, p. 62

To validate his dubious premise Hew McLeod inserts quotes from two writers; one is **Inder Singh Chakarvarti**, who wrote Baba Ram Singh's biography 'Malvender', was either a zealous Namdhari or a scholar-for-hire. The cultist Namdhari sect is an offshoot of Sikhism that uses Guru Granth as scripture, but rejects the Granth as the Guru. Its adherents worship the living Guru. And the other is **Dr. Loehlin**, a Christian missionary and Mr. McLeod's colleague, vice principal Baring Union Christian College, Batala.

*“One writer has declared that the present Kartarpur manuscript is a Banno version, adding that the original manuscript of the Adi Granth must have been lost. Another has suggested that the present manuscript must be a first draft, subsequently amended by the Guru himself. Their evident uneasiness strengthened a **hypothesis** which already **seemed** firmly founded.” Ibid, p. 77*

'Granth-Guru' Dictum doubted as Guru Gobind Singh's

“The Guru is in fact the Sabad, the Word. In the work entitled 'Siddh Gost' the Siddhs put the question to Guru Nanak: 'Who is your guru, he of whom you are a disciple'? Guru Nanak replies: 'The Word is the Guru and the mind (which is focused on it) continually is the disciple.' (G. G. S Page 942) Guru Nanak And The Sikh Religion, p. 199

*“Tradition records that guru Gobind Singh, immediately before his death declared that, with his departure the line of personal Gurus would end and that thenceforth the function and authority of the Guru would vest in scripture (Adi Granth) and in the corporate community, (the Panth), or Khalsa. **The tradition that this came as a dying declaration from the tenth Guru himself must be regarded with some doubt**, but the distinctive doctrine of the Guru, which it expresses certainly evolved in some manner and has been a concept of fundamental importance in subsequent Sikh history. It is clear that before the eighteenth century had run its course the Sikh community had come to accept the Adi Granth as the 'the manifest body of the Guru', and to accord,*

at least in theory, a religious sanction to the corporate decisions of the Khalsa.” Ibid, p. 2

It is unimaginable, that contrary to his assertion, Mr. McLeod would regard with doubt Guru Gobind Singh's edict confirming the fundamental Sikh concept as a doctrine.

Bull in China Shop

Prominent Sikh scholar, late Trilochan Singh defined William Hewat McLeod, 'Bull in [Sikh Studies] China Shop'. He has outgrown that definition: He has mentored a cadre of copycat academics that are loose in the Sikh Studies Disciplines at Western Universities. The read of dissertations of Mr. McLeod's students and affiliates, Harjot Oberoi, Pashaura Singh, Louis E. Fenech, Doris Jakobsh, Gurinder Singh Mann, et al reveal his idiosyncrasies. All their Sikh Studies doctoral theses have rubrics, titles, sub-titles, topics and premises bearing close resemblance and/or association with Dr. McLeod's. Some passages from his published works have been borrowed, rephrased or paraphrased and incorporated into their manuscripts. Even the targets of implicit criticism, Singh Sabha reformers, Jats, Institute of Sikh Studies and vigilant Sikh scholars are the same as that of Hew McLeod.

The published thesis of each of these so-called literati coterie is replete with insinuations, innuendoes, implications and conjectures aimed to sow the seeds of cynicism and skepticism in the minds of gullible Sikh and anti-Sikh elements. Along with ignorantly translated and radically interpreted or distorted excerpts from Sikh scriptures, there is a plethora of implications, inferences and references derived from unauthenticated traditions, Janam Sakhis, Dasam Granth compositions, mythical and quasi-Sikh historical accounts in each of their thesis.

W. Hew McLeod must be feeling smug for having mentored a fervent quasi-literati cadre that is continuing his witch-hunt to discredit and disparage the Sikh anthology; its co-authors Gurus and Hindu and Muslim holy savants; history, traditions and culture rather than pursuing objective Sikh Studies. The worst predicament is that it is not the end. Having acquired Ph. Ds and positions in the Sikh Studies disciplines at the western universities, through Mr. McLeod's direct or indirect kind office, they are indoctrinating the students with his cynical and skeptical views.

The Sikh Panth (Faith), ever since its inception, has had to contend with many overt and covert internal and external inimical forces. However Guru Nanak's novel Sikhism has, not only survived Guru-pretenders' nefarious designs, Muslims' overt annihilation, Hindus' covert amalgamation and Christians' sanctimonious proselytizing missions, but has flourished into one of the world's half-a-dozen major

religions. The overt annihilation threat ended with the Mughal Imperialism's downfall brought about by the Sikh Panth's valiant quest for religious freedom and social, cultural and political justice, and subsequent Sikh-Raj. But the covert attempts continue. Dr. McLeod and his coterie are latest to join the traditional Hindu and Christian fringe elements inimical to Sikhism.

OBITUARY

W.H. McLeod (1932-2009)

Gurinder Singh Mann University of California,
Santa Barbara July 25, 2009

Having battled courageously with cancer for seven years, W.H. McLeod had a fall and succumbed to his injuries on July 20, 2009. Known to be a caring family person, a generous teacher, and an outstanding scholar of the Sikh tradition, McLeod will be missed by family and friends spread around the globe.

New Zealanders by birth, Hew McLeod and his wife Margaret arrived in the Punjab under the auspices of their church in the late 1950s, underwent a transformation to turn into self-proclaimed atheists, developed a special affection for the Sikhs, and McLeod went onto to dedicate the rest of his life toward studying the Sikh community.

His scholarly career began with *Guru Nanak and Sikh Religion* (Clarendon Press, 1968) and the extensive work that followed this can be placed under the broad categories of Sikh history, translations of early Sikh texts, and critical discussions of early Sikh literature. His seminal studies in these three areas include *The Evolution of the Sikh Community* (Clarendon Press, 1975) and *Who is a Sikh? The Problem of Sikh Identity* (Clarendon Press, 1989); *The B-40 Janam Sakhi* (Guru Nanak Dev University, 1980) and *The Chaupa Singh Rahit-Nama* (University of Otago, 1987); *Early Sikh Tradition* (Clarendon Press, 1980) and *Sikhs of the Khalsa Rahit* (Oxford University Press, 2003), respectively. In terms of range, depth, and usefulness for teaching the Sikh tradition, McLeod's writings constitute a class by themselves.

McLeod's contribution to Sikh Studies also includes mentoring students who now hold positions of prominence within the field. Tony Ballantyne (University of Otago, New Zealand), Louis Fenech (University of Northern Iowa, U.S.A.), and Pashaura Singh (University of California, Riverside) worked under his direct guidance, while many others—myself included—had the benefit of his advice at crucial junctures of their academic careers. In this role, McLeod was generous with his time and did whatever he could to help younger scholars find their own paths.

Furthermore, McLeod took upon himself the responsibility of helping the Western world become aware of the importance of the Sikh community and its traditions. At the invitation of the American Council of Learned Societies, he delivered a series of lectures at North American universities during 1986-1987, and later appeared as 'expert witness' in the Canadian courts on issues ranging from the nature and importance of the Sikh turban to the understanding of the Sikh sword (*kirpan*) as a religious symbol. Until 2002, when his health began to deteriorate, one cannot think of any major academic event concerning Sikhism in North America in which he was not present.

McLeod's career, however, was not without bumps. From the very outset, controversies dogged his research, and scholarly opinion remained split on the nature of his work. Some scholars were critical of his argument developed in *Guru Nanak and the Sikh Religion* and as a result he was not invited to the international conference held at Punjabi University, Patiala, to celebrate the fifth centennial of Guru Nanak's birth in 1969. Simultaneously, there were others who supported the publication of a Punjabi translation of the section on the Guru's teachings in the same book by Guru Nanak Dev University, Amritsar, in 1974.

With his subsequent writings, these tensions turned into noisy public denunciations of McLeod's scholarship at Sikh forums both in the Punjab and overseas in the late 1980s. The publication of his provocatively entitled *Who is a Sikh? The Problem of Sikh Identity*, in 1989, did not help this situation. McLeod was, however, fortunate to have the support of Margaret, a very special human being in her own right, and he stoically made his way forward through this period of agony and stress. He provides his reflection on this phase of his life in his book *Discovering the Sikhs* (Permanent Black, 2004).

The precise nature of McLeod's scholarly legacy will be sorted out in the months and years ahead. As I write, there are some scholars who consider his formulations on various issues of Sikh history as sacrosanct, and there are others who so profoundly dislike what he has written that they are not able to discuss it in a calm manner. No matter what shade of opinion one may hold between these extremes, there is no question about the fact that McLeod's writings have remained at the center of Sikh scholarship during the past four decades. His imprint on the field stands unmatched by any other scholar of his generation.

It is hard for me to miss this opportunity to publically acknowledge my gratitude for his role in my own scholarly growth. The fact that I hold different positions than those of Professor McLeod on a wide variety of issues ranging from the origin of the Sikh community to the dating of many early Sikh texts did not affect his support for my work and

affection for my family. I salute this beautiful human being and outstanding scholar for his unquestionable integrity!



Professor McLeod at UC Santa Barbara in 2001

For me, the best homage to the memory of Professor McLeod lies in the continuation of his legacy of asking difficult questions, stating one's research results with candor, and defending them to the best of one's ability, if need be. While coming to terms with the hard fact of his departure from the scene, I believe his admirers, critics, and others alike need to begin a more nuanced discussion about the future of Sikh Studies in the post-McLeod era. Nothing would please him more than seeing our concerted effort towards encouraging the growth of responsible scholarship and the coexistence of a wide variety of ideas in the field he so caringly nurtured for over four decades!

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REBRANDING PAKHAND

A Response to 'Baba' Sukhdev Singh

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As far as the Internet Sikh *Sangat* is concerned, Sikhism's most recent desecration has come in the form of a Malaysian *Baba* named Sukhdev Singh. Shocked and angry Sikhs have reacted to his antics by describing them as *pakhand* and heretical. The July Issue of *Panthik Weekly* has captured the essence of the anger of the Sikh masses via its report titled: "New Heretic Baba on the Prowl."¹ Even the ordinary Sikh population and Sikh institutions of Malaysia came under fire for "condoning" his heresy. There is nothing unusual about such a reaction. And there is nothing usual about this *Baba*, hence this response.

Granted, spiritual fraud is not new to Sikhs. Cloaked in religious garb, draped in spiritual paraphernalia and surrounded by rabid followers, *Babas* of all styles have

wrapped themselves in some version of *pakhand*. Nine thousand eight hundred of them have been counted in Punjab alone by one reputable study. These are the established ones, and one suspects that there are many more. But these are the "old school" *Babas* – below average intellect, non English speaking and non-educated closet thieves dressed in flowing garb as charismatic saints. They are unable to make a living by normal means and use their *Baba-hood* as a means to accumulate wealth by cheating common folk. Their creed is superstition and their dogma is *Pakhand*. Their tenets are steeped in ritual and their theological basis is the crude distortion of Sikh principles.

NEW SCHOOL BABA. Sukhdev Singh is no old school *Baba*. He is educated, a professional, and speaks fluent English. He owns and runs a blog at www.swam.com. He writes and publishes. He wraps his dogma in quasi-intellectual pretensions. Yet he is a *Baba*; albeit a new generation *Baba*. His deviancy is not only unprecedented; it is of a different class and creed in that it descends to new lows while appearing to reach new heights. His is a *pakhand* that is camouflaged as "change." Such *pakhand* may well be the envy of all other *Babas* whose only claim to education may be that they walked their donkeys behind a village school. This *Baba* has greater affiliation with schools. He actually passed out from one and is qualified to teach in most.

The old-school *Babas* are content with being top dogs in their *deras* to *chelas* in physical attendance. But Sukhdev Singh sets himself as head hog of an international web-based organization titled Sikhs with a Mission (SWAM). The title of this organization is deeply imbued in *pakhand*. Is the suggestion here that non-SWAM Sikhs are Sikhs *without* a mission? Is the suggestion also that Guru Nanak and the nine Gurus who succeeded him created *no* mission for Sikhs and that the heavens had to wait for some heretic to come along 540 years after the founding Guru to spell out a mission?

The reality is simple. Every human soul born into the House of Guru Nanak comes with a mission that is given by *WaheGuru* Himself. To be born a Sikh is to be *born* with a mission as set by Guru Nanak himself. The word "Sikh" has to be defined within the context of a mission. The Sikh is a spiritual seeker, a traveler, a voyager. The definition of all three terms already entails an embedded mission. Every seeker – especially one traveling in the name of Guru Nanak must, by definition, already have a mission. Every travel has a destination and to reach there is the mission. The mission of a Sikh is *Sikhi*. The mission is to reach the *Dar* (door) of the Guru and through that the *Ghar* (abode) of *WaheGuru*. But if SWAM does have a mission, then it is to de-commission Guru Nanak's mission. Additionally, SWAM's mission appears to confuse, obfuscate and bamboozle the

¹ *Panthik Weekly* July 20 Issue at www.panthik.org.

core principles of *Gurmat*, *Gurbani* and Sikhism to the extent that they fit the dictates of the SWAM-ee himself. The mission is to promote the deviancy of the *Baba* and to serve as a platform to justify his heresy. The mission is to endorse the snake oil salesmanship of the *Baba* and to provide pseudo intellectual hog-wash for the *pakhand* that is being propagated.

RE-PACKAGING PAKHAND. The old school *Babas* are content with distorting *Gurmat* with half baked *sakhis* and disfiguring *Gurbani* with half-cooked interpretations. But this new-age *Baba* wants to re-invent *Sikhi* altogether. He wants to re-brand *Sikhi*. He wants to re-package *Sikhi*. He wants to re-sell *Sikhi*. As if *Sikhi* was a commodity for the market. He declares that “the old *Sikhi* needs a massive change of image, purpose and direction,” then goes on to add “*Sikhi* needs a total and complete transformation.”² This heretic has some gall to declare the *Sikhi* of Guru Nanak as “old.” One wonders if he even understands an iota of Guru Nanak’s *Sikhi*. Sukhdev Singh then takes on all the ten Gurus at one go and declares: “the last time...it took 230 years...we will (however) achieve our goal sooner. We have moved the decimal point by one digit — 23.0 years.”³ Two points may be worthy of consideration here. One, that destruction never requires more than a fraction of the time taken for construction. Two, *pakhand* has never succeeded in building, only destroying.

Sukhdev Singh wants to re-brand the *Sikhi* that was conceptualized in the spiritually perfect mind of Guru Nanak, nurtured in the perfect care of nine more Godly souls, and placed with perfect authority and spiritual marvel in the *Guru Granth Sahib*. He must know *pakhand* very intimately indeed to achieve such a goal. And he must understand *pakhand* in ways the old-school *Babas* could never dream of comprehending.

This *Baba* must be very impatient with his own *pakhand* to declare that the Gurus were too slow because they took 230 years. The Gurus actually took 239 years (1469 till 1708), but in his own twisted mind, this heretic is doing the Gurus a “favor” by knocking 9 full years off their Godly mission. Either that or he sees no use for all that the tenth Guru did in the final 9 years of his life, and thus simply writes off those crucial years. Sikhs know that these final nine years were as important as any; particularly because the Guru ordained the *Guru Granth Sahib* (GGs) as the Guru in these 9 final years. The attack on the GGS is a common thread that runs through every *Baba*, *Pakhandee* and Heretic. They simply have to get the GGS out of the way so that their ignorant *chelas* can fall

at their feet instead. The old school cheats twisted *Gurbani* verses and claimed that the GGS itself mandates a “human guru.” This new school deviant writes off 9 years of *Guruship* to achieve a similar goal. “This is how *pakhand* ought to be propagated” can well be this *Baba*’s tagline.

Why move the decimal point “by one digit?” Why not two? Before going any further, it may well be worth the effort to know that decimal points are not moved by “digits” but places. Unless the *Baba* is referring to his physical digits, by which he means he intends to poke his *pakhand*-dripping finger into the *Sikhi* pie and soil it to rotten with his heresy.

Nevertheless re-packing and re-branding are indeed part of this *Baba*’s mission. And the truth is that he has re-invented *Pakhand*. He has re-packaged heresy. He has re-branded deviancy. For such heretical goals, he may well move the decimal point to oblivion. But that is about all his digits will get to move. This is because for every new heretic that is born, there are countless true Sikhs that are willing to stand up to decimate such *pakhand* with decimal point accuracy.

OBFUSCATING THE CORE OF SIKHI. *Ek Oangkar* is obviously the nucleus of Guru Nanak’s *Sikhi*. It cannot therefore escape the adulterous intentions of anyone who wants to obfuscate. Some old school *Babas* adulterated it to either of three tainted versions: *Ek Omkar*, *Ekem Kar* or *Ek Mokar*. The first adulterated version kept the Vedic “*Om*” as its core even though Guru Nanak amalgamated it to “*Oang*”⁴. The second reduced the superb concept to the meaningless “*One Kar*” (literally One Line). The third further reduced it to comical levels – “*One Cheat*,” or “*One Lie*.” Other old-school *Babas* postulate that Guru Nanak borrowed it from the mythological texts – texts these *Babas* rely on so heavily to base their *pakhand* on. The idea is to insinuate that even Guru Nanak relied on this fabled stuff.

But this internet savvy Malaysian *Baba* goes for the jugular of Guru Nanak’s *Ek Oangkar*. In his re-branding and re-packaging type of *pakhand*, he replaces Guru Nanak’s (ੴ) *OOraa* with the English alphabet ‘G.’ The *OOraa* is the first alphabet of the *Gurmukhi* alphabet and Guru Nanak’s genius is obvious from his choice. The Guru used the first numeral and the first alphabet. There is no alphabet before (ੴ) *Ooraa* and no numeral before ੧. This establishes the spiritually powerful point that the One God is the beginning of everything.

² Quote taken from “Sikhs with a mission for change,” as appearing on SWAM Website.

³ Quote taken from “Sikhs with a mission for change,” as appearing on SWAM Website

⁴ For a detailed description of the difference between “*Om*” and “*Oang*” the reader is invited to refer to my article “*Ek Oangkar*” as published in *The Sikh Bulletin* Vol 9, No 7&8 (July-August) 2007 (available on line) and *The Sikh*.

The Malaysian *Baba's* choice to replace Guru Nanak's (ੴ) is "G" which is neither the first nor the second alphabet. It is the 7th alphabet – enjoying no status equivalent to (ੴ). But it does *look like* Guru Nanak's (ੴ). That is the essence of *pakhand*. It does sometimes *look like* the actual. The act of "looking like" something is much easier to achieve than actually becoming that something. Any imposter can *look like* Guru Nanak or Guru Gobind Singh. The heretic Raam Rahim was walking a similar line by attempting to dress like Guru Gobind Singh, putting on a *Kalgee* etc while stirring a huge cauldron of sugar water.

The *Kaar* of ੴ that Guru Nanak added to his *Ek Oangkar* is a solid curve. It is something entirely original. The *Kaar* is graphic. It is an illustration. A drawing if one prefers. But one that is truly worth a thousand words. It shows clearly that anything and everything is under the unwavering control and power of the One *Waheguru*.

The Malaysian *Baba* has given the *Kaar* a snaky twist. The solid curve is transformed into a curl, akin to a reptile waiting to strike. This is the logo of SWAM. This *Baba* further brands TM above the logo which he plagiarized and distorted from Guru Nanak's *Ek Oangkar*. Even ordinary pirates stop short of claiming stolen property as their trademarked or patented possessions.

The alphabet "G" in the stolen logo stands for "Guru." Does this *Baba* harbor aspirations to be a guru - the *one* guru for the *new* Sikhi – as soon as he is done moving enough decimal places? Or as soon as he is done being a swami, a *Baba* and a heretic? Judging by the acts of his caress-blessing of other mortal beings, (as displayed in Video accompanying the *Panthik Weekly* report) one is led to conclude that such aspirations exist.

OBFUSCATING AMRIT / KHANDE DA PAHUL. Another important contribution by Guru Gobind Singh – also undertaken in the final 9 years of his life – was the administration of *Amrit*. Now it becomes even clearer why Sukhdev Singh writes off the final 9 years of the tenth master's life from his skewed calculation of the *Sikhi* period. He intended to write off the entire *Amrit* portion in his re-branding, re-packaging and re-selling of *Sikhi*. The *Amrit* of 1699 was the *old* Sikhi. It was the *old* Amrit. It has no place in the "mission" of this SWAM-ee.

So this heretic has invented the "*guru-jal*" (literally guru's water). No mention is made of the *Kakars*, the *Panj Pyare* and the *Banees*. He stirs up some tap water all by himself using a *chamcha* and distributes this instant potion using the same spoon. The result is the creation of a platoon of befuddled *chamchas* that are more than willing to swear by the *Baba's pakhand*. These perplexed *chamchas* are the

Baba's prized possessions and he uses the numbers to declare that he must be doing something right to get *this* many followers. One *chamcha* writes about Sukhdev Singh's *chamcha jal* heresy, a photograph of which "ceremony" appears in the *Panthik Weekly* report: "He is merely performing the *Janam Sanskar Amrit*." The confusion must be truly deep for someone to justify a gross heresy with a non-existent *sanskar* (ceremony). The SRM sets out the *Janam Sanskar* (birth and naming ceremony) clearly. No where does it talk about any *Amrit* or any *jal* being administered to a new born baby. Yes, the old-school *Babas* have another version of this *pakhand*. These *Babas* read five *paures* of the *Japji*, (in place of the five *banees*) single-handedly stir the water and sugar with a *kirpan* (not a *khand*) and offer it to the child and mother. Other *Babas* just blow a few puffs of a glass of water and offer that as "*amrit-jal*." This new-school *Baba* has re-branded and re-packaged such existing *pakhands* by giving them a whole new twist.

Chamchas have a way of bending over backwards and just bending. The former is called *chancha-giri* and happens when some innocent Sikhs first come under the influence of the *Baba's pakhand*. The latter is akin to bending spoons by sheer mental power and takes place when their mental faculties are able to see through the pretense. One group of his ex-*chamchas* (for lack of a nicer word) have gotten together to set up a face book site titled *Anti SWAM*. The objective is to expose his *pakhand*. Others have provided the infamous videos that were put up on internet sites showing the *Baba* administering his *pakhand* laden and gender-select caress blessings that border on criminality. Some have written to Gurdwaras and institutions asking for action to be taken to stop the heresy. It does seem that reformed *chamchas* are displaying a stronger resolve than many ordinary Sikhs.

"G" FOR GURU. "G" FOR GOD. The *Baba* has said, done and written enough for one to conclude that his aspirations will not stop at merely being a *Baba* or *Swam-ee*. Replacing the (ੴ) in Guru Nanak's *Ek Oangkar* with a "G" is perhaps the starting point. There are other indicators.

The administration of the *guru-jal* is also a step in this direction. The administration of *Khande da pahul* is always by five specially selected Sikhs. The only incidences during which this *pahul* or other forms of initiation (*charan pahul* for instance) were administered amongst Sikhs by *one* individual were undertaken by the Gurus themselves. The last such incidence was in 1699 when the tenth Guru single-handedly administered the *pahul* to the initial five. Single-individual prepared *Amrit* is something which ONLY the Guru can do. For this reason *alone*, it is usually administered by every *pakhandi* who aspires to be a guru. The attraction is that the single-handed administration of

such an initiation provides the *pakhandi* with a psychological hold over his *chelas* and *chamchas* since they look up to him as their guru.

The biggest obstacle for fake *Babas* aspiring to be gurus of the Sikhs is the Guru Granth Sahib itself. The general trend is thus to somehow cast doubts on the principle of *shabad* Guru. The new-school *Baba* has come up with an ingenious way to do just this and much more. First he goes about changing the *name* of the GGS. This heresy is more insidious than it appears. In the 540 years of *Sikhi*, the GGS has been named and renamed only once – and that too by a GURU. Guru Arjun first named it *Pothee Sahib*. And Guru Gobind Singh re-named it *Sri Guru Granth Sahib* – in line with his decision to accord the Guru-ship to the *Granth*. It is clear therefore that this heretic *Baba* is unceremoniously laying claims to guru-ship in “renaming” the GGS with his whimsical name – *Jyot Sahib*.

Equally important is the prophetic manner in which he announces the renaming of the GGS on his website. “And then it suddenly all came together in one big rush...I had seen the Light⁵” he declares. The *Baba's pakhand* is as bright as the mid-day sun. But his “seeing of the light” is as dark as any moonless night. The insidious assertion is that he had a sudden revelation or *ilham* type of prophecy. “Light’ is in upper case – suggesting the “revelation” came to him from the Light itself, meaning God.

He then moves into a denigration mode, declaring: “A *granth* simply means a volume, or a scripture that is voluminous. Nothing glorious about it.”⁶ Indeed, there is nothing glorious about the GGS to all the sham *Babas*. How else can they make their own glory higher than that of the GGS if not by attempting to lower the glory of the *Shabad*? But ask a true Sikh, a believing Sikh and more importantly a GGS reading Sikh and he/she will tell you that there is nothing *more* glorious than the GGS. This is no ordinary *Granth* we are talking about. It is the *Guru Granth*. It is the *Sri Guru Granth Sahib*. It is the *Sri Guru Granth Sahib Ji*. It is the *Aaad Sri Guru Granth Sahib Ji*. Now, if *Baba Sukhdev* will go to a dictionary and check the meanings of the all the words before and after the word *Granth* and he will probably get an inkling of how glorious our *Granth* is. Five thousand years of human civilization has no parallel for the glorifying status given by Sikhs to the *Granth* of GGS. And yet this *pakhandi* sees no glory whatsoever in anything other than his charade.

He then moves into heresy mode when he writes: “The Guru is not the *Granth*. It may have been the ancient way to refer

to holy books.”⁷ This heretic is suggesting that Guru Gobind Singh was wrong when he said “*Guru Maneyo Granth*” meaning “accept the *Granth* as the Guru.” The heretic is suggesting the tenth master was “ancient” in his command. He is further implying that the GGS is just another of the “holy books.”

He then delivers the final heretical blow in a menacing reply he cooked up for someone who asked him “But why then did Guru Gobind Singh say – *Sabh Sikhan Ko Hukam Hai, Guru Maniyo Granth*” His reply: “I would have explained myself to Him...the Guru would have *overwhelmingly supported* me.”⁸ This heretic actually expects Sikhs to believe that the tenth Master would have admitted his “folly” to a fumbling heretic. What exactly is meant by the gibberish phrase “overwhelmingly supported me?” That the Guru would go on his knees before this heretic? Or was the Guru expected to be overwhelmed by this heretic’s brain wave and declare “why didn’t I think of that?” Only his *chamchas* can accept such hogwash from this humbug *Baba's*, just as one such fellow bends over backwards to “overwhelmingly support” the *Baba's* heresy of renaming the GGS by writing as his comment: “Brilliant (pun intended)!⁹ To that one may add “Blinding brilliance indeed.”

The *Panthik Weekly* report of 17 July has one *Gursikh* commenting that the *Baba's* “*parchaar*” is mixed with statements such as “If I am God.” It is perhaps only a matter of time when the *Baba* will decide to move the decimal point in such a declaration as well and drop the qualifying “If.”

The propagation of the concept of “*Jyot Sahib*” over “*Granth Sahib*” has a calculated place in the *pakhand* riddled scheme of things of this Malaysian *Baba*. Old school *Babas* have, at appropriate times in their “careers” declared that Guru Nanak (or any other Guru) first “comes to them,” then comes *into* them” and finally “resides *within* them.” Many have gone on to declare “I am Guru Nanak.” When the time comes for this *Baba* to step on that higher pedestal of *pakhand*, he will have a choice of claiming that the “*jyot sahib*” has “come into me” or that “I am the *Jyot*,” over its “old” and perhaps unsophisticated version, namely that the “*Granth sahib*” has “come into me.”

FROM SANT BABAS TO MINISTER BABA. The Malaysian *Baba* has little tolerance for old terminology of old-school *Babas* who were content with being tagged generically as *sants*, *mahants*, *mahapurash* or specifically as *Chador Valey*, *Kalee Kamli Vale*, *Khoondee Vale* etc.

⁵ Quote taken from article titled “The Sri Guru Jyot Sahib Try Saying it Again,” as appearing on SWAM Website.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

Ordinary terms such as *kirtenia*, *sewadar* or *parcharak* are perhaps below his class and rank. He has declared himself as a Sikh Minister in charge of his “Perfect Light Ministry”. A minister, would by definition minister or administer something. *Gurbani* and *Gurmat* are not meant to be ministered or even administered. *Gurbani* is meant to be read by the *self*, listened to, sung, discussed, understood and walked upon. Sikhs can inspire each other and we can discuss *Gurbani*. There is hence no place for any kind of *Minister-ship* in *Gurmat*. But *pakhand* - because it is for *others* - is always administered. Fraudulent blessings are always administered to others. Sham “cures” for the ills of others are also administered. Sermons are similarly administered. Blessing, curing, sermonizing and miracle performance are concepts that define the realm of so called “faith healers” who simply caress away even the deadliest of diseases. All these terms and concepts are alien to *Gurmat* and the only way they can be reconciled with “*Sikhi*” is via administering *pakhand* and ritual. Yet one finds them scattered throughout the literature that carries the name of this *Baba* Minister.

LATCHING ON TO EVERY STRAW. *Pakhand* needs legitimacy. The old school *Babas* acquired such legitimacy for their dogma by claiming succession to an earlier *Baba*. They told and retold fake stories about the miraculous powers of the deceased *Baba* and his “godly” abilities. They celebrated his *Barsis* (death anniversaries) till eternity using each occasion to recycle, expand and reinforce the propaganda. Some publish fables and pass them off as biographies of their deceased *Baba*. The whole idea was to plant in the minds of their chelas that the predecessor *Baba* was God incarnate. The legitimacy of the reigning *Baba* thus rested on the notion that he was hand picked by none other than that particular God incarnate.

This new-school *Baba* acquires legitimacy via a more sophisticated approach. He latches on to a wider variety of established personalities – spiritual and non-spiritual. He conspicuously carries a book with the photograph of *Gyani* Niranjn Singh of Patiala on its cover. *Gyani ji* was a learned and dedicated Sikh scholar who had deep links with Sikhs in Malaysia. In Sukhdev Singh’s “*guru-jal*” ceremonies (as seen in the photograph accompanying the *Panthik Weekly* report) this book is placed prominently beside him. In his blog, he describes Niranjn Singh as his “*vidya guru*.” The correct term is “*vidya daata*” (the giver of the gift (*daat*) of education. But the *Baba* changes the word “*daata*” to “*guru*.” The aim is to perhaps imply that his *Baba-dom* is in some way descended from Niranjn Singh. Some critics of the *Baba*, have on the internet, pointed out that there is no evidence of this Malaysian *Baba* having spent time with *Gyani ji*. cursory reading of the material on the *Baba*’s blog is even more revealing – there is no evidence that this *Baba* has even read the book that he carries along so diligently. There is however evidence that the *Baba* himself is unsure of

his association with *Gyani ji*. He begins a paragraph by saying “I am a student of Sant *Baba* Niranjn Singh of Patiala.”¹⁰ In the next 13 sentences Sukhdev Singh tells, in great detail, “an incident” that personally involves Niranjn Singh, some overzealous Sikhs and unsavory behavior. This incident could only be known to those who were physically present when the event happened. In fact the aim of narrating this story is to confirm the ‘fact’ that he was close to the Patiala luminary, and privy to incidents such as the one described. In the 14th sentence, the Malaysian *Baba* has a change of heart and declares: “Actually, I was not a student of *Baba Ji* at that time.”¹¹ The truth perhaps is simply that “actually, the entire story is concocted.” Those who know *Gyani Ji* would attest that his soul was simply too soft to have uttered the stuff that this *Baba* narrates.

Elsewhere he latches on to Harbhajan Singh Yogi. In an attempt to deflect the flak that he was getting for his heresy, Sukhdev Singh attempts to garner fake empathy by speaking of American Sikhs: “Instead of welcoming them with open arms, Sikhs *all over the world* rejected them.” The fake comparison is clear: Sikhs all over the world should welcome the *Baba*’s *pakhand* with open arms too. One wonders which world this *Baba* is talking about. Yogi ji was recognized by (among others) the Akaal Takhat for his undying *sewa* of taking *Sikhi* to the educated, developed and modernized world. American Sikhs have been honored repeatedly at the Harmandar. Although HSY used the instrument of Yoga (perhaps because it was already established in the West then) to get Westerners into his *ashrams* but his ultimate aim was always to connect the converted Sikhs to the GGS, the Khalsa *amrit* as given by *panj pyares*, the five *kakars* and the *Khalsa Rehat*. The Malaysian *Baba*’s affiliation with HSY and his movement is highly suspect. But his aim of association – as evident from his sprinkling of the HSY name in his articles – is to appear to be in the same league as Singh Sahib – taking *Sikhi* to an educated and sophisticated group of humans. But this *Baba*’s methods and the nature of his *chamchas* tell an entirely different story. Sukhdev Singh distorts *Sikhi*, muddles *Gurmat* and obfuscates the religion to sell to those who want a *distorted* *Sikhi* to suit their personal failings. In essence then, the difference between HSY and the Malaysian *Baba* is stark. HSY took true *Sikhi* to a distorted people. The result: some people became true Sikhs, some stopped at Yoga, and others remained as they were. This Malaysian *Baba* takes a distorted *Sikhi* to distorted people. The result: the distorted people become staunchly distorted, and some innocent Sikhs get distorted as well. Another stark distinction: HSY used Yoga to get people to become Sikhs.

¹⁰ Article titled “Congratulations! We are Growing Again, appearing on SWAM website.

¹¹ Ibid.

This *Pakhandi Baba* uses *Sikhi* to get people to become his *chamchas*.

Spiritual people are not the only ones this *Baba* latches on to. He recites the mantra of change which was given a boost by Obama. Many a world leader, particularly the corrupt, dictatorial and inept ones have, in their attempt to re-brand, scrambled to be Obama-like. While the old school *Babas* would probably ask “Obama who?” this new school *Baba* has hopped on the Obama wagon without blinking an eye-lid. The word “change” is plastered all over his web-site. The reason: to deflect criticism of heresy that is being leveled at him from true Sikhs. This is done by labeling his critics as “old *Sikhi* types” and defining himself as an agent of the “change” that *Sikhi* needs badly. Another reason: to dress his *pakhand* in terms of “change.” I am here to give them the change *Sikhi* needs. I am re-branding, re-packaging, and re-selling *Sikhi*. I will move the decimal places to turn the “old” *Sikhi* into “new” *Sikhi*. If I don’t do it, there will be no Sikhs left.

There are crucial differences between the kinds of change that Obama talks about and that of this *Baba*. First, Obama wants change to move his nation and people *forward*. This *Baba* wants change that will move his *chamchas* backward into the very muck that our Gurus lifted us out of. In his article titled “For Change” he writes: “The buzz words of the times are ... mantra, yoga, consciousness, karma, energy and so on.” Readers of *Gurbani* would know that these are things our Gurus threw out as backward. Anyone whose notion of change is based on “buzz words” is unschooled about change. Second, Obama is talking about changing *mindsets* to deal with new realities. This *Baba* is talking about changing *Sikhi* to fit discarded realities. Obama said is clearly “we are the change that we aspire.” The *Baba* writes: “in 1997 we became aware of a growing need in the *Sikh religion*. This need was ‘Change’.” As far as this *Baba* is concerned, it is the *religion* that needs to be changed.¹² This is heresy masquerading as change.

THE TWISTED WRITINGS OF THE BABA. The Malaysian *Baba* writes. But his writing is more twisted than the snaky coil that is the trademark of his logo. He runs a blog but brands the ideas of those who disagree as “hate-mail.” He calls his critics ugly names. He starts an article¹³ by emphasizing - in *five* paragraphs - the point that “attacks and hate mail” do not bother him to warrant a response. He argues that such mail is written by “a small group who we know” (rehabilitated *chamchas* who had seen the light?). He then says: “I have not read anything that these people have

¹² Op.cit.

¹³ Article titled “Congratulations! We are Growing Again, appearing on SWAM website. Remaining quotes in this section taken from this article.

written, when I see it, I delete it.” And “I am not going to waste my life replying silly emails from kids still wearing diapers.” He then goes on to write a six thousand word tirade about the very same thing that he says he will *not* write about. It needs a master of twist have such convoluted writing skills. One’s thinking must be wrapped in diapers to write such stuff under the guise of spirituality.

His logic is twisted. He first tries to stand in the same league as President Obama, saying: “If he spent his time replying to emails....who is going to do the work of running the country?” He then stands in line with ex-Malaysian Premier Mahathir by suggesting “he didn’t care what...Malaysians thought of him.” His logic cannot comprehend that Obama replies his emails and runs the country and that Mahathir cared enough for his people’s views to have authored more than 35 books. Finally he ropes the Gurus into his twist. “Guru Nanak received more opposition and hate mail than any of us ever will.” And “So did Guru Gobind Singh...(because) they could not understand why He was changing things,” adding that “Every single Guru Sahib ji received opposition and hate mail.” Now that this *Baba* was done equating himself to the Gurus, he turns his attention to the “kids in diapers” who take him on.

He puts them in the same league as Prithi Chand, Dhir Mall etc. The *Baba*’s twist is illuminating indeed. “You can’t imagine the amount of hate mail that was received by Guru Arjun...His own brother was the biggest culprit,” declares the *Baba*. And “remember how Dhir Mal sent so much hate mail to Guru Tegh Bahadur and CC’d it to Aurangzeb.” Then he labels his critics as Brahmins: “these hate mailers...are behaving in the same way the Hindu Brahmins were behaving.” In a clear reference to the Anti-SWAM website, he suggests that Guru Nanak’s critics would have “gone home and launched a website called www.antinanak.com.”

What makes his six thousand word invective even more warped is that it is aimed at ridiculing, tarnishing and defiling the character of the e-mail *writers* – by labeling them with all sorts of ugly names and putting them on par with anti-Guru *Ghar* forces. His diatribe is written in malice, spite and in anger. The twisting is intended to cover a big lie; but ends up *exposing* it. This *Pakhandi* propagates a lie that his inner peace is not affected by criticism. In the opening paragraph this falsehood is stated thus: “I laughed and said to him (webmaster)...I am *not* going to waste my time replying...” But the six thousand words of *reply* tell a different story – that this *Baba* is *indeed* affected to the core of his bones. And that he is not laughing, but wailing and weeping over the fact that others can see through his heresy. He says he will *not* reply, but he is *unable to stop* replying – rambling into six thousand words. The biggest lie is in the

title. The heading is “We are Growing Again.” An accurate title (based on what is written) should be “We are Growling Again.” Such is the moral integrity, ethical honesty and decency of the writings of this *Baba*. Of what worth, then are his pretensions?

Yes, Guru Nanak faced criticism. But he dealt with it with peace and confidence that were rooted in his spiritual honesty. The Guru invited them to have a discourse. His discussion with the *Sidhs* for instance, is accurately and truthfully titled “*Sidh Ghost*” meaning: a dialogue with the *Sidhs*. His opening statement of this *banee* on page 938 of the GGS is “*Sidh Sabha Kar Asan Baithey, Sant Sabha Jaikaro*” meaning: the *Sidh* group (*sabha*) assembled, and these saintly people (*sant*) declared/announced a discourse. The Guru is labeling his critics as “saintly.” The three-thousand word *banee* is written in a question and answer style. Guru Nanak recorded each query, comment and criticism and then proceeded to give direct and forthright responses. The same goes for the Guru’s dialogues with Muslim saints, Hindu sages and Yogis.

Sukhdev Singh’s take on Guru Nanak is illustrated within his six thousand word essay.” He declares in bold letters: “Guru Nanak did not go around trying to convince those who did not agree with him.” Then what was Guru Nanak doing traveling 40,000 km by foot for 24 long years? Is this heretic suggesting that Guru Nanak was going around trying to get convinced? Sajjan the thug, Kauda the man eater, Wali Khandhari the egoist, Malik Bhago the conceited – and countless others, were obviously not those who agreed with Guru Nanak. If Guru Nanak did not convince them, then how did they become Sajjan the friend, Kauda the blessed and Kandhari the humble? Or is this *Baba* suggesting to us that we have all got it wrong, and that it was Guru Nanak who got convinced?

But the gold medal for twisting is reserved for the final paragraph of the *Baba*’s six thousand word essay. There he inserts a *Gurbani shabad* of Kabeer: *Nindo, Nindo Moko Log Nindo*. He now puts himself in the same league of Kabeer by appearing as magnanimous as Kabeer was in suffering from *Ninda*. What the *Baba* needs is a dictionary. ***Ninda is slander and that involves the spreading of untruths and is done behind one’s back, as was the case with Kabeer’s critics because they had no courage to face the Bhagat.*** Here, it is the *Baba* who is spreading untruths while hiding behind the notions of “change,” “modernity” and the like. The criticism against him is in the *open* and posted on the internet. It is the *Baba* who has no courage to face his genuine critics. He condemns his critics by wrapping his tirade in six thousand words of distorted arguments. It is thus the *Baba* who is guilty of *ninda* more than his critics.

TWISTING FACTS AND LOGIC. The *Baba*’s writing is not the only thing that suffers from twisting. His facts, logic, reasoning and arguments are twisted to serve his *Pakhand*. The following examples (taken from his articles) provide support for such an assertion.

He has been taken to task by *Rehat* abiding Sikhs. His response is that the Sikh *Rehat* is outdated. He then quotes one half of a verse “from the “*Rehatnama*” “*Khalsa Soe Jo Chareh Tarang.*” Meaning: A *Khalsa* shall mount a horse. The *Baba*’s argument is that no one, including those *Rahetvaan* Sikhs who attack him *rides* a horse nowadays. They are therefore “hypocrites,” for calling themselves *Khalsa* while not riding a horse, and also that “such *Rehat* was only applicable hundreds of years ago.” The *Baba* has already committed four horrors here. First, he wrongly translates mounting as riding. Secondly, he conveniently ignores the second half of the verse. Third, he obfuscates the fact that the verse is not from a *Rehatnama* but *Tankhahnama* of Bhai Nand Lal. Fourth, his source of this “*Rehetnama*” is the *Amrit Kirten!*

It is not that this *Baba* does not think or he cannot. His thinking is distorted. And he intends to distort the thinking of others. If everybody rode horses hundreds of years ago, why would riding a horse be part of the Sikh *Rehat* (or anybody’s *Rehat* for that matter?). Were the writers of *Rehatnamas* so devoid of mental faculties that they made, as articles of *Rehat*, what everyone did just to get around? And if riding a horse was the definition of a *Khalsa*, then Genghiz Khan, Napoleon, Robin Hood and even Don Quixote would be *Khalsas*. A primary school child can figure out that this half line is not a *definition* of a *Khalsa*, and definitely not a *Rehat injunction!* The word “*Chareh*” does not translate as riding, even. Why then does the *Baba* mistranslate it as “*only* that person who *owns* and *rides* a horse has the *right* to call himself or herself a *Khalsa*” There is no mention of owning, riding or having a right to call oneself as anything anywhere in this line. Why does not this *Baba* provide the proper context and the proper interpretation of this single line? Answer: because it serves the *Baba*’s interest to distort. Because it serves the *Baba*’s agenda to whack his *Rehat* abiding critics as “hypocrites” through such naked distortion. This is a *Baba* who is willing to distort, dis-inform, mis-interpret and warp everything tied to *Sikhi* so long as his agenda of *pakhand* is propagated.

That the *Baba* actually knows the true meaning of the above *Tankahnama* line and has *purposively* distorted it is evident from his other writings. In his Change article he writes: “even today, we hear Sikhs describe themselves as brave, courageous, strong...words that mean nothing. Nobody in the whole world, including Sikhs themselves is interested in any of (this) stuff.” In the next paragraph he writes: “(our

mission is to return the Sikh to being a healer of the world...” And in the next paragraph “the buzz words of the times are meditation, mantra, yoga...” And then “*nowhere* in (these buzz words) is the words bravery, *courage*...” (Italics added).

It is clear now that in the Baba’s *Pakhand* to be a “healer,” to be a “blessing showering *Baba*” a “head and arm caressing” guru and a “meditation, mantra and yoga dishing” Sikh Minister, he has to *obliterate* any and every *Sikhi* principle that stands in the way of his hermaphrodite version that he calls “new *Sikhi*.” *Courage* is one of the principles that this Minister wants to administer out of *Sikhi*. *Courage*, after all, is the antidote of *pakhand*.

When Babur invaded India in the 1490s, the people went to the Yogis to ask for their assistance to lead their courageous resistance to the pending inhumanity and cruelty of the invading forces. The Yogis gave them the same reply that this Malaysian *Baba* is providing. “We are healers, we are people of peace, we will shower our blessing on all of you and we will meditate and perform Yoga. Just go home and sit in peace. We will read the mantras and the invading forces will become blind.” Guru Nanak records this cowardice of the spiritual leaders on page 417 of the GGS. *Koe Mughal Na Hoa Andha, Kiney Na Parcha Laiya*. Meaning: No Mughal was blinded and none of their mantras worked. Guru Nanak took the Yogis to task for being cowardly in not providing courageous spiritual leadership. The philosophy of Guru Nanak in this *shabad* is centered on inner courage, bravery and inner strength – the same words that “mean nothing” to this *Pakhandi Baba*. Spirituality without courage is cowardice. Of what use is being pious if one does not have the *courage* to speak out, to take actions against injustice or to stand beside the weak, the oppressed and the needy. This is the essence of the *Sant-Sipahi Sikhi* of Guru Nanak and that of Guru Gobind Singh’s Saint-Soldier *Khalsa*.

To wash this principle of *courage* down the drain, the *Pakhandi Baba* denigrates the *Khalsa* in his Change article: “we hold to the mindset that the *Khalsa* is ...fighting some imaginary war that does not exist! And that today, it is the duty of the police and army to protect the public...” It is clear this *Pakhandi*’s life mission is to distort the core of *Sikhi*. Which planet is he living in to be unaware that 90% of the world’s human rights abuses, atrocities, and injustices are inflicted by governments, police and their armies on their own people? Is this heretic *Baba* expecting his mantras, his meditation, his blessings and his caressing to protect the victims of such gross violations of human decency?

The second verse of the above *Tankahnama* line will help us put the Baba’s *Pakhand* in context. The full verse is “*Khalsa Soey Jo Chreh Tarang. Khalsa Soey Jo Krai Nit Jang*”. Meaning A *Khalsa* shall mount a horse. A *Khalsa* shall battle daily.” The first line is a *tankah* (penal) injunction. The

government, police and armies of the day had issued a proclamation that no individual other than themselves could so much as *mount* a horse. Never mind if you don’t intend to ride, you will lose your head if you so much as *mounted* this animal. And the Guru says to his *Khalsas* and Bhai Nand Lal puts it down in his poetic *Tankahnama*. Now here is what you *have* to do: You will *mount* your horse. Never mind if you have nowhere to go. Never mind if you don’t intend to ride it. Just mount it as per the Guru’s instruction. The objective is to defy the injustice, to defy the unjust order, and to stand up for what is right. The objective is to underline the fact that the *Khalsa* is autonomous and not subject to unjust and arbitrary laws. The mounting is to instill the *courage* without which spirituality is as good as non-existent.

Now let’s look at the second line of the verse. No *Khalsa*, including the Guru himself engaged in daily battles. Again, then, this *cannot* be the definition of a *Khalsa*. Naturally then, it is about the pre-requisites that are required to mount the horse for the sake of making a courageous stand. One cannot have the courage of his convictions to stand up for what is right unless one battles daily with one’s inner fears and worries, with one’s inner demons – *Kaam, Krodh, Lobh, Moh and Ahangkar*. No Sikh who is imbued in lust, greed or attached to his own survival or drowning in self pride will ever be able to stand up courageously for what is right. So the *Tankahnama* verse is saying – this is the order. Fight your inner battles and fight them daily. Then display the courage that is essential and quintessential to *Sikhi* (by mounting your horse). The *Pakhandi Baba* either understands this much or he doesn’t. If he does, his distortion is clearly exposed. If he doesn’t, he should sit down and educate himself.

Why did the *Baba* take one half of the verse - the “horse” part? Answer: because it suited his intention to declare *Sikhi Rehat* as outdated. Horses are outdated *only* if seen as a *means of transport*. That is why the heretic translates “*chreh*” as “to own and to ride.” Why did the *Baba* ignore the “daily battle” part? Answer: the “daily battle” part did not give him the opportunity accorded by the “horse part.” So he ignored it all-together. Such, obfuscation underlines the moral integrity, ethical honesty and decency relating to the *Baba*’s use and misuse of verses of historical Sikh luminaries.

Why did he obfuscate a *Tankahnama* with *Rehat*? Answer: because it provided him an opportunity to ridicule both the *Sikh Rehat* and his critics. The *Tankahnama* is contextual and time based. Mounting a horse would only apply as a penal code (literal translation of *Tankahnama*) provided and *so long as* there was an unjust injunction against doing so by the government of the day. The *principle* and underlying justification for the penal injunction (verse two – *Krai Nit*

Jang) would remain valid, but the nature of the injustice may change. When an emergency was declared by the Indian government in the 1970's, the Sikhs of Punjab led a peaceful and courageous movement to bring democracy back. They filled the prisons of Punjab to fight against the injustice. The rallying cry of Akali Dal then was "*Khalsa Soey Jo Krai Nit Jang.*" No one was asked to "ride a horse" but "to take to the streets" and "to fill the prisons." The penal injunction had altered, but the justification remained.

WHAT IS OUR RESPONSE? Our duty as Sikhs is to strive to expose any and all *pakhand* that is committed in the name of our religion. The criticism leveled by the Internet *Sangat* against Sukhdev Singh speaks for itself, but the censure of the Malaysian Sikhs and institutions is perhaps misplaced. Malaysian Sikhs do not have a genetic make up that is different from Sikhs elsewhere - we are as susceptible to deviant *Babas*. It must be stated however, that Malaysian Sikhs have contributed their fair share towards exposing this local *Baba*.

The premier Malaysian Sikh Religious body – the Malaysian *Gurdwaras* Council (www.mgc.org.my) has received written calls to act. Almost all of the 120 local *Gurdwaras* are members of this Council. The allegation on the Internet that the MGC is protecting or otherwise condoning the deviancy of Sukhdev Singh is unfounded. The MGC has indeed initiated action and has the right to issue an appropriate directive to its member *Gurdwaras*. The suggestion for the MGC to take this issue before the *Akaal Takhat* on behalf of Malaysian *Gurdwaras* is on the table. A sub-committee of the MGC in charge of SRM matters (of which I am a member) has submitted its opinion to the Executive Council.

Beyond that however, more needs to be done. Given the modus operandi of this new school *Baba*, there is a body of voluminous deviant material that has been posted and published on the internet by him. Much has been circulated in hard copy in *Gurdwaras* under the guise of *parchaar*. This material has an equal propensity to distort the Sikh psyche when compared to the damage done by his personal anti-Sikh work (*chancha amrit/guru-jal*, caress-blessings, rosary bead blessings etc). There is therefore a need to reply and respond *systematically* to all the posted material. I urge Sikh writers, publishers and website owners to come together to share this *sewa* and contribute towards this endeavor. **The Sikh Bulletin's willingness to publish this article displays the journal's consistent struggle against *pakhand*, heresy and deviancy propagated by *Babas* in sheep clothing. It is hoped that other publishers and website owners will help extend the reach of this struggle. End.**

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THE JUDGMENT: GURLEEN KAUR V. THE STATE OF PUNJAB

BY Jasbir Singh Sethi

The 154-page Judgment given on May 30, 2009 by the High Court of Punjab and Haryana in Case # CWP 14859 of 2008, titled *Gurleen Kaur, et al vs. State of Punjab, et al* is historic for Sikhs all over the world.

The court held, *inter alia* - within the context of the fact situation put before it and based on the representations made to it by a plethora of interests - that " ... retaining hair unshorn is a fundamental tenet of the Sikh Religion. ..." First and foremost, we must remember that the Judgment, though a most important one which will undoubtedly have an impact on many day-to-day goings on in the temporal world, does not change anything within the realm of Sikhi as it has been enunciated by our Gurus or the way their teachings apply to us.

Let us face it: this issue, though absolutely fundamental, was grossly mismanaged by all concerned, by the time it came to a head at the court hearing. It had become a "hot potato" in almost every Sikh household all over the world. In fact, the younger generation had come out in open revolt and the Sikh religious authorities, jathedars, scholars and parents had almost admitted defeat.

Gurleen Kaur took the issue to the High Court of Punjab and Haryana, at Chandigarh. The basic issue was: can a person trimming his/her hair still claim to be an observant Sikh? Gurleen was denied admission into Guru Ram Das Medical College, Amritsar, against a reserved quota for Sikhs. The grounds for the refusal were that she trimmed her eye-brows. Naturally, numerous parties got involved. To name but a few: The Shirimoni Gurdwara Prabhandhal Committee (SGPC), Amritsar; The Delhi Gurdwara Prabhandak Committee; the Government of the State of Punjab; the International Sehajdhari Association and, covertly, all kinds of sants, deras and ... political parties too.

I urge all readers to envision the importance of this case. If the judgment had gone the opposite way, then Sikhs all over the world who are fighting legal battles for their right to keep unshorn hair and wear a turban - cases in USA, Canada, U.K. and many other countries around the world, over security regulations, job discrimination, hate crimes, and even kids in schools (France), etc. - all these fights would have been lost causes in fell swoop!

The most disappointing performance was by the SGPC advocate(s). The Honourable judges are reported to have harshly rebuked them because of their lack of preparation. The court had invited scholars, learned elders and paracharaks. The judges commended the contribution of Mr.

Anupam Gupta, Senior Standing Counsel for the Union Territory of Chandigarh, who with his relentless hard work dug through the literature from Macauliffe and McLeod, historical rehat naamas, the current Rehatnama, the Punjab Gurdwara Act with its Amendments, the Delhi Gurdwara Act, the Sikh Ardaas, as well as the Guru Granth Sahib. Such a thorough comprehensive review is commendable.

Needless to say, there were all kinds of overt and covert pressures on the parties. The Judges too recognized the tremendous emotional content and energy revolving around the case. The issues involved were multi-dimensional, and the court did not hesitate to draw on not only the judgments given in various courts all over India, but even internationally, including Kosovo and the Philippines!

This is a monumental document - the 154-page Judgment. Besides being historic for Sikhs, it is a landmark legal document that sets the bar very high for the Indian Judicial System. It is unfortunate that Sikhs and their media have to date failed to fully explore and review its long-term and far-reaching implications.

I would humbly like to make two suggestions to Sikhs around the world:

A. Every Sikh household in the world, every Sikh Gurdwara/ Library and institution must obtain a copy of of this document and keep a bound copy readily available for its members. Since we have failed miserably in giving proper answers to our younger generation, let them have, at the very least, access to the relevant information and documents.

B. Sikhs urgently need a credible forum where such significant and important, intricate and complicated issues affecting all Sikhs all over can be fully and properly addressed with the help of all the necessary objectivity, independence, research, scholarship, representation and advocacy.

To review the complete judgment - and we recommend it - please click here:

www.scribd.com/doc/15971334/KuarvPunjab509

June 25, 2009

Conversation about this article:

1: I.J. Singh (New York, U.S.A.), June 25, 2009, 12:06 PM. In many ways, this case highlights our problems. Can you imagine any religion where its fundamental definitions are debated by a judiciary composed of those who may be non-believers of that faith? Or even if they are believers, they are not experts on the religion, but on secular law? What we need is an organized system of ecclesiastical judiciary of Sikhs, not an All India Gurdwaras Act that is subservient to the Constitution of a particular country. Running to secular

courts says that we have no system to resolve internal conflicts, that we lack the sense or the means to resolve such matters and that we need a monkey in the middle.

2: Harinder (Delhi, India), June 25, 2009, 1:31 PM.

Is Sikhi to be defined in man-made courts? We seek divine redressal and not man-made justice which can be subverted at will by crooked politicians, as in '84.

3: Gurpal (U.K.), June 25, 2009, 2:42 PM.

So what happens to those who cut or trim their hair? Does this open a Pandora's Box?

4: H. Singh (Los Angeles, U.S.A.), June 25, 2009, 10:11 PM.

I.J Singh posed a good question. However, do you think India would allow this to happen?

5: Raj (Canada), June 25, 2009, 11:32 PM.

We need to start looking at the future and create a body which represents Sikhs from every continent of the world. As Sardar I.J. Singh said, SGPC elections are subservient to the government of that country. The body has to be representative of our religious, cultural, economics and even political needs. Those days have long gone when Sikhs were from a small geographical area of India; today Sikhs are in every field of society and every major country in the world. Neither SGPC nor the Indian govt. can or will address the issues. We need a global approach to fight any little or big fires all over the world.

6: Suzy Kaur (Oxford, England), June 27, 2009, 8:48 AM.

Going by this judgment, the Sikh population of the UK can immediately be wiped down to around 50,000 people. I hope that Sikh activists, scholars and all those who rejoice at their victory, reflect this diminution the next time they claim their rights as minorities in the UK and elsewhere due to their supposed 'strength in numbers' as a minority. Or do they only want those Sikhs for statistical purposes, but for all other purposes, to be forced out of Sikhism? It's certainly something that I don't believe many Sikh activists have pondered on, but in the future, it is something that will become more and more apparent.

7: Amardeep (U.S.A.), June 28, 2009, 10:05 AM.

Sirdar Kapur Singh, in his book 'Sikhism for Modern Man', describes nicely this concept of Sehajdhari and Amritdhari Sikhs. We do need a forum where we can sit down and work out and clarify the fine points of these distinctions.

8: Dharamveer Singh (Mumbai, India), June 29, 2009, 4:30 PM.

After all, how didn't you guys realize that both the parties involved here were pursuing their own selfish interests and

no one was interested about Sikhism and its principles. It doesn't come across as a surprise, as none of you have studied at a SGPC funded college. I studied at one of them and can clearly see that Gurleen Kaur ji is on a fight for admission and the beloved SGPC just trying to enforce its age old policies. In Khalsa College, Mumbai, the rule is more stringent on the male. A turban is a strict dress code in the college for Sikh students. But "dumallas" are not allowed whereas the white round turbans of "Naamdharis" are allowed. Sikhs have cut their hair and worn a turban and retained their admissions. You would find one wearing a turban at college and as soon as he is about to leave for home, he will go to the washroom of the nearest restaurant and rip off his turban to reveal his hair styles. How can this be tolerated? SGPC as a body has not been able to impress Sikhs as a whole. It's just that we are living with something we have and can't dare to change. There have been many incidents I witnessed which gave pain. Sikhism starts with yourself and if Gurleen Kaur would have rather not fought for her ego she might have been studying somewhere rather than spending money on lawyers' fees and just trying to get 30 seconds of fame.

9: Jagi Katial (Houston, Texas, U.S.A.), June 30, 2009, 12:12 AM.

Dear Sethi Uncle: I agree with you on the need for Sikhs to have an independent arbitration system outside that of any state sponsored government. I firmly disagree with the importance you place on this judgment in your statement here, "If the judgment had gone the opposite way, then Sikhs all over the world who are fighting legal battles for their right to keep unshorn hair and wear a turban - cases in USA, Canada, U.K. and many other countries around the world, over security regulations, job discrimination, hate crimes, and even kids in schools (France), etc. - all these fights would have been lost causes in fell swoop!" In my opinion, that is an overstatement that does not acknowledge the dumbing down of what it means to be a Sikh in the diaspora. It falls on us living in and outside India to quit the over-simplification of Sikh philosophy in order to achieve the impression of equality. The fact is, as stated in the Rehat Maryada, that one does not have to have unshorn hair to be a Sikh. I for one, as a turbaned man, am tired of seeing our battles with U.S. law enforcement, schools, employers, etc. based on the statement "Sikh men must keep hair and turban, while a woman may or may not wear a turban". It's a gross over-simplification and based in laziness. We boast being the 5th largest religion in the world, that number is not based on people with Kesh. It lies on us to fight these battles with integrity. Which means admitting to ourselves and then to those who we like to fight that being Sikh is a personal choice with personal levels of adherence. A Sikh, at whatever level of adherence deserves and demands religious right protection. These battles in the diaspora need to be fought with honesty and accurate representation of our community. Amritdhari Sikhs are

required to keep unshorn hair. A great number of Sikhs who are not yet initiated into the Khalsa and keep unshorn hair have made a religious commitment that is to be protected under religious rights, acts and laws. One such example of failure is Gurleen Kaur effectively being 'judged' not to be a Sikh based on the fact that she manicured her eyebrows. Seriously? The fact is that the institution in question failed to say they required only Keshadhari Sikhs. Which is a valid requirement, and one that should have been clearly communicated from the onset. Pressing the issue to a point of having to go to court is just juvenile. Could they not let this student slip in and revise the requirements the next time around? Further, allowing a court system that does not even acknowledge Sikhs as existing outside Hinduism to decide this case is counterproductive. These issues need to be discussed within the community for the community. All the exposure of this case serves to make Sikhs look like ignorant, dogmatic, fundamentalist who cannot see the big picture. After all, Guru Gobind Singh gave a very clear and distinctive dividing line for Sikhs. With Amrit or without. Very simple. If the school was attempting to provide some sort of affirmative action type assistance for young Sikhs, why was the dividing line not based on Amrit? Who are we to decide that having Kesh is the new test of being a Sikh. The effect of such lines of thought is only to minimize the importance of Sikhi itself and increase the importance of the simple act of not cutting one's hair. Which is, again, a misrepresentation of Sikh philosophy. The school and Gurleen Kaur are victims of a more than apparent flaw in our system. These things should have been debated and precedent set by a process that we need direly. The current method is subjective and ripe for failure. Are students next year going to be asked to undo beards to show that they are untrimmed and raise pant-legs to prove they are unshaven? To clarify, I do agree that the Kesh is hugely important in the practice of Sikhi. It is however a choice to keep one's hair as a Sikh, and also a choice to take Amrit. All three types are still Sikhs. This is a case of a young woman effectively being told she is not a Sikh. That is wrong. Laws and rules based on "well, if we allow this to happen ... then this will happen" are fear-based. Let's think beyond that.

10: Gurnish Singh Nayyar (Nagpur, India), July 03, 2009, 2:20 PM.

We need not prove that SGPC or Gurleen Kaur both have flaws ... The SGPC is not doing anything for the community, and Gurleen Kaur is not respecting gurbani and Rehat Maryada by asking the courts to declare her a complete Sikh. I don't know why Gurleen Kaur can't understand the importance of keeping rehat. But still, Sikhs who have failed cannot and should not be excluded in any way. The question is: "Can someone born a Sikh but who does not meet the requirements of the maryada, be given the same status as a gursikh?"

11: I.J. Singh (New York, U.S.A.), July 03, 2009, 6:59 PM.

It seems to me that there is a difference between the two terms: Sikh and Gursikh. A Sikh, in my view, is one who calls himself a Sikh. A Gursikh is one who has the life style of a Sikh - at least as stated in the Rehat Maryada. It is like being a Christian, and there are millions of them, or being a Christian in good grace. For example, the Catholic Church may recognize one a Christian but not being in good grace. So one may be able to attend the Mass and other activities but not be eligible to receive Communion. Sikhs, too, are many; Gursikhs are few indeed.

12: Jasbir Singh Sethi (Houston, Texas, U.S.A.), July 08, 2009, 2:08 PM.

I am grateful to you all for expressing your views openly. That kind of bold dialogue is needed. And a civilized dialogue respecting each other is desperately needed to identify and then come up with "consensus solutions" for the challenges we face. I am taking the liberty of expressing my thoughts on some of the issues that have surfaced in the discussion so far:

(1) Jurisdiction of Worldly Courts on Religious Issues:

Yes, theoretically there should be no jurisdiction. In fact, if you read the judgment, the Judges also consider this issue, but since there is no other authority available to define a Sikh reliably and authoritatively, the Court, in a way took upon itself to define it. Well, the SGPC (which is also a creation under the Gurdwara Act, which itself is subject to interpretation by the Indian Judicial System) supposedly the central Sikh body, has usurped the right to appoint and fire Jathedars, so that those offices have become absolutely unreliable and with doubtful authority both jurisdictionally as well as morally. Is it not a Catch-22 situation? All over the world, Sikh issues (definitely involving the "definition", hair, turban, kakkars) are in secular courts. Let us not be in denial and face the facts, as they stare us fair and square in our face. For example, Sikhs have not signed and accepted the Indian Constitution, but are we not operating, in India, under all Indian laws (including the Hindu Code Bill and Hindu Marriage Act?) Since now Sikhs have spread all over the world, we have to evolve valid global institutions including a judicial one. Don't look for a quick fix and band-aid approach; it is an all-out comprehensive effort. Think of my suggestion #2 as a first baby-step towards creating awareness and eventually, this evolution and creation of these monumental institutions.

(2) By this "definition" of a Sikh, our number will become miniscule. Let me throw in an analogy for your consideration. The population of U.S.A. is say 300 millions. All live in the U.S.A. and claim U.S. as their residence. There are many categories of U.S. residents, Green Card Holders, H-1 Visa holders; on and on, even illegal aliens (they also get benefits of many services including health). Just consider the

major category of Green Card holders. This status gives them the rights and privileges to come and go, more or less, freely; travel anywhere, take up almost all kinds of jobs, do business, hold properties, enjoy benefits of one of the best educational system in the world, health services, legal system and whatever that the U.S. offers, but they do not have the right to vote. The right to vote gives you the right to participate in the governance of U.S.A. You have to get citizenship by fulfilling the prescribed conditions and requirements, to earn that sacred right to vote and to get the coveted U.S. passport. Let me hasten to remind that all rights come with responsibilities.

(3) Various categories of Sikhs cited - Sikh, Gursikh, Amritdhari, Sehajdhari, Patit: I am amused at this variety. Most of it is of recent origin and has been created for our individual convenience and liking. May I add a few more: Jat Sikh, Mazbhi Sikh, Ramgarhia Sikh, Bhappa Sikh, Nanaksarias, Nirankaris, Beas Wale, Ravdasias, and on and on. A new categorical name is coined, then its unique definition is hammered. Then comes the drive to organize and increase numbers (because we have miserably fallen prey to the numbers game even though Guru ji always stresses quality, not quantity). Then starts the political maneuvering tricks, nefarious alliances to capture power through the control of institutions. I think we need a clean-up process, to weed out these out, so that the pristine beauty of the Sikh religion shines for the benefit of the whole of humanity. Most probably, the solution lies in the completely loving approach, yet attaching some responsibilities (using the same analogy of the Citizenship requirements), to the path of proper representation of our Gurus' Ideal Man and Woman.

(4) Injustice To Gurleen Kaur: I bet she has the resources to "buy" admission into one of the prestigious colleges. My feeling is this whole episode was a step in a "master plan" - the complete annihilation of Sikhs - which the pathetic Sikhs (Soft Target) have not realized even now. Gurleen Kaur just happened to become a pawn in this nefarious game.

<http://www.sikhchic.com/article-detail.php?id=898&cat=22>

THE 3RD CENTENARY CONFERMENT OF GURUSHIP ON GRANTH SAHIB

Dr. Sangat Singh, New Delhi

The conferment of living Guruship in perpetuity to *Granth Sahib* which now became *Guru Granth Sahib* or *Sri Guru Granth Sahib* (SGGS), and to the Sikh Panth (the community) on October 5, 1708, was an unparalleled and unique event in the world history. Hitherto, no holy book/Granth had been conferred that title; neither the Old or New Testament, or the Quran, nor any of the other works of

religions/dharmas that arose in India. Hinduism that was the oldest *dharma* in the world was not a religion in proper sense, but a conglomeration of heterogeneous thoughts and doctrines, often at conflict with one another. The incoming of Islam, however, helped to give it a sense of unity in servitude.

SGGS was straightaway accepted as the living Guru of the Sikhs who were ordained to search for Guru's directions from the holy *Word* (ਸ਼ਬਦ). Practically, the **Guruship was conferred on the Word, and not the volume.** This was widely mentioned by the contemporary and near contemporary sources. Even the hostile source like *Gurbilas Patshahi 6* written by Sohan Kavi in 1718 took due note of the 1708 edict. At that time there was no other Granth/book that could come up to stand as a rival, nor was anyone authorized by Guru Gobind Singh to search for some alternative source. It was an irrevocable, conclusive and final decision taken by Guru Gobind Singh putting to an end the line of living Sikh Gurus.

The various works on Sikh history, contemporary Court historians, and about 30 European works do not mention at all of any "Bir / Granth / manuscript of *Dasam Patshah ka Granth*, or *Bachittar Natak Granth* with matching contents of presently published Dasam Granth as corrected (1895-97) and published (1900).¹

A small brochure, titled *Bachittar Natak* of only 14 Cantos, written by whom and at what times, one does not know, could have been in circulation. So may have been the case with *Charitropakhyan*, a product by *Vam Margis* who used sex as a medium of achievement of communion with gods/goddesses. Also *Chaubis Avatar* may have been in production and use.

Significantly, *Gur Sobha* of Sainapat a contemporary of Guru Gobind Singh and produced in 1711, of hostile *Gurbilas Patshahi 6*, written by Sohan Kavi in 1718, *Gurbilas Patshahi 10* of Koer Singh in 1751, Kesar Singh Chhibbar's *Bansavli Nama of 1769*, Sarup Singh Bhalla's *Mehma Parkash* of 1776 and Sukha Singh's biography of Guru Gobind Singh in *Sarab Loh pustak*, (to use his own words) 1797 are cases in point, of absence of any mention of a work like *Dasam Patshah ka Granth* or even of *Bachittar Natak*. Chhibbar mentions of a mysterious *Vidya Sagar Granth* which was lost in over-flooded Sirsa rivulet. Sukha Singh, *Granthi* at Patna Sahib Gurdwara, after helping himself with *bhang*, hemp, reproduced or produced a *Sarab Loh pustak* of an armed struggle between *Devi/Devatas* and *Daints* (Demons), but added considerably, without any reference to the earlier struggle, a biography of Guru Gobind Singh. This entire work, he averred a *bihangam* (peripatetic on the move) *Sadhu* had delivered him, saying that it was work of *Guru Gobind Singh* in pre-Khalsa period. Bhai Kahan Singh

Nabha raises legitimate questions as to how could it mention of Khalsa, and certain other events leading to *Gurgaddi* to *Guru Granth* and *Panth*, and of certain other events which happened is post-Guru Gobind Singh period. He, therefore, legitimately rejects it for its spurious character, or worst a spurious work of Bhai Sukha Singh himself.²

Patna at the time was part of Calcutta Presidency. This variation in outlook of people outside Punjab especially those that came under the influence of the English, and those struggling inside Punjab against foreign invasions and local forces for political supremacy was a fact of life.

Some factors need to be kept in mind. **One**, because of struggles and vagaries of life, the Sikhs in Punjab could not lead a settled life from at least 1715 to 1765 i.e. for full half a century, if not more. This resulted in new people, joining the forces of Khalsa, being kept unlettered about the teachings and philosophy of the new faith.³

Two, the Sikh shrines during the period were taken possession of and managed by Udasis and Nirmalas (later, some from the two classes degenerated as Mahants) who interpreted Sikh scriptures in the light of Vedanta. To justify this infiltration of Vedanta, a canard was spread that Guru Gobind Singh had sent five Sikhs clandestinely to Benaras to learn the secrets of Brahminism, and that they came back after several years. This virtually amounts to character assassination. The Sikh Gurus never in their various facets of life indulged in any such thing, and such an assertion goes against the kernel of Sikh philosophy. What was there that was not known about Brahminism or not discussed by Guru Nanak or in the Sikh scriptures?

Three, Brahmins, I am not talking here of general body of Hindus, were almost hostile to Sikhism or Guru Nanak's philosophy, and they cooperated most heartily against the Sikhs in 18th century,⁴ till they resorted to a strategy of infiltration, and subversion. They had earlier done that to Buddhism as well. Here was a human material that was readily available on sale for a price.

Before proceeding further, we may now look at what the partisans of the British and now those of Gandhi/*Gangu Brahmin*, or Hindutava/RSS (*Rashtriya Svymsewak Sangh*) all of which have a community of outlook, have to say. They have endless representatives: I am here talking of only one of them, namely, Gurinder Singh Mann from Leicester U.K. He himself mentions that people like him are "branded about like 'Brahminical Octopus,'" or are "labelled as agents of RSS"⁵.

Though there is no evidence that there was any work such as *Dasam Patshah ka Granth* in Punjab or Delhi, or one can

say anywhere in India, he says, firstly, that “since the late 1700s the *Shri Dasam Granth* has been seen as the equal of the *Guru Granth Sahib*”, and secondly, “In the period of the Misls Gurmattas were taken with both Granths lying side by side” i.e. when they swore by unity. With such thoughtless people arguing for a concocted and fictitious cause, and also laying down the guidelines for the mercenary Sikh clergy, about which we shall talk later, the *Tat Khalsa* faces an uphill task, especially when the Government of India is controlled by hostile forces.

This brings us to the first Satan of the 19th century in Lt. Col. John Malcolm, the most powerful military and political leader in East India Company’s service in India, who by 1810 invented a rival *granth*, *Dasam Patshah ka Granth*, to distort Sikh history, religion and philosophy. His principal objective was political: to weaken the Sikh power which had Guru’s *Word* and *amrit*, baptism as its fulcrum. He knew that sometimes the Sikhs fought amongst themselves as a result of *Brahminical* contrivances, but used to rally together when faced with a national calamity. He sought to break them from their commitment to the *Word* and ushered in a rival work advocating *Hinduisation* of the Sikhs – acceptance of idols and idolworship, multiple gods, goddesses and goblins, and acceptance of whims, rituals and superstitions⁶.

John Malcolm came to the Punjab, upto river Satluj, in the terrain of Lord Lake in pursuit of Holkar. He himself mentions that Raja Bhag Singh of Jind in 1804 presented him a recension of *Guru Granth Sahib*, as obviously such a thing as *Dasam Patshah ka Granth* was not heard of, much less available. It was during this period that he made an assessment of Sikh’s political power, their ideology and commitment to the ideals they cherished most – the unity of the “*granth*” and the “*panth*”. The English worked silently upon the Sikh rulers, and by May 3, 1809, issued a proclamation taking Cis-Sutlej Sikh Chiefs under the protection of the East India Company. This was the first strike at the Sikh unity, as it struck at the body of the Panth dividing it into two. Secondly, Malcolm told Bhag Singh and others that the “*Granth*” which they had was only an “*Adi Granth*” i.e. a preliminary or first *granth*, and envisaged a subsequent one⁷. In his work *Sketch of Sikhs*, 1810 he talks of *Dasam Patshah ka Granth* procured by Colebrook with indefatigable research” in 1805. It seems that Nirmala priest Atma Ram of Calcutta worked with Bhai Sukha Singh at Patna and other Nirmalas to ‘create, compile and promote’ this *granth*. He hoped that Nirmalas and Shahids (he meant Nihangs) who read the sacred writings, may hereafter introduce some changes⁸.

Sukha Singh implanted parts of his *Sarab Loh book* into *Dasam Patshah ka Granth*. Malcolm’s work incorrectly mentions of creation of Khalsa is 1696 in his *Sketch of Sikhs*.

It seems, he never came into contact with Bhai Sukha Singh, nor had he access to 18th century works on the Sikhs, like Sainapat’s 1711, Koer Singh’s work of 1751, Kesar Singh Chibbar’s or Sarup Das Bhallas works.⁹ He was groping in the dark, but had clear objectives. Malcolm, significantly, accepts the contribution of Atma Ram, whom he knew in creating *Dasam Patshah ka Granth*.¹⁰ It was a hanky panky business, and it was soon planted into India Office Library.¹¹

The English in 1820s got wind of entente cordiale between the Nizam of Hyderabad and Maharaja Ranjit Singh, and proceeded to contain its impact. This eventually led to Maharaja Ranjit Singh’s sending troops to Hyderabad and their later assignment to construct the shrines at Hazur Sahib. After the passing away of Guru Gobind Singh in 1708, for over a century his followers had been carrying on the worship in the same manner. Meanwhile, as a result of English alacrity, in 1825 some Sadhus aligned to Kali shrine at Calcutta took over some shrines at Nanded. The construction of the shrines by Ranjit Singh around 1837, some with huge residential complexes, and the land grants caused considerable enhancement in the revenues/income. The settlement of the Sikhs from Ranjit Singh’s army there led to a small but devoted set of followers. This was a general period of infiltration of *Brahminical* contrivances in Sikhism, and what finally emerged in Hazur Sahib only reflected a negation of Sikh ideology.

The negation of any *Dasam Patshah ka Granth* in the voluminous writings of Bhai Santokh Singh and his *Suraj Parkash* *granth*, 12 volumes, 1825-1843, speaks volumes about the truth. But during the period, the English inspired the manufacture of a spurious letter allegedly from Bhai Mani Singh to Mata Sundari written in 1720s about the *bani* of Guru Gobind Singh. This letter is written firstly, with a nib, invented sometime in 1830s, and secondly, it uses separated Punjabi words with some diacritical marks which were not in use in early 18th century in Punjabi language. This rendered the exercise suspicious and betrayed its dubious character, but only for those who have an open mind. It speaks volume about the truth.

The success of English since late 1830s, firstly, to the events of First Sikh War in 1846 could be seen to yield dividends in the betrayal of the forces of Khalsa at the hands of *Brahminical* Hindus including the Dogras.¹² Secondly, the Sikh States in Cis-Satluj kept aloof and let the annexation of Punjab finally in 1849, against all solemn commitments. After the treaty of Bhairawal (1846), when the English virtually became masters of Punjab, *Dasam Granth* was rewritten in February 1847 under English supervision. Under Orders of the Governor General of India some parts of *Shabad Hazarey* and *Khalsa Mehma* were deleted, and instead *Chhake Bhagauti ji ka*, with 137 *Chhands* added. A

copy was donated to British Library too, and it was mischievously, presented as the work of Guru Gobind Singh, founder of Sikh faith. This constituted, in the words of Dr. Jasbir Singh Mann, a “very important evidence of British involvement”.¹³ Meanwhile, in 1840s Rattan Singh Bhangoo, a descendent of Mehtab Singh, of Sukha Singh-Mehtab Singh fame, was commissioned by the English Resident in Ludhiana to write the history of Sikhs based on what he learnt from his elders, and some from his personal memory. In the process, he was made to dilate on the compilation of *Bachittar Natak*, as if an extended one. His writings constitute the very first one, however brief on the subject, reflecting the dubious briefings he got from the English. Bhai Sukha Singh-Mehtab Singh’s forage into controversy over extended Bachittar Natak was a myth, shady and very questionable. It, however, had an objective. The English bias against the Sikhs controlling their shrines in Punjab soon translated themselves into British prejudices standing as a bulwark. By early 1880s, the Hindu and Muslim shrines were liberated from the government control, the Britishers continued to keep their foothold over the Sikh shrines.¹⁴

This brings us to the **second set of two Satans** in end-19th century to give a formal shape and respectability to *Dasam Patshah ka Granth*: this by now had grown into 32, possibly more, versions, and needed reconciliation, or rather a final one. The obverse side of the coin was represented by **Bhai Manna Singh** who was Secretary of Gurmat Granth Pracharak Sabha, Amritsar. This Sabha was an affiliate of Singh Sabha Amritsar controlled by Sir (Baba) Khem Singh Bedi who represented reverse side of the coin, and the real propeller of the show from behind. He had grown from a Baba to a Prince, since the annexation of Punjab by the English. As a result of increase(s) in his Jagir he controlled 28,272 acres of land in Montgomery Distt alone, and enjoyed Government’s munificence with a title of Sir. He was a bitter opponent of Tat Khalsa led by Lahore Singh Sabha of Prof. Gurmukh Singh, Giani Ditt Singh and others. He openly preached that Sikhs were Hindus, considered *Guru Granth Sahib* as fifth Veda – the essence of Vedanta and Upanishads. He claimed descent from Guru Nanak’s son Lakhmi Das, but since 16th century, his descendents have seldom played a constructive role in Sikh history – even *Guru Granth Sahib* mentions that Guru Nanak’s sons had evil in their mind and were in revolt at the decision of their father transferring Guruship to Bhai Lehna, now named Guru Angad.¹⁵ Khem Singh claimed himself to be the 15th Guru of the Sikhs.

Another Sikh organization, Lahore Singh Sabha, had serious reservations about the exercise of finding out the authentic version. Their three letters published in *Khalsa Akhbar* of October-November 1895 cast aspersions on the distortions being practiced in editing of *Dasam Granth*. It found fault with the evidence being adduced at the forthcoming exercise to dissect various copies of *Dasam Granth* and wanted Sardul

Singh of Sodhak Committee to take corrective steps to arrive at a right solution. It kept the general body of the people aloof.¹⁶

- The general body of Sikhs, held back, contributed only Rs. 53 as against the expenditure of Rs. 603; the balance was contributed, of course, by Bhai Manna Singh, but actually by Sir Khem Singh Bedi who constituted the spirit behind the move.
- The Akal Takht was not at all involved either in contributing space or money, or even the customary *Karah Parshad*. They, however, gave some volumes of *Dasam Patshah ka Granth* for the exercise. The main work of the committee was done in the main hall of Malwai Bunga, near Akal Takht.
- It was obvious that no original volume of the *Dasam Patshah ka Granth* existed. To begin with they used as Presidium Bir, known as *Dasam Granth di Khas Hazuri tay Daskhati Bir* (also known as Anandpuri Bir). The original Bir was taken to have been destroyed. The Anandpuri Bir had no *Chandi di Vaar* &c. Some stanzas of *Ardas* (now standard Sikh prayer) were added. Perhaps, for the first time, this part of *Ardas* became part of the Sikh lore. It was given out anonymously that Guru Gobind Singh had himself written the preliminary banis and then the work was taken over by other writers. It was presumed, for convenience, that the Guru had overseen the entire work. At the end of the exercise, this Bir was nowhere to be seen. Instead, at the instance of Sir Khem Singh Bedi, the one matching Colebrook version with India Office Library was approved as the final version. “Textual evidence”, in the words of Dr. Jasbir Singh Mann showed, “that eight compositions including *Khalsa Nama* supposed to be attributed to Guru Gobind Singh Ji were deleted.” Sodhak Committee mentioned only *Sahansarnama* and *Var Malkaums* to have been deleted, while Piara Singh Padam mentioned deletion of three such compositions in published Birs.¹⁷

It may be kept in view that Gurdwaras in Punjab were under control of the British directly or indirectly.

- Manna Singh followed no known standards of honesty or impartiality. It was high time for unprincipled falsifiers. It was taken as a standard truth that Guru Gobind Singh was compiler of all that was being reproduced. He accepted Shyam and Ram pseudonyms of the 10th Guru in *Chaubis Avatar*, but presentation of Shyam born in dark phase of *Satbhikha* planet presented difficulty, as Guru Gobind Singh was known to be born in light half of *Poh*.¹⁸

Still people persist with strange reasons to stand for *Dasam Patshah ka Granth*. The whole proceeding was non-serious in character. Gurtej Singh who made a detailed study of *Sodhak* Committee Report opines: "The mode of nominating the reader is not indicated. Whether the reader changed from one session to another is not mentioned. No method is indicated to show how original was calculated to emerge by following this procedure."¹⁹

In the first phase only four persons attended daily and other nine persons attended 'once in a while'. And they had to reconcile 32 Birs. What a mockery.

It was worse that after the event, under instructions of Sir Khem Singh Bedi, they named the emerging work as *Dasam Granth*, attributing it to Guru Gobind Singh, instead of *Dasam Patshah ka Granth* i.e. a work relating to the era of 10th Guru. That is why, I equate Sir Khem Singh Bedi as a big or a bigger Satan, who was the puller of strings and a controlling deity. It was just beyond the capacity or concept of Bhai Manna Singh who was just a bootlicker, a parasites. The spirit of Lt. Col. John Malcolm must be taking a turn in his grave to salute Sir Khem Singh Bedi, this sychophant. With the passage of time, it earned a degree of respectability which was not justified. Unless we recognise that, we cannot move ahead on correct lines.

The *Sodhak Committee* people immediately lost their identity and they became non-entities. The *Dasam Granth* published in 1900 was immediately placed in various Gurdwaras by Mahants, Nirmalas, Udasis, Nihanga, &c, under orders of the Britishers, and special customs were created for the shrines at Hazoor Sahib and Patna Sahib, and other Gurdwaras associated with these two shrines.

Side by side with the creation of *Dasam Granth*, it was propagated at a low level that there were three other Takhts of Sikhs, at Anandpur Sahib, Patna Sahib and Hazoor Sahib, all connected with Guru Gobind Singh, and managing a cluster of Gurdwaras in the neighbourhood. All this was designed to reduce the importance of Akal Takht, Amritsar, which had refused to participate in compilation of a spurious *Dasam Granth*. We shall come to that shortly.

The decision of the Darbar Sahib management led by Arur Singh, Manager, to remove all idols from Darbar Sahib, Amritsar, and put an end to performance of Hindu rituals over there, was a progressive act, in accordance with the wishes of Tat Khalsa²⁰.

It was the Tat Khalsa drive that forced the Sikhs to various acts, leading to the formation of Delhi Gurdwara Committee which preceded the formation of SGPC in 1920. The Gurdwara Reform Movement, 1920-25, leading to the

enactment of Gurdwara Act was again a victory of Tat Khalsa ideals. But, alas, a last one. The Gurdwara Act, 1925, took no notice of *Dasam Granth*, manufactured 25 years earlier. The definition of a Sikh – one who believes in the Ten Gurus and *Guru Granth Sahib*, and had no other religious was quite explicit. This definition was repeated in Delhi Gurdwaras Act 1971 and Hazur Sahib Gurdwaras Act 1973. Any reference to the so-called *Dasam Granth* is missing in all these legislations. In short, one who believes in *Dasam Granth* loses to be a Sikh in legal and religious and moralistic terms. The Sikh leadership miserably failed to make an assessment of last five years 1920-25 in Punjab, as, firstly, it emerged splintered, thanks to machinations of the ruling British, led by Punjab Governor Hailey, and, secondly, it fell a victim to the guile and stratagems of M.K. Gandhi who had emerged as a deceptive patern of Hinduism, deadly opposed to the Tat Khalsa doctrines.

The emergence of Chief Khalsa Diwan, 1902, and spread of its influence with Bhai Vir Singh as one of its leading lights, helped to cause a big damage to Sikhism. I am saying so, despite the fact that in earlier period he had played a very constructive role. His work, narrating history of the Sikh Gurus in three volumes, was seen as a clever device by the Britishers to break the Khalsa from its philosophy, distinct from the one of Hinduism. The propagation of four Takhts was a case in point. Frankly, if there was need for another Takht, the *Dharamsaal* or Gurdwara at Kartarpur-on-Ravi could very well be the appropriate candidate, as according to Bhai Gurdas (Var 24, pauri 1) under auspices of Guru Nanak, a *Sach Khand*, (an institution for communion with God), had been established there. The other three places connected with the life of Guru Gobind Singh could be replicated with a lot of other places. It was neither here nor there. Why not Delhi or Agra or same places in Rajasthan? Sikhism was attached to the philosophy enunciated by Guru Nanak, who was the only one to have had a revelation, and it was his spirit that was permeating in his successors, including Guru Gobind Singh, who swore by Guru Nanak.²¹ **The production of spurious *Dasam Granth* was not designed to give any respectability to Guru Gobind Singh, but to subtract from it. One must understand this conspiracy.**

One may point out to three other disservices rendered by Bhai Vir Singh in later period of his life. One, he unnecessarily, without any reliable evidence, in *Ashtgur Chamatkar*, circulated the story of marriage of the daughter of Satta and Balwand, authors of *Ramkali ki Var* (SGGS Pp 966-69) for writing that the sons of Guru Nanak, with malice in their hearts were in revolt, against Guru Nanak's passing on succession to Guru Angad. This story was a tit for tat by the powerful and munificent Bedi Babas (the successors of Baba Khem Singh Bedi) who had avidly advocated for Hinduisation of Sikhism and had been the

main protagonist for promotion of the spurious *Dasam Granth*.

Two, people, now in search for mythical birthplace of Guru Gobind Singh in earlier lives, at first, located Rawalsar in Himachal Pradesh and later around **1932 Hemkunt** deep into the hills of then North Western Provinces, now Uttaranchal Pradesh. **This place was certified in mid-1930's by Bhai Vir Singh, as true one.** He, unnecessarily, was instrumental in popularizing a myth, and hurtling the Sikh community into a place deep into the Himalayas involving high expenses (involving travel by mule and other animals also), above all linking the Guru with Hindu mythology. For Sikhs it virtually amounted to emotional blackmail. No other such place for worship, earlier by Guru Nanak or any other Guru, is available. Only Guru Gobind Singh was linked to Hindu mythology, as by revealing the Khalsa in 1699, he was believed by people like M.K.Gandhi to have founded a new faith, which was distinct from Hinduism. M.K. Gandhi, for instance, twice, first in 1925 and again in 1941, had termed Guru Gobind Singh a misguided patriot, and hence a *persona non grata*. Subsequently, in 1984, Indira Gandhi after Operation Bluestar had termed every *amritdhari*, baptized, Sikh as a terrorist, a potential terrorist, or looking like one.

And, three, Bhai Vir Singh through the medium of his friend Sobha Singh artist (and later other artists also) popularized photographs and paintings of Sikh Gurus and martyrs etc. in various phases, different postures, popularizing them in various facets of life, a la Hinduism. This was despite the fact that no authentic photograph of Guru Nanak and his successors are available. This was a crude attempt to bring Gurus and heroes at par with Hindu gods and goddesses.²²

Verily, Bhai Vir Singh Sahitya Sadan in New Delhi, right from the beginning serves as a centre for activity and control by Congressite Sikhs i.e. followers of Gandhi/Gangu Brahmin and lately McLeodian scholars. It truly represents the later part of Bhai Vir Singh's life, while the one at Amritsar represents the early part of it, devoted to *gurnat*, Sikh, values.

By 1927 the *Sikh Rehat Maryada* (SRM) Committee had been assigned to sort out various *rehats* prevalent with different sections of the Sikh society. The SRM Committee was a comprehensive body, representing a wide sector of the people, including representatives from Patna Sahib and Hazoor Sahib.

What were the *banis*, hymns, read out at the launch of Khalsa and its *rehat maryada* on Baisakhi, March 29, 1699?²³ **Baptism** had been served very widely in 1699 itself, and over time later, at first by Guru Gobind Singh and later by various people including Bhai Mani Singh, Baba Banda Singh Bahadur, Darbara Singh, Nawab Kapur Singh and a host of

others, but surprisingly there is little in numerous *Rehatnamas* and works of history detailing the process. The first and perhaps the only entry comes in Kesar Singh Chhibbar's work, 1769, that **only Japji and Anand Sahib** (possibly first five and last stanzas) were read at the time of initiation of *amrit*, baptism by Guru Gobind Singh. This is later supported by Bhai Santokh Singh in his monumental work *Suraj Parkash*, spread over two decades. There is nothing to interdict these two narrations, as the so-called *Dasam Granth* had still to take shape, and there could be no motivation to falsify the account. So that was the truthful position of *Amrit sanchar* baptismal ceremony, over the period.

With *Dasam Granth* taking its shape around 1900, and SGPC's coming into being in 1925, and the British playing with various sections of the Sikhs to cause disunity and confusion, the constitution of SRM Committee was an attempt to throw a cat among the pigeons. To begin with, because of vociferous acrimony between a supporter and an opponent of *Dasam Granth*, there was no progress for several years. Eventually, both the protagonists were removed, and the residue directed to proceed ahead. It did without formally taking into consideration the existence of *Dasam Granth*, but the damage had been done. In order to reconcile the differences between various sections, a policy of give and take had to be adopted. This resulted in the number of *banis*, hymns, recited at *amrit sanchar* increased from two to mystic figure of five. Apart from *Japji* and *Anand Sahib* (full), three more *banis* were added, namely *Jap Sahib*, *Swayyas* (*Srawag Sudha Wale*) from *Akal Ustat*, 21-30), and *Benti Chaupai*, only upto *Dusht Dokh to Leho Bachai* (save me from belligerent hostiles and tormentors), leaving aside hymns 402 to 405. Also, first canto from *Var Bhagauti* was adopted for *Ardas*. Sikh prayer.²⁴ That was the price that could be extracted from the SRM Committee which, however, in the document made no mention whatsoever of *Dasam Granth*. As a matter of fact, the SRM Committee should have struck for pure *gurnat* and refused to budge. This was adopted on October 12, 1936.

It is another matter that the followers of *Dasam Granth* continued to recite the whole of *Chaupai*, and follow their own *maryada*, which was against the spirit of compromise made by them. So came out to be the case with various Sants/later Sant Babas, Deras, Taxals, shrines connected with Patna and Hazoor Sahib, and some others.

The worst part of it was that some scholars from various Taxals, hospices, were appointed as Chief/Head Granthi (later erroneously called Jathedars) of Akal Takht. Though the person concerned was told to follow the *rehat maryada* of Akal Takht which was quite different from that followed in their Taxal, the lackadaisical attitude remained. It meant the continued or added prominence to *Nirmalas* who

excelled in giving *Vedantic* interpretation to the *bani* in *Guru Granth Sahib*. Also, it was quite common to have evening *katha* discourse from *Suraj Granth* of Bhai Santokh Singh who prominently ushered in Vedantical Brahminism into the Sikh lore, in the evenings in Gurdwaras, and special experts for such expositions were available, that **the upcoming youth were fed a distorted picture of Sikhism and Sikh history**. The SRMs final seal was placed in 1945 after some adjustment on Ragmala. Meanwhile, on April 5, 1942 Akal Takht put up a ban on doing *Akhand Path* (continued recitation) of *Dasam Granth*.

With the decolonization of the sub-continent in August 1947, Brahminism gained supreme position in residue India, with Muslims in North East and West getting Pakistan. The Sikhs were the worst sufferers in both men and material. After over nine centuries of slavery, Brahmins defined through M.K. Gandhi, a Bania, that "Hinduism is an ocean into which all rivers run. It can absorb Islam and Christianity and all other religions and only then can it become the ocean."²⁵ Secondly, after over nine centuries of slavery, Hindus under auspices of Prime Minister, Jawaharlal Nehru, a Brahmin, along with the Cabinet decided in December 1947 to rebuild at state cost the Som Nath Mandir, (demolished by Mahmud Ghazni in 1026AD) and remove the mosque built at that site, without the due processes of law. **It was demolition of Babri Mosque in 1992, a repeat performance that led to the introduction of bomb in the India's body politic. No Court in India, Supreme/High/lower ones issued any notice to any of the Hindus, nor did any government of whatever party that came into power in U.P. or Centre moved in the matter.**

In the post August 1947 era, Sardar Vallabh Bhai Patel, Home Minister in the Constituent Assembly denied point blank any promises made to the Sikhs during the freedom struggle, while Jawaharlal Nehru straightforwardly without a blink told Master Tara Singh that times have changed. The result was fabrication of a programme in Nehru era to uproot the Sikhs, tree and branch. It resulted eventually in Operation Bluestar, and anti-Sikh pogrom, both in 1984. **Then followed the state terrorism.** After a decade, there was a general tendency among the Sikh youth to discard their *keshas*. The downtrodden Sikhs, looked down by Jats in rural areas, were special victims of Dera culture, cutting them off from *Guru Granth Sahib* and taking them nearer to *Dasam Granth* in an effort to re-Hinduise them. The rural Jats and the religious hierarchy especially in Malwa, were no less responsible. The spread of *Deras* in multiple numbers in rural areas was state inspired. They got plenty of land even from people like Parkash Singh Badal, who was more nearer to forces responsible for Operation Blue Star, and looked the other way.

Meanwhile, the Akal Takhat, then headed by Giani Sadhu Singh Bhaura, Head Priest (also called Jathedar), alongwith Giani Chet Singh and Giani Kirpal Singh who subsequently headed the Akal Takht, alongwith two more, issued a *hukamnamah* vide Dharam Prachar Committee's letter of August 4, 1973 that *Charitro Pakhiyan* (describing sexual exploits, and a creation of *Vam Margis* who excelled in it) was not a *bani* of Guru Gobind Singh, but a translation of old Hindu mythological stories, and the view holding it otherwise was incorrect.²⁶ What did the authorities at Akal Takht, or *Dharam Prachar Committee* of SGPC do in this case? They should have atleast called upon the publishers of *Dasam Granth* to cease publication of *Charitropakhya* from the text; that would have reduced the bulk of *Dasam Granth* by about 55 per cent of it. And they should have sent copies to the shrines at Patna and Hazur Sahib for taking necessary action accordingly, if not follow it up and ostracize some of the wrong doers. The failure of Dharam Prachar Committee and of Akal Takht was glaring, and reflected very badly on them as an institution.

By this time some seniors from Kendri Sri Guru Singh Sabha, headed by Hukam Singh former Speaker and Governor, were members of the Governing body at Hazur Sahib. They took up the issue of the importance given to *Dasam Granth* at Hazur Sahib including the removal of *Charitro Pakhiyan* as ordained by Akal Takht. They met with abuse. The Chief Priest went even violent and said that their main income was from *Path*, recitations, organized for *Dasam Granth*, and but for that they would starve. So lucre, not the ideology, constituted the fulcrum. That is, not to underplay the role of G.S. Tohra, President, SGPC, who continued on the committee for a very long time, and saw no contradictions. The person from Kendri Sri Guru Singh Sabha was soon removed from the executive of Hazur Sahib.

Before proceeding further it will be of interest to go into various narcissistic doctrines that constitute the fulcrum of proceedings at Hazur Sahib, and make it unacceptable to Sikh ideals and highly violative of and offensive to Sikh concepts.

1. Sanatanistic rituals like ringing bells, blowing horns, lighting up fires etc.
2. *Karah Parshad* is pierced not by sword but by arrow.
3. Sacrifice of a goat within the precincts of Gurdwara on a number of occasions, apply its blood to arms/armaments kept inside the shrine; distribute its meat as *Prasad* among the devotees at their homes. (Will the followers of Bhai Randhir Singh accept such meat as *Prasad*?)
4. Crushing of Chandan (in a peculiar manner) and its application on the forehead of listeners

- to *Asa di Var* (in the morning).
5. Application of crushed hemp thrice daily to Guru Granth Sahib.
 6. Mentioning of some specific spurious names like Hem Kunt etc, and non-recitation of dohra: By Order of God Almighty the Panth was started: All Sikhs are ordained to accept Granth as the Guru.
 7. Opening up of *Dasam Granth* alongwith the ceremonial opening of Sri Guru Granth Sahib; organizing of *katha* and *paths* of Dasam Granth .
 8. Headpriest has to be a *Brahmchari* (celibate) i.e. non-married. So has to be the person who brings a vessel full of water from Godavri . This is offensive to Guru Nanak's concept giving highest place to a house-holder.
 9. Differentiation in service of baptism between men and women.
 10. Placing of Brahmincal rituals like *kumb*, *jot*, *naryal* at *Akhand Path* .
 11. Recitation of an extended Rehras.
 12. Recitation of *Akhand Path* alongwith *kirtan*, *rehras*, etc.
 13. Installation of photographs of Guru Gobind Singh inside the temple, also in *angeetha* Sahib (place of last rites of GGS)
 14. Specific washing of Takht a day before Divali with water from Godavri; display of armaments in the open for cleaning etc. ²⁷

Guru Gobind Singh had said that when one adopts the rites of a *bipran*, non-conformer, he will not look into one's affairs. It is obvious that Hazur Sahib is not the place where one can find the spirit of Guru Nanak or that of Guru Gobind Singh finding an expression. Any Sikh who visits Hazur Sahib can do so as a tourist or a place of historical importance, but not as a place of Sikh religious worship, for the Guru has been completely disowned from there.

There were all round failures marking five years of Badal's reign, 1997-2002. This only helped to wipe out the myth of Sikhs seizing power and doing justice to the victims. It was in this atmosphere, even before the third centenary of Khalsa in 1999, the people at Hazoor Sahib started talking of the third centenary of *Gurta-Gaddi Diwas*, grant of Guruship to Granth Sahib by Guru Gobind Singh at Hazur Sahib. It was pointed out to them they were talking prematurely, as some other centenaries were to take place before that, especially the tri-centenary of Khalsa in 1999 and 4th century of Guru Arjan Dev's martyrdom in 2004. It helped to slow down the publicity only a bit and that too only for 1999 event. But the aim of authorities at Hazoor Sahib was collection of huge

funds that the opportunity offered. This also adversely affected the financial situation of the shrine at Patna Sahib.

This made Head Priest (Jathedar) Patna Sahib, Iqbal Singh, to inter alia, go over to California and contact Didar Singh Bains, the peach King of the area. He narrated him the pitiable situation of Patna Sahib. Didar Singh Bains gave him an authority to sell off his agricultural lands on Jalandhar-Hoshiarpur Road for the purpose. Iqbal Singh earned about Rs. 95 Lakhs from the transaction, but deposited the amount in his own name and not that of the Gurdwara.²⁸ He also disclosed that people attributed to him three marriages without divorcing his earlier wives, and falsely accused him of having extra-marital affairs. Such accusations came from his current and earlier wives as well. Actually, he was running in competition with Salman Rushdie who is known to have four or five marriages, divorcing his earlier wives one after the other. But none of his present or earlier wives have accused him of extramarital relations. But Iqbal Singh claims himself to be irremovable Jathedar of Takht Patna Sahib and derives inspiration from reciting *Charitro Pakhyan*, the stories of sexual exploits. Does he derive sustenance from reciting *Vam Margi* literature? Only he can tell.²⁹

As the 21st century dawned, the Hazur Sahib authorities redoubled their efforts at fund collection. They had no other apparent objectives.³⁰

The third centenary of *gurta gaddi*, grant of Guruship to *Granth Sahib*, was seized as the event of the century. It was given its due importance in 2003 by a Committee consisting of Laddoo Singh Mahajan, Chairman, Gurdwara Hazur Sahib, the District Collector and Municipal Commissioner both of whom were in continuous consultation with the local M.L.A. and then Minister (presently Chief Minister) in Maharashtra, Ashok Chavan. Chavan seized of the event for wider purposes of re-development of entire Abchalnagar.

It was as a result of joint efforts that the development of entire town of Nanded was approved. Initially it involved an expenditure of Rs. 2814 Crores – Rs. 2081 Crore for Nanded redevelopment and Rs. 733 Cr. For:

1. Gurtagaddi Celebrations,
2. City Infrastructure development, and
3. Other concomitant expenses.

The importance of the occasion was explained at first by the Committee to Prime Minister Manmohan Singh who happened to visit Hazur Sahib. Later, Buta Singh, now Chairman of Hazur Sahib Board in 2004-05 explained it to a group of Ministers to the Union Government Smt. Ambika Soni, Minister for Urban Development and Montek Singh Ahluwalia, Deputy Chairman of Planning Commission were actively involved. As a result of efforts by Buta Singh,

Punjab Government, SGPC³¹, and DSGMC (who contributed Rs. 50 Lakhs) too were actively involved in the matter to give a wider perspective to the celebrations. Maharashtra Government too jumped in and as a result, the Sachkhand Board had over Rs. 1350 Crores at its disposal.³²

Because of involvement of huge funds, Dr. Parvinder Singh Pasricha, Director General Police, Maharashtra, and a Sikh, who still had a year to his retirement, was inducted as Chairman, Administrative Board, Takht Hazur Sahib in November 2005. No one was bothered, how a non-baptised Sikh could hold such a high post at Hazoor Sahib Takht. After his retirement he was given the status of a Minister to be more effective, officially.³³ At his instance, the services of Devinderpal (D.P.) Singh, a banker extraordinary, were requisitioned from Punjab & Sind Bank in May 2006 to look after and manage the huge funds as Superintendent, Gurudwara Sachkhand Board. They were ably assisted by Jasbir Singh Dham who moved for nine long months with the yatra and supervised the fund collections.

Meanwhile, ambitious plans were chartered to redraw and reconstruct in a major way the fourteen historic Gurdwaras at Hazur Sahib, and link them with a wide road. That needed a big architectural plan, virtually amounting to a town and country plan, involving reconstruction of existing dwelling units. For instance firstly, existing dwelling unit of 120 Sq. yards were promised a unit of 200 sq. yards, and secondly, the units were to be reconstructed first so that there could be no dislocation.

Apart from construction of about 300 houses for Sikh families being displaced, there was, over a period, a general headless move for destruction of all artifacts relating to the era of Ranjit Singh and after. There was little of earlier vintage to be destroyed. The construction done during Ranjit Singh's times was over 170 years old, and needed to be kept as of heritage vintage. It was of little value to the administration of Pasricha.

Then there was a well built structure, less than a decade old, built for non-resident Indians: they had paid for it and apparently approved of it. There were moves for a stay order, but before that could come about, bull dozers were employed at night to reduce the area to a rubble.

The whole complex had been redesigned for reconstruction over a period of 26-27 months to October 2008, and was as follows:

- 70 kms of access roads;
- 8 bridges on Asna, Godavari;
- 2 railway under-bridges;
- 6 kms movement network, including pedestrian lanes;
- 1.5 km of Godavari river front;

- development of Gurdwara precincts;
- Rehabilitation of dislocated families;
- Modern airport with Boeing standard runway;
- New railway station at Maltekri.

The last two projects fell under the Nanded Development schemes.³⁴ Many of the projects remained incomplete. This needed temporary accommodation for about (10 lakh) people which the Board expected, at distance, to which we shall come later.

The start of about 9 months long *Yatra*, causing a travel of 30,000 kms, in 21 states covering 252 cities and towns, besides the villages in the rural areas on the way, started with a *Simran Divas*, day of meditation, on November 15, 2007. This started at 16.30 hours for recitation of *mul mantra*, the basic precept of *Guru Granth Sahib* or of Sikhism, for 15 minutes. For this occasion, a special selection was made of Bhai Chamanjit Singh Lal. In the words of Giani Tarlochan Singh, Jathedar of Kesgarh Sahib, Chamanjit Singh Lal was a Hindu who performed *kirtan* very well. When advised, he kept *Keshas* and also had baptism.³⁵ He did not mention that Chamanjit Singh Lal was an infiltrator to destroy Sikhism from within. For instance, he mentioned of a particular Sant Baba, but never of Guru Nanak or his mission. More about him later.

More damaging was selection of such a person this time, when the whole Sikh world was glued to TV to see the occasion marking the beginning of yearlong celebrations. Can Pasricha or someone else tell? Also present on the occasion were leading luminaries including the so-called Jathedar of Akal Takht, Joginder Singh Vedanti, who excels in calling himself the leading Sikh in the community. The first thing Hazur Sahib people did to him was to make him take off his pyjamas, and make him bare legged.

Starting *mul mantra*, Chamanjit Singh Lal should have stuck up at *Prasad* or *gurprasad*, which is repeated ad nauseum in Guru Granth Sahib. But he decided to move with the next couplet ending at *hosi bhi sach*. This caused umbrage with the Sikh world. Nowhere such *mul mantra* is repeated anywhere else in Sri Guru Granth Sahib. This may have been the invention of Sant Babas, Taxals, Deras etc. out to destroy Sikhism. Even Joginder Singh Vedanti may be having the background of a Dera, but here in his new avatar, he was the principal functionary for Tat Khalsa. He should have moved forward and stopped Chamanjit Singh Lal's recitation, repeated at least 5 times, over TV, at *Prasad*. Here, he saw the belief of millions of Sikhs being broken to smithereens at the alter of his pusillanimity/convenience. And if he lacked courage, as obviously he did, he should have at least walked out of the Gurdwara to show his disagreement. But according to RSS, he is a paid agent, and an agent straightaway pawns his

conscience.³⁶

Now comes, what Nanded's journal *Sachkhand* tells us, 'the hit song' or 'a new Sikh anthem' jointly conceived by Jasbir Singh Dham and Daler (Singh) Mehndi, and sung by the latter. Dham, who managed money as part of Yatra (The yatra was continuously visited by Dr. P.S. Pasricha who kept an eye on the goings on, remained incognito, but Daler Mehndi whose photograph with trimmed beard appeared on cassettes sold to the people, is well known. It was a prime song during the yatra, but to call it anthem, much less a national anthem of the Sikhs, would be a traversy of truth. Firstly, it was like a bubble which appeared at a place on eve of the yatra and burst out with the yatra's leaving that place. It had a very temporary effect, as a bubble appears on water and bursts out, leaving the surface as it was before. Secondly, it was misleading in making a claim *guru de naal*, (with the Guru). Which Guru? It never made an appeal of *Sabad* as the Guru. Even the people at Hazur Sahib were sanguine in their affirmation that Guru Gobind Singh passed on succession only to Granth Sahib, making it Sri Guru Granth Sahib, and no other book/granth. How could those who open up copies of a couple of *Dasam Granth* every morning in the Gurdwara, claim themselves to be with *Guru Granth Sahib*, the only inheritor of status of Guru? To claim that they were following tradition of last 170 year or so, is neither here nor there. If Hazoor Sahib came under wrongful occupation, introducing despicable contrivances, is it incumbent on one to follow those and not discard them? It was more appropriately, in the words of Dr. Jasbir Singh Ahluwalia, Vice Chancellor, Guru Granth Sahib University, ਗੁਰੂ ਤੋਂ ਬੇਮੁਖ ਚਾਲ -disoriented step from that of the Guru.

During the entire journey of 3000 kms through the length and breadth of India (minus north-east and deep south), they never mentioned of *Sabad* as the Guru, did not provide with religious literature, *guthkas*, cassettes/videos of Gurbani free (at least to those who made a big contribution), or at a reasonable price, link the populace with *Sabad*. Instead, the people were sold low level filmi songs sung by Daler Mehndi to make him earn some money from sale of his cassettes. Throughout, the Yatra was conceived as a money making machine. Sale of silver coins for Rs. 550 or Rs. 1100, and that too without a receipt, was a case in point. It was after Baisakhi in Punjab that Daler Mehndi admitted publicity that he was wrong in trimming his beard. He also added Singh to his name, to sell his cassettes. Now, the Yatra is over. What has been the impact on him now? Nothing.

An account of Yatra Vehicle's entry and a day's stay at Tatanagar (Jharkhand) on December 30, 2007, makes a grim reading. The personnel constituting the group in the vehicle gave the impression of being 'Brahminical Sikhs', with fingertip of *chandan* at their forehead, they looked like a group of booty collectors and plunderers. The youth who

boisterously welcomed the vehicle and made a beeline to have a look at the handwritten *Bir*, and old musty weapons, consisted of questionable characters. The *sevadars*/'*granthis* in the vehicle were seen encouraging the people to worship 'weapons', and also write down their earthly wishes for fulfillment for a consideration.³⁷

The group collected about Rs. 24 to 25 lakhs from well to do, sold silver coins worth Rs. 150 for a handsome Rs. 1100 each without a receipt, and had an offering of Rs. 65,000 in the *Golak*. There were a number of papers in the press appealing to the people to awake, and put an end to this onslaught of *Brahminism*.³⁸

The Yatra adopted a zig-zag route to encompass within its route all possible towns and had bagfuls of collection. It entered Chandigarh on March 1, and amidst a great deal of fanfare, Anandpur Sahib at Hola Mohalla, Amritsar on Baisakhi, amidst a huge collection of money. It entered Delhi on May 22, 2007, after visiting almost the whole of northern India, through Haryana. It had full participation of SGPC in Punjab and of DSGMC on arrival in Delhi. Meanwhile, there were news in the press attributing to Dr. Pasricha an objective to collect Rs. 20,000 crores through this Yatra. There was also another report that the Yatra had by then collected over Rs. 200 Crores, and it already was midway through. This made me to speak to Jasbir Singh Dham in Delhi on Yatra's day of entry, early in the morning in Delhi. He was aware of what had appeared in Punjab press, but doubted the statement attributed to Dr. Pasricha. He rebutted the news about their having already collected over Rs. 200 Crores. He said, that they had so far collected only Rs. 5 Crores. At that, I asked him, how could that be, as they had already spent (in my estimation) Rs. 10 crores on petrol/diesel, salary/allowances of staff members, cost of huge advertisements, including over at least two TV channels. No reply and end of phone call. I mentioned this to a couple of people during my morning walk early next day. One said, I must concede that there is large scale misappropriation of funds both in SGPC, and DSGMC, besides other Gurdwaras, and why I wanted to see an exception in case of Hazur Sahib? Another said that the misappropriation of the funds, which was obviously disproportionate to the ones in press report(s) , needed a closer questioning of all the personnel manning the Yatra, and it needed a high level enquiry. Yet, another said, the snake has passed on, and one has nothing but to go on beating the line. All wanted me to forget it, as a bad dream.

Meanwhile, contradictory signals continued to come about the fate of pristine Sikhism. A website showed that during the annual conference of RSS in 2007, there was conferring of honours on Giani Joginder Singh Vedanti, Jathedar Akal Takht, Giani Tarlochan Singh, (according to him his presence was by chance and not planned), Jathedar Kesgarh Sahib, and Gurbachan Singh, Head Priest of Darbar Sahib,

which they accepted heartily. It was at this get together that Jathedar Tarlochan Singh made his remarks about the Hindu character of Chamanjit Singh Lal. It is obvious our Jathedars/Head Priests accepted the invitation most willingly and that may have been a regular feature. At least, that can be said for Vedanti and Gurbachan Singh: one may tend to accept the alibi of Jathedar Kesgarh Sahib of his chance presence. Was that because of herd mentality, and was that for the first time. I leave it to Giani Tarlochan Singh. What for? Were there some specific instructions to be passed on to their well wishers? It was obvious that because of the 3rd Centenary *gurta gadi* divas, there was going to be immense pressure on Hazur Sahib to fall in line atleast with the *Sikh Rehat Maryada*, and not be a spoiler. This was a grand event that could yield excellent results from the view point of pristine Sikhism. The RSS strategy, of course, could be to maintain status quo. The RSS instructions that were passed on to these Jathedar/Headgranthi were spelled out by a McLeodian scholar, Gurinder Singh Mann, of Leicester, London, U.K. in these words: **“Next time somebody raises a question on the Sri Dasam Granth, tell them there is no debate.”**³⁹ Verily, Gurinder Singh Mann mentions that people like him are termed agents of RSS.

The dithering in Akal Takht's attitude towards so-called *Dasam Granth* is to be seen in that light. Firstly in their *hukamnamah*, clarification of January 8, 2007. They had earlier denied the opening of *Dasam Granth* alongwith *Prakash of Guru Granth Sahib* at a function at Daypura Bhai. This *hukamnamah* of denial was signed by Joginder Singh Vedanti, Iqbal Singh, Tarlochan Singh, Balwant Singh and Gurbachan Singh, four jathedars and one *headgranthi*, and set the tone for the debate.⁴⁰

Secondly in early January 2008, there was another facet as well. Jathedar Balwant Singh Nandgarh of Damdama Sahib started hauling up members of SGPC indulging in organizing *Akhand Path* (continuation reciting of Granth Sahib for about 48 hours), at Samadhs (mausoleums of dead persons) prohibited by Sikhism.

Thirdly, Prof. Darshan Singh, former Jathedar Akal Takht at the celebrations marking the birth centenary of Guru Gobind Singh at Damdama Sahib in January 2008 started a campaign against singing of certain compositions, falsely attributed to Guru Gobind Singh. These at best were melodies of *kachi bani*, spurious hymns, which were against the philosophy of Guru Nanak. That was the touchstone to judge. He carried this campaign to Hazur Sahib in another few days, and raised the questions for Kulwant Singh, Headpriest of the shrine to answer. Was there any other Granth in existence when Guru Gobind Singh conferred guruship on *Granth Sahib*? Did Guru Gobind Singh authorise any one to compile any other *granth* or book to contradict *Sabad* Guru? Only those who did not accept *Sabad* Guru were raising ifs and buts at the

choice made by Guru Gobind Singh. The whole issue amounted to showing disrespect to Guru Gobind Singh.

Prof. Darshan Singh carried on his campaign making Gurdwara Bangla Sahib, New Delhi, as his centre, addressing the people on the theme: *ika bani, ik gur, iko sabad vichar* - highlighting the Unitarian concept, or Oneness of hymns, one Guru, and philosophy revolving around *Sabad*, Word. This was telecast live over TV and had a much wider impact on the populace in India and abroad. Besides, the concept was carried on by media all around. The grant of Akali Phula Singh award to Prof. Darshan Singh in Canada in April pointed to wider ramifications.

This came as a rude shock to Hindus, of RSS and Gandhian/Gangu Brahmin vintage, and also *Keshadhari* Sikhs who were serving as surrogates of one or the other party. The ire in Delhi fell on President DSGMC, Paramjit Singh Sarna who was required to show his earnestness as a camp followers. This caused a set back to Prof. Darshan Singh and upping up of antenna of his opponent Chamanjit Singh Lal. The latter made a couple of appearances, over the time, in invitations for kirtan at Bangla Sahib Gurdwara. Not only that, the invitation to Sri Sri Ravi Shankar to Gurdwara Bangla Sahib where his followers indulged in hooliganism, and taking of Rajan and Sajan, two Misra brothers by the back door to the dias of Gurdwara Rakab Ganj's Lakhi Shah Vanjara Hall (so that they don't bow their head to Guru Granth Sahib) where they sung Raag Basant, only in context of knowledge imparted to them by a 'Namdhari Satguru', is to be seen in that light. Raag Basant is found in Guru Granth Sahib and is sung from times immemorial. How should such stupid people be considered experts of that Raag without knowing its dimensions? Even a member of DSGMC present on stage, Inderjit Singh Monty, objected to that a couple of times, and sought to provide a correction.⁴¹ One can take an ass to water, but cannot make it drink. It only indicated that the objective was to bow Sarna's head to dust in meeting non-conforming, Hindu, objectives.

The visit of yatra to Delhi on May 22, 2008, treated with a high profile by the DSGMC and Paramjit Singh Sarna only helped to instill in him a feeling of estrangement. The Yatra vehicle moved for five days, invited a cavalcade of people moving in various bazaars, alongwith Delhi's normal day-traffic, causing a stampede. The police authorities, despite earnest pleas, refused permission for Yatra's visit to West Delhi, because of capacity of roads and a fanfare of people. This was exploited by SAD (Badal) supporters. During 5 days stay the Yatra's collection of about Rs. 5 crores, including the offerings in the boxes, was not bad, but Dr. P.S. Pasricha, who visited Delhi during the period and also talked to police people, was not satisfied. Somebody told

me that they were promised a minimum collection of Rs. 2 crores, if they visited Gurdwara Pahariwala, Greater Kailash I. Consequently, after paying a days visit each to neighbouring Gaziabad and Noida, the yatra, at dead of night drove without any fanfare, to Gurdwara Greater Kailash I, for a days visit.⁴² Again the next night it drove at dead of night to a Gurdwara in Fateh Nagar area, West Delhi. A Delhi journal aptly questioned "Jagriti Yatra or Golak Yatra". Sarna by the time had paid them up Rs. 50 Lakhs, against the promise of Rs. 1 crore. He let it remain at that, and said that DSGMC itself would go in for a guest house for Delhiites.

By this time the Jagriti Yatra had traversed major part of India with its mission, that became clear to the people by and by, from Nanded to Bombay to Calcutta to Amritsar to Delhi on its further journey. The people because of alacrity of press and TV channels had by now fully ingrained that Yatra was more a collection spree than impart in them some piety and devotion. Pasricha, still expecting a crowd of 12 lakh people at Nanded in October for the occasion started appealing to them to let them know whether they were coming by air, rail, road transport, buses, trucks, trollys, motor bikes, horses, ponys, bullock-carts, cycles, or by foot. The SGPC which had earlier booked five trains from Amritsar to Nanded cancelled all of them because of lacks of response.

SGPC's Sikh Haryana Mission mentions of an impressive activity by holding a series of religious *samagams*/conferences, and peripatetic tours with mass participation running through villages and towns covering various parts of Haryana during June-September, 2008. They apprised the people therein of Sikh divinity, religion and philosophy, on the principles of one *bani*, one *guru* and one *Sabad* (Word), and its interpretation. But there was no such activity anywhere in Punjab.⁴³ This absence makes one feel that Haryana activity was more aimed at the move to have a separate Haryana Gurdwara Parbandhak Committee, rather than 3rd Centenary of grant of Guruship to Granth Sahib. These were mere incidental, but a highly welcome activity giving an appropriate signal to the people. It does not convey a slackness anyway amongst the people in Punjab in their local, historic or other, Gurdwaras.

Parkash Singh Badal, Chief Minister, Punjab, announced that a sum of Rs. 200 crores would be spent for beautification of Anandpur Sahib and Talwandi Sabo as part of 3rd centenary celebrations. Foundation stone of Guru Granth World University was laid at Fateh Garh Sahib by the Chief Minister on September 1, 2008, as part of the celebrations.

U.S. President Barack Obama and Illinois Governor Blagojevich, Chicago Mayor Richard Daley, and Palastine Mayor, Rita Mullinw proclaimed October 20 as Guru Granth Sahib Day, and greeted the Sikh community for the occasion.

An event that occurred in the evening of October 28, needs to be recalled. Giani Harinder Singh, *Kathakar*, had been talking publicly during his discourses that the show at Hazur Sahib was not just a private one for Dr. Pasricha, but it should become a panthic one. The inference was obvious that Hazur Sahib should accept a broader participation. A rumour about Harinder Singh's talk about Hazur Sahib as a mausoleum was deliberately set afloat to stop his *katha* performances, Giani Iqbal Singh of Patna threateningly advanced with his group towards Harinder Singh that if it were so, his mausoleum would also be made inside the complex. Before things could take an ugly turn, policemen on duty in the Gurdwara complex threw a protective shield over Harinder Singh and quietened the agitated group.

A Golden Palanquin made by Kar Seva Jatha of Baba Jagtar Singh of Tarn Taran was installed at Hazur Sahib on October 30, 2008.⁴⁴ Similarly, a bejeweled Kalgi was presented by descendants of late Harbhajan Singh Yogi. Both these acts misrepresented the zeal of devotees. Similarly misplaced was the concern for horses or their dung.⁴⁵

A Sikh is attached to *Sabad* or *Gur-Sabad*, and is not attached to gold, jewels, horses or dung. A handwritten *Bir* available at Hazur Sahib had nothing to do with Guru Gobind Singh. Of the armaments, some are attributed to Guru Gobind Singh, others to Sikhs, some of them of later era, and some to Maharaja Ranjit Singh who despite being punished at Akal Takht for Moran affair, was a known womanizer, including Muslim women. Showing weapons of such person, gives Hazur Sahib no credit, especially now when they have destroyed all buildings of his era: these had atleast heritage value⁴⁶

Of primary importance was the *Gurta Gaddi Divas* celebrated on October 30, according to Brahminical Calendar. Pasricha and his ilk had expected a get together of 10 to 12 lakh people gathering⁴⁷ They had installed quadrangular and appropriate tents, suitable for a family, for about 5 lakhs of them. Hardly 40,000, in any case not more than 50,000, i.e. 4 to 5 percent of expected people reached Hazur Sahib.⁴⁸ This included 10,000 security persons for the occasion. Those, who were placed in the tented accommodation, protested at the levy of lodging charges. Keeping in view the poor incomings, these were written off. The accommodation at a distance of 5 to 10 kms. from the Gurdwara was quite inconvenient, despite the provision of free buses. Bulk of accommodation in Hazur Sahib Gurdwara complex was not yet ready for use.

Mention may be made of supremely rich langars (Common Kitchens), and sumptuous fare provided to the people by Sant Babas from Punjab and other parts of the Sikh world. The kitches set up by Baba Nidhan Singh Dera, now for a

long time at Nanded, continued its work. Special mention needs to be made of Baba Kashmir Singh Bhuriwale, who engaged 300 *halwais* to cook dainty food items in pure ghee, specially brought from Panjab. Then there was Baba Mohinder Singh of Birmingham, who is close to McLeod. Numerous types of sweets, Italian, Chinese and English dainty items, besides the Punjabi and Mughlai fare was served in plenty. Since the number of guests was very small, Sant Babas inveigled the residents of Nanded not to cook food but to partake it in the *langar*. The residents, keeping in view the munificence, invited their relatives, friends, acquaintances, and others to visit them, simply to taste various types of food items available for nothing. They had no obligation to visit even the Hazur Sahib shrine, where the attendance continued to be thin.

The arrival of Prime Minister Manmohan Singh on October 30, 2008, constituted the main event. A special pandal outside the Gurdwara which could accommodate forty to fifty thousand people was erected. P.S. Sarna from Delhi accompanied the PM, and occupied a place on the podium. So was the case with SGPC, Akal Takht, and Darbar Sahib dignitaries. All of them occupied their positions at the rostrum, besides the Punjab Chief Minister, Parkash Singh Badal. The attendance was poor, hardly 10,000 people. Prime Minister's security operators removed all the SGPC, Akal Takht and Darbar Sahib people, besides P.S. Sarna from the dais, and made them sit amongst the congregation. This caused them embarrassment with red faces, as all this was being shown live over T.V.

The Prime Minister spoke to the point, and pointed out that Guru Gobind Singh had conferred Guruship on *Granth Sahib* only, and they were gathering that day to celebrate the 3rd Centenary of that event. He also mentioned of the Airport and other widespread development events concerning Nanded. All those present from Hazur Sahib were in full agreement with whatever he said. They, however, in height of stupidity, didn't realize that the opening of another book, *Dasam Granth* was contrary to manifestation of Guru's command rendered at the time, that *Guru Granth Sahib* was manifestation of Guru's spirit, and it was ordained for all the Sikhs to mentally accept that fact. After Prime Minister had finished, the function was over. No one else including those from Punjab were permitted to have any say. This caused a great dismay amongst them, as it punctured their ego.

Gone was SGPC/Akal Takht's expectation that Pasricha would announce Hazur Sahib's acceptance of Sikh Rehat Maryada.⁴⁹

President and the entire staff of SGPC, as also Akal Takht Jathedar and the religious hierarchy took a decision to move out of Hazur Sahib at this insult. But soon, probably because of a RSS phone call, Jathedar Akal Takht Giani Gurbachan

Singh separated himself from the group and stayed back. All the rest left immediately.

The visit of President Pratibha Devi Singh Patil on November 3, 2007, to Hazur Sahib was a tame affair, and that of Sonia Gandhi on November 7 was just a stock taking one, to contain damage to Congress vis-à-vis BJP in the forthcoming Parliamentary elections. Things were quite in hand.

Guru Gobind Singh after passing on *Gurgaddi* to *Guru Granth Sahib* had passed away the following day, but now the *parlokgaman* of the 10th Guru was fixed on November 5. The affair at Hazur Sahib was throughout a tame affair and ended with a whimper.

The Jathedar Akal Takht, now that the affair at Hazur Sahib was over, fixed a date to take up the issue of historicity of *Dasam Granth*, but soon came forward with an alibi that because of marriage of the son of Jathedar Kesgarh Sahib, the matter was being delayed. Soon that came to pass by and still no results. The instructions issued by RSS as conveyed by Gurinder Singh Mann are explicit: "Next time some body raises a question on the *Sri Dasam Granth*, tell them there is no debate."

Significantly, Joginder Singh Vedanti at a press conference on January 6, 2009 at Kesgrah Sahib virtually disavowed *Dasam Granth* but this type of wisdom dawned upon him much after the event. He was now in favour of setting up a Committee to look into its contents. Five months have passed, but he has not passed on the wisdom to his Kurrm (ਕੁਰਮ) now leading Akal Takht.

I had the opportunity to meet Prof. Darshan Singh in Delhi on February 1, 2009. He had just come from Punjab and in few hours was to be on his flight to Toronto, Canada. I asked him that we had hoped to listen to his kirtan in the evening at Gurudwara Bangla Sahib, after the evening services, when as usual the theme could be ਇੱਕ ਬਾਣੀ ਇੱਕ ਗੁਰ, ਇੱਕੋ ਸ਼ਬਦ ਵਿਚਾਰ He kept mum. A person who had also come to see him off, told me outside the house that it was because of political considerations. Obviously, Paramjit Singh Sarna could not afford to displease his political bosses as he, just after the rebuff at Hazur Sahib, had extended further invitation to Bhai Chaman Singh Lal for a *kirtan* performance. Such was the chemistry of Sikh leadership whether aligned to Congress or BJP. The difference was one of degree not of kind.

If the English were the people who manufactured *Dasam Padshah ka Granth* in early 19th century, and Sir Khem Singh Bedi the *Dasam Granth* by end of the century, now the RSS are the people who in Hindu India have taken over. After *Dasam Granth* met a set back to achieve its

objectives at 3rd centenary functions, a new *avatar* of the work, a huge volume containing *Sri Guru Granth Sahib and Dasam Granth* in one volume has been prepared in May 2009. On seeing it, the Akal Takht Jathedar said that it could be the work of last century, but the year of publication betrayed the contours. Besides, the content of paper also tells one simply by sight that it is a recent work. **Jathedars have shuddered in their pyjamas against proceeding any further. Why? Because, of late for the last several decades the head priests of Akal Takht or Darbar Sahib at Amritsar have been out to deceive our Guru.** ਪਾਪ ਕਮਾਂਵਦਿਆ ਤੇਰਾ ਕੋਇ ਨ ਬੋਲੀ ਰਾਮ. We have adopted resolutions banning holding of *akhandpath of Dasam Granth*, declaring Charitro Pakhyan not to be a production of Guru Gobind Singh, or even saying that we will not be present where a copy of *Dasam Granth* is opened up in our presence, much less opening up of *Dasam Granth* along with ceremonial opening of *Guru Granth Sahib*, but have desisted from doing anything more in the matter.

We lack *aql* (ਅਕਲ) intelligence. If people at Akal Takht had intelligence and used it, they would have enforced their decision not to do Akhand Path of *Dasam Granth* or have ostracized atleast Gurudwaras at Patna Sahib and Hazur Sahib. Again, when we decided that *Charitro Pakhyan* was not a work of Guru Gobind Singh, the people of Akal Takht should have atleast got it excluded from *Dasam Granth* or punished those who publish it, and also those keep such copies of *Dasam Granth*. Yet again, we or people at Akal Takht should have withdrawn from Hazur Sahib right on November 15, 2007, before the start of *Yatra*, so much so that it would have a rock bottom effect and should have spared the people the shame they faced on October 30, 2008.

In short, a legal study which has come to my notice late in my life makes it clear that once a Sikh believes in *Dasam Granth*, he comes to have belief in another faith – other than that of Guru Nanak–Guru Gobind Singh. As such, irrespective of the fact whether one is an ordinary Sikh, or is a headpriest or so called Jathedar, he loses to be Sikh of Guru Nanak-Guru Gobind Singh.⁵¹ It is incumbent upon us to liberate our Gurudwaras from the hands of non-believers. Whether one believes in statues, devi-devtas, or multiple gods, or other books, makes no difference. **Earlier Massa Rangar despoiled Darbar Sahib complex, later Indira Gandhi did so, and now these Head priests/Jathedars are at it.** What is the difference? All fall in the same category, with a small difference.

You cannot ask such a person to appoint a committee/commission to look into contents of *Dasam Granth*, and separate the *banis* attributed to Guru Gobind Singh and which are in tune with the teachings of *Guru Granth Sahib* from others. Already their performance has been dismal.

As of May 2009, a Gurdwara in Helsinki, Finland, named Gurdwara Sarab Sangat Sahib, has moved ahead and removed the word *Bhagauti* from *Ardas*, and substituted it by *Akal Purakh*. That is not inappropriate, but it would be better to substitute it by words *Ik-Onkar* (ੴ) and proceed ahead. I have already mentioned that during 21st century, the Sikhs in the diaspora will take over from the Sikhs in India who will greatly dwindle. The Finnish Sikhs have shown the way.

Guru Gobind Singh had explicitly stated, ‘So long Khalsa keeps its distinct character, that long it shall have from me all its refulgence, when it ingrains the rituals of non-conforming elements (*bipran*), I shall not look into its welfare.’

It is quite obvious that all these shrines at Hazur Sahib, Patna Sahib, and other places which open up *Dasam Granth* along with a ceremonial opening (*parkash*) of *Guru Granth Sahib*, have lost the grace of presence there in of Guru Nanak–Guru Gobind Singh. These are as alien to Khalsa as are the shrines at Badri Nath, Kedar Nath, Amar Nath, Som Nath or, for that, Jawalamukhi or Mata’s shrines. All these Hindu shrines would also like to have a *prakash* of *Sri Guru Granth Sahib* along with statues to engulf Sikhism within their grasp. That is what is being done at Hazur Sahib, Patna Sahib &c, without the Sikhs realizing what they are upto. They should discard these shrines straightaway, unless they return to Guru Nanak’s path of *Ik Onkar*, One Infinite God as be all and end all of human philosophy.

1. Cf. Jasbir Singh Mann, “British Connection and Text of Dasam Patshahi da Granth”, *The International Journal of Sikh Affairs*, (Edmonton, ALTA, Canada, June 2008 p.37.
2. Bhai Kahan Singh Nabha, *Mahan Kosh* or Encyclopaedia of Sikh Literature, (reprint Delhi 1990) p. 167 .
3. This has relevance to the situation that has emerged in Sikh rural life from about 1982 to the present, when the rural areas have gone without education, despite Badal’s first administration, 1997-2002, and the second one from 2007 till now, or that of Capt. Amarinder Singh that went inbetween, 2002-07, when practically nothing was done for rural education. A most unfortunate result of this has been that the Sikh down-trodden classes, Mazhbis, etc. and bulk of Jats in rural areas have remained unlettered.
4. I have already mentioned that they always approached the Sikhs when their women were taken away by the ruling class. In their distress they never approached a co-Hindu for two reasons. One, they did not think that a Hindu raja or overlord would risk his everything for such a cause; and, two, he was not sure that such a lady once recovered, would be restored to him without being enjoyed by her recoverers. In case of recovery by the Sikhs who were known to be firm in abstinence of others women, the Brahmin straightaway put her in his harem without any purification ceremony, for there was none in use.
5. Cf. Gurinder Singh Mann, “*Dasam Granth*” – There is No Debate: The Magazine Approach to Guru Gobind Singh’s Writings Dissected”, in *Sant Sipahi*, Jalandhar, January 2008, p.46.
6. The English saw that of all the subjects, Brahminical Hindus were the most docile, as against others. Muslims then in power were losing to the English, and had reservations. The Brahmins, then slaves for eight centuries or more, had nothing to lose in changing their masters. They rather gained in securing lucrative jobs, and became equal to

- Muslims, the ruling class. The English incorrectly thought that Brahmins idolatory and multiple gods and goddesses were positive factors in their mental framework of slavery. They wanted to promote that in Sikhism, too.
- 7 Even his partisan, Gurinder Singh Mann concedes that *Adi* word was introduced by John Malcolm. Cf. Gurinder Singh Mann's "Description of the Dasam Granth from the 'Sketch of Sikhs'". *Sant Sipahi* Jalandhar, April 2008, p. 46-47.
 - 8 Jasbir Singh Mann, n.1 p.35.
 - 9 Cf. n.13 of Gurinder Singh Mann's article, *Sant Sipahi*, Jalandhar, April 2008.
 - 10 The Granth had no formal shape and went on adding and deleting portions, as per whim of copyists.
 - 11 Jasbir Singh Mann, n.1 p.35.
 - 12 If the entire Kingdom of Ranjit Singh has been taken over by the English and merged in Company's Empire, a meaningful partition of the sub-continent could have been effected in 1947. But the betrayal of the Sikhs leading to the establishment of Dogra rule in Jammu & Kashmir, led to betrayal of Muslims in 1947/1953, and upsurge of Brahmanical Hinduism. Jammu, a Punjabi speaking part, was treated as Hindui.
 - 13 Cf. Jasbir Singh Mann, note 1, and his detailed study of the subject available at internet (Click on http://www.Globalsikhstudies.net/r_link/dasam.htm).
 - 14 It is this British control over the Sikh shrines that constitutes the rational behind the Government of India's control over SGPC after Panjab's Reorganization in 1966, and the attempt of Hindutava forces to takeover the Sikh shrines around the end of 20th century, and now in not too distant a future, as we shall see.
 - 15 Cf. Ramkali ki Var, *Sri Guru Granth Sahib* pp. 966-969. Baldev Singh. "Who is the Author of Dasam Granth" on internet p.4; Dr. J.S. Mann, n.1, p.36 Also on internet, see n.13 above.
 - 16 Even Bhai Kahan Singh Nabha writing over three decades later did not take any notice of this *Sodhak* Committee, which had been a big *tamasha*. Of course, it has caused a big damage. Some salient features of functioning of this *Sodhak* Committee, 1895-96, and again 1897, which worked for eight plus three months in all, need be cited.
 - 17 Cf. Jasbir Singh Mann, n.1, p.36 for internet cf n.13 above. Gurtej Singh, "An Assessment of the Report of the Sodhak Committee", *The International Journal of Sikh Affairs*, Edmonton, ALTA, Canada, pp. 19-21.
 - 18 Following Manna Singh or Sir Khem Singh, partisans of *Dasam Granth* including the followers of Bhai Randhir Singh, and Kathakars like Giani Sant Singh Maskeen have shown critical lack of their faculties in speaking for *Dasam Granth*, in its entirety, as work of Guru Gobind Singh.
 - 19 Gurtej Singh n. 17.opcit
 - 20 Cf. fn. 54. chapter 4, ante
 - 21 ਯਾਮੋ ਰੰਚ ਨ ਮਿਥਿਆ ਭਾਖੀ, ਖਾਰਬੁਰਮ ਗੁਰੂ ਨਾਨਕ ਸਾਖੀ I have not uttered an iota of falsehood; Guru Nanak who is like Parbrahm 'to me is a witness.
 - 22 Discussion with Dr. Kuldip Singh, FRCS, Chandigarh and his writings in *Rozana Spokesman* and also brochure on Bhai Vir Singh and the modern literature.
 - 23 It may be seen that the Baisakhi of 1699 fell on March 29, and not March 30 as propagated by Dr. Ganda Singh and others.
 - 24 It was not long that people forgot about the *Sikh Rehat Maryada*, or the people at Akal Takht showed a reluctance to enforce it strictly.
 - 25 Cf. f.n. 26, Chapter 5 ante.
 - 27 Cf. Nirwair Singh Arshi, "Sri Hazur Sahib dian Abhul Yadan da ras te rahas", (ਸ੍ਰੀ ਹਜ਼ੂਰ ਸਾਹਿਬ ਦੀਆਂ ਅਭੁਲ ਯਾਦਾਂ ਦਾ ਰਸ ਤੇ ਰਹੱਸ) in *Sada Virsa Sada Gaurav*, Ludhiana, August 2008, pp. 17-20. He was founder editor of the monthly magazine *Sachkhand Patra* published by Hazur Sahib foundation, from 1974 to 1986.
 - 28 *Spokesman*, September 13, 2007.
 - 29 Cf. *India Awareness* New Delhi, May 2008, pp 29-30.
 - 30 When I visited Hazur Sahib on eve of Dussehra of 2002, management's drive for funds, for sake of funds, was obvious. So had been their *manmat*.
 31. Both Punjab Government and SGPC got constructed rest houses /guest houses.
 32. Talks over telephone with Laddu Singh Mahajan, Nanded, and S. Buta Singh, now Chairman, Scheduled Castes and Scheduled Tribes Commission New Delhi, see also, Daljeet Kaur Matharoo, *Sachkhand Patra*, Nanded, January 2009, pp 2-5, and March 2009, pp2-5.
 33. I had a chance meeting with him in 2006 (at a seminar organized by DSGMC on Martyrdom of Guru Arjan Dev, and found, firstly, that because of his colouring his beard he was not fit to be President even of a mosfusil Gurdwara much less a Takht , secondly, I found he had only a preliminary knowledge of Sikhism and Sikh Gurus. His statement to the press in late 2008 that Guru Gobind Singh had gone to Deccan to seek Maratha support against Aurangzeb (died February 2007) was typical of man's ignorance or innocence of history. Then look at his "Mussing" in *Sachkhand Patra*, Nanded, March 2009, p.3. He cannot recall the order in which the 5-Piaras (Beloved ones) offered themselves to Guru Gobind Singh on Baisakhi of 1699.
 34. Reprehensibly, despite all the efforts at fund collection, the Gurdwara Board did not have that much funds to start with the projects. The local administration advanced some funds to it, to start the works.
 35. A photograph of his residence, published in mid-December 2007 showed a room with *Parkash* of *Guru Granth Sahib*. In the corner was placed a replica of Darbar Singh, awarded to him sometime earlier, and on top of it was a statue of *Ganesh*. For him *Guru Granth Sahib* and *Ganesh* went side by side. Website for annual conference of RSS, 2007; *Spokesman*, December 16, 2007, January 3, 2008.
 36. I may mention here that at Harare Information Ministers Conference, in June 1987, the Zimbabwe TV authorities recorded an interview of India's Minister for Information and Broadcasting. Mr. A.K. Panja. I, then a senior officer in External Affairs being a representative with the delegation, pounced upon TV authorities that if this interview was telecast, India's relation, inter alia, with Zimbabwe, would plummet to new low. We seized the TV Casette, and made them re-record the interview.
The Akal Takht Jathedar, having miserably failed, should have resigned or he should have been sacked. But the SGPC, now for quite some time, is headed by nin-com-poops.
 37. In the words of Dalip Singh Kashmiri this yatra was a big attempt to break the people from *Gurbani*, *Guru Sabad*, and *Guru Granth Sahib*, and to link them with armaments?
 38. *India Awareness*, New Delhi, 2008 p...
 39. G.S. Mann, "Dasam Granth – There is no debate: The magazine approach to Guru Gobind Singh's writings dissected.", *Sant Sipahi*, *Jalandhar*, January 2008, p 47.
 40. Cf, *Sant Sipahi*, *Jalandhar*, February 2008, p.5 Compare this with what happened in November 2007 and October 2008, at Hazoor Sahib and post 2008 celebrations era when formation of a committee on Dasam Granth was set off on one pretext or the other.
 41. *India Awareness*, New Delhi, April 2008, Pp 22,35.
 42. A lady offered an offering of Rs. 1 lakh, in two bundles of notes of Rs.500 each. She was told to split up the bundles and push the notes in the crevices of the Cash Collection Box or *Golak*. My wife offered them, inter alia, 5 copies of Hindi version of this book alongwith a letter addressed to Jasbir Singh (Dham). The Granthis/Sewadars said that their job was firstly, to collect money and not any thing else. Secondly, they don't know who this Jasbir Singh (Dham) is (?).
 43. Cf. *Gurmat Parkash* monthly magazine of SGPC Amritsar, for August-October, 2008, also before and after issues.
 44. Similar *Palki* had been sent to Nanakana Sahib, Pakistan. The Pakistanis, in the words of their Prime Minister, found that it

- contained only 1.5 kg. of gold and not the declared 10.4 kgs. Hazur Sahib people have yet to know?
45. A Sikh is meant to ride a horse, and not vice versa. If a horse is killed, a rider takes a new one, but if a rider is killed, the horse is taken over by some one else.
 46. C.f. Madanjit Kaur. "Significant Development of Sikh Community", Abstracts of Sikh Studies, Chandigarh) April-June 2009 pp 61-85.
 47. Madanjit Kaur in her usual over enthusiasm mentions a figure of 'nearly 25 lakhs' people from around the world reaching Nanded. Wherefrom she gets this exorbitant figure one does not know. Even Pasricha nowhere mentions of it. See, *ibid* p.72.
 48. As early as February 2008, an expected figure of 12 Lakhs visitors was mentioned, *Tribune*, February 11, 2008.
 49. It had been agreed that Badal would offer Dr. P.S. Pasricha membership of Rajya Sabha and his assistant, Jasbir Singh membership of SGPC in place of the one from Maharashtra who would resign. The Maharashtra Government got wind of the understanding that was to be adopted by 5-Piaras and disciplined them. Service of a notice for refund of Rs. 61 Crores advanced by Maharashtra Government, for a project, by Dr. P.S. Pasricha, Chairman Administrative Board, is to be seen in that light.
 50. Incompletion of works and incoming of huge donations viz Rs. 1.08 crores from Sant Singh Chhatwal, New York, Rs. 1 crore each from Avtar Singh Khalra and Kartar Singh Khalra from U.K., Rs. 50,000 by J.S. Kandhari, from Chandigarh, and another Rs. 50,000 from two members of Arora family, Monty and Haravtar Singh, Chandigarh only showed that large amounts could still be coming in. *Sachkhand Patar*, Nanded, September 2008.
 51. Kashmir Singh, Sri Guru Granth Sahib and Dasam Granth in Legal Literature, at internet.

SIKH COALITION-WEST: SEVADARS NEEDED FOR WESTERN REGION PROJECTS

Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh,

My name is Ravneet Kaur and I am the Sikh Coalition Community Organizer based in the Bay Area. The Sikh Coalition is a community-based organization that fights for the civil rights of Sikhs in the United States. For more information about the Sikh Coalition, please visit the Sikh Coalition website (<http://www.sikhcoalition.org/>). Our national office is located in New York. We opened our Western Region office in Fremont, CA in July 2008.

Many of you have already been active supporters and volunteers for our work. In the upcoming months, there will be several exciting opportunities for the Bay Area sangat to do seva to help ensure that Sikhs can practice their faith respectfully and fearlessly. Below you will find information about three large projects that will need your support this summer.

Bay Area Needs Survey: In July, the Sikh Coalition will begin conducting a pioneering survey of Bay Area Sikhs in order to assess the needs of the local Sikh community. The results of this survey will be build the Sikh Coalition's civil rights agenda for the Bay Area. The survey is intended for anyone who identifies himself/herself as a Sikh. Punjabi speaking volunteers will be needed to help conduct the survey at Bay Area Gurdwaras. We will be holding training

workshops for sevadars who would like to help administer the survey.

California Kirpan Legislation (AB504): In February 2009, the Kirpan Education Bill (AB 504) was introduced into the California legislature by Assembly Member Warren Furutani. The bill calls for training about Sikhs and the kirpan to be included in the current cultural diversity curriculum for California law enforcement. The hope is that by educating law enforcement about the significance of the kirpan, the number of cases involving Sikh being arrested for merely wearing a kirpan will decrease. The Kirpan Education Bill has passed through the Assembly side of the California legislature. In the next few months, AB 504 will be going through the CA Senate. It is important that members of the Sikh community reach out to their local legislators to make sure that lawmakers are aware of Sikhs and our articles of faith, as well as this bill. In addition, please participate in our electronic letter writing campaigns. Also, encourage your Sikh and non-Sikh friends and family to take part in these initiatives.

<http://www.sikhcoalition.org/advisories/CAKirpanBillPasseAssembly.htm>

Army Campaign: The Sikh Coalition is fighting to uphold Sikhs' right to serve in the armed forces without having to cut their hair or remove their dastaars. Since April 2009, the Sikh Coalition has represented Captain Kamaljeet Singh Kalsi and Second Lieutenant Tejdeep Singh Rattan in their struggle to serve in the military with their articles of faith intact. Members of the community can take part in the campaign by collecting petition signatures from their local Gurdwaras, friends, families, schools and anywhere else they can think of. In the next few months, the Sikh Coalition will also need help in distributing postcards to members of the Sikh community. These postcards will be sent out to congressional leaders in order to ensure that legislators are aware of the problems that Sikhs face as they strive to serve in the armed forces. This week, we will be launching a community toolkit that lists all sorts of ways you can help with this campaign. Make sure to watch for it at <http://www.sikhcoalition.org/Army>

Ultimately, the needs of our community can only be addressed through the civic engagement of the Sikh community. At the Sikh Coalition, we would like to help facilitate that engagement and serve as a resource for the Bay Area Sikh community.

If we can assist you with any civil rights issues related to the Sikh identity or if you would like help with any of the Sikh Coalition's projects, please send me an e-mail at Ravneet@sikhcoalition.org. I can also be reached at 510.659.0900, ext. 93.

We are always looking for sevadars who would like to help us reach out to elected officials; participate in grassroots initiatives, such as, gathering petition signatures and signed legislature postcards; and assist with our survey research project.

Information about other Sikh Coalition volunteer opportunities can be found at <http://www.sikhcoalition.org/volunteer.asp>. By filling out the volunteer form we can better utilize your skill set across various projects.

Any type of seva you can do is invaluable to the Sikh community! Chardi Kala,
Ravneet

NEED OF THE HOUR

Sawan Simgh

Most of the Sikh children and many adults living outside Punjab do not understand Punjabi. An increasing number of Gurdwaras are using projectors to project *Gurbani* and its translation in English onto a screen. This has helped increase attendance. Outside Punjab, use of Punjabi alone in the Gurdwaras is certainly a disincentive for our youth to go to the Gurdwara. Most of them are fluent in the local language but do not understand much Punjabi, the language of a vast majority of our *Kathakars* and *Granthies*.

If we, the Sikhs residing outside the Punjab especially in foreign countries, want that our coming generation should willingly follow Sikh faith, we must produce Sikh missionaries, *Granthies* and *Raagees* who can effectively talk about Sikhism in English or the language of the state where they preach. They should have sound knowledge of the Sikh history and be able to correctly translate Gurbani in the local language.

Most of the Sikh children and adults living outside the Punjab do not visit Gurdwaras and those who visit avoid sitting and listening to the Raagees or the speakers as they cannot understand what is said there in Punjabi.

They are not to be blamed for their indifference to our religious prayers and lectures. We, mostly, do not communicate with them in Punjabi even at home. Our offspring also talk or listen to a language other than Punjabi while they are in their schools or playing with their friends. A devoted Gursikh insisted on taking his 12 years old son with him to the Gurdwara. The boy sat for a while with his father and when he felt bored, he whispered in the ear of his father that he could no longer sit there as he could not understand even a word of what was being said and left to play outside with other similarly bored children, Sunday Schools being run in some Gurdwaras serve a useful purpose, but with

limited time at their disposal they cannot enable a student to understand hymns sung by our Raagies or the lectures and sermons delivered in Punjabi inside the Gurdwaras.

Consequently, most of our children are ignorant of our glorious heritage and our religious education. Due to the influence of the majority, they do not care for keeping long hair, going to the Gurdwaras or meditating at home. For them these things do not carry any value. Many of them do not know the exact number of the Sikh Gurus, not to speak of their names or teachings.

Need of the hour is that our *Raagies* and *Granthies* besides knowing Punjabi must be able to speak fluently in the language of the state where they live. Lectures and preaching done inside the Gurdwaras should be in the language of the state in which the Gurdwara is situated as well as in Punjabi so that those who know only Punjabi should not feel bored.

To achieve this objective, we will have to raise the standard of our missionary schools. Minimum qualification for a new entrant should be a college graduate, Their teachers should be also learned persons. It is easier said than done. I know it is difficult to attract graduates to become missionaries unless we give them some incentives in the shape of scholarships.

To begin with, these schools should be evening schools in the Punjab. Minimum qualification for admission should be a college graduate who has studied English and Punjabi up to B.A. Graduates who have passed Honors in Punjabi should be preferred. SGPC should run these missionary schools at different places in Khalsa schools so that the students can stay at home and work during daytime. Retired learned Sikhs should offer their services for one or two hours to teach. Rich Sikhs living outside India should volunteer to help SGPC with sufficient funds to run these institutions. These schools should produce *Granthies*, *Ragies* and *Parcharks* who know the Sikh history and can correctly translate Gurbani in English. A syllabus should be prepared by a small committee consisting of experts, in consultation with scholars/authors. They should also decide about the duration of the course.

Every Gurdwara in a foreign country should have a library which must have books in English about Sikhism for the youth. English knowing trained missionaries should run these libraries and use videos and slides to attract and educate Sikh adults.

Once these missionaries get a chance to earn their living outside India, there would not be a dearth of students.

LETTER TO THE EDITOR

Dear Hardev Singh Ji, Editor-in-Chief, SikhBulletin
Waheguru Ji Ka Khalsa
Waheguru Ji Ki Fateh

I would like to thank you for our wonderful work publishing Sikh Bulletin. Sikh Bulletin is very informative and popular among Sikhs. In your last edition on Pakistan displaced Sikhs, I found some insight is missing. I thought I should bring to your notice some of the important information on Sikh IDPs in Pakistan and other non-Sikhs in Camps.

Here are the facts from UNITED SIKHS relief team in Pakistan:

1) The Taliban never attacked the Sikhs, at least the one's living in the Panja Saheb. However there is a Sikh family in Peshawar who had a bad experience with Taliban and UNITED SIKHS is working with them. We will issue information as a part of our PR in near future.

2) SIKH FAMILIES: The exact count of the Sikh families in Panja Saheb is : Sikh (Kesadhari families) = 73.
SEHAJDHARI SIKHS or Non-Kesadhari families = 452 (UNITED SIKHS has all the names and details of each of he IDPS currently in Panja Sahib)
The Sehajdhari Sikhs don't have a Mandir or a Hindu Temple in District Bunair.

3) There are 3 Christain families along with them at Panja Saheb. The Sehajdhari Sikh children in majority are Kesadhari and vow to become Sikhs.

Please check our Press Release on Pakistan Dt: Jun 27th with more details and Vedio clips
<http://www.unitedsikh.org/PressReleases/PRSRLS-26-06-2009-00.htm>

You can publish more information in your bulletin from our website. There would be 2nd Press Release going out to media by July 5th.

Guru Rakha
Kuldip Singh
UNITED SIKHS
Ph:404-550-8356

ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਅਤੇ ਸਹਿਯੋਗੀ ਜਥੇਬੰਦੀਆਂ ਵਲੋਂ ਵਿੱਢੀ ਨਿਰੋਲ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਘਰ-ਘਰ ਪਹੁੰਚਾਉਣ ਦੀ ਮੁਹਿਮ ਨੂੰ ਅਸਰਦਾਰ ਹੁੰਗਾਰਾ !

(ਚਰਨਜੀਤ ਸਿੰਘ ਪੰਨੂੰ/ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ) ਪਿਛਲੇ ਲੰਬੇ ਸਮੇਂ ਤੋਂ ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਕਿਸੇ ਨਾ ਕਿਸੇ ਰੂਪ ਵਿੱਚ ਸੀਨਾ ਬਸੀਨਾ ਜਾਂ ਪ੍ਰੰਪਰਾਵਾਦ ਦੀ ਓਟ ਲਈ ਬੈਠੀ ਕਰਮਕਾਂਡੀ-ਅੰਧਵਿਸ਼ਵਾਸੀ ਸੋਚ, ਜੋ ਹੋਰ

ਗ੍ਰੰਥਾਂ ਦੀ ਆੜ ਵਿੱਚ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਸੰਪੂਰਨਤਾ ਅਤੇ ਸਰਬਉੱਚਤਾ ਲਈ ਚੌਣੀ ਬਣੀ ਹੋਈ ਹੈ, ਦੇ ਭਰਮਜਾਲ ਨੂੰ ਤੋੜਨ ਅਤੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਆਸ਼ੇ ਅਨੁਸਾਰ ਸੱਚ ਦਾ ਪ੍ਰਚਾਰ ਕਰਨ ਲਈ ਸੰਘਰਸ਼ੀਲ ਹੈ। ਡੇਰੇਦਾਰਾਂ ਅਤੇ ਸੰਪ੍ਰਦਾਵਾਂ ਵਲੋਂ ਆਮ ਸੰਗਤ ਦੀ ਗੁਰਬਾਣੀ ਪ੍ਰਤੀ ਅਗਿਆਨਤਾ ਅਤੇ ਸ਼ਰਧਾਮਈ ਸੋਚ ਦਾ ਅਪਹਰਨ ਕਰਕੇ ਆਮ ਸਿੱਖ ਨੂੰ ਅੰਧ ਵਿਸ਼ਵਾਸੀ ਤੇ ਕਰਮਕਾਂਡੀ ਬਣਨ ਤੋਂ ਬਚਾਉਣ ਲਈ, ਸਿੱਖ ਬੁੱਧੀਜੀਵੀਆਂ, ਚਿੰਤਕਾਂ, ਵਿਦਵਾਨਾਂ ਅਤੇ ਗੁਰਮਤਿ ਦੇ ਲਿਖਾਰੀਆਂ ਨਾਲ, ਵਿਚਾਰ-ਗੋਸ਼ਟੀਆਂ ਦਾ, ਇਸਾਈ ਪ੍ਰਚਾਰਕਾਂ ਦੀ ਤਰਜ ਤੇ ਘਰ-ਘਰ ਪ੍ਰਵਾਹ ਚਲਾਇਆ ਜਾ ਰਿਹਾ ਹੈ।

ਇਨ੍ਹਾਂ ਗੋਸ਼ਟੀਆਂ ਵਿੱਚ ਜਿੱਥੇ ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਦੇ ਸਰਪ੍ਰਸਤ ਸ੍ਰ ਹਰਦੇਵ ਸਿੰਘ ਸ਼ੇਰਗਿੱਲ (ਐਡੀਟਰ ਸਿੱਖ ਬੁਲੇਟਨ) ਸਭਾ ਦੀ ਕਾਰਜਵਿਧੀ ਤੇ ਕਾਰਜਖੇਤਰ ਬਾਰੇ ਵਿਸਥਾਰ ਨਾਲ ਦਸਦੇ, ਗੁਰਮਤਿ ਦੇ ਵਿਦਵਾਨਾਂ ਅਤੇ ਲਿਖਾਰੀਆਂ ਨੂੰ ਕੇਵਲ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਛਤਰਛਾਇਆ ਹੇਠ ਸਿਰ ਜੋੜ ਕੇ ਬੈਠਣ ਦੀ ਅਪੀਲ ਕਰ ਰਹੇ ਹਨ ਉਥੇ ਸਿੰਘ ਸਭਾ ਉਤਰੀ ਅਮਰੀਕਾ ਦੇ ਪ੍ਰਧਾਨ ਸ੍ਰ ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਊਣਵਾਲਾ ਅਮਰੀਕਾ, ਕਨੇਡਾ, ਇੰਡੀਆ ਅਤੇ ਹੋਰ ਦੇਸ਼ਾਂ ਵਿੱਚ ਇੱਕੋ ਸੋਚ ਲੈ ਕੇ ਚੱਲ ਰਹੀਆਂ ਜਥੇਬੰਦੀਆਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ, ਕੇਵਲ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਆਸ਼ੇ ਅਤੇ ਸਿਖਿਆ ਅਨੁਸਾਰ ਗੁਰਮਤਿ ਪ੍ਰਚਾਰ ਬਾਰੇ ਪ੍ਰਚਾਰਕਾਂ ਨੂੰ ਇਕਸੁਰ ਕਰ ਰਹੇ ਹਨ। ਉਹ ਆਪਣੇ ਪ੍ਰੋਜੈਕਟਰ ਦੇ ਨਾਲ ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਦੀਆਂ ਓਨ੍ਹਾਂ ਰਚਨਾਵਾਂ ਤੋਂ ਸੰਗਤਾਂ ਨੂੰ ਜਾਣੂੰ ਕਰਵਾਉਂਦੇ ਹਨ ਜੋ ਹੂ-ਬ-ਹੂ ਉਸੇ ਤਰ੍ਹਾਂ ਪ੍ਰਾਚੀਨ ਹਿੰਦੂ ਗ੍ਰੰਥਾਂ ਵਿੱਚ ਅੰਕਿਤ ਹਨ। ਜਿਨ੍ਹਾਂ ਦੀ ਬੋਲੀ ਅਤੇ ਸ਼ੈਲੀ ਹਿੰਦੂ ਗ੍ਰੰਥਾਂ ਨਾਲ ਮੇਲ ਖਾਂਦੀ ਹੈ। ਉਹ ਸਬੂਤ ਵਜੋਂ ਉਹੀ ਪ੍ਰਾਚੀਨ ਹਿੰਦੂ ਗ੍ਰੰਥ ਨਾਲ ਰੱਖਦੇ ਅਤੇ ਵਿਦਵਾਨ ਸੰਗਤਾਂ ਨੂੰ ਉਨ੍ਹਾਂ ਦੇ ਦਰਸ਼ਨ ਵੀ ਕਰਵਾਉਂਦੇ ਹਨ।

ਸਿੰਘ ਸਭਾ ਕਨੇਡਾ ਦੇ ਸ੍ਰ ਪਰਮਿੰਦਰ ਸਿੰਘ ਗੁਰਮਤਿ ਗਿਆਨ ਮਿਸ਼ਨਰੀ ਕਾਲਜ ਲੁਧਿਆਨਾ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਚਲਾਏ ਜਾ ਰਹੇ 50 ਤੋਂ ਜ਼ਿਆਦਾ ਪ੍ਰਚਾਰਕ ਸੈਂਟਰਾਂ ਬਾਰੇ ਵਿਸਥਾਰ ਨਾਲ ਦੱਸ ਕੇ, ਸਭ ਨੂੰ ਆਪੋ-ਆਪਣਾ ਪਿੰਡ ਸੰਭਾਲਨ ਦੀ ਅਪੀਲ ਕਰਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਦਾ ਮੰਨਣਾ ਹੈ ਕਿ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਨੂੰ ਮੰਨਣ ਵਾਲਾ ਹਰੇਕ ਸਿੱਖ ਜੋ ਤਹੱਈਆ ਕਰੇ ਤਾਂ ਘਟੋ-ਘਟ ਆਪਣੇ ਅਤੇ ਗੁਆਂਢੀ ਪੰਜ ਪਿੰਡਾਂ ਵਿੱਚ ਇੱਕ ਗੁਰਮਤਿ ਪ੍ਰਚਾਰ ਸੈਂਟਰ ਖੁਲ੍ਹਵਾ ਸਕਦਾ ਹੈ। ਜਿੱਥੇ ਦਾਨੀ ਸੱਜਨਾਂ ਦਾ ਸਬੰਧ ਸਿੱਧਾ ਉਸ ਪ੍ਰਚਾਰਕ ਸੈਂਟਰ ਨਾਲ ਹੁੰਦਾ ਹੈ ਜਿਸ ਨੂੰ ਕਿ ਉਹ ਸਪਾਂਸਰ ਕਰਦੇ ਹਨ। ਬ੍ਰਾਹਮਣਵਾਦ ਦੀ ਚੋਰੀ ਮੋਰੀ ਰਾਹੀਂ ਸਿੱਖੀ ਵਿੱਚ ਐਂਟਰੀ ਬਾਰੇ ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਦੇ ਵਿਚਾਰ ਹਨ ਕਿ ਜਦ ਤੱਕ ਸਿੱਖ ਕੇਵਲ ਤੇ ਕੇਵਲ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਸਰਬਪੱਖੀ ਅਗਵਾਹੀ ਦੇਣਵਾਲਾ ਸੰਪੂਰਨ ਗੁਰੂ ਮੰਨਕੇ, ਉਸ ਵਿਚਲੀ ਸਿਖਿਆ ਅਨੁਸਾਰ ਆਪਣਾ ਜੀਵਨ ਨਹੀਂ ਬਣਾਉਂਦੇ, ਨਿਤਨੇਮ ਰੋਜ਼ਮਰਾ ਦੀ ਜ਼ਿੰਦਗੀ ਦੇ ਬਾਕੀ ਸੰਸਕਾਰ ਕੇਵਲ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਸਿਖਿਆ ਅਨੁਸਾਰ ਨਹੀਂ ਕਰਦੇ, ਤਦ ਤੱਕ ਬ੍ਰਾਹਮਣਵਾਦ ਦਾ ਦੈਂਤ ਸਾਹਮਣੇ ਖੜਾ ਸਿੱਖ ਦਾ ਮੂੰਹ ਚਿੜਾਉਂਦਾ ਰਹੇਗਾ। **ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਗਿਆਨ ਗੁਰੂ ਮੰਨਣ ਵਾਲੇ** ਵੀ ਹੋਰ ਗ੍ਰੰਥਾਂ ਦੀਆਂ ਰਚਨਾਵਾਂ ਨੂੰ ਨਾਲ ਰਲਾ ਕੇ ਸਾਬਤ ਕਰਨਾ ਚਾਹੁੰਦੇ ਹਨ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਧੂਰੇ ਹਨ? ਇਵੇਂ ਉਹ ਜਾਣੇ ਅਨਜਾਣੇ, ਦਸਵੇਂ ਨਾਨਕ ਦੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਪੂਰੀ ਮਨੁੱਖਤਾ ਦਾ ਰਹਿਬਰ ਬਣਾਉਣ ਲਈ ਵਰਤੀ ਦੂਰ ਦ੍ਰਿਸ਼ਟੀ ਦੇ ਵਿਰੋਧ ਵਿੱਚ ਜਾ ਖੜਦੇ ਹਨ। ਜੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪਣੇ ਪਿਤਾ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਬਾਣੀ ਆਦਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਖੇ ਚੜ੍ਹਾ ਸਕਦੇ ਸਨ ਤਾਂ ਆਪਣੀ ਕਿਉਂ ਨਹੀਂ? ਜਦ ਕਿ ਸਿੱਖ ਗੁਰੂਆਂ ਦੀ ਜੋੜ ਤੇ ਸਿਧਾਂਤ ਇੱਕ ਹੈ। ਸਿੱਖਾਂ ਦਾ ਰੱਬ ਇੱਕ, ਪੰਥ ਇੱਕ ਅਤੇ ਗ੍ਰੰਥ ਇੱਕ ਹੈ। ਜਰਾ ਸੋਚੋ! ਕੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਸਿੱਖਾਂ ਦਾ

ਪਾਰਉਤਾਰਾ ਨਹੀਂ ਕਰ ਸਕਦੀ? ਫਿਰ ਹੋਰ ਗ੍ਰੰਥ ਦੀ ਕੀ ਲੋੜ ਪੈ ਗਈ? ਜੇ ਗੁਰਮਤਿ ਵਿਰੋਧੀ ਨਸ਼ੇ, ਵਿਸ਼ੇ ਵਿਕਾਰ ਅਤੇ ਹਿੰਦੂ ਕਰਮਕਾਂਡਾਂ ਨਾਲ ਭਰਿਆ ਪਿਆ ਹੈ ਅਤੇ ਜਿਸ ਦਾ ਸਿਧਾਂਤ ਵੀ ਗੁਰਮਤਿ ਨਾਲ ਮੇਲ ਨਹੀਂ ਖਾਂਦਾ।

ਸਿੰਘ ਸਭਾ ਇੰਟੈਨੈਸ਼ਨਲ ਦੇ ਬੁਲਾਰਿਆਂ ਵਲੋਂ ਅਮਰੀਕਾ ਦੇ ਵੱਖ ਵੱਖ ਗੁਰਦੁਆਰਿਆਂ, ਗੁਰਦੁਆਰਾ ਡਿਕੋਟਾ ਰੋਡ ਫਰਿਜ਼ਨੋ ਅਤੇ ਗੁਰਦੁਆਰਾ ਸਿੱਖ ਸੈਂਟਰ ਵਿਲਸਨ ਰੋਡ ਬੇਕਰਸਫੀਲਡ ਵਿਖੇ ਸੰਗਤ ਦੇ ਰੂ-ਬਰੂ ਹੋ ਕੇ ਵਿਚਾਰ ਵਿਟਾਂਦਰਾ ਕਰਨ ਤੋਂ ਬਾਅਦ ਫਰਿਜ਼ਨੋ ਰੋਡੀਓ ਤੋਂ ਵੀ ਗੁਰਮਤਿ ਵਿਚਾਰਾਂ ਦੀ ਸਾਂਝ ਪਾਈ ਗਈ। ਉਸ ਤੋਂ ਬਾਅਦ ਡੋਰ-ਟੂ-ਡੋਰ ਵਿਚਾਰ ਗੋਸ਼ਟੀਆਂ ਦਾ ਸਿਲਸਿਲਾ ਚਲਦਾ ਰਿਹਾ ਜਿਵੇਂ ਸ਼ਹਿਰ ਕਿੰਗਜ਼ਬਰਗ, ਬੇਕਰਸਫੀਲਡ, ਕਰਮਨ, ਫਰਿਜ਼ਨੋ, ਸੈਨਹੋਜੇ, ਸੈਕਰਾਮੈਂਟੋ ਅਤੇ ਯੂਬਾਸਿਟੀ ਵਿਖੇ ਬਹੁਤ ਸਾਰੇ ਵਿਦਵਾਨਾਂ, ਲਿਖਾਰੀਆਂ ਅਤੇ ਕਵੀਆਂ ਸ਼ਾਮਲ ਹੋ ਕੇ ਆਪਣੇ ਵਡਮੁੱਲੇ ਵਿਚਾਰਾਂ ਦਾ ਯੋਗਦਾਨ ਪਾਇਆ। ਕਿੰਗਜ਼ਬਰਗ ਦੇ ਸ੍ਰ ਗੁਰਨੇਕ ਸਿੰਘ ਦੇ ਘਰੋਂ ਸ਼ੁਰੂ ਹੋਈ ਇਹ ਵਿਚਾਰ ਗੋਸ਼ਟੀਆਂ ਦੀ ਲੜੀ ਸ੍ਰ ਹਰਬੰਸ ਸਿੰਘ ਜਗਿਆਸੂ (ਯੂਬਾ ਸਿਟੀ) ਦੇ ਦਫਤਰ ਦੀ ਵਿਚਾਰ ਗੋਸ਼ਟੀ ਤੱਕ ਕਾਮਯਾਬੀ ਨਾਲ ਸਮਾਪਤ ਹੋਈ। ਸ਼ਹਿਰ ਕਰਮਨ ਵਿੱਚ ਸ੍ਰ ਕੁਲਦੀਪ ਸਿੰਘ ਕਾਲੇ ਕੇ ਦੇ ਘਰ ਇਲਾਕੇ ਦੇ ਸਿਰਕੱਢ ਸਿੱਖ ਆਗੂ ਸ੍ਰ ਮਹਿੰਦਰ ਸਿੰਘ ਗਰੇਵਾਲ ਸਮੇਤ 50 ਤੋਂ ਵਧੀਕ ਸਿੱਖਾਂ ਨੇ ਭਾਰੀ ਜੋਸ਼ ਨਾਲ ਵਿਚਾਰ ਵਿਟਾਂਦਰੇ ਵਿੱਚ ਸ਼ਮੂਲੀਅਤ ਕੀਤੀ। ਇਸੇ ਤਰ੍ਹਾਂ ਸੈਨਹੋਜੇ ਵਿੱਚ ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਬਰਸਾਲ ਦੇ ਘਰ 40-45 ਵਿਦਵਾਨਾਂ ਨੇ ਸਿੱਖ ਪੰਥ ਨੂੰ ਦਰਪੇਸ਼ ਗੰਭੀਰ ਮੁਦਿਆਂ ਤੇ ਭਖਵੀਂ ਵਿਚਾਰ ਕੀਤੀ। ਇਨ੍ਹਾਂ ਵਿਚਾਰ ਗੋਸ਼ਟੀਆਂ ਵਿੱਚ ਜਿੱਥੇ ਸਿੰਘ ਸਭਾ ਦੇ ਆਗੂ ਇਕੱਠੇ ਹੋ ਕੇ ਗੁਰਮਤਿ ਪ੍ਰਚਾਰ ਕਰਦੇ ਰਹੇ ਉਥੇ ਇੱਕ ਖਾਸ ਗੱਲ ਵੇਖਣ ਨੂੰ ਮਿਲੀ ਕਿ ਜੇ ਵੀਰ ਜਥੇਦਾਰਾਂ ਨੂੰ ਬਾਦਲ ਦੇ ਲਫਾਫਾ ਮਾਰਕਾ ਜਥੇਦਾਰ ਕਹਿਕੇ ਹਮੇਸ਼ਾਂ ਵਿਰੋਧ ਕਰਦੇ ਸਨ, ਉਹੀ ਉਨ੍ਹਾਂ ਜਥੇਦਾਰਾਂ ਦੇ ਦੁਆਲੇ ਸ਼ਕਾਇਤੀ ਭਾਵ ਨਾਲ ਫਿਰਦੇ ਰਹੇ। ਗੁਰਮਤਿ ਵਿਚਾਰ ਗੋਸ਼ਟੀ ਦੇ ਪ੍ਰਬੰਧਕਾਂ ਨੂੰ ਫੋਨ ਕਰਕੇ ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣਵਾਲਾ ਦੀ ਵਿਰੋਧਤਾ ਕਰਦੇ ਰਹੇ।

ਇਨ੍ਹਾਂ ਵਿਚਾਰ ਗੋਸ਼ਟੀਆਂ ਵਿੱਚ ਹਿੰਸਾ ਲੈਣ ਵਾਲੇ ਵਿਚਾਰਵਾਨਾਂ ਵਿੱਚ ਮੁੱਖ ਤੌਰ ਤੇ ਸ੍ਰ ਹਰਦੇਵ ਸਿੰਘ ਸ਼ੇਰਗਿੱਲ (ਸਰਪ੍ਰਸਤ ਸਿੰਘ ਸਭਾ) ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣਵਾਲਾ (ਪ੍ਰਧਾਨ ਸਿੰਘ ਸਭਾ ਉਤਰੀ ਅਮਰੀਕਾ) ਸ੍ਰ ਪਰਮਿੰਦਰ ਸਿੰਘ (ਸਿੰਘ ਸਭਾ ਕਨੇਡਾ) ਪ੍ਰੋ ਮੱਖਨ ਸਿੰਘ ਜੀ (ਜਨਰਲ ਸਕੱਤਰ) ਸ੍ਰ ਤਰਲੋਚਨ ਸਿੰਘ ਦੁਪਾਲਪੁਰ (ਪੱਤਰਕਾਰ ਸਪੋਕਸਮੈਨ) ਚਰਨਜੀਤ ਸਿੰਘ ਪੰਨੂੰ (ਪੱਤਰਕਾਰ ਪੰਜਾਬ ਟਾਈਮਜ਼) ਭਾਈ ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ ਅਤੇ ਬੀਬੀ ਹਰਸਿਮਰਤ ਕੌਰ ਖਾਲਸਾ (ਗੁਰੂ ਗ੍ਰੰਥ ਪ੍ਰਚਾਰ ਮਿਸ਼ਨ ਆਫ ਯੂ ਐਸ ਏ) ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਬਰਸਾਲ (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਟੱਡੀ ਸਰਕਲ) ਗੁਰਬਾਣੀ-ਇਤਿਹਾਸ ਅਤੇ ਗੁਰਮਤਿ ਫਿਲਾਸਫੀ ਦੇ ਖੋਜੀ ਸ੍ਰ ਸਰਬਜੀਤ ਸਿੰਘ (ਸੈਕਰਾਮੈਂਟੋ) ਸ੍ਰ ਹਰਬੰਸ ਸਿੰਘ ਜਗਿਆਸੂ (ਪ੍ਰਧਾਨ ਸਹਿਤ ਸਭਾ ਯੂਬਾ ਸਿਟੀ) ਸ੍ਰ ਮਹਿੰਦਰ ਸਿੰਘ ਘੱਗ ਉੱਘੇ ਵਿਦਵਾਨ (ਲਾਇਵ ਐਕ) ਸਿੰਘ ਸਭਾ ਯੂਬਾਸਿਟੀ ਦੇ ਸ੍ਰ ਕੁਲਦੀਪ ਸਿੰਘ, ਸ੍ਰ ਗਿਆਨ ਸਿੰਘ ਮਿਸ਼ਨਰੀ (ਮਿਸ਼ਨਰੀ ਸਰਕਲ ਕੈਲੇਫੋਰਨੀਆ) ਸ੍ਰ ਕੰਵਲ ਸਿੰਘ ਫਿਜ਼ੀਵਾਲੇ, ਸ੍ਰ ਹਾਕਮ ਸਿੰਘ ਸੈਕਰਾਮੈਂਟੋ (ਸਿੱਖ ਸਕਾਲਰ) ਸ੍ਰ ਅਮਰਬੀਰ ਸਿੰਘ ਤੇ ਸਾਥੀ (ਸਟਾਕਟਨ) ਕੈਪਟਨ ਜੁਗਰਾਜ ਸਿੰਘ (ਸ਼ਬਦ ਸੱਚੀ ਟਕਸਾਲ) ਡਾ. ਗੁਰਮੇਲ ਸਿੰਘ ਧਾਲੀਵਾਲ (ਸਿੱਖ ਅਲਾਇੰਸ) ਪ੍ਰੋ ਗੁਰਬਚਨ ਸਿੰਘ ਸਚਦੇਵਾ, ਡਾ ਗੁਰਮੇਲ ਸਿੰਘ (ਸਿੱਖ ਸਕਾਲਰ) ਕੁਲਵੰਤ ਸਿੰਘ (ਕਨੈਕਟੀਕਟ) ਦਲਜੀਤ ਸਿੰਘ (ਬਰਮਾਲੀਪੁਰ) ਬਾਬਾ ਨੰਦਨ ਸਿੰਘ (ਫਰੀਮਾਂਟ) ਆਦਿ ਸ਼ਾਮਲ ਹੋਏ। ਆਪਣੇ ਸ਼ਹਿਰ ਵਿਖੇ ਅਜਿਹੀਆਂ ਵਿਚਾਰ ਗੋਸ਼ਟੀਆਂ ਕਰਾਉਣ ਲਈ ਵਿਦਵਾਨ ਸੱਜਨ ਸੰਪਰਕ ਕਰਨ-(408-209-7072, 510-432-5827)

ਦਸਮ ਗ੍ਰੰਥ ਦਾ ਲਿਖਾਰੀ ਇਤਿਹਾਸ ਤੋਂ ਕੌਰਾ...?

ਸਰਵਜੀਤ ਸਿੰਘ

ਹਰ ਨਵੇਂ ਦਿਨ, ਆਖੇ ਜਾਂਦੇ ਦਸਮ ਗ੍ਰੰਥ ਬਾਰੇ ਨਵੀਂ ਹੀ ਚਰਚਾ ਸੁਣਨ ਨੂੰ ਮਿਲਦੀ ਹੈ। ਇਸ ਦੇ ਹਮਾਇਤੀ ਅਸਲੀਅਤ ਵਲੋਂ ਅੱਖਾਂ ਮੀਟ ਕੇ, ਇਸ ਗ੍ਰੰਥ ਨੂੰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਕ੍ਰਿਤ ਸਾਬਤ ਕਰਨ ਲਈ ਨਵੇਂ ਤੋਂ ਨਵਾਂ ਝੂਠ ਬੋਲ ਰਹੇ ਹਨ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ 'ਚ ਚੁਣ-ਚੁਣ ਕੇ ਪੰਗਤੀਆਂ ਨੂੰ ਪੇਸ਼ ਕਰਕੇ, ਚ੍ਰਿਤਰੋਪਾਖਿਆਨ ਵਿਚ ਦਰਜ ਗੰਦ ਨੂੰ ਸਹੀ ਸਾਬਤ ਕਰਨ ਦਾ ਕੋਝਾਂ ਅਤੇ ਅਸਫਲ ਯਤਨ ਕਰਦੇ ਹਨ। ਪਰ! ਉਹ ਭੁੱਲ ਜਾਂਦੇ ਹਨ ਕੇ ਝੂਠ ਤਾਂ ਝੂਠ ਹੀ ਹੁੰਦਾ ਹੈ।

ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਵਿਚ ਦਰਜ ਚਰਿਤ੍ਰ ਨੂੰ: 217 (ਪੰਨਾ 1124) ਵਿਚ ਦੁਨੀਆਂ ਦੀ ਇਕ ਬਹੁਤ ਹੀ ਪ੍ਰਸਿੱਧ ਇਤਿਹਾਸਕ ਘਟਨਾ ਦਰਜ ਹੈ। ਉਹ ਹੈ ਮਹਾਨ ਸਿਕੰਦਰ ਦਾ ਇਤਿਹਾਸ। ਇਸ ਕਥਾ (ਜਿਸ ਦੇ ਕੁਲ 52 ਛੰਦ ਹਨ ਅਤੇ ਡਾ: ਜੋਧ ਸਿੰਘ ਵਲੋਂ ਕੀਤੇ ਗਏ ਟੀਕੇ (ਹਿੰਦੀ) ਦੀ ਸੈਂਚੀ ਚੌਥੀ ਵਿਚ ਪੰਨਾ 89 ਤੇ ਦਰਜ ਹੈ) ਦੀ ਸੰਖੇਪ ਵਾਰਤਾ ਇਓ ਹੈ।

ਬਾਦਸ਼ਾਹ ਫੈਲਕੂਸ ਦੇ ਪੁੱਤਰ ਨੇ ਜਦੋਂ ਰਾਜ-ਭਾਗ ਸੰਭਾਲਿਆ ਤਾਂ ਜੰਗਿਰ ਨਾਮ ਦੇ ਰਾਜੇ ਨਾਲ ਯੁਧ ਕਰਕੇ ਉਸ ਦੇ ਇਲਾਕੇ ਤੇ ਕਬਜ਼ਾ ਕਰ ਲਿਆ ਤਾਂ ਆਪਣਾ ਨਾਮ ਸਿਕੰਦਰ ਸ਼ਾਹ ਰੱਖਿਆ। ਫਿਰ ਉਸ ਨੇ ਦਾਰਾ ਸ਼ਾਹ ਨੂੰ ਮਾਰਕੇ ਹਿੰਦੁਸਤਾਨ ਵੱਲ ਚੜਾਈ ਕਰ ਦਿੱਤੀ। ਪਹਿਲਾਂ ਕਨਕਬਜਾ (ਕਨੌਜ) ਦੇ ਰਾਜੇ ਨੂੰ ਹਰਾਇਆ। ਉਸ ਨੇ ਪਹਿਲੀ ਸ਼ਾਈ ਰੂਸ ਦੇਸ ਦੀ ਰਾਜਕੁਮਾਰੀ ਨਾਲ ਕੀਤੀ ਅਤੇ ਦੂਜੀ ਕਨੌਜ ਦੇ ਰਾਜੇ ਦੀ ਧੀ ਨਾਲ। ਫਿਰ ਉਹ ਨਿਪਾਲ ਵੱਲ ਦੀ ਹੁੰਦਾ ਹੋਇਆ ਬੰਗਾਲ ਜਾ ਪੁੱਜਾ। ਬੰਗਾਲ ਨੂੰ ਜਿੱਤ ਕੇ ਛਾਜਕਰਣ, ਨਾਗਰ (ਨਾਗ) ਦੇਸ ਅਤੇ ਏਕਪਾਦ (ਕੇਰਲ) ਭਾਵ ਸਾਰਾ ਪੂਰਬ ਹੀ ਜਿਤ ਲਿਆ। ਹੁਣ ਉਸ ਨੇ ਦੱਖਣ ਵੱਲ ਨੂੰ ਕੂਚ ਕੀਤਾ ਅਤੇ ਝਾਤ ਖੰਡ ਨੂੰ ਝਾਤਦਾ ਹੋਇਆ ਬਿਦੂਭ ਰਾਹੀਂ ਬੁਦੇਲ ਖੰਡ ਜਾ ਫੁੰਡਿਆ। ਫਿਰ ਮਹਾਰਾਸ਼ਟਰ, ਤਿਲੰਗ, ਦ੍ਰੜਾਵਤ ਅਤੇ ਪਟਨ ਨਗਰ ਨੂੰ ਲਿਤਾਤਦਾ ਹੋਇਆ ਪੱਛਮ ਵੱਲ ਵੱਧ ਗਿਆ। ਬਰਬਰੀਨ ਨੂੰ ਜਿਤ ਕੇ ਸ਼ਾਲੀਵਾਹਨ ਦਾ ਵਿਨਾਸ਼ ਕਰਦਾ ਹੋਇਆ ਅਰਬ ਦੇਸ ਦੇ ਧਨਵਾਨਾਂ ਨੂੰ ਲਿਤਾਤਦਾ ਹੋਇਆ ਹਿਮਗਲਾਜ, ਹਬਸ਼, ਹਰੇਵ ਅਤੇ ਹਲਬ ਦੇਸ ਵਾਸੀਆਂ ਨੂੰ ਮਾਰ ਮੁਕਾਇਆ। ਅੱਗੇ ਗਜ਼ਨੀ, ਮਾਲਰੇਨ, ਮੁਲਤਾਨ ਅਤੇ ਮਾਲਵਾ ਦੇਸ ਨੂੰ ਵੀ ਆਪਣੇ ਅਧੀਨ ਕਰ ਲਿਆ।

ਤਿੰਨਾਂ ਦਿਸ਼ਾਵਾਂ ਨੂੰ ਜਿੱਤ ਕੇ ਉੱਤਰ ਵੱਲ ਨੂੰ ਪ੍ਰਸਥਾਨ ਕੀਤਾ। ਉੱਤਰੀ ਰਾਜਿਆਂ ਨੇ ਇਕੱਠੇ ਹੋ ਕੇ ਸਿਕੰਦਰ ਦਾ ਬਹੁਤ ਹੀ ਸਖਤ ਮੁਕਾਬਲਾ ਕੀਤਾ। ਇੰਨਾ ਭਿਆਨਕ ਯੁਧ ਹੋਇਆ ਕੇ ਸ਼ਿਵਜੀ ਦੀ ਸਮਾਧੀ ਖੁਲ ਗਈ। (ਭਯੋ ਸੋਰ ਭਾਰੋ ਮਹਾ ਰੁਦ੍ਰ ਜਾਗੋ।) ਬਲਖ, ਬੁਖਾਰਾ, ਤਿਬੱਤ, ਕਸ਼ਮੀਰ ਕੰਬੋਜ ਅਤੇ ਕਾਬਲ ਨੂੰ ਲਤਾਤਦਾ ਹੋਇਆ ਚੀਨ ਵੱਲ ਵੱਧ ਗਿਆ। ਇਸ ਦਾ ਭਾਵ ਹੈ ਕੇ ਸ਼ਿਵਜੀ ਅੱਜ ਤੋਂ ਲੱਗ ਭੱਗ 2340 ਸਾਲ ਪਹਿਲਾਂ ਉਪ੍ਰੋਕਤ ਇਲਾਕੇ ਵਿਚ ਹੀ ਰਹਿੰਦੇ ਸਨ। ਜਦੋਂ ਕੇ 'ਬਚਿਤ੍ਰ ਨਾਟਕ ਦਾ ਲਿਖਾਰੀ ਇਸੇ ਗ੍ਰੰਥ ਵਿਚ ਲਿਖਦਾ ਹੈ।

ਪ੍ਰਿਥਮ ਕਾਲ ਜਬ ਕਰਾ ਪਸਾਰਾ। ਓਅੰਕਾਰ ਤੇ ਸ੍ਰਿਸਟਿ ਉਪਾਰਾ।
ਕਾਲਸੈਨ ਪ੍ਰਥਮੇ ਭਇਓ ਭੂਪਾ। ਅਧਿਕ ਅਤੁਲ ਬਲਿ ਰੂਪ ਅਨੂਪਾ। 10।
ਕਾਲਕੇਤੁ ਦੂਸਰ ਭੂਪ ਭਇਓ। ਕੂਰ ਬਸਰ ਤੀਸਰ ਜਗਿ ਠਯੋ।
ਕਾਲਪੁਜ ਚਤੁਰਥ ਨ੍ਰਿਪ ਸੋਹੈ। ਜਿਹ ਤੇ ਭਯੋ ਜਗਤ ਸਭ ਕੋ ਹੈ। 11।
(ਪੰਨਾ 47)

ਚੀਨ ਦਾ ਰਾਜਾ ਆਪਣੀ ਲੜਕੀ ਨੂੰ ਲੈਕੇ ਸਿਕੰਦਰ ਨੂੰ ਮਿਲਿਆ। ਚੀਨ ਮਚੀਨ ਨੂੰ ਆਪਣੇ ਵਸ ਵਿਚ ਕਰਕੇ ਸਮੁੰਦਰ ਨੂੰ ਵੀ ਆਪਣੇ ਅਧੀਨ ਕਰਨ ਦੇ ਖਿਆਲ ਨਾਲ ਵਲੰਦੇਜੀਆਂ (ਡੰਚਾਂ) ਨੂੰ ਜਿੱਤ ਕੇ ਅੰਗ੍ਰੇਜ਼ਾਂ ਨੂੰ ਜਾ ਮਾਰਿਆ। ਮੱਛਲੀ, ਹੁਗਲੀ, ਕੋਕ, ਅਤੇ ਗੁਆ ਬੰਦਰ ਨੂੰ ਅਧੀਨ ਕਰਨ ਪਿਛੋਂ ਹਿਜਲੀ ਬੰਦਰ ਤੇ ਵੀ ਜਿੱਤ ਦਾ ਧੌਂਸਾ ਜਾ ਬਜਾਇਆ।

ਸੱਤ ਸਮੁੰਦਰਾਂ ਤੋਂ ਪਿਛੋਂ ਸੱਤ ਪਤਾਲਾਂ ਨੂੰ ਜਿੱਤ ਕੇ ਸਵਰਗ ਵੱਲ ਨੂੰ ਵੱਧਿਆ ਜਿਥੇ ਉਸ ਦਾ ਇੰਦਰ ਨਾਲ ਬੁਹਤ ਹੀ ਭਿਆਨਕ ਯੁੱਧ ਹੋਇਆ। (ਇਸ ਤੋਂ ਸਪੱਸ਼ਟ ਹੈ ਕਿ ਇੰਦਰ 323 ਬੀ ਸੀ ਵਿਚ ਜਿਉਂਦਾ ਜਾਗਦਾ ਸੀ।) ਉਸ ਨੇ ਚੌਦਾਂ ਲੋਕਾਂ ਨੂੰ ਜਿੱਤ ਕੇ ਸਾਰੀ ਪ੍ਰਿਥਵੀ ਨੂੰ ਆਪਣੇ ਵੱਸ ਵਿਚ ਕਰ ਲਿਆ। ਹੁਣ ਸਿਕੰਦਰ ਨੇ ਰੂਸ ਤੇ ਚੜਾਈ ਕੀਤੀ। (ਕੀ ਰੂਸ ਇਸੇ ਧਰਤੀ ਤੇ ਨਹੀਂ ਹੈ?) ਰੂਸ ਦਾ ਰਾਜਾ ਬੀਰਜ ਸੈਨ ਜਿਸ ਦਾ ਸਾਹਮਣਾ ਸਿਵਜੀ ਵੀ ਨਹੀਂ ਸੀ ਕਰ ਸਕਿਆ, ਨੇ ਬੁਹਤ ਹੀ ਦਲੇਰੀ ਨਾਲ ਮੁਕਾਬਲਾ ਕੀਤਾ। ਪਰ ਸਭ ਵਿਅਰਥ। ਅਖੀਰ ਬੀਰਜ ਸੈਨ ਨੇ ਇਕ ਦੈਤ ਨੂੰ ਸੱਦ ਲਿਆ। ਉਸ ਨੇ ਅਜੇਹੀ ਤਬਾਹੀ ਮਚਾਈ ਜਿਸ ਦਾ ਵਰਨਣ ਕਰਨਾ ਸੰਭਵ ਨਹੀਂ। ਇਸ ਤਬਾਹੀ ਨੂੰ ਦੇਖ ਕੇ ਸਿਕੰਦਰ ਸੋਚੀ ਪੈ ਗਿਆ। ਦਿਨਨਾਬਮਤੀ ਨਾਂ ਦੀ ਇਸਤਰੀ ਜੋ ਚੀਨ ਦੇ ਰਾਜੇ ਨੇ ਉਸ ਨੂੰ ਭੇਟ ਕੀਤੀ ਸੀ ਨੇ ਮਰਦ ਦਾ ਰੂਪ ਧਾਰ ਕੇ ਮੈਦਾਨ ਵਿਚ ਆ ਹਾਜਰ ਹੋਈ ਪਰ ਦੈਤ ਨੇ ਔਰਤ ਨੂੰ ਫੜ ਕੇ ਰੂਸੀਆਂ ਦੇ ਹਵਾਲੇ ਕਰ ਦਿੱਤਾ ਅਤੇ ਆਪ ਮੈਦਾਨ ਵਿਚ ਡੱਟ ਕੇ ਫੇਰ ਤਬਾਹੀ ਮਚਾਈ। ਤਦ ਸਿਕੰਦਰ ਨੇ ਅਰਸਤੂ ਮੰਤ੍ਰ ਦਾ ਉਚਾਰਣ ਕੀਤਾ ਤੇ ਬਲੀ ਨਾਸ ਨਾਂ ਦੇ ਦੈਤ ਨੂੰ ਆਪਣੀ ਮਦੱਤ ਲਈ ਬੁਲਾ ਲਿਆ। ਬਲੀਨਾਸ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਸਿਕੰਦਰ ਨੇ ਉਸ ਦੈਤ ਨੂੰ ਆਪਣੇ ਅਧੀਨ ਕਰ ਲਿਆ। ਬਾਦਸ਼ਾਹ ਨੇ ਉਸ ਦੀ ਚੰਗੀ ਸੇਵਾ ਕੀਤੀ ਅਤੇ ਫੇਰ ਉਸ ਨੂੰ ਅਜਾਦ ਕਰ ਦਿੱਤਾ। ਅਜਾਦ ਹੋਣ ਪਿਛੋਂ ਦੈਤ ਨੇ ਇਕ ਇਸਤਰੀ ਲਿਆ ਕੇ ਸ਼ਾਹ ਸਿਕੰਦਰ ਨੂੰ ਦਿੱਤੀ। ਉਸ ਦੀ ਸੁੰਦਰਤਾ ਦੇਖ ਕੇ ਸਿਕੰਦਰ ਨੇ ਉਸ ਨਾਲ ਵਿਆਹ ਕਰ ਲਿਆ ਅਤੇ ਪਹਿਲੀਆਂ ਬੇਗਮਾਂ ਨੂੰ ਛੱਡ ਦਿੱਤਾ। ਜੋ ਇਸਤਰੀ ਰਾਤ ਨੂੰ ਸੋਜ ਦੀ ਸੋਭਾ ਵਧਾਵੇ ਅਤੇ ਦਿਨੇ ਵੈਰੀਆਂ ਨਾਲ ਮੁਕਾਬਲਾ ਕਰੇ, ਅਜੇਹੀ ਔਰਤ ਨੂੰ ਛੱਡ ਕੇ ਕਿਸੇ ਹੋਰ ਨੂੰ ਕੋਈ ਕਿਓਂ ਚਾਹੇਗਾ। (ਕਿੰਨੀ ਵਧੀਆ ਸਿੱਖਿਆ ਦਿੱਤੀ ਗਈ ਹੈ, ਜੇ ਕੋਈ ਸੁੰਦਰ ਇਸਤਰੀ ਮਿਲ ਜਾਵੇ ਤਾਂ ਆਪਣੀ ਪਤਨੀ ਨੂੰ ਘਰੋਂ ਕੱਢ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ।- ਕਰਿ ਇਸਤ੍ਰੀ ਚੇਰੀ ਲਈ ਔਰ ਬੇਗਮਨ ਛੋਰਿ।) ਉਸ ਔਰਤ ਨੂੰ ਲੈਕੇ ਸਿਕੰਦਰ ਉਸ ਥਾਂ ਤੇ ਗਿਆ ਜਿਥੇ ਅੰਮ੍ਰਿਤ ਦਾ ਚਸ਼ਮਾ ਸੀ। ਦੇਵਤਿਆਂ ਨੇ ਇੰਦਰ ਨੂੰ ਜਾ ਸੁਚਨਾ ਦਿੱਤੀ ਕੇ ਸਿਕੰਦਰ ਨੇ ਅੰਮ੍ਰਿਤ ਨੂੰ ਲੱਭ ਲਿਆ ਹੈ ਜੇ ਉਹ ਅਮਰ ਹੋ ਗਿਆ ਤਾਂ ਉਹ ਚੌਦਾਂ ਲੋਕਾਂ ਨੂੰ ਜਿੱਤ ਲਵੇਗਾ। ਪਾਠਕਾਂ ਨੂੰ ਯਾਦ ਹੋਵੇਗਾ ਕੇ ਸਿਕੰਦਰ ਚੌਦਾਂ ਲੋਕ ਤਾਂ ਪਹਿਲਾਂ ਹੀ ਜਿੱਤ ਚੁਕਾ ਹੈ।

ਲੋਕ ਚੌਦਹੁੰ ਬਸਿ ਕੀਏ ਜੀਤਿ ਪ੍ਰਿਥੀ ਸਭ ਲੀਨ ।
ਬਹੁਰਿ ਰੂਸ ਕੇ ਦੇਸ ਕੀ ਓਰ ਪਯਾਨੋ ਕੀਨ। 16।

ਇੰਦਰ ਨੇ ਰੰਭਾ ਨਾਂ ਦੀ ਅਪੱਛਰਾ ਨੂੰ ਭੇਜਿਆ। ਜੋ ਇਕ ਬੁੱਢੇ ਪੰਛੀ ਦਾ ਰੂਪ ਧਾਰ ਕੇ ਉਥੇ ਜਾ ਬੈਠੀ। (ਇੰਦਰ ਜੋ ਯੁਧ ਦੇ ਮੈਦਾਨ ਵਿਚ ਤਾਂ ਸਿਕੰਦਰ ਤੋਂ ਹਾਰ ਗਿਆ ਸੀ ਹੁਣ ਫਲ ਕਰਕੇ ਆਪਣੀ ਹਾਰ ਦਾ ਬਦਲਾ ਲੈ ਰਿਹਾ ਹੈ।) ਜਦ ਸਿਕੰਦਰ ਅੰਮ੍ਰਿਤ ਪੀਣ ਲੱਗਾ ਤਾਂ ਉਹ ਪੰਛੀ ਉਸ ਨੂੰ ਦੇਖ ਕੇ ਹੱਸ ਪਿਆ। ਜਦੋਂ ਸਿਕੰਦਰ ਨੇ ਉਸ ਪੰਛੀ ਨੂੰ ਹੱਸਣ ਦਾ ਕਾਰਨ ਪੁਛਿਆ ਤਾਂ ਪੰਛੀ ਨੇ ਦੱਸਿਆ ਕੇ ਜਦੋਂ ਤੋਂ ਮੈਂ ਇਹ ਭੈੜਾ ਜਲ ਪੀਤਾ ਹੈ ਤਾਂ ਮੇਰੀ ਇਹ ਹਾਲਤ ਹੋਈ ਹੈ ਹੁਣ ਮੈਂ ਪ੍ਰਾਣ ਵੀ ਨਹੀਂ ਤਿਆਗ ਸਕਦਾ। ਚੰਗਾ ਹੋਵੇ ਜੇ ਤੂੰ ਇਸ ਨੂੰ ਨਾ ਪੀਵੇ ਇਹ ਸੁਣ ਕੇ ਸਿਕੰਦਰ ਡਰ ਗਿਆ ਅਤੇ ਅੰਮ੍ਰਿਤ ਨੂੰ ਪੀ ਸਕਿਆ।

ਨ ਫਲੇ ਜਾ ਸਕਣ ਵਾਲੇ ਫੈਲ ਨੂੰ ਇਸਤਰੀ ਨੇ ਫਲ ਕਰਕੇ ਫਲ ਲਿਆ।
ਕਵੀ ਕਾਲ ਕਹਿੰਦਾ ਹੈ ਕਿ ਤਦ ਇਹ ਪ੍ਰਸੰਗ ਸਮਾਪਤ ਹੋਇਆ।

ਅਫਲ ਫੇਲ ਫੈਲੀ ਫਲਯੋ ਇਹ ਚਰਿਤ੍ਰ ਕੇ ਸੰਗ।
ਸੁ ਕਬਿ ਕਾਲ ਹੀ ਭਯੋ ਪੂਰਨ ਕਥਾ ਪ੍ਰਸੰਗ। 52। ਇਤਿ ਸ੍ਰੀ ਚਰਿਤ੍ਰ
ਪ੍ਰਯਾਨੋ ਤ੍ਰਿਯਾ ਚਰਿਤ੍ਰੇ ਮੰਤ੍ਰੀ ਭੂਪ ਸੰਬਾਦੇ ਦੋਇ ਸੋ ਸਤਰਹ ਚਰਿਤ੍ਰ
ਸਮਾਪਤ । ਸਤੁ ਸੁਭਮ ਸਤੁ। 217। 4189। ਅਫਜ਼ੁੰ।

ਸਿਕੰਦਰ ਮਹਾਨ, ਜਿਸ ਦਾ ਜਨਮ ਜੁਲਾਈ 356 ਬੀ ਸੀ ਨੂੰ ਮੈਕਦੂਨ ਦੇ ਰਾਜੇ ਫਿਲਪ ਦੀ ਚੌਥੀ ਰਾਣੀ ਦੀ ਕੁਖੋਂ ਹੋਇਆ ਸੀ, 18 ਸਾਲ ਦੀ ਉਮਰ ਵਿਚ ਉਸ ਨੇ ਪਹਿਲੀ ਲੜਾਈ ਲੜੀ ਸੀ, 20 ਸਾਲ ਦੀ ਉਮਰ ਵਿਚ ਉਹ ਰਾਜਾ ਬਣਿਆ। 334 ਬੀ ਸੀ ਵਿਚ ਲੱਗਭੱਗ 35000 ਫੌਜ ਨਾਲ ਉਹ ਦੁਨੀਆਂ ਜਿੱਤਣ ਲਈ ਤੁਰਿਆ ਸੀ। 326 ਬੀ ਸੀ ਵਿਚ ਉਸ ਦਾ ਪੋਰਸ ਨਾਲ ਮੁਕਾਬਲਾ ਹੋਇਆ, ਉਹ 33 ਸਾਲ ਦੀ ਉਮਰ ਵਿਚ ਹੀ ਜੂਨ 323 ਬੀ ਸੀ ਨੂੰ ਖਾਲੀ ਹੱਥੀ ਇਸ ਸੰਸਾਰ ਤੋਂ ਕੂਚ ਕਰ ਗਿਆ ਸੀ। ਇਹ ਇਤਿਹਾਸ ਅੱਜ ਵੀ ਸਾਰੀ ਦੁਨੀਆਂ ਵਿਚ ਪੜ੍ਹਾਇਆ ਜਾਂਦਾ ਹੈ। ਦੁਨੀਆਵੀਂ ਡਿਗਰੀਆਂ ਨਾਲ ਸਿੰਗਾਰੇ ਹੋਏ ਵਿਦਵਾਨੋਂ ਅਤੇ ਅਖੌਤੀ ਪ੍ਰਚਾਰਕੋਂ, ਤੁਸੀਂ ਵੀ ਇਸ ਇਤਿਹਾਸ ਨੂੰ ਕਿਤੇ ਨਾ ਕਿਤੇ ਜਰੂਰ ਪੜ੍ਹਿਆ ਹੋਵੇਗਾ। ਫਿਰ ਸੰਸਾਰ ਦੇ ਇਤਿਹਾਸ ਵਿਚ ਵਾਪਰੀ ਇਸ ਪ੍ਰਸਿਧ ਘਟਨਾ ਤੋਂ ਅਣਜਾਣ ਅਤੇ ਉਸ ਨੂੰ ਵਿਗਾੜ ਕੇ ਲਿਖਣ ਵਾਲੇ ਕਵੀ 'ਕਾਲ' ਦੀ ਰਚਨਾ ਨੂੰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਲਿਖਤ ਸਾਬਤ ਕਰਨ ਪਿਛੋਂ ਤੁਹਾਡਾਂ ਕੀ ਮੰਤਵ ਹੈ? ਕੀ ਇਸ ਕੂੜ-ਕਬਾੜ ਨੂੰ ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ ਨੇ ਇਕੱਤਰ ਕੀਤਾ ਹੋਵੇਗਾ?

ਸ਼ਰਧਾ ਅਤੇ ਗਿਆਨ

ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ (510) 432-5827

ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨੁਭਾ ਅਤੇ ਭਾਈ ਵੀਰ ਸਿੰਘ ਅਨੁਸਾਰ ਸ਼ਰਧਾ ਸੰਸਕ੍ਰਿਤ ਦਾ ਲਫਜ਼ ਹੈ। ਜਿਸ ਦੇ ਗੁਰਬਾਣੀ ਵਿੱਚ ਪ੍ਰਕਰਣ ਅਨੁਸਾਰ ਅਲੱਗ ਅਲੱਗ ਅਰਥ ਹਨ। ਮਹਾਨ ਕੋਸ਼ ਅਨੁਸਾਰ ਸ਼ਰਧਾ ਦਾ ਅਰਥ ਹੈ ਯਕੀਨ ਅਤੇ ਭਰੋਸਾ। ਭਾਈ ਵੀਰ ਸਿੰਘ ਅਨੁਸਾਰ ਵਿਸ਼ਵਾਸ ਅਤੇ ਪਿਆਰ ਦਾ ਮਿਲਣਾ ਭਾਵ ਜਿਸ ਵਿੱਚ ਸਤਿਕਾਰ ਸ਼ਾਮਲ ਹੁੰਦਾ ਹੈ। ਆਓ ਪਹਿਲਾਂ ਗੁਰਬਾਣੀ ਵਿਖੇ ਆਏ ਇਸ ਸ਼ਬਦ ਨੂੰ ਵਾਚੀਏ। ਬਹੁਤ ਪ੍ਰਮਾਣ ਹਨ ਜਿਵੇਂ ਕਿ-
ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ (ਬਿੱਚ) ਹਰਿ ਪਿਆਸ॥੧੦॥ ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ (ਇਛਾ) ਮਨ ਕੀ ਪੂਰੇ॥੧੩॥ ਮੇਰੀ ਸਰਧਾ (ਇਛਾ) ਪੂਰਿ ਜਗਜੀਵਨ ਦਾਤੇ ਮਿਲਿ ਹਰਿ ਦਰਸਨਿ ਮਨੁ ਭੀਜੈ ਜੀਉ॥੧੧॥੯੫॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਰਧਾ (ਪੱਕਾ ਭਰੋਸਾ) ਪੂਰੀਐ॥੧੪੯॥ ਗੁਰ ਸਰਧਾ ਪੂਰਿ (ਇਛਾ) ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਪਾਈ ਜੀਉ॥੧੭੫॥ ਪਾਰਬ੍ਰਹਮ ਮੇਰੀ ਸਰਧਾ (ਇਛਾ) ਪੂਰਿ॥੨੮੯॥ ਇਛ ਪੁਨੀ ਸਰਧਾ (ਭਾਵਨਾ) ਸਭ ਪੂਰੀ॥੨੮੯॥ ਰਾਖੁ ਸਰਣਿ ਜਗਦੀਸੁਰ ਪਿਆਰੇ ਮੋਹਿ ਸਰਧਾ ਪੂਰਿ ਹਰਿ ਗੁਸਾਈ॥੩੭੦॥ ਜੋ ਜੋ ਸੁਨੈ ਪੇਖੈ ਲਾਇ ਸਰਧਾ (ਸਿਦਕ ਧਾਰ ਕੇ) ਤਾ ਕਾ ਜਨਮ ਮਰਨ ਦੁਖੁ ਭਾਗੈ॥੩੮੧॥ ਜਿਨ ਸਰਧਾ (ਪ੍ਰੀਤ) ਰਾਮ ਨਾਮਿ ਲਗੀ ਤਿਨੁ ਦੂਜੈ ਚਿਤੁ ਨ ਲਾਇਆ ਰਾਮ॥੪੪੪॥ ਹਰਿ ਜਨ ਕੇ ਵਡਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ (ਚਰਨਾਂ ਦੀ ਪ੍ਰੀਤ) ਹਰਿ ਪਿਆਸ॥੪੯੨॥ ਜੋ ਜਨੁ ਸੁਣੈ ਸਰਧਾ (ਭਾਵਨਾ) ਭਗਤਿ ਸੇਤੀ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਨਿਸਤਾਰੇ॥੧॥੪੯੩॥ ਭਗਤ ਜਨਾ ਕਉ

ਸਰਧਾ (ਚਰਨਾਂ ਦੀ ਪ੍ਰੀਤ) ਆਪਿ ਹਰਿ ਲਾਈ॥ ਵਿਚੇ ਗ੍ਰਿਹਸਤ ਉਦਾਸ ਰਹਾਈ॥ (੪੯੪) ਤੂ ਵਡਦਾਤਾ ਅੰਤਰਜਾਮੀ ਮੇਰੀ ਸਰਧਾ (ਇਛਾ) ਪੂਰਿ ਹਰਿ ਰਾਇਆ॥(੫੭੩) ਗੁਰਸਿਖ ਮੇਲਿ ਮੇਰੀ ਸਰਧਾ (ਇਛਾ) ਪੂਰੀ ਅਨਦਿਨੁ ਰਾਮ ਗੁਣ ਗਾਏ ॥(੫੭੩) ਹਰਿ ਆਪੇ ਸਰਧਾ (ਪ੍ਰੀਤ) ਲਾਇ ਮਿਲਾਏ ਹਰਿ ਆਪੇ ਆਪਿ ਸਵਾਰੇ॥(੫੭੩) ਜਨ ਨਾਨਕ ਕੀ ਸਰਧਾ (ਸਰਧਾ-ਭਾਵਨਾ) ਪੂਰਹੁ ਠਾਕੁਰ ਭਗਤ ਤੇਰੇ ਨਮਸਕਾਰੇ॥੨॥੯॥੪੦॥(੬੯੯) ਜਿਨ ਹਰਿ ਅਰਥਿ ਸਰੀਰੁ ਲਗਾਇਆ ਗੁਰ ਸਾਧੂ ਬਹੁ ਸਰਧਾ (ਪ੍ਰੀਤ) ਲਾਇ ਮੁਖਿ ਧੂਤਾ॥(੬੯੯) ਤਹਾ ਬੈਕੁੰਠੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਤੂੰ ਆਪੇ ਸਰਧਾ (ਪ੍ਰੀਤ) ਲਾਇਹਿ॥੨॥(੭੪੯) ਮੇਰੈ ਮਨਿ ਤਨਿ ਲੋਚਾ ਗੁਰਮੁਖੇ ਰਾਮ ਰਾਜਿਆ ਹਰਿ ਸਰਧਾ (ਭਾਵਨਾ) ਸੇਜ ਵਿਛਾਈ॥(੭੭੭) ਗੁਰ ਚਰਣੀ ਇਕ ਸਰਧਾ (ਪ੍ਰੀਤ) ਉਪਜੀ ਮੈ ਹਰਿ ਗੁਣ ਕਹਤੇ ਤ੍ਰਿਪਤਿ ਨ ਭਈਆ॥੪॥(੮੩੪) ਹਰਿ ਹਰਿ ਸਰਧਾ ਸੇਜ (ਵਿਸ਼ਵਾਸ ਭਾਵਨਾ) ਵਿਛਾਈ ਪ੍ਰਭੁ ਛੋਡਿ ਨ ਸਕੈ ਬਹੁਤੁ ਮਨਿ ਭਈਆ ॥੬॥(੮੩੬) ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਅਗਮ ਠਾਕੁਰ ਕਾ ਖਿਨੁ ਖਿਨੁ ਸਰਧਾ (ਤੀਬਰ ਤਾਘ) ਜਿਸ ਨੇ ਸਤਿਗੁਰ ਨਾਲਿ ਹਰਿ ਸਰਧਾ (ਪ੍ਰੀਤ) ਲਾਏ ਤਿਸੁ ਹਰਿ ਧਨ ਕੀ ਵੰਡ ਹਥਿ ਆਵੈ ਜਿਸ ਨੇ ਕਰਤੇ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ॥(੮੫੩) ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਸਰਧਾ (ਇਛਾ) ਪੂਰਿ ॥ ੪॥੨੨॥੩੩॥(੮੬੩) ਸਰਧਾ (ਪ੍ਰੀਤ) ਲਾਗੀ ਸੰਗਿ ਪ੍ਰੀਤਮੇ ਇਕੁ ਤਿਲੁ ਰਹਣੁ ਨ ਜਾਇ॥(੯੨੮) ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਬਹੁਤੁ ਅਤਿ ਨੀਕੇ ਮਨਿ ਸਰਧਾ (ਤਾਘ ਲੱਗੀ ਰਹਿੰਦੀ ਹੈ) ਕਰਿ ਹਰਿ ਧਾਰੇ॥(੯੮੨) ਮੇਰੇ ਪ੍ਰਭਿ ਸਰਧਾ ਭਗਤਿ (ਭਗਤੀ ਭਾਵਨਾ) ਮਨਿ ਭਾਵੈ ਜਨ ਕੀ ਪੈਜ ਸਵਾਰੇ॥੧॥(੯੮੨) ਸਤਿਗੁਰ ਕੀ ਨਿਤ ਸਰਧਾ (ਪ੍ਰੀਤ) ਲਾਗੀ ਮੇ ਕਉ ਹਰਿ ਗੁਰੁ ਮੇਲਿ ਸਵਾਰੇ॥੧॥(੯੮੨) ਸਰਧਾ ਸਰਧਾ ਉਪਾਇ (ਭਾਵਨਾ ਪੈਦਾ ਕਰਕੇ) ਮਿਲਾਏ ਮੇ ਕਉ ਹਰਿ ਗੁਰ ਗੁਰਿ ਨਿਸਤਾਰੇ॥੬॥(੯੮੩) ਮਿਲਿ ਸੰਗਤਿ ਸਰਧਾ (ਪ੍ਰੀਤ) ਉਪਜੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਰਸੁ ਚਾਖੁ॥(੯੯੭) ਸੁਖ ਸੀਤਲ ਸਰਧਾ (ਇਛਾ) ਸਭ ਪੂਰੀ ਹੋਏ ਸੰਤ ਸਹਾਈ॥(੧੦੦੦) ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਰਧਾ (ਇਛਾ) ਪੂਰੀ ॥(੧੧੪੧) ਹਰਿ ਜਨ ਕਉ ਹਰਿ ਮਿਲਿਆ ਹਰਿ ਸਰਧਾ ਤੇ (ਵਿਸ਼ਵਾਸ) ਮਿਲਿਆ ਗੁਰਮੁਖਿ ਹਰਿ ਮਿਲਿਆ॥(੧੨੦੧) ਗਾਵਤ ਸੁਨਤ ਸੁਨਾਵਤ ਸਰਧਾ (ਪ੍ਰੀਤ ਭਾਵਨਾ) ਹਰਿ ਰਸੁ ਪੀ ਵਡਭਾਗੇ॥(੧੨੦੬) ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ ਜਗਜੀਵਨ ਮੈ ਸਰਧਾ (ਪ੍ਰੀਤ) ਨਾਮਿ ਲਗਾਵੈਗੇ॥(੧੩੧੦)

ਉਪ੍ਰੋਕਤ ਸਾਰੇ ਪ੍ਰਮਾਣਾਂ ਵਿੱਚ ਸੱਚੀ ਸੁੱਚੀ ਗਿਆਨਮਈ ਸਰਧਾ ਦੀ ਗੱਲ ਕੀਤੀ ਗਈ ਹੈ ਨਾਂ ਕਿ ਗੁੰਗੀ ਬੋਲੀ ਅੰਨ੍ਹੀ ਅਤੇ ਫੋਕਟ ਸਰਧਾ ਦੀ। ਗੁਰਬਾਣੀ ਸੱਚੇ ਸੁੱਚੇ ਗਿਆਨ ਅਤੇ ਅਕਾਲ (ਬਿਬੇਕ ਬੁੱਧੀ) ਦੀ ਸਿਖਿਆ ਦਿੰਦੀ ਹੈ- *ਅਕਲੀ ਸਾਹਿਬ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ॥ ਅਕਲੀ ਪੜ੍ਹ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ॥ ਨਾਨਕ ਆਖੈ ਰਾਹੁ ਇਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ॥ (1245)* ਭਾਵ ਗੁਰਬਾਣੀ ਯਥਾਰਥ ਪ੍ਰਚਾਰਦੀ ਹੈ ਨਾਂ ਕਿ ਨਿਰਾਰਥ। ਅਕਾਲ ਪੁਰਖ ਦੇ ਅਟੱਲ ਨਿਯਮਾਂ ਅਨੁਸਾਰ ਹੀ ਗੁਰਮਤਿ ਵਿੱਚ ਸਰਧਾ ਦੀ ਗੱਲ ਕੀਤੀ ਗਈ ਹੈ। ਫੋਕਟ-ਨਿਰਾਰਥਕ ਕਰਮਾਂ ਅਤੇ ਵਿਸ਼ਵਾਸਾਂ ਰਾਹੀਂ ਪੈਦਾ ਕੀਤੀ ਕਰਾਈ ਗਈ ਅੰਨ੍ਹੀ ਸਰਧਾ ਗੁਰਮਤਿ ਗਿਆਨ ਧਿਆਨ ਵਿਸ਼ਵਾਸ ਵਿੱਚ ਪ੍ਰਵਾਨ ਨਹੀਂ। ਹਾਂ ਹਰੇਕ ਧਰਮ ਮਜ਼ਹਬ ਦੇ ਮੰਨਣ ਵਾਲਿਆਂ ਦੀ ਸਰਧਾ ਵੱਖਰੀ-ਵੱਖਰੀ ਹੈ। ਬਹੁਤੇ ਧਰਮ ਆਖਾਂ ਮੀਟੀ ਅੰਨ੍ਹੀ ਸਰਧਾ ਆਪਣੇ ਸਰਧਾਲੂਆਂ ਤੇ ਜਬਰੀ ਠੋਸਦੇ ਹਨ ਪਰ ਗੁਰਮਤਿ ਦਾ ਸਿਧਾਂਤ ਹੈ- *ਗਾਇ ਸੁਨੈ ਆਖੈ ਮੀਚੈ ਪਾਈਐ ਨ ਪਰਮਪਦ, ਗੁਰਿ ਉਪਦੇਸਿ ਗਹਿ ਜੋ ਲੋ ਨ ਕਮਾਈਐ॥ (ਭਾ.ਗੁ)* ਅੰਨ੍ਹੀ ਸਰਧਾ ਕਹਿੰਦੀ ਹੈ ਕਿ ਭਗਤ ਧੰਨਾ ਜੀ ਨੇ ਪੱਥਰ ਪੂਜ ਕੇ ਰੱਬ ਪਾਇਆ ਸੀ ਪਰ ਭਗਤ ਧੰਨਾ ਜੀ ਖੁਦ ਗਿਆਨਮਈ ਸਰਧਾ ਨਾਲ ਦਰਸਾਉਂਦੇ ਹਨ ਕਿ- *ਧੰਨੇ ਧੰਨ ਪਾਇਆ ਧਰਨੀਧਰ (ਧਰਤੀ ਦਾ ਆਸਰਾ ਪ੍ਰਮਾਤਮਾ) ਮਿਲਿ ਜਨ ਸੰਤ ਸੰਮਾਨਿਆਂ॥ (487)* ਗੁਰੂ ਅਰਜਨ

ਦੇਵ ਜੀ ਵੀ ਭਗਤ ਧੰਨਾ ਜੀ ਬਾਰੇ ਖੁਦ ਫੁਰਮਾਂਦੇ ਹਨ- *ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ॥ ਆਢ ਦਾਮ ਕੋ ਛੀਪਰੋ ਹੋਇਓ ਲਾਖੀਣਾ॥੧॥ਰਹਾਉ॥ ਬੁਣਨਾ ਤਣਨਾ ਤਿਆਗ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ॥ ਨੀਚਕੁਲਾ ਜੋਲਾਹਰੋ ਭਇਓ ਗੁਨੀਯ ਗਹੀਰਾ॥੧॥ ਰਵਿਦਾਸ ਢੁਵੰਤਾ ਢੋਰ ਨੀਤਿ ਤਿਨਿ ਤਿਆਗੀ ਮਾਇਆ॥ ਪਰਗਟੁ ਹੋਆ ਸਾਧਸੰਗਿ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ॥੨॥ ਸੈਨ ਨਾਈ ਬੁਤਕਾਰੀਆ ਉਹ ਘਰਿ ਘਰਿ ਸੁਣਿਆ॥ ਹਿਰਦੈ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਭਗਤਾਂ ਮਹਿ ਗਨਿਆ॥੩॥ ਇਹ ਬਿਧਿ ਸੁਣ ਕੈ ਜਾਟਰੋ ਉਠਿ ਭਗਤੀ ਲਾਗਾ॥ ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆਂ ਧੰਨਾ ਵਡਭਾਗਾ॥੪॥੨॥ (ਧੰਨਾ 487)* ਇਵੇਂ ਹੀ ਭਗਤ ਧੰਨਾ ਜੀ ਵੀ ਭਗਤ ਨਾਮਦੇਵ, ਕਬੀਰ, ਰਵਿਦਾਸ ਅਤੇ ਸੈਣ ਜੀ ਆਦਿਕ ਭਗਤ ਗਿਆਨੀਆਂ ਦੀ ਸੰਗਤ ਕਰਕੇ ਰੱਬੀ ਭਗਤ ਬਣ ਗਿਆ ਨਾਂ ਕਿ ਭਗਤ ਧੰਨਾ ਜੀ ਨੇ ਕਿਸੇ ਬ੍ਰਾਹਮਣ ਕੋਲੋਂ ਪੱਥਰ ਲੈ ਕੇ ਉਸਨੂੰ ਪੂਜਣ ਨਾਲ ਅਕਾਲ ਪੁਰਖ ਦੀ ਪ੍ਰਾਪਤੀ ਕੀਤੀ ਸੀ ਪਰ ਅੰਨ੍ਹੀ ਸਰਧਾ ਵਾਲੇ ਟਕਸਾਲੀ ਅਤੇ ਸੰਪ੍ਰਦਾਈ ਡੋਰੇਦਾਰ ਪੱਥਰ ਪੂਜਾ ਕਰਕੇ ਰੱਬ ਦੀ ਪ੍ਰਾਪਤੀ ਦਸਦੇ ਹਨ। ਅੰਨ੍ਹੀ ਸਰਧਾ ਪਾਣੀ ਤੇ ਪੱਥਰ ਤਾਰਦੀ ਹੈ ਪਰ ਗਿਆਨਮਈ ਸਰਧਾ ਫੁਰਮਾਂਦੀ ਹੈ ਕਿ- *ਕਬੀਰ ਪਾਹਨ ਪਰਮੇਸਰ ਕੀਆ ਪੂਜੇ ਸਭਿ ਸੰਸਾਰ॥ ਇਸ ਭਵਾਸੈ ਜੋ ਰਹੈ ਬੁਢੇ ਕਾਲੀਧਾਰ॥ (ਕਬੀਰ ਜੀ) ਭਾਵ ਪੱਥਰ ਪੂਜਣ ਵਾਲੇ ਇਉਂ ਭਰਮਾਂ ਦੇ ਪਾਣੀ ਵਿੱਚ ਡੁਬ ਜਾਂਦੇ ਹਨ ਜਿਵੇਂ ਪੱਥਰ ਪਾਣੀ ਵਿੱਚ ਡੁੱਬ ਜਾਂਦਾ ਹੈ।*

ਅੰਨ੍ਹੀ ਸਰਧਾ ਅੰਨ ਵਿੱਚੋਂ ਖੂਨ ਅਤੇ ਦੁੱਧ ਚੁਵਾਉਂਦੀ ਹੈ ਪਰ ਗਿਆਨਮਈ ਸਰਧਾ ਦਰਸਾਉਂਦੀ ਹੈ ਕਿ ਹੇਰਾ ਫੇਰੀ ਦੀ ਕਮਾਈ ਪਰਾਇਆ ਹੱਕ ਮਾਰਨਾ ਹੀ ਤੇਰੇ ਮੂਲ ਪ੍ਰਤਿਭਾਂ ਵਿੱਚ ਗਰੀਬਾਂ ਦਾ ਖੂਨ ਹੈ। ਅੰਨ੍ਹੀ ਸਰਧਾ ਲੋਕ ਦਿਖਾਵੇ ਲਈ ਪ੍ਰਲੋਕ ਸਿਧਾਰ ਚੁੱਕੇ ਪਿਤਰਾਂ ਨੂੰ ਪਾਣੀ ਦਿੰਦੀ, ਸਰਧਾ ਕਰਾਉਂਦੀ ਅਤੇ ਬ੍ਰਾਹਮਣ ਨੂੰ ਦਾਨ ਕਰਦੀ ਹੈ- *ਜੀਵਤ ਪਿਤਰ ਨਾ ਮਾਨੈ ਕੋਉ ਮੁਏ ਸਿਰਧਾ ਕਰਾਈ॥(332)* ਪਰ ਗਿਆਨਮਈ ਸਰਧਾ ਜੀਂਦੇ ਮਾਂ ਬਾਪ ਦੀ ਸੇਵਾ ਕਰਨੀ ਅਤੇ ਲੋੜਵੰਦਾਂ ਦੀ ਮਦਦ ਕਰਨ ਦੀ ਪ੍ਰਤੀਕ ਹੈ। ਅੰਨ੍ਹੀ ਸਰਧਾ ਕੇਵਲ ਗਿਣਤੀ ਮਿਣਤੀ ਦੇ ਪਾਠ ਕਰਨ ਅਤੇ ਕਰਾਉਣ ਤੱਕ ਸੀਮਤ ਹੈ ਪਰ ਗਿਆਨਮਈ ਸਰਧਾ ਸੋਚ ਸਮਝ ਅਤੇ ਵਿਚਾਰ ਨਾਲ ਪਾਠ ਕਰਨ ਦੀ ਪ੍ਰੇਰਨਾ ਦਿੰਦੀ ਹੋਈ ਦਰਸਾਉਂਦੀ ਹੈ ਕਿ- *ਪੜ੍ਹਿਐ ਨਾਹੀਂ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ॥ (148)* ਵੇਦਾਂ ਸ਼ਾਸਤਰਾਂ, ਬ੍ਰਾਹਮਣਾਂ, ਜੋਗੀਆਂ, ਸਾਧਾਂ ਸੰਤਾਂ ਅਤੇ ਡੋਰਾਵਾਦੀ ਸੰਪ੍ਰਦਾਈਆਂ ਉੱਪਰ ਰੱਖੀ ਅੰਨ੍ਹੀ ਸਰਧਾ *ਜਗਤ-ਜਨਨੀ ਔਰਤ* ਨੂੰ ਮਰਦ ਦੇ ਬਰਾਬਰ ਅਧਿਕਾਰ ਨਹੀਂ ਦਿੰਦੀ ਪਰ ਗੁਰਮਤਿ ਗਿਆਨਮਈ ਸਰਧਾ ਨਾਲ ਡੰਕੇ ਤੇ ਚੋਟ ਵਜਾਉਂਦੀ ਹੋਈ ਫੁਰਮਾਂਦੀ ਹੈ- *ਸੋ ਕਿਉਂ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮੈ ਰਾਜਾਨ॥ (473)* ਜੰਗੇ ਮੈਦਾਨ ਵਿੱਚ ਦੁਸ਼ਮਣ ਦਾ ਮੁਕਬਲਾ ਕਰਨ ਲਈ ਅੰਨ੍ਹੀ ਸਰਧਾ ਮੰਤ੍ਰ ਜਾਪ ਕਰਦੀ ਹੈ ਪਰ ਗਿਆਨਮਈ ਸਰਧਾ ਸ਼ਸਤ੍ਰ ਵਿਦਿਆ, ਬਾਹੂਬਲ ਅਤੇ ਸੂਝ ਬੂਝ ਨਾਲ ਵੈਰੀ ਦਾ ਮੁਕਾਬਲਾ ਕਰਨ ਦਾ ਉਪਦੇਸ਼ ਦਿੰਦੀ ਹੈ। ਅੰਨ੍ਹੀ ਸਰਧਾ ਪੱਥਰਾਂ, ਦਰੱਖਤਾਂ, ਪਸ਼ੂਆਂ ਪੰਛੀਆਂ ਅਤੇ ਮਨੋ ਕਲਪਿਤ ਦੇਵੀ ਦੇਵਤਿਆਂ ਨੂੰ ਰੱਬ ਮੰਨ ਕੇ ਪੂਜਦੀ ਹੈ ਪਰ ਗਿਆਨਮਈ ਸਰਧਾ ਨਿਰੰਕਾਰ ਕਰਤਾਰ ਨੂੰ ਹੀ ਰੱਬ ਸਮਝਦੀ ਹੈ। ਅੰਨ੍ਹੀ ਸਰਧਾ ਮੰਨਦੀ ਹੈ ਕਿ ਬ੍ਰਹਮਾਂ ਜੀਵਾਂ ਨੂੰ ਪੈਦਾ ਕਰਦਾ, ਵਿਸ਼ਨੂੰ ਰਿਜ਼ਕ ਦਿੰਦਾ ਅਤੇ ਸ਼ਿਵਜੀ ਖਤਮ ਕਰਦਾ ਹੈ ਪਰ ਗਿਆਨਮਈ ਸਰਧਾ ਮੰਨਦੀ ਹੈ ਕਿ ਜੀਵਾਂ ਨੂੰ ਪੈਦਾ ਕਰਨ, ਪਾਲਨ ਅਤੇ ਮਾਰਨ ਵਾਲਾ ਨਿਰੰਕਾਰ ਆਪ ਹੀ ਹੈ। ਅੰਨ੍ਹੀ ਸਰਧਾ ਸੂਰਜ ਦੇਵਤਾ ਜੋ ਇੱਕ ਅੱਗ ਦਾ ਗੋਲਾ ਹੈ ਨਾਲ ਵਿਸ਼ਵਕਰਮਾਂ ਦੀ ਲੜਕੀ ਦੀ ਸ਼ਾਦੀ ਕਰਾਉਂਦੀ ਹੈ ਜਦ ਕਿ ਗਿਆਨਮਈ ਸਰਧਾ ਅਨੁਸਾਰ ਐਸਾ ਨਹੀਂ ਹੋ ਸਕਦਾ ਕਿ ਕੋਈ ਔਰਤ ਅੱਗ ਦੇ ਗੋਲੇ ਨਾਲ ਸ਼ਾਦੀ ਕਰਵਾਵੇ। ਜੇ ਕੋਈ ਜਰਵਾਣਾ ਧੀ ਭੈਣ ਦੀ ਇਜ਼ਤ ਲੁੱਟ ਲਵੇ ਤਾਂ ਅੰਨ੍ਹੀ ਸਰਧਾ ਇਸ ਨੂੰ ਰੱਬ ਦਾ ਭਾਣਾਂ ਸਮਝ ਕੇ ਆਖਾਂ ਮੀਟ ਲੈਂਦੀ ਹੈ ਪਰ ਗਿਆਨਮਈ ਸਰਧਾ ਅਜਿਹੇ ਜਰਵਾਣੇ ਦਾ

ਹਿਮਤ ਨਾਲ ਮੂੰਹ ਭੰਨਦੀ ਹੈ। ਅੰਨ੍ਹੀ ਸ਼ਰਧਾ ਹਮੇਸ਼ਾਂ ਹੀ ਜਰਵਾਣੇ ਅੱਗੇ ਹੱਥ ਜੋੜ ਕੇ ਲਿਲਕਤੀਆਂ ਕੱਢਦੀ ਹੈ।

ਅੰਨ੍ਹੀ ਸ਼ਰਧਾ ਇਹ ਮੰਨਦੀ ਹੈ ਕਿ ਸਭ ਧਰਮ ਬਰਾਬਰ ਹਨ ਪਰ ਗਿਆਨਮਈ ਸ਼ਰਧਾ ਸਭ ਧਰਮਾਂ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਕੇ ਸਭ ਦੇ ਗੁਣ ਅਤੇ ਔਗੁਣ ਪ੍ਰਗਟ ਕਰਦੀ ਹੈ। ਇਹ ਸਚਾਈ ਹੈ ਕਿ ਸਾਰੇ ਧਰਮ ਬਰਾਬਰ ਨਹੀਂ ਹਨ ਕਿਉਂਕਿ ਹਰੇਕ ਦੀਆਂ ਮਨੋਤਾਂ ਅਤੇ ਸ਼ਰਧਾ ਵੱਖਰੀ ਵੱਖਰੀ ਹੈ। ਵੰਨਗੀ ਮਾਤ੍ਰ ਦੇਖੋ-ਈਸਾਈ ਧਰਮ ਕਹਿੰਦਾ ਹੈ ਕਿ ਰੱਬ ਨੂੰ ਸ਼੍ਰਿਸ਼ਟੀ ਪੈਦਾ ਕਰਨ ਵੇਲੇ 6 ਦਿਨ ਲੱਗੇ ਅਤੇ 7ਵੇਂ ਦਿਨ ਅਰਾਮ ਕੀਤਾ। ਰੱਬ ਨੇ ਪਹਿਲੇ ਆਦਮ ਪੈਦਾ ਕੀਤਾ ਅਤੇ ਉਸ ਦੀ ਪਸਲੀ ਚੋਂ ਹਵਾ (ਔਰਤ) ਪੈਦਾ ਕੀਤੀ। ਇਸਲਾਮ ਕਹਿੰਦਾ ਹੈ ਅੱਲ੍ਹਾ ਨੇ ਕੁਨ ਕਿਹਾ ਤੇ ਦੁਨੀਆਂ ਪੈਦਾ ਹੋ ਗਈ। ਈਸਾਈ ਯਹੂਦੀ ਆਦਿਕ ਆਵਾਗਵਣ ਨੂੰ ਨਹੀਂ ਮੰਨਦੇ। ਸਨਾਤਨ ਧਰਮ (ਅਜੋਕਾ ਹਿੰਦੂ ਧਰਮ) ਅਵਾਗਵਣ (ਪੁੰਨਰ ਜਨਮ) ਨੂੰ ਮੰਨਦਾ ਹੈ। ਸੂਰ ਦਾ ਪੀਟ ਇਸਲਾਮ ਵਿੱਚ ਹਰਾਮ ਅਤੇ ਗੁੱਠੀ (ਬੀਫ) ਖਾਣੀ ਹਿੰਦੂ ਧਰਮ ਵਿਖੇ ਪਾਪ ਹੈ। ਇਸਲਾਮ ਵਿਖੇ ਮਰਦ ਦਾ ਗੁਪਤ ਅੰਗ ਕੱਟ ਕੇ ਸੁੰਨਤ ਕਰਕੇ ਅਤੇ ਕਲਮਾ ਪੜ੍ਹਾ ਕੇ ਮੁਸਲਮਾਨ ਬਣਾਇਆ ਜਾਂਦਾ ਹੈ ਅਤੇ ਔਰਤ ਨੂੰ ਮਰਦ ਦੇ ਬਰਾਬਰ ਅਧਿਕਾਰ ਨਹੀਂ। ਬ੍ਰਾਹਮਣ ਜਨੇਊ ਧਾਰਨ ਕਰਦਾ ਅਤੇ ਗਾਇਤ੍ਰੀ ਪਾਠ, ਮੰਤ੍ਰ ਪਾਠ ਅਤੇ ਟੂਣੇ ਟਾਮਣੇ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਰੱਖਦਾ, ਮੂਰਤੀਆਂ ਦੀ ਪੂਜਾ ਕਰਦਾ ਅਤੇ 33 ਕਰੋੜ ਦੇਵਤੇ ਮੰਨਦਾ ਹੈ। ਕੋਈ ਵਰਤ ਰੱਖਦਾ ਅਤੇ ਕੋਈ ਰੋਜੇ ਰੱਖਦਾ ਹੈ। ਕੋਈ ਤਿੰਨ ਲੋਕ ਤੇ ਕੋਈ ਚੌਦਾਂ ਤਬਕ ਮੰਨਦਾ ਹੈ। ਇਸਲਾਮ ਕਹਿੰਦਾ ਹੈ ਕਿ ਜੇ ਕੇਵਲ ਮੁਹੰਮਦ ਤੇ ਵਿਸ਼ਵਾਸ ਲਿਆਵੇਗਾ ਉਹ ਹੀ ਕਿਆਮਤ ਤੋਂ ਬਾਅਦ ਕਬਰਾਂ ਚੋਂ ਉਠਾ ਕੇ ਬਹਿਸ਼ਤ ਵਿਖੇ ਭੇਜਿਆ ਜਾਵੇਗਾ ਓਥੇ ਹੂਰਾਂ ਪਰੀਆਂ ਅਤੇ ਅੰਗੂਰਾਂ ਦੀ ਸ਼ਰਾਬ ਮਿਲੇਗੀ। ਹਿੰਦੂ ਧਰਮ ਕਹਿੰਦਾ ਹੈ ਕਿ ਜੇ ਤੁਸੀਂ ਬ੍ਰਾਹਮਣ ਨੂੰ ਦਾਨ ਕਰਦੇ ਹੋ ਸਿੰਧਾ ਹਜ਼ਾਰਾਂ ਯੋਜਨਾਂ ਦੂਰ ਗਏ ਪਿੰਤਰਾਂ ਨੂੰ ਮਿਲਦਾ ਹੈ। ਜਰਾ ਸੋਚੋ! ਜੇ ਸਾਰੇ ਧਰਮ ਬਰਾਬਰ ਹੋਣ ਤਾਂ ਵੱਖ ਵੱਖ ਮਨੋਤਾਂ ਮੰਨ ਕੇ ਆਪਸ ਵਿੱਚ ਲੜਨ ਕਿਉਂ?

ਸਿੱਖ ਧਰਮ ਗਿਆਨ ਵਿਗਿਆਨ ਨੂੰ ਕੰਡਮ ਨਹੀਂ ਕਰਦਾ ਸਗੋਂ ਉਸ ਦੀਆਂ ਉਪਲਭਦੀਆਂ ਦੇ ਫੈਦੇ ਲੈਣ ਦੀ ਗੱਲ ਕਰਦਾ ਹੈ ਜਦ ਕਿ ਇਸਲਾਮ ਸਾਇੰਸ ਵਿਗਿਆਨ ਆਦਿਕ ਨੂੰ ਮੂਲੋਂ ਹੀ ਰੱਦ ਕਰਦਾ ਹੈ। ਕੋਈ ਦੱਖਣ ਕਾਂਸ਼ੀ ਵਿਖੇ ਹੀ ਭਗਵਾਨ ਦਾ ਵਾਸਾ ਅਤੇ ਕੋਈ ਪੱਛਮ ਵਿੱਚ ਅੱਲ੍ਹਾ ਦਾ ਨਿਵਾਸ ਮੰਨਦਾ ਹੈ। ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਨੂੰ ਮਲੇਛ ਅਤੇ ਮੁਸਲਮਾਨ ਹਿੰਦੂ ਨੂੰ ਕਾਫਰ ਕਹਿੰਦੇ ਹਨ। ਹਿੰਦੂ ਜਾਤ ਪਾਤ ਤੇ ਵਰਣਵੰਡ ਅਤੇ ਛੂਆ-ਛਾਤ ਤੇ ਜੋਰ ਦਿੰਦਾ ਹੈ। ਇਉਂ ਸਭ ਧਰਮ ਬਰਾਬਰ ਨਹੀਂ ਹਨ ਸਗੋਂ ਸਭ ਦੀ ਸ਼ਰਧਾ ਅਤੇ ਮਨੋਤਾਂ ਵੱਖਰੀਆਂ ਵੱਖਰੀਆਂ ਹਨ ਪਰ ਸਿੱਖ ਧਰਮ ਅਧੁਨਿਕ ਧਰਮ ਹੈ ਜੋ ਧਰਮ ਦੇ ਨਾਂ ਤੇ ਕੀਤੇ ਜਾਂਦੇ ਸਭ ਫੋਕਟ ਕਰਮਾਂ ਅਤੇ ਮਨੋਤਾਂ ਨੂੰ ਪਾਖੰਡ ਦਾ ਨਾਂ ਦਿੰਦਾ ਹੈ-ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨਿ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ॥ (747) ਸਿੱਖ ਧਰਮ ਧਰਮੀ ਬਣਨ ਵਾਸਤੇ ਆਪੇ ਬਣਾਏ ਕਸਟਮ, ਸ਼ਰਾ, ਮਰਯਾਦਾ ਅਤੇ ਫੋਕਟ ਰੀਤੀ ਰਿਵਾਜ ਨੂੰ ਕੋਈ ਅਹਿਮੀਅਤ ਨਹੀਂ ਦਿੰਦਾ ਸਗੋਂ ਕਹਿੰਦਾ ਹੈ ਕਿ-ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸ਼ਟ ਧਰਮ॥ ਹਰਿ ਕੋ ਨਾਮ ਜਪ ਨਿਰਮਲ ਕਰਮ॥ (266) ਚੰਗੇ ਕਰਮ ਕਰੋ ਅਤੇ ਰੱਬ ਦਾ ਨਾਮ ਜਪੋ ਭਾਵ ਉਸ ਨੂੰ ਸਦਾ ਯਾਦ ਰੱਖੋ, ਇਹ ਹੀ ਸਾਰੀ ਦੁਨੀਆਂ ਦਾ ਸਰਬ ਸਾਂਝਾ ਧਰਮ ਹੈ। ਦੁਨੀਆਂ ਦਾ ਕੋਈ ਮਨੁੱਖ ਵੀ ਭਾਵੇਂ ਉਹ ਕਿਸੇ ਵੀ ਜਾਤ ਬਰਾਦਰੀ ਦੇਸ਼ ਕਾਲ ਕਬੀਲੇ ਵਿੱਚ ਰਹਿੰਦਾ ਹੈ, ਉਹ ਚੰਗੇ ਕੰਮ ਕਰ ਅਤੇ ਰੱਬ ਨੂੰ ਯਾਦ ਰੱਖ ਸਕਦਾ ਹੈ ਉਹ ਧਰਮੀ ਹੈ। ਉਸ ਨੂੰ ਧਰਮ ਦੇ ਕਿਸੇ ਵੀ ਠੋਕੇਦਾਰ ਕੋਲੋਂ ਸਰਟੀਫੀਕੇਟ ਲੈਣ ਦੀ ਲੋੜ ਨਹੀਂ।

ਸੋ ਅੰਨ੍ਹੀ ਸ਼ਰਧਾ ਫੋਕਟ ਕਰਮਾਂ, ਕਰਮਾਤਾਂ, ਭੂਤਾਂ-ਪ੍ਰੇਤਾਂ, ਜਾਤਾਂ-ਜਾਤਾਂ, ਉਚ-ਨੀਚ, ਮਤ੍ਰੀਆਂ-ਮੱਟਾਂ, ਧਰਮੀ ਵਿਖਾਵੇ ਵਾਲੇ ਲਿਬਾਸਧਾਰੀ ਪਾਖੰਡੀ ਸਾਧਾਂ-ਸੰਤਾਂ, ਯੋਗੀਆਂ-ਜੋਤਸ਼ੀਆਂ, ਰਾਜਨੀਤੀ ਹੇਠ ਦੱਬੇ ਭੇਖੀ ਧਾਰਮਿਕ ਜਥੇਦਾਰਾਂ ਜਾਂ ਮੁਲਾਂ ਮੁਲਾਣਿਆਂ ਦੇ ਹੁਕਮਨਾਮਿਆਂ ਰੂਪ ਫਤਵੇ, ਟੂਣੇ-ਟਾਮਣ, ਵਹਿਮ-ਭਰਮ, ਆਵਾਗਵਣ, ਪੁੰਨ-ਪਾਪ, ਰੋਜੇ-ਵਰਤ, ਅਣਹੋਣੀਆਂ ਗੱਲਾਂ ਭਾਵ ਸਭ ਕੂੜ ਕਾਬਾੜ ਨੂੰ ਅੱਖਾਂ ਮੀਟ ਕੇ ਮੰਨਦੀ ਹੈ ਪਰ ਗਿਆਨਮਈ ਸ਼ਰਧਾ ਇਨ੍ਹਾਂ ਸਭ ਕੂੜੇ ਬੰਧਨਾਂ ਤੋਂ ਗੁਰੂ ਗਿਆਨ ਅਤੇ ਹਿਮਤ ਨਾਲ ਛੁਟਕਾਰਾ ਪਾ ਕੇ, ਅਜ਼ਾਦੀ, ਸੁਖਸ਼ਾਂਤੀ, ਰੱਬੀ ਰਜਾ ਵਿੱਚ ਰਹਿੰਦਿਆਂ ਧਰਮ ਦੀ ਕਿਰਤ ਕਰਨੀ, ਵੰਡ ਛੱਕਣ ਅਤੇ ਨਾਮ ਜਪਣ ਦਾ ਸੁਨਹਿਰੀ ਉਪਦੇਸ਼ ਦਿੰਦੀ ਹੋਈ ਮਨੁੱਖਾ ਜਨਮ ਨੂੰ ਸਫਲਾ ਕਰਨ ਦਾ ਸਰਬਸਾਂਝਾ ਰੱਬੀ ਗਿਆਨ ਪ੍ਰਦਾਨ ਕਰਦੀ ਹੈ।

ਗੁਰਮਤਿ ਵਿਖੇ ਸ਼ਰਧਾ ਅਤੇ ਗਿਆਨ ਦਾ ਸੁਮੇਲ ਹੈ। ਸ਼ਰਧਾ ਤੋਂ ਬਿਨਾਂ ਗਿਆਨ ਲੰਗਤਾ ਹੈ ਅਤੇ ਗਿਆਨ ਤੋਂ ਬਿਨਾ ਸ਼ਰਧਾ ਅੰਨ੍ਹੀ ਅਤੇ ਗੂੰਗੀ ਬੋਲੀ ਹੈ। ਗੁਰਮਤਿ ਮਾਰਤੰਡ ਵਿਖੇ ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨੁਭਾ ਵੀ ਭਾਈ ਮਨੀ ਸਿੰਘ ਦੀ ਲਿਖਤ ਦਾ ਹਵਾਲਾ ਦੇ ਕੇ ਲਿਖਦੇ ਹਨ ਕਿ ਘਿਓ ਅਤੇ ਮਿੱਠਾ ਜੋ ਰਲ ਕੇ ਫਾਇਦਾ ਕਰਦੇ ਹਨ ਉਹ ਜੁਦਾ ਜੁਦਾ ਨਹੀਂ ਕਰ ਸਕਦੇ। ਜ਼ਿਆਦਾ ਘਿਓ ਖਾਣਾ ਬਦਹਜ਼ਮੀ ਦਸਤ ਅਤੇ ਕਫ ਪੈਦਾ ਕਰਦਾ ਹੈ ਪਰ ਜੇ ਵਿੱਚ ਮਿੱਠਾ ਮਿਲਾਲਿਆ ਜਾਵੇ ਤਾਂ ਘਿਓ ਸੌਖਾ ਪਚ ਜਾਂਦਾ ਹੈ ਕਫ ਵੀ ਨਹੀਂ ਹੁੰਦੀ। ਇਵੇਂ ਹੀ ਗਿਆਨ ਤੇ ਸ਼ਰਧਾ ਦੀ ਗੱਲ ਹੈ, ਜਿਵੇਂ ਵਧੀਆ ਮਿੱਠੇ ਦੀ ਲੋੜ ਹੈ, ਇਵੇਂ ਹੀ ਸੱਚੀ ਸੁੱਚੀ ਗਿਆਨ-ਵਿਗਿਆਨਮਈ ਸ਼ਰਧਾ ਦੀ ਲੋੜ ਹੈ ਨਾਂ ਕਿ ਅੱਖਾਂ ਮੀਟ ਕੇ ਜ਼ਹਿਰ ਖਾਣ ਦੀ-ਗਲਾਂ ਉਪਰਿ ਤਪਾਵਸੁ ਨ ਹੋਵਈ ਵਿਸੁ ਖਾਦੀ ਤਤਕਾਲ ਮਰਿ ਜਾਏ॥(308) ਗੁਰੂ ਸਾਹਿਬ ਕਹਿੰਦੇ ਹਨ ਕਿ ਜ਼ਹਿਰ ਖਾਣ ਵਾਲਾ ਮਰ ਜਾਂਦਾ ਹੈ ਭਾਵੇਂ ਉਹ ਰਾਜਾ ਹੈ ਰੰਕ ਹੈ, ਸੰਤ ਹੈ ਜਾਂ ਸੇਵਕ ਹੈ। ਇਸ ਲਈ ਸੁਖੀ ਜੀਵਨ ਵਾਸਤੇ ਅੰਨ੍ਹੀ ਬੋਲੀ ਅਤੇ ਫੋਕਟ ਸ਼ਰਧਾ ਦਾ ਤਿਆਗ ਕਰਕੇ ਗਿਆਨਮਈ ਸ਼ਰਧਾ ਧਾਰਨ ਦੀ ਅਤਿਅੰਤ ਲੋੜ ਹੈ। ਸੱਚੀ ਗਿਆਨਮਈ ਸ਼ਰਧਾ ਦ੍ਰਿੜਤਾ ਅਤੇ ਭਰੋਸੇ ਨਾਲ ਇਨਸਾਨ ਵੱਡੀਆਂ ਵੱਡੀਆਂ ਮੱਲਾਂ ਮਾਰ ਸਕਦਾ ਹੈ। ਸੋ ਅੰਨ੍ਹੀ ਅਤੇ ਗੂੰਗੀ ਬੋਲੀ ਅਰਥਹੀਨ ਫੋਕਟ ਸ਼ਰਧਾਜਾਲ ਵਿੱਚ ਫਸ ਕੇ ਕਦੇ ਵੀ ਯਥਾਰਥ ਦਾ ਪੱਲਾ ਨਹੀਂ ਛੱਡਣਾ ਚਾਹੀਦਾ। ਅਕਾਲ ਪੁਰਖ ਹੀ ਸ਼ਰਧਾ ਪੂਰਨ ਵਾਲਾ ਹੈ ਨਾਂ ਕਿ ਕੋਈ ਅਖੌਤੀ ਸ਼ਰਧਾ-ਪੂਰਨ ਗ੍ਰੰਥ ਜੋ ਕਿਸੇ ਅੰਨ੍ਹੀ ਸ਼ਰਧਾ ਵਾਲੇ ਲੁਟੇਰੇ ਚਾਲਬਾਜ਼ ਬ੍ਰਾਹਮਣਨੁਮਾਂ ਲਿਖਾਰੀ ਦਾ ਲਿਖਿਆ ਹੋਇਆ ਹੈ ਕਿਉਂਕਿ-ਪੜ੍ਹਿਐ ਨਾਹੀਂ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ॥ (148) ਇਕੱਲਾ ਅੰਨ੍ਹੀ ਸ਼ਰਧਾ ਨਾਲ ਪੜ੍ਹਿਆਂ ਨਹੀਂ ਸਗੋਂ ਭੇਦ ਸਮਝ ਵੀਚਾਰ ਨਾਲ ਹੀ ਪਾਇਆ ਜਾ ਸਕਦਾ ਹੈ। ਸ਼ਰਧਾਮਈਗਿਆਨ ਮਨੁੱਖ ਦੀਆਂ ਅੰਦਰੂਨੀ ਅੱਖਾਂ ਖੋਲ੍ਹਦਾ ਹੈ ਇਕੱਲੀ ਸ਼ਰਧਾ ਤਾਂ ਬੰਦ ਹੀ ਕਰਦੀ ਹੈ। ਗਿਆਨ ਵਿਹੁਣਾ ਗਾਵੇ ਗੀਤ ਭੁਖੇ ਮੁਲਾਂ ਘਰੇ ਮਸੀਤਿ॥(1245) ਜਿੱਥੇ ਰੱਬੀ ਗਿਆਨ ਹੈ ਓਥੇ ਹੀ ਧਰਮ ਹੈ-ਕਬੀਰ ਜਹਾਂ ਗਿਆਨੁ ਤਹ ਧਰਮੁ ਹੈ ਜਹਾਂ ਝੂਠੁ (ਝੂਠੀ ਸ਼ਰਧਾ) ਤਹ ਪਾਪੁ॥ (1372) ਸਿੱਖ ਧਰਮ ਗਿਆਨ ਦੇ ਪਾਧੀਆਂ ਦਾ ਧਰਮ ਹੈ ਨਾਂ ਕਿ ਫੋਕੀ ਸ਼ਰਧਾ ਵਾਲਿਆਂ ਲਖਿਰ ਦੇ ਫਕੀਰਾਂ ਦਾ। ਸੋ ਅੰਨ੍ਹੀ ਸ਼ਰਧਾ ਦਾ ਪ੍ਰਚਾਰ ਕਰਕੇ ਜਨਤਾ ਨੂੰ ਠੱਗਣਵਾਲੇ ਲੇਖਕਾਂ, ਪ੍ਰਚਾਰਕਾਂ ਅਤੇ ਸੰਪ੍ਰਦਾਈ ਸਾਧ ਲਾਣੇ ਤੋਂ ਗੁਰਬਾਣੀ ਗਿਆਨ ਦੁਆਰਾ ਬਚ ਜਾਈਏ ਤਾਂ ਇਸ ਵਿੱਚ ਹੀ ਸਾਡਾ ਤੁਹਾਡਾ ਭਲਾ ਹੈ। ਬੋਲੋ ਭਾਈ ਵਾਹਿਗੁਰੂ!!!!

BOOKS FROM KHALSA TRICENTENNIAL FOUNDATION OF NORTH AMERICA INC.

Realizing the need for correct information about Sikhism in the English language for the benefit of Diaspora youth, KTF requested S. Gurbachan Singh Sidhu, UK, to revise some of his books and write new ones. Mr. Sidhu is one of the founders of The Sikh Missionary Society of UK and Guru Nanak Charitable Trust, Mullanpur Mandi, Ludhiana. Of the many books and pamphlets in English that he has authored we have been able to afford to publish only four:

1. Sikh Religion and Christianity – 110 pages
2. Sikh Religion and Islam – 153 pages
3. An Introduction to Sikhism – 76 pages
4. Panjab and Panjabi – 177 pages

These are excellent books for Sikhs and non Sikhs alike. Reading these books you will get the real meaning of Sikhi, something that Gurdwaras have miserably failed to teach. These books are for free distribution. We invite our readers in the USA to order any combination of 40 books for a donation to KTF of \$100.00, including postage, and distribute them free to their family, friends, local sangats or schools operated by Gurdwaras. Your donation will help in the publication of The Sikh Bulletin.

TEACH YOURSELF GURBANI. FOLLOWING TWO SOURCES ARE EXCELLENT:

1. www.srigranth.org This website will help you find page number of a shabad in Gurmukhi, English, Devanagari and Transliteration; and also to Panjabi translation by Prof Sahib Singh.
2. www.gurugranthdarpan.com This site carries the Panjabi translation of GGS by Prof Sahib Singh.

Some other useful links

Aarti condemned by the Sikh Gurus being practiced at Patna Sahib: <http://www.youtube.com/watch?v=1gWDcBdddU>
www.sawaddinewsusa.com; www.sikhmarg.com;

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