



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿੱਖ ਬੁਲੇਟਨ

# The Sikh Bulletin

A Voice of Concerned Sikhs World Wide



March-April 2013

ਚੇਤ-ਵੈਸਾਖ ਪੜਧ ਨਾਨਕਸ਼ਾਹੀ

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## EDITORIAL

### RECASTING OF THE SIKH BULLETIN November-December 1999 – March-April 2013

AS

### GURU NANAK MISSION

The Sikh Bulletin commenced publication in November 1999 with the sole objective of bringing about reformation in Sikhi. But it has become clear, to me at least, that Sikhi cannot be reformed. After considerable soul searching it became obvious why not. A look back at the history of all the world's major religions reveals that no religion has ever been reformed. In fact there has been only one, initially successful, attempt at reformation when Martin Luther (1483-1546) ushered Protestant Reformation with his 95 Theses followed by Edict of Worms in 1521. Today Catholic Church is still one but Protestant Churches have multiplied. Interestingly, in the same period, in his own unique way, Guru Nanak (1469-1539) was trying to bring about simultaneous reformation in Hinduism and Islam in the Indian sub-continent. **He did not succeed and I strongly believe that he did not start a new religion.** Sikhi just happened, in due time, in response to evolving social and political circumstances. In this last issue of The Sikh Bulletin I would like to acknowledge the selfless contribution, from the goodness of their hearts, by several people and record a synopsis of the very brief life of this publication in its original direction.

### TWO FACES RESPONSIBLE FOR THE PUBLICATION OF THE SIKH BULLETIN



Sarbjit Singh Sandhu



Amrinder Singh Sandhu

I am very grateful to S. Sarbjit Singh Sandhu and his eldest son Amrinder Singh Sandhu of Elk Grove, California. Without their dedicated support I would not have been able to publish the Bulletin for so long.

Sarbjit Singh is a 1985-86 graduate of the two year correspondence Gurmat course from the Sikh Missionary College, Field Ganj, Ludhiana, Panjab. It was this background that enabled him to understand that Kala Afghana's thinking was on right track. If he had not taken those courses and had not acquired some knowledge of Gurbani, he himself thinks that he would have been a critic of Kala Afghana. Basic understanding of Gurbani, he says, was essential to understand and appreciate Kala Afghana.

Mr. Sandhu came into contact with me in response to my open letter 'Sikhan-di-talash'. I had circulated one thousand copies of that open letter on May 29, 1998. As a direct result of that letter I received a phone call from Collegeville, PA to call a certain party in Sydney,



S. Gurbakhsh Singh Kala Afghana

Australia, who in turn asked me to go see S. Gurbakhsh Singh Kala Afghana in Seattle, Washington, which I did, and I invited S. Kala Afghana to visit us at Sikh Center Roseville for a week or two and he very kindly agreed.

I then spread the word around Sacramento to invite people with knowledge of Gurbani



Gian Singh 1941-Feb. 11, 2013

to come to listen to him. Sarbjit Singh Sandhu was one of them and he brought with him late S. Gian Singh of Elk Grove, who not only commented favourably on discourses of S. Kala Afghana but also became a very active member of our reform movement. His own discourses on Gurbani were also extremely valuable and he gave

freely of his time. He is sorely missed. He was a graduate of both the University of New Delhi and Missionary College Delhi.



Dr. Sulakhan Singh Dhillon (1927-2004)

Soon after we started on this course of reformation in Sikhi, I had the good fortune of meeting late Dr. Sulakhan Singh Dhillon of Berkeley, California. I being so green in matters of knowledge of Gurbani and paucity of acquaintance with scholars in this field, he took me under his wings, so to speak. In the words of his wife,

Mrs. Darleen Dhillon, "He was a wonderful Sikh, embodying all the best teachings, and showing by example what a Sikh should be. He was my hero and best friend as well as my dear husband of 42 years."

I first met him in his role as a founder member of the group that started teaching of Panjabi at the U. C. Berkeley. He helped me hold educational and informational seminars at the Sikh Center Roseville to which he brought as speakers and resource persons educators from the faculties at the University of The Pacific in Stockton and Simon Fraser University, Burnaby, B. C., Canada. His passing, in blissful sleep, was a great personal loss to me but even more so for the Sikh community because he was a unifier and a bridge builder.

He helped arrange our first annual conference in November 1999 to which Dr. Pashaura Singh was especially invited, his first appearance at a gathering of Sikhs since his thesis controversy. Notable achievements of this conference were:

1. Adoption of Nanakshahi Calendar, as presented by Pal Singh Purewal, in its original form, at this conference, long before the SGPC finally approved it.
2. Substituting words 'Akal Purakh' for 'Bhagauti' in the Sikh Ardaas.

3. Birth of The Sikh Bulletin as an instrument of reform in Sikhi.
4. Initiation of practice of annual conferences.

Very successful 2003 conference in Chandigarh was followed by six conferences in six countries on six weekends of September and October 2004. First of those conferences was held at **Melaka, Malaysia**. It was at that conference that I first heard and met Dr. Sarjeet Singh Sidhu. That association was to lead to many articles and some guest editorials by him for The Sikh Bulletin. He has been a big partner in our efforts at reformation in Sikhi.



Dato' Dr Sarjeet Singh Sidhu, an alumnus of the Royal Military College, is a Fellow of the Royal College of Obstetricians & Gynaecologists (FRCOG), and a senior Obstetrician & Gynaecologist. He has served his country faithfully, both

in the Health Ministry and the Defence Ministry. His last Govt. posting was as State Consultant Obstetrician & Gynaecologist in Terengganu. Whilst a Captain with the Army he served as Senior Medical Officer in 2 Brigade in Ipoh, saw active duty in several Military Operations including joint operations with Thailand, as well as Staff Officer at 1<sup>st</sup> Division, Kuching and at RASCOM, Sibul.

From 1985 until June 2011 he was in private practice as a consultant Obstetrician & Gynaecologist. He now teaches Obs and Gynae full time at the Royal College of Medicine Perak in Ipoh, his hometown.

He is an active member of several Medical Societies, including the Malaysian Medical Association, having served as its Hon. Deputy Secretary, its ExCo and Council, and still serves on several important committees of the Association.

His abiding interest in the study of Law led him to do his LLB which he passed with Honours from the University of London in 2002.

Dato' Dr Sarjeet is also actively involved in Punjabi Education and is well-known within Sikh circles, both locally and internationally, for his critical views on Sikhism – his articles have been published in several reputable Sikh Journals. He serves on the Editorial Board of *Understanding Sikhism: A Research Journal*, published from Canada, and on the Editorial Board of *The Sikh Bulletin* published from USA.

On the local (Malaysian) front he is actively involved in serving the Sikh Community through the activities of UPSO Foundation (of which he is the founding and current Vice-Chairman) as well as several other Sikh Organisations.

For his services to the State he was awarded the DPMP, which carries the title Dato', by HRH Sultan Perak.

DATO' DR SARJEET SINGH SIDHU DPMP  
MBBS, FRCOG, FICS, LLB (HONS.), AM (M'SIA)

Next person who came into my Sikhi Reformation life has very kindly agreed to assume the major responsibility for the publication of The Sikh Bulletin in its new vision, as Editor-In-Chief, to carry the message of Guru Nanak to the non-Sikhs and to those Sikhs who choose to listen to unadulterated version of Gurbani, unencumbered by rituals and miracles being practiced in all of our Gurdwaras, including Darbar Sahib. He is S. Gurpal Singh Khaira.

Gurpal Singh Khaira left India at a very young age and was educated in England and Canada. After a very successful career at upper management level in the Canadian Government and private sector which took him all over the world, he retired to Sacramento area to be closer to his Doctor Sons and grandchildren. He is a Punjabi language poet and fiction writer and loves Sikh classical kirtan music.

He had been very active most of his life organizing Sikh conferences to teach and propagate **Guru Nanak's mission** as enshrined in Shri Guru Granth Sahib Ji. He had been frequent speaker at Sikh forums and his articles have been published in Sikh Review, Sikh Bulletin, and other local publication.



He started visiting us in Roseville around the year 2000 when he moved to this area from Southern California. This was the time when we had decided to call our reform movement 'Singh Sabha International'.



Gurpal Singh Khaira

I address him as Singh Sahib because he really foots the bill; he considers me as his older brother. But more appropriately he would be my brother-in-law because he is married to a Shergill from my ancestral village in District Jalandhar

that my great-grandmother and her family left for Bikaner state nine decades ago, my great-grandfather having passed away at a rather young age. Or it could be a relationship one generation up or down. It is not unusual among large families that have stayed in the same place over a long period of time to have age differences that create unusual relationships.

The only time I went to my family's ancestral village was when my father took me there when I was six years old. I remember three things from that visit:

1. Mela at Kultham with all its fun events.
2. Train with just as many passengers riding on the roof as inside and a whole lot hanging from the doors.
3. And in the house of my father's second cousin kids twice my age looking at me and giggling while addressing me as their granduncle.

Being a student of History, Geography and Indo-European language I cannot help but wonder where my family's roots lie in the distant past. North Indians belong to a group called Caucasians because they supposedly migrated east and west from the region of Caucasus mountains. The two syllables of my first name 'Har' and 'Dev' have clearly Indian connotation because in Hinduism they both refer to 'God'. The two

syllables of my last name 'Sher' and 'Gill', however, are clearly of Persian origin, meaning 'Lion' (Shir) and 'soil' in Persian. A northern province of Iran that slopes down from the mountains to the shores of the Caspian Sea is called 'Gilan' and its inhabitants are called 'Gils'. Surname Gill or versions of it are widespread. Pakistan has Gilani surnames, Pakistan and India have Gills and Shergills, British Isles have Gills, McGills, Cowgills and Scargills.

Sorry I got carried away; you cannot be immersed in Gurbani and not think everybody is your cousin.

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥

GGs P 611

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

GGs P. 1299

It is ok to take these words of Gurbani literally, sometimes.

Hardev Singh Shergill

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### SYNOPSIS OF THE PUBLICATION OF THE FIRST FOURTEEN YEARS OF THE SIKH BULLETIN

Since this is the last issue of the original Sikh Bulletin and as a result of which I have learned so much about the Sikh community, it is essential that I share some observations with our readers. At the very least a reader can say, "I knew all this already."

The Sikh Bulletin commenced publication as a result of a felt need during our November 1999 conference; first such conference at the Roseville Sikh Center and which became an annual feature through 2004. It is a sad commentary and glaring example of majority of Sikhs wanting to do 'sewa' with an eye on some sort of personal angle in it.

When an idea of a magazine was floated at the November 1999 conference I had proposed that I will provide the facilities and the material to be published but I need someone to prepare a master copy on the computer that I could take to the Office Depot to make Xerox copies for distribution. The gentleman who volunteered to put together an electronic copy of The Sikh Bulletin prepared only three monthly issues. When he handed me the third copy at his house he

made a demand that I could not fulfill. He mentioned a gentleman, a relative of his mother, sitting downstairs in the family room with her; he wanted me to bring a family member of his from India to USA through the Gurdwara. Surprising as this demand was I had no hesitation in turning him down. Several incidents like this had already happened and I had developed a pat answer. But as I drove away from his house toward the Office Depot, it dawned on me that this could be the last issue of The Sikh Bulletin. I was not wrong. A couple days later I got a call from him expressing his work load that will not allow time for him to prepare The Sikh Bulletin.

Not much later he started his own Gurdwara at the local Community Center renting the space for few hours on Sundays. He also became Kesadhari, if not Amritdhari Sikh. Eventually, whether meeting his need of bringing the relative from India or not, his Gurdwara shut down and he reverted to his non-kesadhari sarup. The irony is that the current format of The Sikh Bulletin is still the same that he set up but I am unable to give him the credit that is his due

Lacking any knowledge of the computers I turned to any person in our small congregation who could help. There were several young couples among whom the husbands worked in local electronic companies. Several of them helped me, as I struggled to learn myself, but only for a few issues. Their newlywed wives did not want them to take their weekend time away from them. Then a young high school son of our Granthi, recently arrived from India but very quick learner of computers, helped me over several months. There was a problem there as well. He had a cousin of his age who wanted him to play with him and he circled the computer room always urging his cousin to forget the Sikh Bulletin and come out to play and eventually he even succeeded.

During this period of tense transition when I did not know from issue to issue if that was going to be the last one, from lack of technical help, Amrinder Singh Sandhu, a High School student himself, came into Sikh Bulletin's life at the urging of his dad, Sarbjit Singh Sandhu, who brought his entire family to the Gurdwara every Sunday to the farthest Gurdwara from his house in greater Sacramento. Amrinder Singh carried on with his studies and The Sikh Bulletin kept on publishing under his technical support. In due course Amrinder Singh finished his studies at U. C. Davis with Master's

Degree in Computer Engineering and now works for Microsoft. So, all is not lost but the tragedy is that there are so few parents like Sarbjit Singh and so few sons like Amrinder Singh. That is why it gives me a great deal of pleasure and satisfaction in putting their pictures on the front page to say thank you. I have absolutely no doubt that but for their involvement the Sikh Bulletin would have become history as of August 2003. Amrinder's name first appears as Production Associate on September 2003 issue. It is a ten year relationship and I have no doubt that it will carry on.

May 2001 was a landmark event in the Sikh Bulletin's life. From Xeroxed monthly copies we went to printed monthly copies, 2000 of them, mailed to individuals in 22 countries and in bulk to the gurdwaras in USA. It is another matter that in some Gurdwaras bulk copies were trashed, before anyone could see them, by misguided members of an otherwise considered respectable Sikh Sanstha that shell, since I have mellowed, remain unnamed.

The Sikh Bulletin was so successful in bringing people together that we held our first International Conference in Chandigarh in October 2003, all paid for by its North American readers. That conference brought us in direct conflict with the Sikh religious/political establishment that unsuccessfully tried to deny us even the venue for the conference and to thwart our efforts created its own 23 member committee to bring about reforms that we were proposing. One of the key members of this committee was a Sikh Scholar who in December 1999 had proposed that we start an organization called Singh Sabha International to revive the reform movement that Singh Sabha of post Ranjeet Singh period had started. He had also agreed to run the Sikh Center of Roseville and turn it into a center for reform. None of that materialized because he got lured away by a position in the religious/political establishment in India. So it came natural for him to oppose us in 2003.

Our 2003 conference led to six conferences in 2004 in six countries: Melaka, Malaysia; Sydney, Australia; Toronto, Canada; Philadelphia, U.S.A.; London, U.K.; and Chandigarh, India; and five mini week day conferences in Kuala Lumpur, Malaysia; Bangkok, Thailand; Abbotsford (B.C.) and Calgary (Alberta), Canada; and Richmond (Virginia), U.S.A. Prof. Gurtej Singh and I circled the globe over this six week period.

By this time the rival gurdwara to ours that our opposition had established in Roseville in November 2003 had split into two, since the only reason for their existence was opposition to us and we had introduced the reforms that we had been proposing at the conferences. Among them were substitution of 'Akalpurakh' for 'Bhagauti' in our Ardaas; implementation of Nanakshahi Calendar; ban on recitation of anything from the book misnamed Dasam Granth, including three banis mandated for 'khande-dipahul'; ban on Akhandpaths, instead we provided families with volumes of Gurmukhi translation of Sri Guru Granth Sahib by Professor Sahib Singh to read, in any order, and upon completion of the ten volumes to offer Langar sewa at the Gurdwara.

We were forced to shut down for lack of sangat after the service on Vaisakhi day 2005.

Several people promised financial help for The Sikh Bulletin and in anticipation of that the publication was carried on. But since no financial help in fact was delivered, from June-July 2005 the Sikh Bulletin published bi-monthly. By November-December 2006 even that financial obligation became burdensome and for the sake of Bulletin's survival it became electronic bi-monthly. It goes to about 1000 addresses on our email list with request to recipients to email to people on their private lists, which most of them do.

Hardev Singh Shergill

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## THE LAWS OF NATURE CHAPTER 16

Prof. Dr. Devinder Singh Chahal

### HUKM

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

Guru Nanak

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

Einstein

## INTRODUCTION

The word '*HUKM*' (ਹੁਕਮ = the basic word as spelled in *Gurmukhi Lipi*) has been used very extensively in the Gurbani, incorporated in the Aad Guru Granth Sahib (AGGS) [1]. '*Hukm*' is an Arabic word [3], which means *command, edict, allow/permission*. According to Punjabi-English Dictionary [5], Bhai Kahn Singh [12], and Dr Gurcharan Singh [8] '*Hukm*' means *order, command, decree, judgment, decision, sanction, God's Will, and Divine Law*. And '*Hukmi*' (ਹੁਕਮੀ) is also an Arabic word [3], which means *the one who orders*. In Punjabi [ 5, 8, 12] it also means *the one in authority to issue 'Hukm'(order), God, allow/permission*. If '*Hukm*' is translated as 'order', 'law', and 'Will' then it means briefly as follows according to English Dictionaries [16]:

### Order (n)

1. Social position; rank in the community.
2. A state of peace and serenity; observance of the law; orderly conduct.
3. The sequence or arrangement of things or events; series; succession.
4. A state or condition in which everything is in its right place and functioning properly.
5. A command, direction, or instruction, usually backed by authority.
6. An established method or system, as of conduct or action in meetings, worship, court, etc.
7. **Law** a direction or command of a court, judge, public body, etc.

### Law (n)

1. **A sequence of events in nature or in human activities that has been observed to occur with unvarying uniformity under the same conditions (often law of nature).** ('Order' is 'law' also as explained above # 7.)
2. The formulation in words of such a sequence (the *law* of gravitation, the *law* of diminishing returns.)
3. Any rule or principle expected to be observed (the *laws* of health, a *law* of grammar).
4. Inherent tendency; instinct (the *law* of self-preservation.)
5. *Eccles.* a) a divine commandment, b) all divine commandments collectively

### Will

1. The particular desire, purpose, pleasure, choice, etc. of a certain person or group! What is your

will?

2. Compelling command or decree! The *will* of the people.
3. Many Sikh scholars translate 'Hukm' as '*Will of God*'.

Beside this there is another word, ਰਜਾਈ, (*Rajayi*) very similar to '*Hukm*'. According to Bhai Kahn Singh [12] and Dr Gurcharan Singh [8] it means: *God, Will of God, One in authority to issue orders, satisfied, contented, furlough, and quilt*.

Robert Nola [17] says that: "The term 'law' is ambiguous. Initially the word 'law' was used in connection with moral rules such as those promulgated in the Bible (such as 'Do not murder', 'Do not lie', and so on). It is also used in connection with the laws that regulate society such as 'Drive only on the left-hand side of the road', 'A passport is required for international travel' and the like. And there are also laws passed by Parliament, and enforced by Law Courts, concerning a host of matters. Clearly people can, and do, break such moral and social and legal laws."

He further says that: "The idea that there are **scientific laws** might have originated along the lines of the model of God giving us moral rules. God, it is said, also gave nature its '*natural laws*' to obey. But the model is not adequate since **even though people can break moral and legal laws, it is not open to nature to break the laws of nature. There seems to be a kind of necessity to the laws of nature that prevents nature from breaking its own laws.** The basic idea of a scientific law of nature is that of a perfectly regular sequence of kinds of happenings that occur without exception. The observed natural world might itself appear to us to be highly irregular and even somewhat chaotic (think of the weather!). But it is commonly assumed in science that underneath all the appearance of irregularity there are some quite simple and quite general laws governing what happens."

For example, Tsunami (pronounced *soo-nahm-ee*) is a series of huge waves that happen after an undersea earthquake or volcano eruption. The water waves travel in all directions from the area of disturbance. The waves may travel in the open sea as fast as 450 miles per hour. They can be as high as 100 feet. They can cause a lot of destruction on the shore. Tectonic earthquakes are a particular kind of earthquakes that are

associated with the earth's crustal deformation; when these earthquakes occur beneath the sea, the water above the deformed area is displaced from its equilibrium position. Tsunami is not caused because God is angry rather it is caused by earthquakes which happen due to normal movement of Tectonic plates, and by volcano eruptions, which happens because of pressure of lava from the center of the earth entirely according to the *Laws of Nature*.

## WHAT IS 'HUKM' IN NANAKIAN PHILOSOPHY?

This word, '*Hukm*' starts appearing on the very first page of the Aad Guru Granth Sahib (AGGS) [1] in the first stanza of JAP and it continues to appear again and again throughout the AGGS. It appears on the first page of the AGGS as follows:

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿਐ ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

ਅਗਗਸ, ਜਪੁ ੧, ਪੰਨਾ ੧

This phrase is in the form of two questions posed by Guru Nanak based on the subject discussed in this stanza # 1 of JAP. These questions are:

1. How to become ਸਚਿਆਰਾ (truthful)?; and
2. How to break the line (series) of lies<sup>2</sup> (ਕੂੜੈ ਤੁਟੈ ਪਾਲਿਐ)?

The answer to these questions has been given in the next phrase:

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

The above phrases have been interpreted by Principal Teja Singh [14] as follows:

ਫਿਰ ਸੱਚ ਵਾਲਾ ਕਿਵੇਂ ਹੋਈਐ ਅਤੇ ਸਾਡੇ ਅਤੇ ਰੱਬ ਦੇ ਵਿਚਕਾਰ ਜੋ ਝੂਠ ਦੀ ਕੰਧ ਹੈ, ਉਹ ਕਿਵੇਂ ਟੁੱਟੇ ? ਇਸਦਾ ਸਾਧਨ ਕੇਵਲ ਇਹ ਹੈ : ਉਸ ਰਜਾ ਦੇ ਸਾਈਂ ਦੇ ਹੁਕਮ ਉਤੇ ਟੁਰਨਾ । ਹੇ ਨਾਨਕ ! ਉਹ ਹੁਕਮ ਸਾਡੇ ਨਾਲ ਹੀ ਲਿਖਿਆ ਹੋਇਆ ਹੈ ।

Its literal translation is as follows:

"Then how can (we) be truthful and how can the wall of falsehood between us and God be broken? The method for this is only as follows: To walk on (follow) the Will of God. Hay Nanak! That order is written with us."

Almost same interpretation is found in many other translations (Sodhi Meharbaan, Dr Mohan Singh, Bhai Jodh Singh, Pandit Kartar Singh Dakha, Bhai Gulshan Rai, Giani Harbans Singh, and Vinoba Bhave) as reported by Dr Joginder Singh [11]. The word ਸਚਿਆਰਾ (*sachiara*) has been translated by them including Dr Joginder Singh [11] as 'truthful' and ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ (*kiv kuray tutay pal*) has been translated as 'how to break the wall of falsehood between God and a person'.

If we look into this phrase carefully there is no mention of 'wall'; there is no mention of 'between a person and God'; and there is no mention that 'the order is written with us or on us'.

However, Prof Sahib Singh [13] interpreted it differently by keeping in view the critical analysis of the first phrase of this stanza where ਸੋਚੈ (*sochay*) has been interpreted as 'cleansing of body' to receive the order of God. Nevertheless, many scholars have interpreted '*sochay*' as 'thinking' which does not connect to the reply to that question posed by Guru Nanak. Since '*sochay*' means cleansing of body, Prof Sahib Singh interpreted the above phrase as follows:  
(ਤਾਂ ਫਿਰ) ਅਕਾਲ ਪੁਰਖ ਦਾ ਪਰਕਾਸ਼ ਹੋਣ ਲਈ ਯੋਗ ਕਿਵੇਂ ਬਣ ਸਕੀਦਾ ਹੈ (ਅਤੇ ਸਾਡੇ ਅੰਦਰ ਦਾ) ਕੂੜ ਦਾ ਪਰਦਾ ਕਿਵੇਂ ਟੁੱਟ ਸਕਦਾ ਹੈ? ਰਜਾ ਦੇ ਮਾਲਕ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਵਿਚ ਤੁਰਨਾ-(ਇਹੀ ਇਕ ਵਿਧੀ ਹੈ)। ਹੇ ਨਾਨਕ ! (ਇਹ ਵਿਧੀ) ਧੁਰ ਤੋਂ ਹੀ ਜਦ ਤੋਂ ਜਗਤ ਬਣਿਆ ਹੈ, ਲਿਖੀ ਚਲੀ ਆ ਰਹੀ ਹੈ।੧।

(Then how) can one cleanse one's body to receive the enlightenment of God?

And how can (our inside veil) of lies/falsehood can be broken (removed).

To follow Order according to the Will of God is the only procedure.

Hay Nanak!

(This procedure) has been written right from the beginning when the universe was created.

The above interpretation of Prof Sahib Singh is quite different from that of Principal Teja Singh and others. Then what is the right interpretation? Most appropriate interpretation can be achieved only if we can interpret the following phrase of stanza # 1 correctly:

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

The word (*sochay*) has been interpreted as 'Thinking' by many scholars [6, 10, 11, 14, 15]. One has to be very careful to interpret this word, '*sochay*'. because this word has its direct bearing on the word '*sachiara*'. If '*sochay*' is taken as 'thinking' then '*sachiara*' has no connection with the first part of stanza # 1 whether '*sachiara*' means 'truthful' or 'purification of body/mind'. In this phrase '*sochay*' has been taken as 'purifying oneself or one's mind':

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

*One cannot purify oneself<sup>2</sup> or one's mind<sup>2</sup> or attain peace of mind<sup>2</sup> by physical cleansing<sup>1</sup> of body or by performing various rituals<sup>1</sup> even if one cleans the body<sup>3</sup> for hundreds of thousands of times<sup>4</sup>.*

Linking the above theme, therefore, I have interpreted the last part of stanza # 1 as follows:

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿਐ ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

ਅਗਗਸ, ਜਪੁ ੧, ਪੰਨਾ ੧.

Question:

*How can one achieve purification of body and of mind<sup>1</sup> (achieve peace of mind<sup>1</sup>)?*

*And how can one break through the line<sup>3</sup> (series) of lies<sup>2</sup> (the vicious circle)?*

Nanak answers:

*Purification and peace of mind can be achieved and vicious circle can be broken by understanding<sup>5</sup> and following<sup>6</sup> the Laws of Nature<sup>4</sup>, ordained<sup>7</sup> right in the beginning of universe.*

AGGS, Jap 1, p 1.

**Note:** Here '*Hukm*' has been interpreted as 'order' and order is also a 'law'. Law has also been defined as "Laws of Nature" previously while defining the term 'Order'.

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



## 1. Hukm as Laws of Nature

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

ਹੁਕਮੀ<sup>੧</sup> ਹੋਵਨਿ ਆਕਾਰ<sup>੨</sup> ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥  
 ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ<sup>੩</sup> ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ<sup>੪</sup> ॥  
 ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥  
 ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥  
 ਹੁਕਮੈ<sup>੫</sup> ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮੈ<sup>੬</sup> ਨ ਕੋਇ ॥  
 ਨਾਨਕ ਹੁਕਮੈ<sup>੫</sup> ਜੇ ਬੁਝੈ<sup>੭</sup> ਤ ਹਉਮੈ<sup>੮</sup> ਕਹੈ ਨ ਕੋਇ ॥੨॥  
 ਅਗਗਸ, ਜਪੁ ੨, ਪੰਨਾ ੧.

*Everything is created<sup>2</sup> according to the Laws of Nature<sup>1</sup>, which cannot be said, how.*

*The life<sup>3</sup> is created according to these laws and one gets respects (one's inherited characters)<sup>4</sup> according to these laws.*

*According to one's inherited characteristics one becomes a good or evil person; and pains (problems) and pleasures are happening according to these laws.*

*According to these laws one is free from troubles with one's good actions; and one is entrapped into the vicious circle with one's wrong actions.*

Nanak says:

*Everything is in interiority of the Laws of Nature<sup>5</sup>,*

*Nothing is in exteriority of the laws of Nature<sup>6</sup>.*

*If one can realize<sup>7</sup> the above fact of Laws of Nature<sup>5</sup>,*

*Then one can get rid of egoism<sup>8</sup>/egotism.*

AGGS, Jap 2, p 1.

1. ਹੁਕਮੀ<sup>੧</sup> (Hukmi): has been interpreted as law by Gurcharan Singh [8] and it also means 'who has the authority to issue order'. But here it means 'Laws of Nature'.

2. ਹੁਕਮੈ<sup>੫</sup> (Hukmay) also means 'Laws of Nature'.

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

It is generally accepted that our universe came into existence according to the Big Bang theory. Immediately after the Big Bang the laws of Nature/Universe were created. Now every action in the whole universe is going on under these laws. Guru Nanak has explained this phenomenon very simply in the following verse:

ਭੈ<sup>੧</sup> ਵਿਚਿ ਪਵਣੁ<sup>੨</sup> ਵਹੈ<sup>੩</sup> ਸਦਵਾਉ<sup>੪</sup> ॥  
 ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ<sup>੫</sup> ਦਰੀਆਉ<sup>੬</sup> ॥  
 ਭੈ ਵਿਚਿ ਅਗਨਿ<sup>੭</sup> ਕਵੈ ਵੇਗਾਰਿ<sup>੮</sup> ॥  
 ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥  
 ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥  
 ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੁ<sup>੯</sup> ॥  
 ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥  
 ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥  
 ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰ ਨਾਥ ॥  
 ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸ ॥  
 ਭੈ ਵਿਚਿ ਜੇਧ ਮਹਾਬਲ ਸੂਰ ॥  
 ਭੈ ਵਿਚਿ ਆਵਹਿ<sup>੧੦</sup> ਜਾਵਹਿ<sup>੧੧</sup> ਪੂਰ<sup>੧੨</sup> ॥  
 ਸਗਲਿਆ<sup>੧੩</sup> ਭਉ<sup>੧੪</sup> ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ<sup>੧੫</sup> ॥  
 ਨਾਨਕ ਨਿਰਭਉ<sup>੧੬</sup> ਨਿਰੰਕਾਰੁ<sup>੧੭</sup> ਸਚੁ<sup>੧੮</sup> ਏਕੁ<sup>੧੯</sup> ॥੧॥  
 ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੪੬੪.

### Note:

'ਭੈ ਵਿਚਿ' has been interpreted as 'in fear of God' by the following prominent theologians:

Dr Sant Singh Khalsa: in the fear of God...

Dr Manmohan Singh: in Lord's fear...

Dr Gopal Singh: in (Lord's Fear)...

Talib: in fear of the Lord...

Faridkoti Teeka = in Fear of Akal Purakh..

Prof Sahib Singh = in fear of Rabb...

Giani Harbans Singh = in fear of Akal Purakh...

However, keeping in view the main theme of this verse and the previous verse 'ਭੈ ਵਿਚਿ' has been interpreted as the metaphor for 'Laws of Nature/Universe'.

*"Under the Laws of Nature/Universe<sup>1</sup>, air<sup>2</sup> always<sup>3</sup> blows<sup>3</sup>; hundreds of thousands<sup>5</sup> rivers<sup>6</sup> flow; the energy<sup>7</sup> performs different works<sup>8</sup>; earth moves; clouds move; and the so-called Dharm Raaj<sup>9</sup> (birth and death) is under the laws; sun and moon (planets) are moving tens of millions of miles; Sid, Budh, Sur Naath; the sky; the soldiers and strongest warriors;*

groups<sup>12</sup>; appear<sup>10</sup> and disappear<sup>11</sup>.

Everybody and everything (the whole world)<sup>13</sup> is under the laws of Universe<sup>14, 15</sup>."

Nanak says:

"Only the One<sup>19</sup>, That is without any form<sup>17</sup>, is not under any law<sup>16</sup> and exists forever<sup>18</sup>.

AGGS, M 1, p 464.

In the following verse Guru Amardas summarizes the origin of universe according to Nanakian Philosophy under the Laws of Nature/ Universe as follows:

ਹੁਕਮੀ ਸਹਜੇ ਸ੍ਰਿਸਟਿਤ ਉਪਾਈ ॥

ਕਰਿ ਕਰਿ ਵੇਖੈ ਅਪਣੀ ਵਡਿਆਈ ॥

ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ਹੁਕਮੇ ਰਹਿਆ ਸਮਾਈ ਹੇ ॥੧॥

ਅਗਗਸ, ਮ: ੩, ਪੰਨਾ ੧੦੪੩.

It (the God) created easily<sup>2</sup> the universe<sup>3</sup> according to Its laws<sup>1</sup> (Laws of the Nature).

It creates and then watches Its Own power of creation<sup>5</sup>. It works by Itself and makes the others to work under these laws,

And It pervades in Its Own laws<sup>6</sup> (Laws of Nature).

AGGS, M 3, p 1043.

The most important message of Guru Nanak, to be noted in our above discussion, is that whatever is required to be done is done only under these Laws of Nature. Therefore, there is no chance of performance of any miracle by anybody on this earth since what has to be done is to be done under these laws. In this connection, I would like to bring to the notice of readers the realization of Robert Nola [17] as pointed out earlier:

**"...even though people can break moral and legal laws, it is not open to nature to break the laws of nature. There seems to be a kind of necessity to the laws of nature that prevents nature from breaking its own laws."**

Carl Sagan has put it well:

"... if by 'God' one means the set of physical laws that govern the Universe, then clearly there is such God. This God is emotionally unsatisfying... it does not make much sense to pray the law of gravity."

(Dawkin, Richard. 2006. The God Delusion. Houghton Mifflin Company, New York, p 19.)

It means even the Nature (the God) cannot break its laws. In this respect, Walter Isaacson [4] reported the views of Einstein that science could not accept a deity who could meddle at whim in the events of his creation. Einstein says:

**"The main source of the present-day conflict between the spheres of religion and of science lies in this concept of a personal God."**

Isaacson [4] further reported that:

*"For some people, miracles serve as the evidence of God's existence. For Einstein it was absence of miracle that reflected divine providence. The fact that the world was comprehensible, that it followed laws, was worthy of awe."*

Einstein writes about scientists [4]:

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

I would ask readers to visualize the above discussion. Is it not that what Einstein (1879-1955) and other scientists are saying has been said by Guru Nanak (1469-1539) about 410 years before Einstein in his Bani. The irony is that it is difficult for some Sikh theologians, who are under heavy burden of ancient philosophy and constrained by its parameters, to accept this fact that the nature cannot break its own laws to perform miracles for any god or deity or spiritual person. Any so-called miracle is the delusion of the mind, i.e. ignorance fostered by dust of accumulated falsehood, distorting reality.

ਨਾਨਕ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹੁਕਮੀ ਸਵਾਰਣਹਾਰਾ ॥੨॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੪੧.

Nanak Says:

God Itself acts, and causes others to act according to these Laws of Nature<sup>1</sup> to improve oneself to be exalted<sup>2</sup>.

AGGS, M 1, p 141.

ਮਤਿ ਪੰਖੇਰੂ ਕਿਰਤੁ ਸਾਥਿ ਕਬ ਉਤਮ ਕਬ ਨੀਚ ॥

ਕਬ ਚੰਦਨਿ ਕਬ ਅਕਿਓ ਡਾਲਿ ਉਚੀ ਪਰੀਤਿ ॥

ਨਾਨਕ ਹੁਕਮਿ ਚਲਾਈਐ ਸਾਹਿਬ ਲਗੀ ਰੀਤਿ ॥੨॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੪੮.

*The mind<sup>1</sup> is like a bird<sup>2</sup> (free to fly anywhere and do anything).*

*But one's control over mind makes sometime one of high or of low status, of sweat smell<sup>3</sup> or of bitter smell<sup>4</sup>, and sometime in exalted state or in deep love (with God).*

Nanak says:

*God<sup>6</sup> makes the Laws of Nature<sup>5</sup> to perform as usual<sup>7</sup> (ordained<sup>7</sup>).*

AGGS, M 1, p 148.

ਹੁਕਮਿ ਆਵੈ ਹੁਕਮੇ ਜਾਇ ॥

ਆਗੈ ਪਾਛੈ ਹੁਕਮਿ ਸਮਾਇ ॥੨॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੫੧.

*Everything appears and disappears according to the Laws of Nature.*

*These laws prevailed in the past and will prevail in the Future.*

AGGS, M 1, p 151.

ਹੁਕਮੀ<sup>੧</sup> ਹੁਕਮਿ<sup>੨</sup> ਚਲਾਏ<sup>੩</sup> ਵਿਗਸੈ<sup>੪</sup> ਨਾਨਕ ਲਿਖਿਆ<sup>੫</sup>  
ਪਾਈਐ ॥੧॥੧੨॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੪੧੮.

*The Authority on laws, the God<sup>1</sup>, is pleased<sup>4</sup> to find that the Laws of Nature<sup>2</sup> work<sup>3</sup> as have been ordained<sup>5</sup>.*

AGGS, M 1, p 418.

ਢਾਹੇ ਢਾਹਿ ਉਸਾਰੇ ਆਪੇ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰੇ ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੫੭੯.

*(God) destroys, and having destroyed, creates according to the Laws of Nature.*

AGGS, M 1, p 579.

ਆਪਿ<sup>੧</sup> ਅਲੇਖੁ<sup>੨</sup> ਕੁਦਰਤਿ<sup>੩</sup> ਕਰਿ ਦੇਖੈ ਹੁਕਮਿ<sup>੪</sup> ਚਲਾਏ<sup>੫</sup> ਸੇਈ ਜੀਉ ॥੧॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੫੯੮.

*Only God<sup>1</sup> is beyond<sup>2</sup> the Laws of Nature<sup>3</sup>; and watches that Laws of Nature<sup>4</sup> prevail<sup>5</sup> everywhere.*

AGGS, M 1, p 598.

ਹੁਕਮੀ ਆਇਆ ਹੁਕਮੁ ਨ ਬੁਝੈ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੬੮੮.

*One came into this world according to the Laws of Nature but does not try to understand that one is developing and progressing according to these laws.*

AGGS, M 1, p 688.

'Hukm', as described by Guru Nanak, has been further interpreted and explained by Guru Arjan as follows:

ਆਵਤ ਹੁਕਮਿ ਬਿਨਾਸ ਹੁਕਮਿ ਆਗਿਆ ਭਿੰਨ ਨ ਕੋਇ ॥

ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੨੫੧.

*Everything appears and disappears according to the Laws of Nature and there is nothing beyond these laws.*

AGGS, M 5, p 251.

ਹੁਕਮੇ ਉਪਜੈ ਹੁਕਮਿ ਸਮਾਵੈ ॥

ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੨੭੭.

*Everything appears and disappears according to the Laws of Nature.*

AGGS, M 5, p 277.

ਹਿਕਮਤਿ ਹੁਕਮਿ ਨ ਪ੍ਰਭੁ ਪਤੀਆਨਾ ॥

ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੨੬੦.

*God is not pleased with clever tricks and commands.*

AGGS, M 5, p 260.

## 2. Hukm Rajayi (ਹੁਕਮਿ ਰਜਾਈ)

When 'Hukm' and 'Rajayi' appear together that means "to follow the Laws of Nature":

ਚਾਲਹਿ ਗੁਰਮੁਖਿ<sup>੧</sup> ਹੁਕਮਿ<sup>੨</sup> ਰਜਾਈ<sup>੩</sup> ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੨੨੭.

*The Guru-oriented<sup>1</sup> follows<sup>3</sup> the Laws of Nature<sup>2</sup>.*

AGGS, M 1, p 227.

ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਲਾਗਈ ਚਲੈ ਹੁਕਮਿ<sup>੧</sup> ਰਜਾਈ<sup>੨</sup> ॥੩॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੪੨੧.

*No misfortune troubles the one, who follows<sup>2</sup> the Laws of Nature<sup>1</sup>.3.*

AGGS, M 1, p 421.

ਹੁਕਮਿ<sup>੧</sup> ਰਜਾਈ<sup>੨</sup> ਜੋ ਚਲੈ ਸੋ ਪਵੈ ਖਜਾਨੈ<sup>੩</sup> ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੪੨੧.

*The one who follows<sup>2</sup> the Laws of Nature<sup>1</sup> will be accepted in the treasury<sup>3</sup> of God (means accepted as a good person).*

AGGS, M 1, p 421.

### 3. *Hukm* (Law) as God

According to Nanakian Philosophy God Itself is *Hukm* (Law):

ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇਓ ਜੀਉ ॥੫॥  
ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੨੨.

*The One, God<sup>1</sup>, is the Law (Laws of Nature)<sup>2</sup>, the True Guru<sup>3</sup> has given me this understanding<sup>4</sup>. 5.*  
AGGS, M 1, p 72.

3. Here 'Satgur' <sup>3</sup> (True Guru) means the 'Sabd Guru' conceived by Nanak.

### 4. *Hukm* as Teachings of Guru Nanak

Guru Arjan explained it as follows:

ਹਉ ਆਪਹੁ ਬੋਲੀ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉਤੇ ਜੀਉ ॥  
ਹਰਿਓ ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਆ ਗੁਰਿ ਨਾਨਕਿ ਕੀਆ ਪਸਾਉਓ ਜੀਉ ॥  
ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੭੬੩.

*I, myself, do not know how to teach<sup>1</sup>, I am teaching<sup>2</sup> as was ordained<sup>3</sup> (taught by Guru Nanak).  
Since God has blessed Guru<sup>7</sup> Nanak<sup>8</sup> with the treasure<sup>5</sup> of spiritual wisdom<sup>4</sup>, the same is being disseminated<sup>9</sup> (by Guru Arjan).*  
AGGS, M 5, p 763.

The above fact has already been pointed out by Guru Angad as follows:

ਸੋ ਕਿਉ ਅੰਧਾ ਆਖੀਐ ਜਿ ਹੁਕਮਹੁ ਅੰਧਾ ਹੋਇ ॥  
ਨਾਨਕੀ ਹੁਕਮੁ ਨ ਬੁਝਈ ਅੰਧਾ ਕਹੀਐ ਸੋਇ ॥  
ਅਗਗਸ, ਮ: ੨, ਪੰਨਾ ੯੫੪.

*Why to call a person blind who is blind under the Laws of Nature.  
Call that person blind who cannot understand the teachings<sup>2</sup> of Guru Nanak<sup>1</sup>.*  
AGGS, M 2, p 954.

ਸਿਖੀ ਹੰਸਰ ਸਰਵਰਿਏ ਇਕਠੇ ਹੋਏ ਸਤਿਗੁਰੁ ਕੈ ਹੁਕਮਾਵੈ ॥  
ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੯੬੦.

Here again Guru Arjan confirms that *Hukm* is 'Teachings of Guru Nanak':

*The Sikhs<sup>1</sup>, who have been compared with a flock of Hans<sup>2</sup>, gathered<sup>4</sup> at a lake<sup>3</sup> (congregation) follow<sup>4</sup> the teachings<sup>6</sup> of the True Guru<sup>5</sup> (Guru Nanak).*  
AGGS, M 5, p 960.

Here ਹੁਕਮਾਵੈ is the teachings of Guru Nanak.

ਹੰਸਰ means crane or a bird like crane, which is mythically considered as a symbol of purity and picks up pearls as food. However, in reality crane eats small fish, frogs, insects, etc to live.

### 5. *Hukm* as Temporal Order

*Hukm* also means temporal order.

ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਉ ॥

ਹੁਕਮੀ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੁਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੪॥  
ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੪.

*If I gather an army and become a king and will sit on a throne attaining authority to issue orders<sup>1</sup>, it is all in vain.*

Nanak says:

*After attaining these entire powers one should not forget to realize the existence of Laws of Nature<sup>2</sup> in one's mind.*  
AGGS, M 1, p 14.

In the above stanza the '*Hukm*' has been used as 'temporal order'. The theme is that after attaining the power of issuing the temporal orders one should not forget to understand and follow the Laws of Nature.

### 6. God's Subject (ਹੁਕਮੀ ਬੰਦਾ)

Finally, I would like to conclude with the following remarks of Guru Amardas and Guru Arjan that a person who tries to understand and follow the Laws of Nature is called God's subject (*Hukmi Banda*):

ਹੁਕਮੀ ਬੰਦਾ ਹੁਕਮੁ ਕਮਾਵੈ ਹੁਕਮੇ ਕਢਦਾ ਸਾਹਾ ਹੇ ॥  
ਅਗਗਸ, ਮ: ੩, ਪੰਨਾ ੧੦੫੪.

Guru Amardas says:

*The one who understands and abides<sup>3</sup> by the Laws of Nature<sup>2</sup> is the God's subject<sup>1</sup>.*  
AGGS, M 3, p 1054.

ਪਿਰੀ ਕਹਿਆ ਹਉ ਹੁਕਮੀ ਬੰਦਾ ॥

ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੧੦੭੩.

Guru Arjan says:

*I am a God's subject<sup>3</sup> to understand and follow the Laws of Nature as ordained<sup>2</sup> by God<sup>1</sup>.*

AGGS, M 5, p 1073.

As explained above by the Gurus a scientist can be considered as a "*Hukmi Banda*" (God's subject) who discovers the Laws of Nature/Universe (Orderliness) and uses them for the welfare of humanity as quoted by Einstein:

*Scientists were rated as great heretics by the church, but they were truly religious men because of their faith in the orderliness of the universe.*

Albert Einstein

In another statement Einstein says about the universal orderliness and his belief in it as follows:

*If something is in me, which can be called religious, then it is the unbounded admiration for the structure of the world so far as our science can reveal it.*

Albert Einstein

Although all the laws have not been discovered, Stephen Hawking [2] is of the view that during the next 100 years or even in the next 20 years, we may discover a complete theory of basic laws of the universe.

### Some Sakhian (Biographies) about Hukm

There are a few stories about obeying the **temporal Hukm** of Guru Nanak as **spiritual Hukm** in many Sakhian (biographies) of Guru Nanak.

There are some such stories in *Parchian Sewadas* explaining that Guru Angad followed the temporal *Hukm* of Guru Nanak as spiritual *Hukm* without any hesitation and without asking any question. *Parchian Sewadas* has been translated into English by Dr Kharak Singh and Gurtej Singh [9] of Institute of Sikh Studies. A couple of such stories are narrated here as follows:

Bhai Bala Sandhu asked Guru Angad (original name as Lehna) please explain to us what particular service or act of devotion was rendered by you, which pleased the Guru so much that he transferred his own spirit unto you. I am very anxious to hear this. Guru Angad then narrated various acts that had pleased Guru Nanak:

"Once, it was midnight time, I was alone with him, and none besides. He said, 'Angad, the day has dawned,' and I repeated, 'Yes, O Lord, the day has dawned.' Then the Guru gave me his clothes to wash, which I carried to the pool. There it was mid-day. I washed the clothes, dried them, and brought them back for the Guru to wear. When I came back it was still night. He again asked me if it was daytime or night. I replied, 'O my True Lord, night and day are all your creation. When you will, night comes, and when you will, it is day.' This demonstration of my faith brought his pleasure on me."

"Once in a village there was a pond filled with black dirty mud. When it rained, filth from the entire village drained into it. Approaching it, the Guru dropped his bowl into it. Both the sons of the Guru were also with him. First, he looked to Sri Chand and said, 'my son, the bowl has fallen in the pond. Please take it out'. Sri Chand replied, 'My Lord, let us keep going. The bowl can be recovered later at leisure.' Then the Guru looked towards Lakhmi Chand, saying, 'My son, will you take out the bowl that has fallen into the pool?' Lakhmi Chand said, 'Very well, my Lord. We shall get somebody to take it out.' Then Guru Baba looked in my direction. I immediately jumped into the pool unmindful of soiling myself and my clothes, took out the bowl, and handed it to him. Then the Guru was pleased with me for my faith in him."

The above story has also been narrated by Dr Gurbakhsh Singh [7] but in a different way that Guru Nanak was taking his bath that the cup fell down in the dirty water. Beside this there is another story narrated in his book, *Sikh Sakhis for the Youth*, as follows:

"One day while working in the rice fields, some grass growing in the crop was removed. It was to be fed to the animals in the house. The Guru asked his sons, Bhai Sri Chand and Bhai Lakhmi Chand to carry the bundle home. They declined to do that because the muddy water dripping from the wet roots of the grass would spoil their clothes. When Guru looked towards Bhai Lehna, he immediately picked up the bundle of grass and brought it home. This act of devotion of Lehna pleased the Guru very much."

"There were several other similar dramatic situations created by the Guru. But due to his grace, I did not waver in my devotion. My faith remained intact. In every situation, I did the Guru's bidding without



hesitating. The Guru looked at me with kindness and said, 'O man, you have won the game, I congratulate you.' His words were extremely sweet. He took me in his embrace leading me to spiritual fulfillment."

He then said, 'O man, he who obeys you, shall obey me. He, who serves you, serves me. You are me and I am you. He who regards you and me as different, will stay separated from the Guru.' Earlier my name was Lehna. He gave me the new name of 'Angad', consecrating me as a part of his own self. He then made an offering of five *paise* and a coconut, made obeisance to me, and seated me on the throne of Guru-ship in his lifetime."

It is hard for me and for others with *babaek budhi* (discriminating intellect) to believe that Guru Nanak would give such tests (as explained above) to select his successor. The irony is that even then such stories are still being popularized by some Sikh scholars during the Current Science Age.

In one of the discussions on *Janam Sakhis* on the Learning Zone Discussion Group (April 10, 2007) Dr Joginder Singh Ahluwalia reported as follows:

"*Puratan Janam Sakhi* was written in 1588 CE (Ratan Singh Jaggi, *Punjabi Sahit da Sarot-Moolak Itihas*, part IV). *Parchi Baba Hindal* is believed to have been written in 1655 (Karam Singh, *Katak ke Visakh*). The earliest copy of a manuscript of *Janam Sakhi* Bhai Bala (Pyare Lal Kapur's MS.) is dated 1658 CE. It is believed that *Janam Sakhi* Bhai Bala was written sometime between 1655 and 1658. *Miharban Janam Sakhi* was written around 1650 CE. (Pothis Harji – 1650 CE, Pothis Chatarbhoj – 1651 CE, internal evidence)."

It is apparent that only *Puratan Janam Sakhi* is supposed to be written about 50 years after Guru Nanak. The other *Janam Sakhis* are written after about 111 or 126 years.

Now the question is how much truth could be expected from these *Janam Sakhis* to construct the biography of Guru Nanak?

Dr Ahluwalia responded about my above question as follows (Personal Communication):

"You have raised a good question. Historians are sharply divided over the historical value of these *Janam Sakhis*. Some find it somewhat useful, others useless.

We Sikhs were never conscious of history. If it were so, at least a learned near contemporary of Guru Nanak, Bhai Gurdas (1551-1636 CE) could have done a better job. In our culture, the message was important, not the real time human messenger. Since he was believed to have been sent by God, he had to have super-natural power. He could go from place to place by closing his eyes. He had the knowledge of the three worlds. He could work miracles and so on. Why do we need to know Guru Nanak's biography? What difference does it make if he was born in *Katak* or *Vaisakh*? We should be thankful that his unadulterated Bani is available to guide us. Let us follow its core values instead of fighting over its subjective interpretations."

## SUMMARY

Let us recapitulate *Hukm* according to Nanakian Philosophy:

1. *Hukm* means the 'Laws of Nature' and emphasis in Nanakian Philosophy is to understand the Laws of Nature and use them for the welfare of the humanity.
2. Nobody can break the Laws of Nature, not even the Nature.
3. The theologians preach that God, if wills, can break Its own laws (Laws of Nature/Universe) but it is difficult for scientists to believe their assertion that leads to conflict between religion and science. If we look into the Nanakian Philosophy about the *Hukm* then there seems to be no conflict.
4. *Hukm* also means the 'Teachings of Guru Nanak' to understand and to be followed.
5. Sometimes *Hukm* and *Rajayi* come together in the Gurbani. Then it means 'Follow the Laws of Nature' or 'Follow the Teachings of Guru Nanak'.
6. *Hukm* as 'temporal order' has not been used by Guru Nanak or by any other Sikh Guru in his Bani which may indicate use of such authority to issue orders to the Sikhs for their personal benefits.
7. There are many unscientific and illogical *Sakhian* (biographies) on the use of 'temporal order' by Guru Nanak. It is most illogical justification for the use of such temporal order in the above *Sakhian* to test or to evaluate the suitability of Lehna to bestow Guru-ship onto him.

8. Will any Sikh with a *babaek budhi* (discriminating intellect) consider that Guru Nanak would perform such tests to evaluate his successor?
9. If one wants to understand Guru Nanak the best approach is to study his philosophy embodied in his Bani incorporated in the Aad Guru Granth Sahib.

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[*Nanakian Philosophy - Basics for Humanity*, ISBN 978-0-9734291-3-8. Reproduced with Permission of the author – Prof. Dr. Devinder Singh Chahal. Due to lack of space the diagrams mentioned in the article have not been included. For that the readers may refer to the book. ED.]

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### GOD PARTICLE (HIGGS BOSON): IMPLICATIONS FOR SCIENCE AND GURBANI

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#### Introduction and Discovery

The Large Hadron Collider (LHC) is the [world's largest and highest-energy particle accelerator](#). It was built by the [European Organization for Nuclear Research](#) (CERN) from 1998 to 2008, with the aim of allowing physicists to test the predictions of Standard Model, including [Higgs boson](#). On 4<sup>th</sup> July 2012, the discovery of Higgs boson at CERN LHC was reported in the world media as the greatest discovery of 21<sup>st</sup> century!

The Higgs boson is named after [Peter Higgs](#) who, along with two other teams, proposed the Higgs mechanism that [suggested such a particle in 1964](#) and was the only one to explicitly predict the massive particle and identify some of its theoretical properties.

The term God particle was coined by American experimental physicist and Physics Nobel Prize winner Leon Lederman in his popular science book on particle physics: *The God Particle: If the Universe Is the Answer, What Is the Question?* According to Higgs, it wasn't Lederman's choice to call it the god particle: "He wanted to refer to it as that 'goddamn particle' and his editor wouldn't let him." Higgs, an [atheist](#) himself, is displeased that the Higgs particle is nicknamed the "God particle", because the term "might offend people who are religious".

Why chase it? Simply put, it answers the question: How does nature decide whether or not to assign mass to particles?

How did the idea of tracing the God particle originate?

The Higgs mechanism, which gives mass to vector

bosons, was theorized in August 1964 by François Englert and Robert Brout; in October of the same year by Peter Higgs, working from the ideas of Philip Anderson, and independently by G S Guralnik, C R Hagen, and T W B Kibble who worked out the results by the spring of 1963. The three papers written by Guralnik, Hagen, Kibble, Higgs, Brout, and Englert were each recognized as milestone papers by Physical Review Letters 50th anniversary celebration.

Steven Weinberg and Abdus Salam were the first to apply the Higgs mechanism to the electroweak symmetry breaking. The electroweak theory predicts a neutral particle whose mass is not far from that of the W and Z bosons. They also proposed the Standard Model - a widely accepted framework believed to explain most of the world we see around us.

The Standard Model describes the fundamental particles from which we, and every visible thing in the universe, are made, and the forces acting between them. All the matter that we can see, however, appears to be no more than about 4 percent of the total. A more exotic version of the Higgs particle could be a bridge to understanding the 96 percent of the universe that remains obscure, in the form of *dark matter* and *dark energy*.

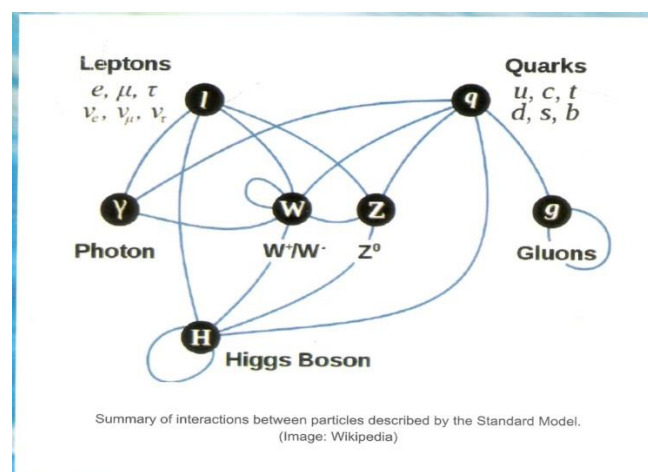
The discovery of Higgs boson will help us understand as to what happened just after the Big Bang, also known as creation of the Universe? Why did matter dominate over anti-matter, when, in laboratory settings, they are created in equal amounts? This is a fascinating world of speculation, hypothesis and theory lubricated mostly by intuitive imagination and higher mathematics and then confirmed by experiments. Further research and work will increase understanding not only about our minor planet earth in our vast galaxy but will also be another step to understand zillions of galaxies some millions of light years away and human matter and perhaps human mind itself .

There are enough strange, puzzling questions and even stranger possible answers to blow your mind! Does Higgs boson impact the current description we use for the universe? The Higgs boson will complete our description of the visible matter in the universe, and of the fundamental processes governing the Big Bang since it was a trillionth of a second old. The Higgs boson may have played a role in generating the matter

in the universe, and may be linked to dark matter. It may even provide a clue how the universe inflated to its present size.

Has the discovery of Higgs boson been proved? Despite the strong evidence for its existence, the properties of the Higgs boson need to be explored and understood. As the particle is identified and studied more completely, the physics models will have to be updated. There will be a paradigm shift in our understanding of the universe.

Built in a tunnel 100 meters (325 feet) below ground at the CERN, straddling the French-Swiss border, the LHC, this technological marvel of a machine 27 kilometers in circumference, the world's biggest atom-smasher, has been designed to accelerate counter-rotating beams of protons to nearly the speed of light and then smash them together replicating conditions which prevailed in split-seconds after the "Big Bang" that created the universe 13.7 billion years ago.



### Implications of God Particle for Science and Gurbani

The diagram shows the link between Higgs boson and the basic constituents of matter in the Universe, namely leptons and quarks. Higgs mechanism is responsible for assigning mass to the elementary particles in Standard Model. According to theory, the Higgs field switched on a trillionth of a second after the big bang blasted the universe into existence. Before this moment, all of the particles in the cosmos weighed nothing at all and zipped around chaotically at the speed of light. When the Higgs field switched

on, some particles began to feel a "drag" as they moved around, as though caught in cosmic glue. By clinging to the particles, the field gave them mass, making them move around more slowly. This was a crucial moment in the formation of the Universe, because it allowed particles to come together and form all the atoms and molecules around today.

But the Higgs field is selective. Particles of light, or photons, move through the Higgs field as if it wasn't there. Because the field does not cling to them, they remain weightless and destined to move around at the speed of light forever. Other particles, like quarks and electrons – the smallest constituents of atoms – get caught in the field and gain mass in the process. The field has enormous implications. Without it, the smallest building blocks of matter, from which all else is made, would forever rush around at the speed of light. They would never come together to make stars, planets, or life as we know it. The field accounts for only one or two percent of the mass of more complex things like atoms, molecules and everyday objects we use. The vast majority of mass comes from the energy needed to hold quarks together inside atoms.

If God particle is not there, the creation process will not advance further and there will be *no life* in the Universe. Big Bang created lot of energy but material particles are created by the intervention of Higgs field and Higgs boson.

**According to Einstein's famous equation,  $E=mc^2$ , the energy and matter are equivalent and inter-convertible. How can we use this analogy in the field of Sikh religion?**

It is clearly stated in Gurbani that God exists in both *nirgun* (transcendent) and *sargun* (immanent) states simultaneously. During pre-creation God is in *nirgun* state, aka *sunnya* state, which is devoid of matter but not of energy. Transcendence shows that God is prior to and distinct from the world. Immanence of God represents God's connection with the world. God himself transforms into creation, i.e., changing His *nirgun* form into *sargun* form:

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥  
ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥

*The Formless is attributed and un-attributed;  
And gone into absorption in the cosmic void.*

*Saith Nanak: He has made creation,  
Himself on it meditates.  
(SGGS, M. 5, P. 290)*

The Sikh philosophy dialectically unites the ideas of God and the world. All existence is God's visible form (*sargun swarup*) but He is not subject to three *gunas* of ignorance (*tamas*), passion (*rajas*), and reasoning intellect (*sattva*), as is all creation in the different stages of its evolution. Manifest in his creation, God can be known through His attributes.

**The discovery of God particle can solve the riddle of creation of Universe after the Big Bang but it does not help us to understand what happened before it or at the point called 'singularity'.**

**The problem of 'singularity' faced by the Big-Bang model of the Universe is solved by Guru Nanak by bringing in God as the creator of the Universe.**

God particle has provided a beautiful analogy of transformation of *nirgun* (energy) state to *sargun* (matter) state of the Universe.

In Gurbani, God is also referred to exist in two phases: subtle (*sukham*) and solid (*asthool*). These phases are compatible with *nirgun* and *sargun* states of God. Guru Arjun illustrates this characteristic of God in his beautiful hymns recorded in Gurbani:

ਨਾਨਕ ਸੇ ਸੁਖਮੁ ਸੋਈ ਅਸਥੂਲੁ ॥  
O Nanak, He is the subtle, and He is also the  
manifest.  
(SGGS, M. 5, P. 281)

ਰਵਿ ਰਹਿਆ ਸਰਬਤ ਠਾਈ ਸੁਖਮੇ ਅਸਥੂਲੁ ॥  
He is the source of life. He is all-pervading,  
permeating all places;  
He is in subtle essence and manifest form.  
(SGGS, M. 5, P. 987)

The discovery of God particle is a step forward to unification of fundamental forces, which may lead to Theory of Everything (TOE). Electro-weak unification has been established experimentally, which formed the basis of Standard Model. Physicists hope to achieve the objective of the unification of nuclear, electro-weak and gravitational forces into a single entity. In

Gurbani, *Ik Onkar* (ੴ) represents the unity of God. Guru Nanak proclaims in Japu, God is self-existent

(ਸੈਭ) and cannot be created as God particle has been created in the laboratory:

ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

**He cannot be established, He cannot be created.  
He Himself is Immaculate and Pure.  
(SGGS, Japu, P. 1)**

However, Guru Nanak also claims that invisible, inaccessible and unfathomable God can be experienced face to face by searching in each and every heart, as He is omnipresent:

ਏਕਮ ਏਕੰਕਾਰੁ ਨਿਰਾਲਾ ॥

ਅਮਰੁ ਅਜੋਨੀ ਜਾਤਿ ਨ ਜਾਲਾ॥

ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ॥

ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ ॥

**The One Universal Creator is unique, immortal,  
unborn, beyond social class or involvement.  
He is inaccessible and unfathomable,  
with no form or feature.  
I have seen Him in each and every heart,  
after searching Him intensely.  
(SGGS, M.1, P. 838)**

Gurbani stresses the all-pervasive omnipresence of God in this Universe in the form of endless continuum of waves in the spiritual field, yet to be discovered by the scientific investigations:

ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ ॥

ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ ॥

**He Himself is All-pervading, in endless waves.  
The playful sport of the Supreme Lord God  
cannot be known.  
(SGGS, M.5, P. 275)**

Gurbani elaborates the techniques of searching God in this Universe but the tools are not the same as used by the Scientists. The discovery of God particle has established the presence of Higgs field in the Cosmos. Let us hope to explore the spiritual field of God in the Universe following the technique of meditation (*Naam Simran*) advocated by the Sikh Gurus in the Gurbani.

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## YEAR 2013 IS CENTENNIAL TO HONOUR MAX ARTHUR MACAULIFFE

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## ABSTRACT

On March 15, 1913, Macauliffe left for the heavenly abode in his London home after completing recitation of *Japji* from *Sri Guru Granth Sahib*. The news of his death aroused deep sorrow among the Sikhs and their associations and societies passed resolutions of profound condolence. They set up memorials to honor Macauliffe's contributions. Among the Sikhs who first spoke and wrote of the Sikh religion in English was Max Arthur Macauliffe (1841-1913). While posted in Punjab (Indo-Pakistan) as a deputy commissioner in 1882, Macauliffe often visited the Golden Temple in Amritsar. There, he was introduced to the hymns of

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the Gurus that sparked his interest in Sikhism that finally led to his adopting the Sikh faith as his religion. He cherished to comprehend the divine hymns as a life time preoccupation as a *Sahjdhari* Sikh. In his life time, Macauliffe wrote profoundly on Sikh theology and Sikh traditions. He published articles in scholarly journals such as the *Calcutta Review*, presented papers at professional meetings and spoke before many gatherings of oriental scholars in India, Italy, France and England. It is now believed that the twentieth century interest of Western scholars in Sikh Studies would have been seriously impeded without Macauliffe's monumental works, *The Sikh Religion, Its Gurus, Sacred Writings and Authors*, published in six volumes by the Oxford University Press in 1909. Macauliffe lived as a team member of the Singh Sabha leaders and his mission during his professional life included: (1) writing and speaking on his new found love, the Sikhs and their religion, (2) projecting Sikh theology and history to the Western world in their own idiom and metaphysics, and (3) **speaking forcefully against the evil practices creeping into the Sikh way of life in 19th century.**

### Biography

Max Arthur Macauliffe (1838-1913) was born on September 11, 1838, at Glenmore, Monagea, County Limerick, Ireland, and christened according to the rite of the Roman Catholic Church as 'Michael McAuliffe'. He was educated at what is now St Flannan's College, Ennis, County Clare. He graduated from Queen's College, Galway in 1860. His courses included the Greek and Latin classics as well as readings from French and Italian literature.

In 1862, Macauliffe was selected for Indian Civil Service with assignment to the State of Punjab in India. Within short time after joining this position, he was promoted to the rank of a deputy commissioner of the district of Ferozepur in 1864 and then became a divisional judge of the same district in 1882. In 1893 he resigned from the lucratively paying position Indian Civil Service to undertake writing on Sikhism, a project that took major part of his life, nearly 25 years.

While posted in Punjab (India), Macauliffe was a frequent visitor of the Golden Temple in Amritsar. There, he met Sikh public and the Sikh clergy who introduced him to the hymns of the Gurus. The Guru

Granth hymns and their singing sparked his interest in Sikhism that finally culminated in his adopting the Sikh faith as his religious preference (Tadhg Foley, 2012). He practiced the Sikh faith as a *Sahjdhari* Sikh and cherished to comprehend the divine hymns as a life time preoccupation.

Macauliffe is known for his numerous writings on Sikhism and his contributions in Sikh reform movements of 19th century. His home at 2 Cantonment Road, Amritsar, was described as "a school of divinity where theological discussion and literary and linguistic hair-splitting went on all the time." <sup>3</sup>

On March 15, 1913, Macauliffe left for the heavenly abode in his London home at 10 Sinclair Gardens, West Kensington. He had just completed recitation of Japji from Sri Guru Granth Sahib.

### Religious and Socio-political Milieu

Macauliffe lived among the times of Sikh revival when the Sikhs were struggling to emerge from their infancy with respect to translation of their theology and with respect to foundation of their institutions. The Gurus revealed their theology and philosophy, Ranjit Singh consolidated the political power for the Guru's followers, and it was left to the eighteenth and nineteenth century reformers, scholars, and theologians, to carve a place for the Gurus' doctrines in the world community. There was a vacuum that was attracting attention on many fronts and there emerged many well-meaning reformers to engage in this reconstruction. However, without exception all of them were from North Western region of the Indian sub-continent and did not possess skills in any foreign language or culture. The country's foreign rulers were out to create pockets of influence by rewarding favors and there were many innocent people to fall in their cunning traps. At the same time, people were starving to cling on to religious faiths that promised peace and prosperity on this earth and a place with their deity in heaven. This led to mushrooming of religio-political leaders whose allegiance was to their political masters and personal wealth. They were prepared to use religion for their personal gains and not care to

<sup>3</sup>Singh, Harbans, Max Arthur Macauliffe; Translator of Sikh Scriptures and Historian of Early Sikhism, Macauliffe Institute of Sikh Studies, Toronto, 1988.

preserve the traditions that were in great danger of being subordinated under *brahminic* influences.

At the religious front most of the movements of the time were falling a prey to the idiosyncratic prejudices of leaders desirous of creating a personal following. Many of the religious leaders were claiming to descend from the Gurus and bringing special message to Guru's followers. To spread their influence, they were becoming embroiled with politicians to seek their favors. Most leaders would not leave any stone unturned to please their political masters including robbing their followers of money and faith.

For illustration, one may recall, that even the most valuable national heritage, the original manuscript of Sri Guru Granth Sahib, was not spared from maneuver for personal gains and presented as a personal gift to a petty British Officer in return for meager favors. Sadhu Singh Sodhi, who had possession of the *Kartarpur Beer* refused to supply a copy earlier even to Maharaja Ranjit Singh, but offered to present a copy to a British officer for shipment to England. There, John Lawrence was to receive the gift and present the manuscript to the India Office Library. To the Sikhs' fortune this tragedy was inadvertently prevented as a matter of sheer luck. Trumpp was there to want the original volume for translation. He succeeded in preventing the shipment at Calcutta harbor and the volume was returned to Punjab.

An editorial in the *Khalsa Advocate* of December 15, 1904 summed up the situation during the times of Macauliffe as<sup>4</sup>

"... false gurus grew up in great abundance whose only business was to fleece their flock and pamper their own self-aggrandizement. Properly speaking, there was no Sikhism. Belief in the Gurus was gone. The idea of brotherhood in the *Panth* was discarded ... Sikhs engulfed in superstition and idolatry ... The Sikh tradition had thus lost all that was good and life-giving in the faith."

The community was frustrated and confused. It was eager to support new movements to define their faith and history in the context of Guru's teachings, modern

logic, and new challenges of the time. There were positive results. Their urges gave birth to an impressive list of Sikh revivalists in the field of Sikh history, Sikh theology, Social and other reforms, and Sikh literature. Singh Sabha, a milestone movement in Sikh history was founded. Those who distinguished themselves as leaders of Singh Sabha movement included *Professor Gurmukh Singh* (1849-1898), *Bhagat Lakshman Singh*, *Bhai Jawahir Singh* (1859-1910), *Gyani Dit Singh* (1853-1901), and *Bhai Kahan Singh* of Nabha (1861-1938), and an Englishman, Max Arthur Macauliffe (1841-1913).

The life of Singh Sabha movement well coincided with the life of Macauliffe. The first *Singh Sabha* was founded in 1873 at *Amritsar* and a rival *Singh Sabha* at Lahore on December 12, 1879, at the same time when Macauliffe began to publish his reviews on the Sikh religion. His first paper was published in the *Calcutta Reviews* in 1875. The objective of Macauliffe's writings and efforts of other Singh Sabha leaders was to expose onslaughts of alterations in the Sikh way of life and to formulate more genuine models of Sikh traditions and expositions of Sikh theology to be made available to Sikh communities everywhere. The community was aroused to eradicate ritualistic practices and religious dogmas in favor of a genuine religion and religiously oriented life practices.

The Singh Sabha leaders undertook extensive projects to reinterpret Sikh Scriptures and the Sikh traditions. These projects were identifying the religious and moral practices traceable only to the *Sri Guru Granth Sahib* and to the Sikh traditions as they had evolved directly under the *Gurus*. The new leaders undertook vigorously to permit no action or belief that could not have the Scriptures as a point of reference. Macauliffe joined their efforts in a timely fashion to similarly reinterpret the Sikh heritage in English language. He did so for the spread of Guru's message firstly to the West and secondly to those in the East who were increasingly coming under the influence of English as their medium of instruction and language of daily as well as scholarly pursuits. Thus, Macauliffe became a part and parcel of the Singh Sabha movement of 19th century and filled an important void that would have been left unfilled without him getting interested in the Sikh reforms. Even though he did not have the advantage of being born on the *Punjabi* soil or inherit Sikhism from his parents, his contributions to bring

<sup>4</sup> Singh, Nripinder, *The Sikh Moral Traditions*, Manohar Publications, New Delhi, 1990, p151

about the Sikh renaissance of the Singh Sabha years were no less than anyone else recognized for leadership of that era. Describing the place of Macauliffe as a scholar in the Singh Sabha movement, himself a dignitary of the Singh Sabha movement, Bhagat Lakshman Singh wrote, "... for to speak nothing of that time, even now a day there is not one Sikh of Mr. Macauliffe's learning and resources." <sup>5</sup>

### Antecedents to Macauliffe's Translation of Sikh Scriptures

After reaching northern Indian sub-continent by annexation of the former Sikh state of *Punjab*, the British rulers soon realized that they would have to deal extensively with Sikhs for a long time to come. As shrewd conquerors, they felt necessity for understanding the Sikh phenomenon in India<sup>6</sup>. During the mutiny of 1857, the Governor General of India asked the Chief Commissioner of the Punjab to get the Sikh Scriptures translated into English. However, no one could be found with background of languages which comprise the *Guru Granth Sahib* and who was qualified and willing to undertake this Herculean task. It took nearly two decades to locate the German missionary, Dr. Ernest Trumpp, who was recruited in 1870 to translate *Guru Granth Sahib* into English.

Born in 1823, at Ilsfeld, Warttemberg (Germany), Trumpp was educated at the University of Tübingen. In 1848, he passed the Theological examinations and visited France, Italy and England in the pursuit of linguistic studies. In England, he taught Latin and German, but returned to Germany to enter the service of German Missionary Society. In 1854, he visited Karachi, to carry out linguistic researches. Here, he also learned Sindhi, Hindi and Sanskrit. He visited Palestine for a brief time to learn Arabic. In 1862, he proceeded to Peshawar to learn Pashto and Persian for a year and a half. Later he was appointed to the Chair of Semitic Languages and Literature at the University of Munich.

<sup>5</sup> Singh, Ganda, Bhagat Lakshman Singh- Autobiography, Sikh Cultural Center, Calcutta, 1965.

<sup>6</sup> See, for example, the detailed discussion of Sikhism and its political implications in, Foreign Political Affairs, p. 141-142, 1859; Foreign Secret, 37-44, 1851; Foreign Journal, 68-69W, 1869.

Dr. Trumpp moved to Lahore, now in Pakistan, in order to translate the *Guru Granth Sahib*. However, after seven years, he gave up the project in despair when he completed only one-fourth of the translation. Trumpp did not learn the many languages used in the *Guru Granth Sahib* well enough to understand the Guru's hymns. Traditional *gyanis* were suspicious of Trumpp's intentions and made themselves unavailable to help; they also lacked skills of modern writing and scholarship necessary to translate *Sri Guru Granth Sahib*. Trumpp freely exhibited his ignorance and his missionary bias in rendering *Guru Granth Sahib* into English. He was arrogant and insulting to the sensitivity of Sikhs in that he even smoked when working with the Holy Scripture. Thus he was only in the first third of his translation project that he fell ill. In 1883, he became blind and died two years later in 1885.

Though Trumpp considered *Guru Granth Sahib* "the treasury of the old Hindu dialects," he called it "incoherent and shallow in the extreme and couched in dark and perplexing language hardly expected of any attraction to its study". Trumpp freely exposed his missionary commitment and shallow knowledge of languages in his translation. He made Gurus' hymns look ridiculous. According to Dr. Gopal Singh<sup>7</sup>, Trumpp took Sanskrit words for Persian or Arabic and vice versa. Obviously, publication of Trumpp's translation by the British Government in 1877 aroused large scale protest in the entire Sikh community and other fair minded scholars. As a result, circulation of Trumpp's translation of *Sri Guru Granth Sahib* was withdrawn, although a reprint of Trumpp's work is now available from Oriental Publishers.

The Trumpp episode alarmed the Sikh community and raised questions about the ability and motivation of foreigners in helping them translate their tenets into English. Under the circumstances of this experience, one can easily imagine the difficulty a foreigner would have in undertaking again the project of translating *Sri Guru Granth Sahib*. It is exactly under these circumstances that Macauliffe came into picture. Macauliffe had to overcome the suspicious sentiments of the Sikh community; which he did with his lovable personality and reverence for sacred scriptures.

<sup>7</sup> Singh, Gopal, History of the Sikh People, the Gomdals Press, New Delhi, 1979, p. 619.

Soon after Macauliffe was introduced to the Sikhs, Sikhs began to readily accept him as one of their own and not only recruited him for the very high level of service, but gave him whatever resources they could muster for his project. Full support, both moral and financial, was promised to him by the *Khalsa Divan*, local *Gurdwaras*, the Sikh clergy, and the Sikh princes.

### Fascination of Macauliffe

Macauliffe consciously undertook a project which would take commitment of a life time devoted to scholarly work of gigantic magnitude. Such works were badly needed to interpret the Sikh theology and way of life to the English speaking world. In his own words<sup>8</sup>, his mission was stated as "I bring from the East what is practically an unknown religion. The Sikhs are distinguished throughout the world as a great military people, but there is little known even to professional scholars regarding their religion." He further stated<sup>9</sup>, "All persons of discrimination acquainted with the Sikhs set a high value on them, but it appears that knowledge throughout the world of the excellence of their religion would enhance even the present regard with which they are entertained, and that my work would be at least of political advantage to them." He was fascinated by this need and the thought that he could serve his faith by meeting this need.

He considered the Western education and culture to be ripe to accept this message. He wrote, "Already prepared by western culture to think and act independently, they will be constitutionally fitted to understand the catholicity of Sikh principles, and will feel a pleasure in spreading Sikh ideas far and wide." For this mission of spreading Sikhism far and wide, he gave up his career, his comforts, religion of his forefathers, his British friends, and whatever else was in his possession.

According to Professor Harbans Singh<sup>10</sup>, interest of Macauliffe in Sikhism was sparked during his frequent visits to Golden Temple, Amritsar, in Northern India. He had an opportunity of witnessing a *Divali* celebration in Amritsar soon after he arrived in Indian subcontinent. It was spark of illumination providing the background for Guru's hymns that initiated his asking questions on Sikh ceremonies and Sikh beliefs. Soon after this experience, he even began to write on the Sikh ceremonies. His article on "Diwali in Amritsar" was published in *Calcutta Review* in 1880. Sikh ceremonies at Amritsar and singing of Guru's hymns at the Temple intrigued him because of "the sublimity of their style and the high standard of ethics which they inculcate." He soon found himself deeply engulfed in what he began to discover in the treasures of Sikh inheritance.

As stated above, soon after his rendezvous with Sikhism at Amritsar he began to write on Sikh Religion. His articles began to appear in *Calcutta Review* in 1875, that is, at the time when Sikhs were attempting to get out of movements like *Arya Smaj* and many years prior to his undertaking to translate the Holy Granth. At the time, Macauliffe was posted at the city of Ferozepur as divisional judge where he inculcated relationship with the local Sikhs. In the short time that he was there, he succeeded in gaining their confidence. It was the Sri Guru Singh Sabha of Ferozepur that wrote a letter urging him to undertake a full-scale rendering of the *Sri Guru Granth Sahib*. This letter became the first formal Sikh effort to induce Macauliffe to devote his life to the translation of the Holy Scriptures. At the time, the Singh Sabha was a representative organization of the Sikhs and in this capacity the Sabha urged him to persuade the government to assign him to undertake this work as they had Dr. Trumpp. Sikhs were asking the British rulers to support this project in order to undo the disservice that Trumpp rendered to Sikh community, community of religions, and to British rulers. In addition, they described a full scale rendering of *Sri Guru Granth Sahib* as the need of the hour for their community. The *Khalsa Divan* similarly voiced the wishes of whole Sikh community whose intelligentsia were learning the English language in increasing

<sup>8</sup> Macauliffe, Max Arthur, *The Sikh Religion, Its Gurus, Sacred Writings and Authors* (Oxford university at Clarendon Press, 1909), v. 1-6, S. Chand & Co., New Delhi. P. vii intro.

<sup>9</sup> Macauliffe, Max Arthur, *The Sikh Religion, Its Gurus, Sacred Writings and Authors* (Oxford university at Clarendon Press, 1909), v. 1-6, S. Chand & Co., New Delhi. p. v 19

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<sup>10</sup> Singh, Harbans, Max Arthur Macauliffe; *Translator of Sikh Scriptures and Historian of Early Sikhism*, Macauliffe Institute of Sikh Studies, Toronto, 1988.

frequency. It is on the urging of the *Khalsa Divan* that Macauliffe resigned his job in 1893.

Instead of helping the Sikhs, the British Government was cool to the idea and began to distance from Macauliffe. They feared backlash among the British subjects to their unfair handling of a community shown to be so progressive. After all Britishers could justify the taking over of the Sikh kingdom only if Sikhs were shown incapable of governing themselves. Propagation of their rich heritage would prove otherwise. Thus the British Government would rather promote the derogatory images created by people like Trumpp. Sikh leaders began to realize this game. Thus, the *Khalsa Divan* promised to collect funds for Macauliffe. Raja Bikram Singh of Faridkot assured him of his salary for six months. Other Sikh rulers also provided financial help. *Raja Hira Singh* of Nabha, *Maharaja Rajinder Singh* of Patiala, *Raja Ranbir Singh* of Jind, *Tikka Ripduman Singh* of Nabha, *Sardar Ranjit Singh* of Chachhrauli and the Gaekwar of Baroda were among those who helped financially. But this help was not enough. During first six years of his work Macauliffe had incurred a debt of Rs. 35,000.00. He described this expense to include salaries of *gyanis* that he employed. The total cost of this project was going to be in the vicinity of Rs 200,000. Macauliffe fully realized that rendering of Sikh Scriptures into English and writing a history of the Sikhism was a task that could not be done with his responsibilities of a full time Government administrator. Yet, he could not afford to give up his employment. He had already lost a large fortune in commercial investments. However, lack of funds did not discourage Macauliffe. He was fascinated with Guru's hymns and was determined to serve the Guru and the community irrespective of cost. With his faith in the Guru and assurance from Sikh community and some assurance from the British Government, he resigned from his job in 1893.

#### Macauliffe's Approach

At the time of Macauliffe, no published work was available for help. The exposition of *Sri Guru Granth Sahib* had come down by word of mouth through *gyanis* or preachers from *Udasi* and *Nirmala* sects. The orthodox Sikhs felt that the interpretation of the holy writings had better remain on the lips of the believers. Thus, the *gyanis* were reluctant to deliver texts or any other help to writers who will try their hand at fathoming their meaning and thus taking liberties with

the Guru's word. However, Sikh intelligentsia was in a mood to begin discarding the orthodox notions and exhibit courage to take on these *gyanis*. In 1877, under the influence of the Singh Sabha renaissance, Maharaja Bikram Singh of Faridkot, appointed a syndicate of Sikh scholars to prepare a commentary on the *Sri Guru Granth Sahib*, but this work had not yet been published to help the public or the scholars. In 1877, Trumpp's translation appeared which offended Sikh sentiments and their enthusiasm for English translations was injured seriously.

Macauliffe's number one objective was to make reparation to the Sikhs for the injury caused by Trumpp's work. He said, "One of the main objects of the present work is to endeavor to make some reparation to the Sikhs for the insult which he (Trumpp) offered to their Gurus and their religion."

He was also sensitive to the fact that merely literary translation of the Holy Scripture will be a meaningless effort. He later wrote that "the literal translation of words without coming to terms with the milieu in which they were written often left faulty and imperfect impressions for those unacquainted with Sikhism"<sup>11</sup>.

He wanted to relate the Sikhism to the Western public as a religion very relevant to their own life and aspirations. He routinely clarified complex issues, such as explaining the critical junctures in the evolution of Sikhism, by drawing real or imaginary parallels with Western tradition and religion.

He followed the tradition set by Guru Nanak who frequently bridged gaps in argument through use of analogy. He presented Sikhism as reflecting intellectual currents. The writings were clearly addressed to Western audience as Macauliffe went to great pains to draw comparisons between key doctrines in Sikhism and Western history and metaphysics.

Unlike other Western scholars of today or of the past, Macauliffe exhibited humility and caution in claiming authority either in Sikh history, languages or in Sikh scriptures. Being realistic of his short comings, Macauliffe established deep and continuing contacts

<sup>11</sup> (Macauliffe comments in Home Public Aug. 1902, 192A.)



with leading Sikh scholars. He moved to Amritsar into a house at 2 Cantonment Road to avail the material and talent available at the center of Sikh activities. His home in Amritsar was described by Professor Harbans Singh as "a school of divinity where theological discussion and literary and linguistic hair-splitting went on all the time." Macauliffe frequently visited and lived in Nabha, and spent summers in Mussoorie and Dehra Dun. He also undertook to master the linguistic skills needed to understand Sikh Scriptures. Among the languages he studied included Sanskrit, Prakrit, Arabic, Persian, Marathi, Gujrati, and Punjabi and their different dialects. During this time, he studied *Suraj Parkash* and all volumes of the *Gur Bilas* for writing biographies of the Ten Gurus of the Sikhs and the *Hindu Bhagats* and Muslim saints whose compositions were selected by the Guru for inclusion in *Sri Guru Granth Sahib*.

Although he extensively sought the help of Sikh clergy, he was aware of the fact that there were not many people who understood *Sri Guru Granth Sahib*. **At the annual session of the Lahore Singh Sabha in 1886, he said, that "the Sri Guru Granth Sahib was matchless as a Book of holy teachings, but, to his regret, there were not even 50 Sikhs in the whole of Punjab who could interpret it."**

Contrary to their non-cooperating attitude towards foreigners translating the Holy Scripture, Sikh scholars made themselves freely available to Macauliffe. The ruler of Nabha spared services of the venerable Sikh savant, *Bhai Kahan Singh*, his foreign minister and other aids to help Macauliffe learn the true meaning of the Guru's hymns. *Bhai Kahan Singh* was the most learned Sikh scholar of his day. He possessed knowledge of the languages of the scripture and at the same time had learned English. Besides *Bhai Kahan Singh*, other interpreters of the Sikh Scriptures, famous among them, *Bhai Dit Singh*, *Hazara Singh*, *Sardul Singh* and *Sant Singh*, offered their full support to Macauliffe. Macauliffe also remained in active contact with *Bhai Fateh Singh*, *Bhai Darbara Singh*, *Bhai Bhagwan Singh of Patiala*, and *Bhai Dasaundha Singh* of Ferozepur. He was also helped by Sanskrit scholars as *Bhagat Balmokand*, BA LLB.

Macauliffe was always conscious of the fact that Trumpp had produced a translation which was unacceptable to Sikhs. Thus, he sought and obtained

approval from every one he could identify among the Sikhs. According to Professor Harbans Singh's information, Macauliffe secured the guidance and opinion of every Sikh scholar or clergyman who was available. He went as far as advertising in Sikh newspapers to invite all whom it might concern to visit him, inspect, and correct the translation if necessary. He submitted every line of his translation to the most searching criticism of learned Sikhs. He sent his translations to Sikh scholars everywhere with a request to provide critical suggestions. He also sought criticism from friends from Udasi or other quasi-Sikh traditions.

As is traditional, it was never easy to deal with the *gyanis*. Hardly any two *gyanis* would agree on any interpretation. None of them knew English. Some of them would deliberately not share their knowledge of the sacred scriptures with a European. An unusual skill was needed to communicate with them and then decide between the rival and contradictory versions.

Macauliffe made his home in Amritsar a seat of theological and linguistic discussions and invited everyone to enter into hair splitting debates all the time. He freely accepted advice from every scholar who genuinely helped. Portions of his work were sent to scholars all over India and abroad which resulted in not only constructive critiques but letters of complements. Macauliffe refers to a letter from Divan Leila Ram, Subordinate Judge at Hyderabad, Sindh. Mr. Ram wrote that he had gone through over 25 translations of the Japji - some in English and others in Persian, Urdu, Punjabi, Hindi, etc., but none of them matched his translation in accuracy and quality. Beside letters from Indian sub-continent, Westerner dignitaries such as J. A. Grieson, Sir William Hunter, Sir Edwin Arnold and Professor Max Mueller wrote to Macauliffe in appreciation.

### WORKS of Macauliffe

This paper is not intended to do any justice to the writings of Macauliffe. I am presently collecting list of his publication to publish when I have my search completed. It is not the objective of this author to comment on his writing; that topic may become subject of a later lengthy review.

Only a mention is made of Macauliffe's six volume set, *The Sikh Religion, Its Gurus, Sacred Writings and Authors*. This set was published in six volumes by the

Oxford University Press in 1909, and consists of the lives of the Gurus, their followers and contemporaries, as well as extensive translations from Sri Guru Granth Sahib spaced throughout the narrative. Volume one contains a lengthy introduction to Sikhism and the life of Guru Nanak; volume 2 discusses Guru Angad, Guru Amar Dass and Guru Ram Dass; three describes Guru Arjan, while four covered the lives of Guru Hargobind, Guru Har Rai, Guru Teg Bahadur. Volume five describes the life and times of Guru Gobind Singh, plus an essay on Banda Singh Bahadur and annotation on raags, or the musical measures of the scripture. The concluding part provided short sketches of bhagats and saints who contributed to the *Sri Guru Granth Sahib*.

Besides his major work referenced above, Macauliffe published numerous essays and lectures in leading journals of the time published in India and in European countries. According to Fauja Singh, these essays are significant for two reasons. Macauliffe demonstrated an ability to tell a good story, to describe events in a clear and highly readable fashion. He routinely attempted to classify complex issues, such as explaining the key junctures in the evolution of Sikhism. Secondly, Macauliffe's interpretations generally reflected the intellectual currents around him.

#### Genius of Macauliffe: Macauliffe as a Sikh

The Sikh community readily accepted Macauliffe as one of their own and welcomed him as a *Sahjdhari* Sikh during his life time. He was invited to participate in Sikh *sangats* and other community function as a member. He often spoke in Gurdwaras and other Sikh meetings as a Sikh reformer. Similarly, Sikh writers always referred to him as a Sikh in their writings. According to Fauja Singh<sup>12</sup> Macauliffe devoted much of his life and linguistic skills on the study of Sikhism. Singh while commenting on the writings of Macauliffe saw him openly identifying with Sikhism and exhibiting sympathy with Sikh cause. Similarly, Bhagat Lakshman Singh<sup>13</sup>, a stalwart of Singh Sabha movement himself described Macauliffe as a Sikh. He wrote, "Mr. Macauliffe started as a Sikh Research

Scholar and died as a Sikh, boycotted by the members of his own service and race."

The reference to the boycott is to the fact that during the later days, Macauliffe was discarded by Christian British community. Earlier, the Punjab Government had recommended an award of 1000 British pounds for Macauliffe's efforts to translate Sikh scriptures. The Secretary of State, Lord Morley, ordered reduction of this award to Rs. 5000 when Macauliffe exhibited deeper involvement in Sikhism than what was expected of him at the time he was deputed to his project.

Macauliffe rejected the offer as he had already spent about Rs. 200,000 on the project from his pocket. Britishers began to shun his company for his having "turned a Sikh" as they used to say publicly. According to Macauliffe's letter<sup>14</sup> to Bhagat Lakshman Singh on September 7, 1912, a lobby had started working against him and against the Sikhs.

In his last days in India, Macauliffe would sit in the evening a dejected man eating alone in his hotel room in Rawalpindi Cantonment as his British colleagues would not join him for his deserting their religion.

From all of the evidence available from the memoirs of Singh Sabha movement it is clear that Macauliffe explicitly adopted *Gurmat* as his religion and lived life of a *Sahjdhari* Sikh. In his life time he was recognized as such by both Sikh sangats who adored him as their own and by British Christian community who discarded him as "turned Sikh."

Like in the Sikh history since the Baisakhi of 1699, it was not uncommon in the Singh Sabha days that many followers of Sikhism would serve the *Panth* as *Sahjdhari* Sikhs. Those were the Sikhs described by Guru Gobind Singh as *sehji* Sikhs. They were born of the non-Sikh parents but adopted Sikhism later in life when they chose Sikh religion as the preference of their religious beliefs. They had not yet taken baptism or often not adopted the external Sikh form; their adherence to Sikhism was determined entirely by their declaration and by their deeds.

<sup>12</sup> Singh, Fauja., *Historians and Histography of the Sikhs*, p. 173, Published by Oriental Publishers and Distributors, New Delhi, 1978.

<sup>13</sup> Singh, Ganda, *Bhagat Lakshman Singh- Autobiography*, Sikh Cultural Center, Calcutta, 1965

<sup>14</sup> Singh, Gopal, *History of the Sikh People*, the Gomdals Press, New Delhi, 1979 p. 622.

Macauliffe's allegiance to Sikhism becomes very apparent as soon as one begins to read into his life commitments. In the sections above, Macauliffe's approach and his motivation of propagating Sikhism is already described. From the very beginning, Macauliffe began to engage in self-examination and characterizing his own Sikh intellectual developments in the light of his fascination with the Guru's hymns.

By 1893, his identification with Sikhism had reached the point that he even resigned a very lucrative post such as the divisional judge to dedicate himself to reading Gurbani and to the dissemination of Sikh doctrines among others in English. According to Barrier<sup>15</sup>, Macauliffe stressed two themes throughout his writing, the separate nature of Sikhism as a world religion and the heroism inherent in Sikh tradition. Macauliffe presented Guru Nanak as the founder of a "new" and important religious system. He described his religion as to believe that **"good works and the remembrance of God's name were the most meritorious human acts leading to absorption in God and release from the pain and misery of transmigration" as he learned from studying Sri Guru Granth Sahib.**

The purpose of his writing is very clear to be his statement on his position on religious doctrines that he undertook to follow. Barrier observed that Macauliffe's writings reflected a sympathy for an identification with Sikhism. This identification persisted throughout Macauliffe's life. To Barrier this empathy colored Macauliffe's efforts to present a new assessment of Sikh literature and religion. According to Barrier, Macauliffe wrote on Sikhism as any loyal Sikh would write.

Macauliffe's love for Sikhism did not go unnoticed even by the present day Sikh writers. For example, Teja Singh, a Sikh writer of great recognition, described Macauliffe among **"the best lovers of Sikhism"**<sup>16</sup>.

It should be pointed out that Sikhs are a dynamic community and their acceptance of any scholar is not

always unequivocal. As was the case with many other Sikh leaders of the time<sup>17</sup>, Macauliffe's relationship with a section of Sikh community did not sail smooth some of the time.

Whereas overwhelming sector of Sikh community approved and supported Macauliffe's efforts, there were those who began to turn away from him near the end. Bhagat Lakshman Singh is alleged to have told Dr. Gopal Singh Dardi<sup>18</sup> that a number of Sikh Sardars became cooler towards Macauliffe because of a personal pique.

Macauliffe had written a parody about great Sardars of Amritsar on account of their apathy towards translations of Guru Granth Sahib. Taking hints from their British rulers and on account of some jealousy with Macauliffe's work, a section of the Sikh community cooled off from Macauliffe in his last days. The Sikh Educational Conference, held in Rawalpindi in 1911, refused to sponsor a resolution commending his works. Thus, he was rejected by the people whom he had given his life.

But, as is typical of many Sikh reformers, this never deterred him from his mission or his love of Guru's hymns. He recited hymns from Sri Guru Granth Sahib literally to his last breath.

It should be pointed out that later at its annual meeting held in Ambala in 1912, Sikh Educational Conference rectified its position and recorded approval and expressed appreciation of Macauliffe's works by an overwhelmingly approved resolution. Bhagat Lakshman Singh and the Conference President, Diwan Bahadur Leela Ram Singh of Hyderabad (Sind, Pakistan), who himself was a great scholar, promoted this resolution to its success.

### **Macauliffe as a Sikh Reformer**

Macauliffe not only engaged in translating and interpreting the Gurus' hymns and their history, but also engaged in a host of ancillary activities, social and

<sup>15</sup> Barrier in Singh, Fauja, *Historians and Historiography of the Sikh*, Ed. Fauja Singh, Oriental Publishers & Distributors, New Delhi, 1978.

<sup>16</sup> Singh, Teja., *Guru Nanak and His Mission*, p. 1, Publisher, AS Marwaha, Los Angeles 1969.

<sup>17</sup> Among the Singh Sabha leaders, case of Bhai Gurmukh Singh and Giani Dit Singh may be illustrated.

<sup>18</sup> Dr. Gopal Singh quoted this in his book, *History of the Sikh People*, The Gomdals Press, New Delhi, 1979, see p. 922.

educational, that yield information on the zeal he possessed to reform the community practices as much as he could. Thus, as an Englishman, he was a part of the *Singh Sabha* movement as much as other reformers born in Punjab. For example, according to Bhagat Lakshman Singh<sup>19</sup> **birth dates of the Singh Sabha movement among the Sikhs coincided with the time when Macauliffe appeared on the scene observing in discourses that beef eating was not forbidden in the Sikh scriptures.**

The reformer's role of Macauliffe was amply acknowledged even when Macauliffe was still alive. For example, the *Singh Sabha Amritsar* in an address presented to Macauliffe described his services in accomplishing the translations of *Sri Guru Granth Sahib*, said, "Akal Purakh granted you the credit of performance. As the holy Guru Teg Bahadur foretold that men would come from beyond the sea to assist the Sikhs, so you have been rendering us mental and bodily assistance..." "The objective of Macauliffe as the reformer always had remained to provide definite and definitive ideas on the moral and religious heritage of the Sikhs by providing interpretation of their religious doctrines.

### **Major Nineteenth Century interpreter of Sikh Tradition**

Barrier<sup>20</sup> described Macauliffe as the second major interpreter of Sikh traditions. Like a reformer, Macauliffe presented Sikhism as a distinct religion and a universal ethical system. His urge to community for social reforms in all aspect of life is illustrated by his statement in which wrote, "We have seen that Sikhism prohibits idolatry, hypocrisy, caste exclusiveness, the co-cremation of widows, the immurement of women, the use of wine and other intoxicant, tobacco-smoking, infanticide, slander, pilgrimages to sacred rivers and tanks of the Hindus, an did inculcated loyalty, gratitude,

truth, honesty, and all the moral and domestic virtues known to the holiest Christians." <sup>21</sup>

### **Promoter of Gurbani Dissemination**

Macauliffe not only undertook major efforts of translating the Sikh scriptures himself but maintained a keen interest in other works on Sikh scriptures. He promoted free discussions on Sikh theology among Sikh *gyanis* and scholars. He forcefully criticized Trumpp's translation of *Guru Granth Sahib* as the literary translation of words without coming to terms with the milieu in which they were written. He was concerned that Trumpp's translations would leave faulty and imperfect impressions for those un-acquainted with Sikhism<sup>22</sup>. Macauliffe warned the British on the political danger of withholding from them the reparation which it could not be doubted was due for the misrepresentation of their sacred volume in the only official translation that has ever been made.

### **Advocate of Literacy and Education among Sikhs**

Macauliffe expressed fear that Sikh power may erode because of inadequate education and a decline in population (see Simla lecture). He recommended to British rulers to take immediate steps to provide the Sikhs with patronage. He always congratulated the Sikh boys who graduated from institutions of other higher learning.

### **Promoter of Sikh Inheritance**

According to Bhagat Lakshman Singh<sup>23</sup>, "It was at Macauliffe's instance that the Lahore Sikhs celebrated the second century of the installation of the Khalsa Panth as an heir of the Guru, when Macauliffe himself contributed rupees 100 towards expenses in this behalf. It is this tradition that we are preparing to celebrate again in 1999.

<sup>19</sup> Singh, Fauja, *Historians and Historiography of the Sikh*, Ed. Fauja Singh, Oriental Publishers & Distributors, New Delhi, 1978. p. 158.

<sup>20</sup> Barrier in Singh, Fauja, *Historians and Historiography of the Sikh*, Ed. Fauja Singh, Oriental Publishers & Distributors, New Delhi, 1978.

<sup>21</sup> Macauliffe in *A Lecture on "The Sikh Religion and Its Advantages to the State"* Simla c. 1903, p 27.

<sup>22</sup> Macauliffe's comments in *Home Public*, 192A, 1902; and many other letters and writings, see also Fauja Singh.

<sup>23</sup> Singh, Fauja, *Historians and Historiography of the Sikh*, Ed. Fauja Singh, Oriental Publishers & Distributors, New Delhi, 1978.

### Campaign against drinking and smoking

Macauliffe often spoke in public against the evil of drinking creeping in Sikh society. He saw it customary for the Sikh leaders to join their British colleagues or negotiators for a "drink" during their meeting with them. This practice was noticed and continued throughout the nineteenth century Sikh history. For example, according to minutes of the meetings of Khalsa College Managing Committee, wine was served during the meeting breaks. Similar records are found in annals of several other organizations. The British members would offer a drink and that offer was not declined by their Sikh guests. Several religious reformers of Singh Sabha movement wrote this social evil.

Besides speaking directly before the public, Macauliffe got Sikhs' most influential body of the time, the Singh Sabha Amritsar, to pass a resolution condemning the evil of drinking among Sikhs.

Macauliffe is also on record to describe Trumpp's smoking of cigar as an insult to Sikh sensitivities. He felt hurt to see Trumpp blowing cigar smoke across the pages of the holy *Sri Guru Granth Sahib*.<sup>24</sup> Macauliffe not only brought this to the attention of Sikh sangats protested to authorities about Trumpp's misbehavior.

### Warning against Dangers to Sikhism

Like other Sikh reformers of the time, Macauliffe was very much disturbed by hinduization of Sikhism. Macauliffe described the present condition and danger facing Sikhism as vehemently as other leaders of Sikhism.

At the time when Bhai Kahan Singh adopted the slogan of *ham Hindu nahi*, Macauliffe wrote, **"Hinduism is like the boa constrictor of the Indian forests. When a petty enemy appears to worry it, it winds around its opponent, crushes it in its folds, and finally causes it to disappear in its capacious interior."** Sikhism may go this way. Brahmins and Sikhs mix today. Brahmins help Sikhs to be born, help them to wed, help them to die, and help their souls after death to obtain state of bliss. Brahmins, with all the deftness of the Roman Catholic missionaries in Protestant countries, have

<sup>24</sup> Macauliffe's account in Government of India Home-Books, June 1907, 121-1A; also Macauliffe comments on Trumpp in the holy Writings of the Sikhs, Allahabad, 1900, pp. 25-26).

partially succeeded in persuading the Sikhs to restore to their niches the images of Devi, the Queen of Heaven, and the saints and gods of their ancient faith<sup>25</sup>.

Sikhism in danger has remained a theme in Macauliffe's intellectual development, as it did in undertakings of Singh Sabha leaders of that time. His solution was take Sikhs to the educated and learned people of the west. He wrote, "I am not without hope that when enlightened nations become acquainted with the merits of the Sikh religion, they will not willingly let it perish in the great abyss in which so many creeds have been engulfed<sup>26</sup>."

### Macauliffe Passes Away: Death and Burial:

On March 15, 1913, Macauliffe passed away in his London home, Sinclair Gardens, West Kingston. His Punjabi servant, Mohammed, who knew little English, wrote in his innocent way to Bhai Kahan Singh informing him of the sorrowful event. Mohammed wrote that he was sorry to inform Bhai Kahan Singh that his dear friend had passed away at 8:10 PM on March 15, 1913. He also added that Macauliffe was reciting the *Jap Ji* unto 10 minutes before he had taken his last breath<sup>27</sup>. Macauliffe left no direct descendant.

According to Bhai Kahan Singh<sup>28</sup>, there was a great debate among the community he was living in with regard to Macauliffe's religion and his rights to burial in the community cemetery. As Macauliffe was considered a Sikh and labeled as "turned Sikh", the town's Christian community put up a resistance to permitting Macauliffe's body to be buried in the local cemetery as the cemetery was considered to be "meant" for Christians and not for those who opted out

<sup>25</sup> Macauliffe, M.A., Religion under Bana and its Present Condition, Calcutta Review, CXLV, 1881, p. 168.

<sup>26</sup> Macauliffe's Lectures in Paris as quoted in The Punjab Past and Present. XV1-11, 484-540, 1982.

<sup>27</sup> Original letter in the Ganda Singh Archives at Punjabi University, Patiala. Transcription provided by Professor Harbans Singh who also published a part of the letter in, Singh, Fauja, Historians and Historiography of the Sikh, Ed. Fauja Singh, Oriental Publishers & Distributors, New Delhi, 1978.

<sup>28</sup> Personal communication from Gyani Gurdit Singh of Sri Guru Singh Sabha Shatabadi Committee, Chandigarh, 1992.



of Christian faith as did Macauliffe. This happening offered further evidence that Macauliffe's conversion to Sikhism was widely known among the neighborhood community in England as was known to Sikhs in India.

Macauliffe in his life time won the honor of being the first English scholar to write extensively on Sikhism and on Sikhs. The following<sup>29</sup> is the homage paid by the then State Government of the Punjab State in Indian Subcontinent.

"The name of the late Mr. Max Arthur Macauliffe will always be associated with his monumental translation into English of the Granth Sahib, a work on which he was engaged for sixteen years. He was thus an example of an Indian Civilian whose most important work was done after his retirement from the service. Mr. Macauliffe was appointed to the service at the examination of 1862, after an education at Newcastle School, Limerick, Springfield College, and Queen's college, Galway. He was posted to the Punjab, and arrived in the country in 1864. He reached the grade of Deputy Commissioner in 1882 and become a Divisional Judge two years later. During his service in the Punjab Mr. Macauliffe had devoted himself to the study of Sikhism and its literature, and published a series of articles on the subject in Calcutta Review during 1880 - 81. The translation of the Granth Sahib which the India office had commissioned a missionary (Dr. Trumpp) to undertake was acknowledged to be full of imperfections, besides offending Sikh susceptibilities in many particulars, and Mr. Macauliffe, therefore, resolved to devote himself to the preparation of a new translation, a task which he was urged to undertake by representative Sikh societies. For this purpose he resigned the service in 1893. The work occupied him for the next sixteen years, and when completed, its great value was acknowledged by many scholars and by the leaders of the Sikh community as well. The work was printed at the cost of the University of Oxford, but this only represented a small part of the translator's expenditure. He himself estimated that he had spent as much as two lakhs on the work. Some years ago the Punjab Government offered Mr. Macauliffe a grant of Rs. 5000 in advance for certain copies of the translation, but the offer was declined. More recently the Punjab Government repeated its offer of Rs. 5,000 but Mr. Macauliffe again declined to accept a sum

which he regarded as utterly inadequate to his labours and the importance of his work. "ITS ACCEPTANCE "he added, "WOULD NOT BE OF MUCH MATERIAL ADVANTAGE TO ME, NEITHER WOULD IT ENHANCE MY REPUTATION IN THE EYES OF THE SIKHS OR THE GENERAL PUBLIC".

On his death, Macauliffe's contributions secured him a permanent place in the hearts of Sikh people and he added a chapter in Sikh history by being an important leader of Singh Sabha movement.

### **Macauliffe Memorial**

Sikh Educational Conference, the major association of Sikh intellectuals and educationists organized and operated under the leadership of Chief Khalsa Diwan, passed a resolution to commemorate the death of Macauliffe. The Conference paid homage to their leader and stamped a seal of approval on Macauliffe's services and his works on *SriGuru Granth Sahib* and other Sikh scriptures. In addition, the community under the leadership of Bhagat Lachman Singh appealed for funds to establish a suitable memorial in Macauliffe's honor. A Macauliffe Memorial Society was founded to lead this effort. The Sikh leaders welcomed this commemoration.

Sardar Bahadur Sunder Singh Majithia and Bhai Vir Singh were among those who offered their support and personally contributed to this fund. At this time, some Britishers also felt like helping. Lieutenant Governor Sir Michael O'Dwyer wrote a letter of support and sent financial contribution for a library in Macauliffe's name. Similarly, Mr. G. A. Wathen, Principal of Khalsa College, was one of the supporters. Rs. 3245 were collected. The plan for library did not materialize. The Managing Committee of the Khalsa College Amritsar insisted that the Macauliffe trust competition awards should not be limited to only the Sikhs. Rather, the trust awards and other programs must be open to all communities.

A Macauliffe Memorial Gold Medal was instituted at the premium institute of the Sikhs, Khalsa College Amritsar. The medal was to be awarded every year to the best student in Sikh theology and history. Dr. Gopal Singh Dardi, the author of famous English translation of *Sri Guru Granth Sahib* received this medal in 1934 at the age of 16 when he was a

<sup>29</sup> The Civil and military Gazette Lahore, March 19, 1913.

sophomore student at the Khalsa College.

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## SAINTHOOD AND THE SIKH FAITH

Gurtej Singh, Chandigarh

Recently Sardar Mahinder Singh Khaira, a learned person and writer from UK asked me to clarify the Sikh position on the issue of saint-hood. Reproduced below is what I wrote to him in reply. Would you say I gave him the right advice?

The theory of creation propounded by Guru Nanak envisages that the Eternally Existent (Satnam) fashioned the universe out of Himself/Herself and took abode in every atom of the created. (eh jag sache ki hai kothri sache ka vich vaas)

One part of the self-revelation was the revelation of attributes of the Ever True. This makes Him the original Guru (guide, teacher). This discovery is the bedrock upon which the structure of the faith, its theology and the spiritual pursuits prescribed for the seeker are raised. Knowing this is to enter the 'region of knowledge' with its myriad nuances and elevating, inspiring effects. The spiritual goal of the seeker, prescribed by Guru Nanak, ordained by the Creator, is the imbibing of the divine attributes until one completely merges into the Ultimate Reality like 'water into water.' This requires incessant striving to consciously shed the dross of material existence and the loving intense urge to seek the merger. This important step in the elevation of the self to spirituality is complete transformation of human nature (from

selfishness to altruism). The process is described as happening in the 'region of discipline' (*shramkhand*).

This status beckons the seeker to act in the mundane world; briefly it involves performing the role of Ultimate Reality in ones sphere and level of existence. This assuming unlimited responsibility for the welfare of the entire creation is termed as existence in the 'region of *karmkhand*.' It is the pen-ultimate stage of spiritual striving and renders one eligible for receiving His approval (grace), which of course cannot be earned.

The basic condition of the path to be trodden thereafter is characterised by extreme humility. In particular the seeker must assume oneself to be a sinner while imploring Him to bestow grace (*nadar*). The dedication to serve the Lord of Creation must now become absolute, regardless of the human cost and worldly consequences. It may lead to resisting evil physically and even to martyrdom. This is liberation, release, *summum bonum*, *jiwan-mukti* or salvation. Those who receive his grace, of course, come to reside eternally in the 'region of truth' (*sachkhand*).

At no stage (step) of spiritual development aimed at realising the full spiritual development does one become spiritually superior to any other seeker or being. One increasingly bows with humility as the fruit laden tree bends with each passing day. There is no space for superior spirituality. The constant guidance that is necessary throughout the journey is provided by the scripture, the eternal Guru Granth and the company of seekers, the Guru Khalsa *panth*. Both the entities have been duly anointed and consecrated in that position by the Guru himself, with divine sanction.

The ordained priesthood as well as the consecrated saints that are available in other traditions as intermediaries between man and God are totally irrelevant in Sikhi (the Sikh faith). The Guru holds both to be responsible for many ills of the world and constitute impediments on the path to spirituality.

Guru Granth and (to a lesser degree) the Guru Khalsa *panth* are the only guides available to a seeker in the arduous, but immensely rewarding spiritual journey. Apart from that all Sikhs are 'brothers in faith in the Guru' (*gurbhai*). In the structure of the Sikh faith, on the spiritual path prescribed by it and its theology there is no space for the consecration of saints. Those who presume to consecrate and those who deem human sanction as proof of elevated spiritual status are unequivocally

disapproved of and are called 'shameless hypocrites.'  
(*kulhan dende bawle lainde vadde nilaj, chuha khad na  
maavai tikkal banhe chhaj*).

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## ਨਾਮ - ਗੁਰਬਾਣੀ ਵਿਆਖਿਆ

ਗੁਰਬਾਣੀ ਨੂੰ ਸਮਝਣ ਵਾਸਤੇ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਅਤਿ ਜ਼ਰੂਰੀ ਹੈ। ਇਹ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਪੰਜਾਬੀ ਬੋਲੀ ਵਿੱਚ ਹੈ ਇਸ ਲਈ ਇਸ ਨੂੰ ਸਮਝਣਾ ਬਹੁਤ ਸੌਖਾ ਹੈ। ਕੁਝ ਹਦ ਤਕ ਇਹ ਠੀਕ ਵੀ ਹੈ ਪਰ ਗੁਰਬਾਣੀ ਨੂੰ ਸਮਝਣ ਵਾਸਤੇ ਕੇਵਲ ਅਖਰੀ ਅਰਥ ਸਮਝਣੇ ਹੀ ਕਾਫੀ ਨਹੀਂ ਹਨ। ਸਗੋਂ ਗੁਰਬਾਣੀ ਦੇ ਭਾਵ ਅਰਥ ਅਤੇ ਅੰਤਰੀਵ ਭਾਵ ਸਮਝਣੇ ਜ਼ਿਆਦਾ ਜ਼ਰੂਰੀ ਹਨ। ਅਖਰੀ ਅਰਥ ਸਮਝ ਕੇ ਬਹੁਤ ਵਾਰੀ ਭੁਲੇਖਾ ਪੈ ਜਾਂਦਾ ਹੈ। ਕਿਉਂਕਿ ਸ਼ਬਦਾਵਲੀ ਤਾਂ ਉਸ ਵਕਤ ਦੀ ਵਰਤੋਂ ਵਾਲੀ ਹੀ ਲਿਖੀ ਗਈ ਹੈ ਪਰ ਗੁਰਬਾਣੀ ਦੇ ਅੰਤਰੀਵ ਭਾਵ ਅਤੇ ਦਾਰਸ਼ਨਿਕ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਸਮਝਦਿਆਂ ਉਸ ਦੇ ਅਰਥ ਬਦਲ ਜਾਂਦੇ ਹਨ। ਇਸਲਈ ਗੁਰਬਾਣੀ ਦੇ ਅੰਤਰੀਵ ਭਾਵ ਅਤੇ ਦਾਰਸ਼ਨਿਕ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਸਮਝਣਾ ਜ਼ਿਆਦਾ ਜ਼ਰੂਰੀ ਹੈ ਅਤੇ ਇਸ ਵਾਸਤੇ ਜਿਥੇ ਵਿਆਖਿਆ ਦੀ ਲੋੜ ਹੈ ਉਥੇ ਇਹ ਵੀ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਵਿਆਖਿਆ ਕਰਨ ਵਕਤ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਦਾਰਸ਼ਨਿਕ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਮੁਖ ਰੱਖਿਆ ਜਾਵੇ ਅਤੇ ਜਿਸ ਸੰਦਰਭ ਵਿਚ ਸ਼ਬਦ ਉਚਾਰਿਆ ਗਿਆ ਹੈ ਉਸ ਦਾ ਵੀ ਧਿਆਨ ਰੱਖਿਆ ਜਾਵੇ।

ਕਈ ਵਿਦਵਾਨ ਹਨ ਜਿਨ੍ਹਾਂ ਨੇ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਕਰਨ ਦਾ ਉਪਰਾਲਾ ਕੀਤਾ ਹੈ ਅਤੇ ਇਸ ਦੇ ਨਾਲ ਨਾਲ ਬਹੁਤ ਸਾਰੇ ਪਰਚਾਰਕ ਵੀ ਹਨ ਜੋ ਵਿਆਖਿਆ ਕਰਦੇ ਰਹਿੰਦੇ ਹਨ। ਹਰ ਇਕ ਦੀ ਵਿਆਖਿਆ ਆਪਣੇ ਵਖਰੇ ਢੰਗ ਦੀ ਹੁੰਦੀ ਹੈ ਤੇ ਆਮ ਤੌਰ ਤੇ ਵੇਖਣ ਵਿਚ ਆਇਆ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਕੇਵਲ ਅਧਿਆਮਿਕ ਪਖ ਤੋਂ ਹੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਗੁਰਬਾਣੀ ਨੂੰ ਉਨ੍ਹਾਂ ਨਜ਼ਰਾਂ ਨਾਲ ਹੀ ਵੇਖਿਆ ਜਾ ਰਿਹਾ ਹੈ ਜੋ ਬਰਾਹਮਣ ਵਿਚਾਰਧਾਰਾ ਵਿਚੋਂ ਨਿਕਲੀ ਹੈ। ਮੇਰੀ ਸਮਝ ਮੁਤਾਬਿਕ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਉਸ ਵਕਤ ਦੀ ਜੋ ਧਾਰਨਾ ਸੀ ਉਸ ਤੋਂ ਬਹੁਤ ਵਖਰੀ ਵਿਚਾਰਧਾਰਾ ਦਿਤੀ ਹੈ ਅਤੇ ਉਸ ਨੂੰ ਸਮਝਣਾ ਜ਼ਿਆਦਾ ਜ਼ਰੂਰੀ ਹੈ। ਬਹੁਤ ਸਾਰੇ ਪਰਚਾਰਕ ਜੋ ਬਰਾਹਮਣੀ ਵਿਚਾਰ ਧਾਰਾ ਦੇ ਅਨੁਸਾਰ ਵਿਆਖਿਆ ਕਰਦੇ ਹਨ ਤਾਂ ਉਹ ਸ਼ਾਇਦ ਇਸ ਲਈ ਕਿ ਐਸੀ ਵਿਚਾਰਧਾਰਾ ਆਮ ਲੋਕਾਂ ਨੂੰ ਜ਼ਿਆਦਾ ਚੰਗੀ ਲਗਦੀ ਹੈ ਤੇ ਇਸ ਤਰ੍ਹਾਂ ਉਨ੍ਹਾਂ ਪਾਸੋਂ ਵਾਹ ਵਾਹ ਮਿਲਦੀ ਹੈ। ਇਸ ਦੇ ਨਾਲ ਹੀ ਐਸਾ ਪਰਭਾਵ ਵੀ ਦਿਤਾ ਜਾਂਦਾ ਹੈ ਜਿਸ ਨਾਲ ਇਹ ਜਾਪੇ ਕਿ ਬਾਣੀ ਨੂੰ ਰਟਣ ਨਾਲ ਸਾਰੇ ਦੁਖ ਦਰਦ ਦੂਰ ਹੋ ਜਾਂਦੇ ਹਨ। ਇਸ ਦੇ ਇਲਾਵਾ ਉਸ ਰਬ ਨਾਲ ਜੋ ਕਿ ਸ਼ਾਇਦ ਕਿਸੇ ਹੋਰ ਅਸਮਾਨ ਵਿਚ ਰਹਿੰਦਾ ਹੋਵੇ, ਉਸ ਨਾਲ ਮਿਲਾਪ ਕਰਨ ਦਾ ਜਾਂ ਫਿਰ ਮੁਕਤੀ ਪ੍ਰਾਪਤ ਕਰਨ ਦਾ ਰਸਤਾ ਵੀ ਇਹੋ ਦਸਿਆ ਜਾਂਦਾ ਹੈ। ਬਹੁਤ ਸਾਰੇ ਵਿਆਖਿਆਕਾਰ ਆਮ ਤੌਰ ਤੇ ਐਸੀ ਵਿਚਾਰਧਾਰਾ ਤੇ ਬਾਹਿਰ ਘਟ ਹੀ ਨਿਕਲੇ ਹਨ।

ਗੁਰਬਾਣੀ ਨੂੰ ਸਮਝਣ ਵਾਸਤੇ ਜੋ ਸ਼ਬਦ ਗੁਰਬਾਣੀ ਵਿਚ ਆਮ ਤੌਰ ਤੇ ਵਰਤੇ ਗਏ ਹਨ ਜੋ ਕਰ ਉਨ੍ਹਾਂ ਇਕਲੇ ਸ਼ਬਦਾਂ ਦੀ ਕੁਝ ਸਮਝ ਲਗ ਜਾਵੇ ਤੇ ਮਸਲਾ ਕੁਝ ਸੌਖਾ ਹੋ ਸਕਦਾ ਹੈ। ਇਸੇ ਲਈ ਵਿਚਾਰ ਆਇਆ ਹੈ ਕਿ ਪਹਿਲਾਂ ਕੁਝ ਸ਼ਬਦਾਂ ਨੂੰ ਸਮਝਿਆ ਜਾਵੇ। ਇਸ ਸੰਬੰਧ ਵਿੱਚ ਡਾ: ਗੁਰਸ਼ਰਨ ਜੀਤ ਸਿੰਘ ਨੇ ਆਪਣੀ ਪੁਸਤਕ ਗੁਰਮਤ ਨਿਰਣਯ ਕੋਸ਼ ਵਿਚ ਕੁਝ ਸ਼ਬਦਾਂ ਦੇ ਅਰਥ ਕੀਤੇ ਹਨ।

ਮੇਰੇ ਵਿਚਾਰ ਅਨੁਸਾਰ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਸ਼ਬਦ “ਨਾਮ” ਨੂੰ ਸਮਝਣਾ ਬਹੁਤ ਹੀ ਜ਼ਰੂਰੀ ਹੈ ਕਿਉਂਕਿ ਗੁਰਬਾਣੀ ਵਿਚ “ਨਾਮ” ਸ਼ਬਦ ਬਹੁਤ ਮਹਤਤਾ ਰਖਦਾ ਹੈ। ਡਾ: ਗੁਰਸ਼ਰਨ ਜੀਤ ਸਿੰਘ ਅਨੁਸਾਰ:- “ਗੁਰਬਾਣੀ ਦੇ ਹਰ ਸ਼ਬਦ ਦਾ ਸਾਰ “ਨਾਮ” ਹੀ ਹੈ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ “ਨਾਮ” ਪਦ ਦੀ ਵਰਤੋਂ ਹਜ਼ਾਰਾਂ ਵੇਰ ਹੋਣ ਦੇ ਬਾਵਜੂਦ, ਇਸਦੇ ਸਹੀ ਅਰਥਾਂ ਤੀਕ ਪਹੁੰਚਣਾ ਸੌਖਾ ਨਹੀਂ। ਕਈ ਵਿਦਵਾਨ “ਨਾਮ” ਦੀ ਅਜਿਹੀ ਵਰਤੋਂ ਵੇਖ ਕੇ ਸਿੱਖ ਮਤ ਨੂੰ ਨਾਮ-ਮਾਰਗ ਵੀ ਕਹਿੰਦੇ ਹਨ। ਪਰ ਹੈਰਾਨਗੀ ਦੀ ਗਲ ਹੈ ਕਿ ਇਸ ਮੂਲ ਸਿਧਾਂਤ ਨੂੰ ਸਪਸ਼ਟਤਾ ਅਤੇ ਸੰਖੇਪਤਾ ਨਾਲ ਬਿਆਨ ਕਰਨ ਦਾ ਯਤਨ ਨਹੀਂ ਕੀਤਾ ਗਿਆ। ਇਸ ਬਾਰੇ ਫੈਲੀ ਅਗਿਆਨਤਾ ਕਾਰਣ ਲੋਕਾਂ ਦੀ ਧਾਰਮਿਕ ਜਗਿਆਸਾ ਦਾ ਸ਼ੋਸ਼ਣ ਕਰਕੇ, ਉਨ੍ਹਾਂ ਨੂੰ ਫਜ਼ੂਲ ਦੇ ਕਰਮ ਕਾਂਡਾਂ ਅਤੇ ਮਕੈਨੀਕਲ ਅਭਿਆਸ ਵਿਚ ਪਾ ਦਿਤਾ ਜਾਂਦਾ ਹੈ”। ਇਹ ਟਿਪਣੀ ਠੀਕ ਹੀ ਜਾਪਦੀ ਹੈ। ਇਥੇ ਇਕ ਗਲ ਹੋਰ ਸਮਝ ਲੈਣੀ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਗੁਰਮਤ ਵਿਚ ਸ਼ਬਦਾਵਲੀ ਤਾਂ ਪ੍ਰਚਲਤ ਹੀ ਵਰਤੀ ਗਈ ਹੈ ਪਰ ਇਸ ਨੂੰ ਨਵੇਂ ਅਰਥਾਂ ਵਿਚ ਪ੍ਰਯੋਗ ਕੀਤਾ ਹੈ। ਵੀਰ ਭੁਪਿੰਦਰ ਸਿੰਘ ਜੀ ਇਸ ਨੂੰ ਪ੍ਰੋਫਾਵਾਦ ਆਖਦੇ ਹਨ। ਭਾਵ ਇਹ ਕਿ ਸ਼ਬਦ ਤਾਂ ਪ੍ਰਚਲਤ ਹੀ ਵਰਤਿਆ ਗਿਆ ਹੈ ਪਰ ਅਰਥ ਉਹ ਨਹੀਂ ਜੋ ਆਮ ਪ੍ਰਚਲਤ ਸਮਝੇ ਜਾਂਦੇ ਰਹੇ ਹਨ। ਇਸੇ ਲਈ ਇਹ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਦੇ ਅੰਤਰੀਵ ਭਾਵ ਨੂੰ ਠੀਕ ਸੰਦਰਭ ਵਿਚ ਸਮਝਿਆ ਜਾਵੇ।

“ਨਾਮ” ਅਤੇ “ਨਾਮ ਜਪਨਾ” ਕਰੀਬ ਕਰੀਬ ਮਿਲਗੋਬਾ ਪਦ ਹਨ। ਜੋ ਲੋਕ ਪਾਠ ਕਰਦੇ ਹਨ ਉਨ੍ਹਾਂ ਪ੍ਰਤੀ ਇਹ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਇਹ ਨਾਮ ਜਪਦੇ ਹਨ ਜਾਂ ਇਹ ਲੋਕ ਨਾਮ ਬਾਣੀ ਨਾਲ ਜੁੜੇ ਹਨ। ਗੁਰਬਾਣੀ ਦੇ ਪਾਠ ਨੂੰ ਹੀ ਨਾਮ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਜਾਂ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ। ਇਸੇਲਈ ਆਮ ਲੋਕ ਜੋ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਕਰੀ ਜਾਂਦੇ ਹਨ ਉਨ੍ਹਾਂ ਨੂੰ ਨਾਮ ਜਪਣਾ ਹੀ ਕਹਿੰਦੇ ਹਨ। ਰਬ ਜੀ ਨੂੰ ਜਾਂ ਅਕਾਲਪੁਰਖ ਨੂੰ, ਜਾਂ ਪਰਮਾਤਮਾ ਨੂੰ ਵਾਹਿਗੁਰੂ ਕਹਿ ਕੇ ਸੰਬੋਧਨ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਇਹ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਇਹ ਨਾਮ ਜਪਨਾ ਹੈ ਤੇ ਇਸ ਤਰ੍ਹਾਂ ਵਾਹਿਗੁਰੂ ਭਾਵ ਰਬ ਜੀ ਨਾਲ ਮਿਲਾਪ ਹੋ ਜਾਂਦਾ ਹੈ। ਮੇਰੀ ਸਮਝ ਮੁਤਾਬਿਕ ਇਹ ਭੰਬਲਭੂਸੇ ਵਿਚ ਪਾਣ ਵਾਲੀ ਗਲ ਹੈ। ਅਸਲੀਅਤ ਤੇ ਅਕਾਲਪੁਰਖ ਤੇ ਭਰੋਸਾ ਤੇ ਵਿਸ਼ਵਾਸ ਕਰਨਾ ਹੈ ਜਾਂ ਉਸ ਅਕਾਲਪੁਰਖ ਦੇ ਹੁਕਮ ਅੰਦਰ ਰਹਿਣਾ ਭਾਵ ਕੁਦਰਤ ਦੇ ਨਿਯਮ ਨੂੰ ਸਮਝਣਾ ਅਤੇ ਮਨਣਾ ਹੈ ਮਿਲਾਪ ਕਰਨਾ ਨਹੀਂ।

ਅਜੋਕੇ ਸਮੇਂ ਵਿਚ ਜੋ ਕੰਪਿਊਟਰ ਵਾਸਤੇ ਪ੍ਰੋਗਰਾਮ ਬਣਾਏ ਗਏ ਹਨ ਉਥੇ ਇੰਗਲਿਸ਼ ਵਿਚ ਅਰਥ ਕੀਤੇ ਜਾਂਦੇ ਹਨ ਤੇ ਉਥੇ ਨਾਮ ਦੇ ਲਫਜ਼ੀ ਅਰਥ (NAME or NAAM) ਨਾਮ ਹੀ ਕੀਤੇ ਗਏ ਹਨ

ਪਰ ਇਹ ਕੋਈ ਅਰਥ ਨਹੀਂ ਹਨ।

ਤਨੁ ਮਨੁ ਥੀਵੇ ਹਰਿਆ ।

ਵੀਰ ਭੁਪਿੰਦਰ ਸਿੰਘ ਐਮੈਰਿਕਾ ਵਾਲੇ “ਨਾਮ” ਦੇ ਅਰਥ “ਰਬ ਦਾ ਗਿਆਨ, ਸਤਿਗੁਰ ਦੀ ਮਤ, ਗਿਆਨ, (WISDOM) ਸਚਾ ਗਿਆਨ, ਜਾਂ ਸਚ ਦਾ ਗਿਆਨ, ਰਬੀ ਗੁਣ, ਸੁਮਤ ਆਦਿ” ਕਰਦੇ ਹਨ। ਆਪਣੀ ਪੁਸਤਕ “ਸਚਿਆਰਾ ਕਿਵੇਂ ਬਣੀਏ” ਵਿਚ ‘ਸਤਿ ਨਾਮੁ’ ਦੇ ਅਰਥ “ਰਬੀ ਹੁਕਮ, ਨਿਯਮ ਨਾਮਣਾ” ਕੀਤੇ ਹਨ ਇਹ ਸਾਰੇ ਸਮ-ਅਰਥੀ ਸ਼ਬਦ ਹਨ ਤੇ ਠੀਕ ਅਰਥ ਜਾਪਦੇ ਹਨ ਅਤੇ ਬਹੁਤ ਥਾਵਾਂ ਤੇ ਬਹੁਤ ਠੀਕ ਢੁਕਦੇ ਹਨ। ਪਰ ਆਮ ਤੌਰ ਤੇ ਇਸ ਤਰ੍ਹਾਂ ਦੀ ਵਿਆਖਿਆ ਨਾਂ ਹੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ, ਤੇ ਨਾ ਹੀ ਸਮਝੀ ਜਾਂਦੀ। ਬਹੁਤ ਵਿਆਖਿਆਕਾਰ ‘ਨਾਮ’ ਦੀ ਵਿਆਖਿਆ ਭੰਬਲਭੂਸੇ ਵਾਲੀ ਵਿਆਖਿਆ ਹੀ ਕਰਦੇ ਹਨ। ਇਥੇ ਤਕ ਕਿ ਪ੍ਰੋਫੈਸਰ ਸਾਹਿਬ ਸਿੰਘ ਨੇ ਵੀ ਕਈ ਥਾਵਾਂ ਤੇ ਕਿਸੇ ਤੁਕ ਵਿਚ ਆਏ ਨਾਮ ਦੇ ਅਰਥ ਨਾਮ ਕਰਕੇ ਹੀ ਕੀਤੇ ਹਨ। ਭਾਵ ਉਥੇ ਉਹ ਨਾਮ ਨੂੰ ਨਾਮ ਕਰਕੇ ਹੀ ਲਿਖ ਦਿਤੇ ਹਨ ਉਸ ਦੇ ਅਰਥਾਂ ਵਾਲੀ ਕੋਈ ਗਲ ਨਹੀਂ ਕੀਤੀ।

ਇਸ ਦੇ ਇਲਾਵਾ ‘ਨਾਮ’ ਪਦ ਦੇ ਜੋ ਅਰਥ ਸਮਝੇ ਜਾਨ ਤੇ ਇਸ ਦੇ ਅਰਥ ਹਨ: ਹੁਕਮ ਜਿਸ ਨੂੰ ਲਾ ਆਫ ਨੇਚਰ (LAW OF NATURE) ਕੁਦਰਤ ਦੇ ਨਿਯਮ, ਅਕਾਲਪੁਰਖ ਦੀ ਬਖਸ਼ਿਸ਼, ਰਹਿਮਤ, ਮੇਹਿਰ ਆਦਿ ਵੀ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ, ਰਬ ਜੀ ਨਾਲ ਪਿਆਰ ਜਾ ਕਹਿ ਲਵੇ ਰਬ ਜੀ ਤੇ ਭਰੋਸਾ, ਵਿਸ਼ਵਾਸ ਵੀ ‘ਨਾਮ’ ਦੇ ਅਰਥ ਹਨ। ਇਹ ਕੁਦਰਤ ਦੇ ਨਿਯਮ ਹੀ ਹਨ ਜੋ ਸਭ ਥਾਵਾਂ ਤੇ ਇਕ ਹਨ ਤੇ ਮਾਜੂਦ ਹਨ ਭਾਵ ਸਰਬਵਿਆਪਕ (OMNIPRESENT) ਹਨ। ਇਸੇ ਤਰ੍ਹਾਂ ਇਹ ਕੁਦਰਤ ਦੇ ਨਿਯਮ ਹੀ ਹਨ ਜੋ ਅਟਲ ਹਨ ਜੋ ਬਦਲੇ ਨਹੀਂ ਜਾ ਸਕਦੇ ਤੇ ਇਨ੍ਹਾਂ ਨੂੰ ਸਰਬਸ਼ਕਤੀਮਾਨ (OMNIPOTENT) ਕਿਹਾ ਗਿਆ ਹੈ।

ਇਨ੍ਹਾਂ ਅਰਥਾਂ ਨੂੰ ਗੁਰਬਾਣੀ ਦੀਆਂ ਤੁਕਾਂ ਦੇ ਨਾਲ ਪੜ੍ਹ ਕੇ ਜੋ ਸਮਝੀਏ ਤਾਂ ਅਰਥ ਸਪਸ਼ਟ ਹੋ ਜਾਨ ਗੇ। ਗੁਰਬਾਣੀ ਦਾ ਅਰੰਭ ਹੀ ਹੁੰਦਾ ਹੈ। ੴ ਸਤਿ ਨਾਮੁ - ਜੋ ਇਸ ਦੇ ਅਰਥ ਸਮਝੇ ਜਾਨ ਤੇ ਅਰਥ ਨਿਕਲਦੇ ਹਨ:- ਇਕ ਕੁਦਰਤ ਹੈ ਤੇ ਉਹ ਇਕੋ ਇਕ ਹੈ ਤੇ ਇਹ ਕੁਦਰਤ, ਕੁਦਰਤ ਦੇ ਨਿਯਮ ਹੈ ਭਾਵ ਲਾ ਆਫ ਨੇਚਰ ਹੈ (LAW OF NATURE) ਇਸ ਨੂੰ ਬਾਣੀ ਵਿਚ ਹੁਕਮ ਵੀ ਕਿਹਾ ਗਿਆ ਹੈ, ਇਹ ਲਾ ਆਫ ਨੇਚਰ ਬੇਅੰਤ ਹੈ ਭਾਵ ਜਿਸ ਦਾ ਅੰਤ ਨਹੀਂ ਪਾਇਆ ਜਾ ਸਕਦਾ, ਤੇ ਇਹ ਨਿਯਮ ਸਤਿ ਹਨ ਭਾਵ ਅਟਲ ਹਨ ਜੋ ਬਦਲੇ ਨਹੀਂ ਜਾ ਸਕਦੇ ਤੇ ਠੀਕ ਵੀ ਹਨ। ਇਹ ਕੁਦਰਤ ਦਾ ਨਿਯਮ (LAW OF NATURE) ਹੀ ਰਬ ਜੀ ਹਨ। ਇਸੇ ਨੂੰ ਨਾਮ ਵੀ ਕਿਹਾ ਗਿਆ ਹੈ। ਗੁਰਬਾਣੀ ਵਿਚ ਰਬ ਨੂੰ ਨਾਮ ਕਰਕੇ ਵੀ ਸੰਬੋਧਨ ਕੀਤਾ ਗਿਆ ਹੈ।

ਮਸਾਲ ਦੇ ਤੌਰ ਤੇ ਇਕ ਤੁਕ ਹੈ -  
ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ॥

ਇਥੇ ਭਾਵ ਇਹ ਕਿ ਇਹ ਸਾਰੇ ਜੰਤ ਤੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ਕੁਦਰਤ ਦੇ ਨਿਯਮ ਅਨੁਸਾਰ ਜਾਂ ਰਬ ਜੀ ਦੇ ਹੁਕਮ ਵਿਚ ਹੀ ਵਿਚਰ ਰਹੇ ਹਨ।  
ਹੋਰ ਵੇਖੋ : ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ

ਇਥੇ ‘ਨਾਮੁ ਮਿਲੈ’ ਦੇ ਅਰਥ ਇਸ ਤਰ੍ਹਾਂ ਸਮਝਦੇ ਜਾ ਸਕਦੇ ਹਨ: ਕਿ ਜੇ ਅਕਾਲਪੁਰਖ ਦੀ ਬਖਸ਼ਿਸ਼ ਹੋਵੇ, ਜਾਂ ਉਸ ਦੀ ਮੇਹਿਰ ਹੋਵੇ, ਉਸ ਦੀ ਰਹਿਮਤ ਹੋਵੇ, ਜੇ ਉਸ ਉਤੇ ਭਰੋਸਾ ਹੋ ਜਾਵੇ, ਉਸ ਉਤੇ ਵਿਸ਼ਵਾਸ ਹੋਵੇ ਜਾਂ ਜੇ ਅਕਾਲਪੁਰਖ ਨਾਲ ਪਿਆਰ ਹੋ ਜਾਵੇ, ਸਤਿਗੁਰ ਦੀ ਮਤ ਮਿਲ ਜਾਵੇ, ਵਿਵੇਕ ਬੁਧ (WISDOM) ਦੀ ਸੋਝੀ ਆ ਜਾਵੇ ਤਾਂ ਹੀ ਇਹ ਜੀਵਨ- ਜੀਵਨ ਹੈ ਜਾਂ ਇਹ ਜੀਵਨ ਤਾਂ ਹੀ ਜੀਵਿਆ ਜਾ ਸਕਦਾ ਹੈ ਜੇ ਉਸ ਅਕਾਲਪੁਰਖ ਤੇ ਭਰੋਸਾ ਹੋਵੇ ਉਸ ਦੀ ਮਹਿਰ ਹੋਵੇ, ਸਦਬੁਧੀ ਹੋਵੇ ਤੇ ਤਾਂ ਇਹ ਜੀਵਨ ਖੇਡੇ ਵਾਲਾ ਹੁੰਦਾ ਹੈ ਤਨ ਮਨ ਸਵਥ ਤੇ ਅਨੰਦ ਮਈ ਹੁੰਦਾ ਹੈ।  
ਹੋਰ ਦੇਖੋ:

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੈ ਤਿਸੁ ਆਪਨ ਨਾਮੁ ਦੇਇ॥  
ਬਡਭਾਗੀ ਨਾਨਕ ਜਨ ਸੇਇ॥

ਇਥੇ ਵੀ ਨਾਮੁ ਦੇ ਅਰਥ ਬਖਸ਼ਿਸ਼, ਮੇਹਿਰ, ਰਹਿਮਤ, ਭਰੋਸਾ, ਗਿਆਨ, ਅਕਾਲਪੁਰਖ ਨਾਲ ਪਿਆਰ, ਸਤਿਗੁਰ ਦੀ ਮਤ, ਸੋਝੀ ਆਦਿ ਠੀਕ ਲਗਦੇ ਹਨ। ਅਕਾਲਪੁਰਖ ਉਤੇ ਭਰੋਸਾ ਕਰਨਾ ਹੀ ਨਾਮ ਹੈ ਤੇ ਉਸ ਅਕਾਲਪੁਰਖ ਨੂੰ ਹਰ ਵਕਤ ਯਾਦ ਰਖਨਾ ਜਾਂ ਉਸ ਦੇ ਹੁਕਮ ਭਾਵ ਕੁਦਰਤ ਦੇ ਨਿਯਮ ਅਨੁਸਾਰ ਵਿਚਰਨਾ ਹੀ ਨਾਮ ਜਪਣਾ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਅਕਾਲਪੁਰਖ ਦੇ ਗੁਣ ਧਾਰਨ ਕਰਨਾ ਭਾਵ ਚੰਗੇ ਗੁਣ (ਸਧਗੁਣ) ਗ੍ਰਹਿਣ ਕਰਨਾ, ਵਿਵੇਕ ਬੁਧ ਤੇ ਕੰਮ ਲੈਣਾ ਹੀ ਨਾਮ ਹੈ ਅਤੇ ਇਸੇ ਨੂੰ ਨਾਮ ਜਪਣਾ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਹੋਰ ਤੁਕਾਂ ਲੈ ਕੇ, ਇਨ੍ਹਾਂ ਅਰਥਾਂ ਨਾਲ ਗੁਰਬਾਣੀ ਦੇ ਅਰਥ ਸਮਝ ਕੇ ਗੁਰਬਾਣੀ ਦਾ ਅਨੰਦ ਹੀ ਵਧ ਜਾਂਦਾ ਹੈ।

ਗੁਰਬਾਣੀ ਦਾ ਵਾਕ ਹੈ:

ਬਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੇ॥  
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਬਸੁ ਅਧਾਰੇ॥

ਸਮਝ ਆਉਣ ਤੇ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਇਸ ਗ੍ਰੰਥ ਰੂਪੀ ਬਾਲ ਵਿਚ ਜੋ ਵਸਤੂ ਭਾਵ ਉੱਚੇ ਆਚਰਨ, ਸੰਤੋਖ ਅਤੇ ਆਤਮਕ ਜੀਵਨ ਦਾ ਗਿਆਨ ਪਰੋਸਿਆ ਹੈ, ਅਤੇ ਸੂਝ ਦਿਤੀ ਹੈ ਉਹ ਅੰਮ੍ਰਿਤ ਰੂਪੀ ਗਿਆਨ ਹੀ ਸਭ ਲਈ ਆਦਰਸ਼ਕ ਜੀਵਨ ਲਈ ਜ਼ਰੂਰੀ ਹੈ ਜਾਂ ਐਸੇ ਆਦਰਸ਼ਕ ਜੀਵਨ ਦਾ ਅਧਾਰ, ਆਸਰਾ ਜਾਂ ਟੋਕ ਹੈ।

ਇਸੇ ਤਰ੍ਹਾਂ ਜੇ ਹੋਰ ਸ਼ਬਦਾਂ ਦੇ ਅਰਥ ਜਿਵੇਂ ਕਿ ‘ਭਗਤ’ ਭਾਵ ਭਗਤ ਕੌਣ ਹੁੰਦਾ ਹੈ। ਕਿ ਜਹਿੜਾ ਬਹੁਤ ਪਾਠ ਕਰਦਾ ਹੋਵੇ ਉਹ ਹੀ ਭਗਤ ਹੁੰਦਾ ਹੈ? ਜਾਂ ਕੀ ਜੋ ਗੁਰਦਵਾਰੇ ਬਹੁਤ ਵਾਰੀ ਜਾਵੇ ਕੀ ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਉਹ ਹੀ ਭਗਤ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ? ਜਾਂ ਕੀ ਤੀਰਥਾ ਤੇ ਜਾਨ ਵਾਲਾ ਹੀ ਭਗਤ ਹੁੰਦਾ ਹੈ? ਮੇਰੇ ਵਿਚਾਰ ਅਨੁਸਾਰ ਨਹੀਂ, ਤੇ ਫਿਰ ਵਿਚਾਰਨਾ ਇਹ ਹੈ ਕਿ ਭਗਤ ਕੌਣ ਹੁੰਦਾ ਹੈ।

ਚਰਨ ਤੇ ਚਰਨ ਪੂੜ ਤੇ ਕੀ ਭਾਵ ਹੈ। ਜਦੋਂ ਕਿ ਅਕਾਲਪੁਰਖ ਦਾ ਨਾ ਰੂਪ ਹੈ, ਨਾ ਰੇਖ ਹੈ ਅਤੇ ਹੀ ਨਾ ਹੀ ਕੋਈ ਰੰਗ ਹੈ ਤੇ ਉਸ ਦੇ ਚਰਨ ਕਹਿਣੇ ਹੋਏ? ਇਸੇ ਤਰ੍ਹਾਂ ਗੁਰਬਾਣੀ ਦੇ ਬਹੁਤ ਸਾਰੇ ਸ਼ਬਦ

ਹਨ ਜਿਨ੍ਹਾਂ ਦੀ ਵਿਆਖਿਆ ਠੀਕ ਕੀਤੀ ਜਾਵੇ ਤੇ ਤਾਂ ਹੀ ਗੁਰਬਾਣੀ ਜੀਵਨ ਸਫਲਾ ਕਰ ਸਕਦੀ ਹੈ।

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## ਭਾਈ ਵੀਰ ਸਿੰਘ ਦੀ ਅਸਲੀਅਤ

### ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਦੀ ਜ਼ਬਾਨੀ

#### ਭਾਈ ਵੀਰ ਸਿੰਘ ਦੀ ਕਹਾਣੀ।

ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਭਾਵੇਂ ਆਪ ਨਿਰਮਲੇ ਸਨ, ਪਰ ਉਨ੍ਹਾਂ ਨੇ ਜਦੋਂ ਕੁਕਿਆਂ (ਨਾਮਧਾਰੀਆਂ), ਨਿਹੰਗਾਂ ਉਦਾਸੀਆਂ ਆਦਿਕ ਬਾਰੇ ਲਿਖਿਆ ਤਾਂ ਬੜੀ ਨਿਰਪੱਖਤਾ ਨਾਲ ਸਭ ਦੀ ਪ੍ਰਸ਼ੰਸਾ ਕੀਤੀ। ਆਪ ਸਭ ਨੂੰ ਪੰਥ ਦਾ ਅੰਗ ਸਮਝਦੇ ਸਨ। ਆਪ ਨੇ ਸਿੱਖ-ਸਰਦਾਰਾਂ ਦੇ ਜੀਵਨ ਵਿਚ ਆਈਆਂ ਉਣਤਾਈਆਂ ਅਤੇ ਮਗਰਲੇ ਉਦਾਸੀਆਂ ਦੇ ਪੰਥਕ-ਧਾਰਾ ਤੋਂ ਦੂਰ ਜਾਣ ਦੀ ਆਲੋਚਨਾ ਵੀ ਕੀਤੀ ਹੈ। ਗਿਆਨੀ ਜੀ ਦੀਆਂ ਪੁਸਤਕਾਂ ਦਾ ਵਿਸ਼ਾ-ਵਸਤੂ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਵਿਚਾਰ ਭਾਵੇਂ ਕੈਸੇ ਵੀ ਹੋਣ, ਗਿਆਨੀ ਜੀ ਆਪਣੀਆਂ ਰਚਨਾਵਾਂ ਨੂੰ ਪੰਥ ਦੀ ਅਮਾਨਤ ਸਮਝਦੇ ਸਨ। ਇਹ ਸਭ ਉਨ੍ਹਾਂ ਨੇ ਪੰਥ-ਸੇਵਾ ਦੀ ਭਾਵਨਾ ਨਾਲ ਹੀ ਲਿਖੀਆਂ ਸਨ। ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੀਆਂ ਸਾਰੀਆਂ ਛਪੀਆਂ ਤੇ ਅਣ-ਛਪੀਆਂ ਪੁਸਤਕਾਂ ਖਾਲਸਾ ਟ੍ਰੈਕਟ ਸੁਸਾਇਟੀ, ਅੰਮ੍ਰਿਤਸਰ ਨੂੰ ਦੇ ਦਿਤੀਆਂ ਸਨ। ਸੁਸਾਇਟੀ ਦੇ ਇਕਰਾਰ ਮੁਤਾਬਿਕ ਇਹ ਪੁਸਤਕਾਂ 'ਵਜ਼ੀਰ ਹਿੰਦ ਪ੍ਰੈਸ' ਵਿਚ ਛਪਣੀਆਂ ਸਨ।

ਗਿਆਨੀ ਜੀ ਤੋਂ ਪੁਸਤਕਾਂ ਲੈ ਕੇ ਖਾਲਸਾ ਟ੍ਰੈਕਟ ਸੁਸਾਇਟੀ ਵਾਲਿਆਂ ਨੇ ਗਿਆਨੀ ਜੀ ਦੀ ਪ੍ਰਸ਼ੰਸਾ ਵਿਚ ਇਕ ਇਸ਼ਤਿਹਾਰ ਆਪਣੀ ਅਖਬਾਰ ਵਿਚ ਛਾਪਿਆ ਅਤੇ ਗਿਆਨੀ ਜੀ ਦੇ ਅੰਨ-ਬਸਤਰਾਂ ਦੇ ਨਿਰਬਾਹ ਵਾਸਤੇ 12 ਰੁਪਏ ਮਹੀਨਾ ਦੇਣ ਦਾ ਜੁੱਮਾ ਲਿਆ। ਇਸ ਸੁਸਾਇਟੀ ਦੇ ਪ੍ਰਬੰਧਕ ਸਨ ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ ਦੇ ਪਿਤਾ ਡਾ: ਚਰਨ ਸਿੰਘ ਜੀ, ਸ੍ਰ: ਤਿਰਲੋਚਨ ਸਿੰਘ ਸ੍ਰ: ਵਜ਼ੀਰ ਸਿੰਘ ਤੇ ਸ੍ਰ: ਸੁਰਜਨ ਸਿੰਘ ਆਦਿਕ। ਖਾਲਸਾ ਟ੍ਰੈਕਟ ਸੁਸਾਇਟੀ ਨੇ ਗਿਆਨੀ ਜੀ ਨਾਲ ਕੀਤਾ ਇਕਰਾਰ ਨਾ ਪਾਲਿਆ ਤੇ ਗਿਆਨੀ ਜੀ ਦੀਆਂ ਕੁੱਝ ਅਣਛਪੀਆਂ ਪੁਸਤਕਾਂ ਨਾ ਛਾਪੀਆਂ। ਗਿਆਨੀ ਜੀ ਦੇ ਵਾਰ ਵਾਰ ਕਹਿਣ ਉਤੇ ਵੀ ਸੁਸਾਇਟੀ ਨੇ ਕੋਈ ਪ੍ਰਵਾਹ ਨਾ ਕੀਤੀ। ਇਸ ਗੱਲ ਦਾ ਗਿਆਨੀ ਜੀ ਨੂੰ ਬੁਰਤ ਦੁਖ ਹੋਇਆ ਤੇ ਉਨ੍ਹਾਂ ਸਮਝਿਆ ਕਿ ਸੁਸਾਇਟੀ ਨੇ ਉਨ੍ਹਾਂ ਨਾਲ ਧੋਖਾ ਕੀਤਾ ਹੈ ਤੇ ਉਨ੍ਹਾਂ ਆਪਣੇ ਸੁਆਰਥ ਲਈ ਗਿਆਨੀ ਜੀ ਦੀ ਤੀਹ ਵਰਿਆਂ ਦੀ ਮਿਹਨਤ ਬਰਬਾਦ ਕਰ ਦਿਤੀ ਹੈ। ਗਿਆਨੀ ਜੀ ਨੇ

ਆਪਣੇ ਦੁਖ ਨੂੰ 'ਰਿਪਦਮਨ ਪ੍ਰਕਾਸ਼' ਦੇ ਪੰਨਾ-69 ਵਿਚ ਪ੍ਰਗਟ ਕੀਤਾ ਹੈ।  
ਆਪ ਲਿਖਦੇ ਹਨ :-

‘ ਜੇ ਪੁਸਤਕ ਗਿਆਨੀ ਰਚੇ ਹਮ ਛਾਪੋਗੇ ਸੋਇ ।’

ਇਹ ਸ਼ਰਤ ਉਨ ਜੇ ਲਿਖੀ , ਪਾਲੀ ਨਹੀ ਕੋਇ ।

ਅਤਿ ਅਨਿਆਇ, ਉਨ ਜੁਲਮ ਬਡ, ਮੁਝ ਸੇ ਕੀਨੇ ਆਪ ।

ਨਹਿ ਖਰੜੇ ਮੁੜ ਦੇਤ ਹੈਂ, ਨਹਿ ਛਾਪਤ ਹੈਂ ਆਪ ।

ਵਰਸ ਸਤਾਰਾਂ ਭਏ ਹੈਂ, ਉਨ ਕੇ ਦਏ ਬਨਾਇ ।

ਖਟੇ ਮੈਂ ਪਾ ਰਹੇ ਹੈਂ, ਟਾਲਾ ਕਰਤ ਰਹਾਇ ।

ਐਸੇ ਸਿੱਖਨ ਕੇ ਗੁਰੂ, ਬਖਸੇ ਆਪ ਸੁਮੱਤਿ ।

ਕਰੈਂ ਨਾ ਆਗੈ ਔਰ ਸੋ, ਮੁਝ ਸੈ ਕਰੀ ਕੁਪੱਤ ।

ਮਿਹਨਤ ਮੇਰੀ ਬਿਰਧ ਕੀ, ਤੀਸ ਬਰਸ ਕੀ ਜੋਇ ।

ਬੇ-ਕਦਰੇ, ਨਾ-ਸ਼ੁਕਰੀਆਂ, ਬਿਰਥਾ ਰਾਖੀ ਖੋਇ ।

ਸੇਵਾ ਜੇ ਮੈਂ ਪੰਥ ਕੀ, ਕਰੀ ਲਾਭ ਕੇ ਹੇਤ ।

ਗਰੇ ਪਰੇ ਮਤਸਰ ਭਰੇ, ਮਰੇ ਮਾਰ ਪਕ ਖੇਤ ।

ਮਮ ਰਚਨਾਂ ਸੇ ਪੰਥ ਕਾ, ਹੋਨਾ ਥਾ ਜੇ ਲਾਭ ।

ਸੇ ਸੁਸਾਇਟੀ ਨ ਦਯੋ, ਪੰਥ ਰਹਿ ਗਯੋ ਅਲਾਭ ।

ਸਾਗਰ ਸਮ ਮਮ-ਕ੍ਰਿਤ ਸੋ, ਟਰੈਕਟ ਛਾਪ ਅਨੇਕ ।

ਧਨ ਅਰ ਨਾਮ ਕਮਾ ਰਹੇ, ਪੰਥਕ ਆਗੂ ਨੇਕ ।

ਸੁਸਾਇਟੀ ਦੇ ਆਗੂਆਂ ਦਾ ਕਿਰਦਾਰ ਪੇਸ਼ ਕਰਨ ਮਗਰੋਂ ਗਿਆਨੀ ਜੀ ਆਪਣੇ ਮਨ ਨੂੰ ਸਮਝਾਉਂਦੇ ਹਨ :-

ਤਬ ਮੈਂ ਨਿਸਚਾ ਐਸੇ ਕੀਨਾ।

ਬੇ ਮਨ ਤੂੰ ਠਗਨ ਲੀਨਾ ।

ਨਾਮ ਸਿੰਘ, ਯਹਿ ਦਿਲ ਕੇ ਚੋਰ।

ਠਗੀ ਕਰਤ ਮਿਸਟ ਬਣ ਘੋਰ ।

ਪੰਥਕ ਸੇਵਾ ਕੀ ਲੈ ਆੜ।

ਜੇਬਾਂ ਖੀਸੇ ਲੇਵਤ ਝਾੜ ।

ਪੰਥਕ ਸੇਵਾ ਸ਼ੇਰ ਮਚਾਤੇ ।

ਇਸ ਬਿਧ, ਠਗ ਕਰ ਲੋਕਾਂ ਖਾਤੇ

ਫਿਰ ਮੈਂ ਨਿਜ ਮਨ ਸਮਝਾਇਓ ।

ਭੇ ਮਨ ਤੈ ਬਡ ਧੋਖਾ ਖਾਇਓ ।

ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਨੂੰ ਪੰਥ ਸੇਵਾ ਵਿਚ ਬਤੀਤ ਕਰਦਿਆਂ ਹੋਇਆਂ, 99 ਵਰਿਆਂ ਦੀ ਆਯੂ ਭੋਗ ਕੇ, ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਜੀ 24 ਸਤੰਬਰ 1921

ਨੂੰ ਇਸ ਨਾਸ਼ਵੰਤ ਸੰਸਾਰ ਤੋਂ ਕੂਚ ਕਰ ਗਏ।

**From: ਚੇਣਵੀਆਂ ਸਿੱਖ ਜੀਵਨੀਆਂ - ਪੰਨਾ 44, ਸਿੱਖ ਮਿਸ਼ਨਰੀ  
ਕਾਲਜ (ਲੁਧਿਆਣਾ)**

ਸੰਤ ਕਵੀ ਦੇ ਨਾਮ ਨਾਲ ਜਾਣੇ ਜਾਂਦੇ **ਭਾਈ ਵੀਰ ਸਿੰਘ** ਦੀ ਅਸਲੀਅਤ ਤਾਂ ਕੁੱਝ ਹੋਰ ਹੀ ਹੈ। 1987 ਵਿਚ ਵਿਚ ਜਦੋਂ ਮੈਂ ਦਿੱਲੀ ਰਹਿਣਾ ਸ਼ੁਰੂ ਕੀਤਾ ਤਾਂ ਬੰਗਲਾ ਸਾਹਿਬ ਗੁਰਦੁਆਰਾ ਵਿਚੋਂ ਬਾਹਰ ਆਉਂਦੇ ਸਮੇਂ ਮੇਰੀ ਨਜ਼ਰ ‘**ਭਾਈ ਵੀਰ ਸਿੰਘ ਰੋਡ**’ ਦੇ ਬੋਰਡ ਤੇ ਪਈ। ਮੇਰਾ ਦਫਤਰ ਭਾਈ ਵੀਰ ਸਿੰਘ ਸਦਨ ਦੇ ਬਿਲਕੁਲ ਨਜ਼ਦੀਕ ਸੀ ਇਸ ਕਰਕੇ ਇਹ ਫੁਰਨਾ ਮਨ ਵਿਚ ਆਇਆ ਕਿ ਪਤਾ ਕਰੀਏ ਕਿ ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ ਕੌਣ ਸਨ?

ਇਕ ਦਿਨ ਬੰਗਲਾ ਸਾਹਿਬ ਗੁਰਦੁਆਰੇ ਗਿਆ ਤਾਂ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਹੱਥ ਲੱਗੀ। ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਨੇ ਗੁਰਦੁਆਰਿਆਂ ਵਿਚ ਗੁਰ-ਮਰਯਾਦਾ ਨੂੰ ਠੀਕ ਤਰ੍ਹਾਂ ਲਾਗੂ ਕਰਨ ਹਿਤ, ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਦਾ ਇਕ ਖਰੜਾ ਤਿਆਰ ਕਰਨ ਲਈ, ਇਕ ਸਬ-ਕਮੇਟੀ ਬਣਾਈ ਸੀ ਜਿਸਦੇ ਮੈਂਬਰਾਂ ਦੀ ਲਿਸਟ ਵਿਚ **ਭਾਈ ਵੀਰ ਸਿੰਘ** ਜੀ ਦਾ ਨਾਮ ਗਿਆਰਵੇਂ ਸਥਾਨ ਤੇ ਦਰਜ ਵੇਖ ਕੇ ਮੇਰੇ ਮਨ ਵਿਚ ਹੋਰ ਉੱਕਸੁਕਤਾ ਜਾਗ ਪਈ ਕਿ ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ ਕੌਣ ਸਨ ਬਾਰੇ ਪਤਾ ਕੀਤਾ ਜਵੇ? **ਸਿੱਖੀ ਨੂੰ ਸਮਰਪਤ ਸਿੱਖਾਂ ਨਾਲ ਗੱਲਬਾਤ ਕਰਨ ਉਪਰੰਤ ਘੋਖ ਪੜਤਾਲ ਕਰਨ ਤੋਂ ਬਾਅਦ ਨਤੀਜਾ ਇਹ ਨਿਕਲਿਆ ਕਿ ਭਾਈ ਵੀਰ ਸਿੰਘ ਦੀ ਸ਼ਖਸੀਅਤ ਸਾਫ ਨਹੀਂ ਸੀ ਸਗੋਂ ਉਹ ਸਿੱਖਾਂ ਵਿਚ ਘੁਸਪੈਠੀਆ ਸੀ। ਕਿਵੇਂ?**

1. ਸਿੱਖ ਦੀ ਤਾਰੀਫ ਵਿਚ “ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅਤੇ ਦਸ ਗੁਰੂ ਸਹਿਬਾਨ ਦੀ ਬਾਣੀ ਤੇ ਨਿਸ਼ਚਾ ਰੱਖਦਾ ਹੋਵੇ ਉਹ ਸਿੱਖ ਹੈ” ਦਰਜ ਕਰਾਉਣ ਵਾਲਾ ਭਾਈ ਵੀਰ ਸਿੰਘ ਹੈ। ਜਦੋਂ ਸਾਨੂੰ ਸਪੱਸ਼ਟ ਰੂਪ ਵਿਚ ਇਹ ਪਤਾ ਹੈ ਕਿ ਛੇਵੇਂ, ਸੱਤਵੇਂ ਅਤੇ ਅੱਠਵੇਂ ਗੁਰੂ ਸਹਿਬਾਨ ਦੀ ਕੋਈ ਬਾਣੀ ਨਹੀਂ ਮਿਲਦੀ ਤਾਂ ਫਿਰ ਇਹ ਲਿਖ ਦੇਣਾ ਕਿ ਦਸ ਗੁਰੂ ਸਹਿਬਾਨ ਦੀ ਬਾਣੀ ਨੂੰ ਮੰਨਣ ਵਾਲਾ ਸਿੱਖ ਹੈ, ਠੀਕ ਨਹੀਂ ਜਾਪਦਾ। ਦਸਮ ਗ੍ਰੰਥ, ਜੋ ਅੱਜ ਸਿੱਖਾਂ ਦੇ ਗਲੇ ਦੀ ਹੱਡੀ ਬਣਿਆ ਹੋਇਆ ਹੈ, ਹੱਥ ਦੇ ਨਸੂਰ ਵਾਂਗੂ ਤੇ ਕਣਕ ਦੇ ਘੁਣ ਵਾਂਗੂ ਸਿੱਖੀ ਨੂੰ ਖਾਈ ਜਾ ਰਿਹਾ ਹੈ, ਨੂੰ ਸਾਡੇ ਗਲ ਮੜਨ ਵਾਲਾ ਹੋਰ ਕੋਈ ਨਹੀਂ ਸਗੋਂ ਇਹ ਕਰਾਮਾਤ **ਭਾਈ ਵੀਰ ਸਿੰਘ** ਤੋਂ ਬਗੈਰ ਹੋਰ ਕੋਈ ਕਰ ਹੀ ਨਹੀਂ ਸਕਦਾ।

2. ਨਿਤਨੇਮ ਦੀਆਂ ਪੰਜ ਬਾਣੀਆਂ, ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚੋਂ ਜਪੁ ਜੀ ਅਤੇ ਅਨੰਦ ਪਰ ਦਸਮ ਗ੍ਰੰਥ, ਜਿਸ ਦੇ ਕਰਤੇ ਦਾ ਕੋਈ ਪਤਾ ਨਹੀਂ, ਵਿਚੋਂ ਤਿੰਨ ਬਾਣੀਆਂ ਜਪੁ, ਸਵੱਯਏ ਅਤੇ ਚੌਪਈ ਨਿਸ਼ਚਤ ਕਰਨ ਵਾਲਾ ਵੀ **ਭਾਈ ਵੀਰ ਸਿੰਘ** ਹੀ ਹੈ। ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ, ਜੋ 1942-45 ਵਿਚ ਲਾਗੂ ਹੋਈ ਹੈ, ਤੋਂ ਪਹਿਲਾਂ ਦਾ ਕੋਈ ਵੀ ਸਬੂਤ ਨਹੀਂ ਮਿਲਦਾ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਵੇਲੇ ਅੰਮ੍ਰਿਤ ਤਿਆਰ ਕਰਨ ਵੇਲੇ ਕਿਹੜੀਆਂ ਪੰਜ ਬਾਣੀਆਂ ਪੜ੍ਹੀਆਂ ਗਈਆਂ ਸਨ ਤੇ ਨਿਤਨੇਮ ਕੀ ਸੀ? **ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਮੁਤਾਬਕ ਤਾਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਮੁੱਢਲੇ 13 ਪੰਨੇ ਹੀ ਸਿੱਖ ਦੀ ਨਿਤਨੇਮ ਦੀ ਬਾਣੀ ਹੈ।** ਸਿੱਖੇ ਕੁੱਝ ਹੋਸ਼ ਕਰੋ! ਪੰਜਾਂ ਬਾਣੀਆਂ ਵਿਚੋਂ ਤਿੰਨ ਬਾਣੀਆਂ ਤਾਂ ਦਸਮ ਗ੍ਰੰਥ ਵਿਚੋਂ ਹਨ ਜਿਸ ਦੇ ਲਿਖਾਰੀਆਂ ਦੇ ਨਾਮ ਹਨ: ਰਾਮ, ਸ਼ਾਮ, ਸਿਯਾਮ, ਕਲ, ਆਤਮਾ ਰਾਮ ਅਤੇ ਬੁੱਧ। ਇਹ ਸਿਰਫ ਪਿੰਨ ਨਾਮ ਹਨ ਅਸਲ ਲਿਖਾਰੀ ਕੋਈ ਹੋਰ ਹੈ। ‘ਨਿਤਨੇਮ’ ਦਾ ਮਤਲਬ ਇਹ ਨਹੀਂ ਕਿ ਇਹ ਪੰਜ ਬਾਣੀਆਂ ਹੀ ਹਰ ਰੋਜ਼ ਪੜ੍ਹਨੀਆਂ ਹਨ ਸਗੋਂ ‘ਨਿਤਨੇਮ’ ਦਾ ਮਤਲਬ ਹੈ ਹਰ ਰੋਜ਼ ਬਾਣੀ ਪੜ੍ਹਨੀ। ਗੁਰਬਾਣੀ ਭਾਵੇਂ ਕੋਈ ਵੀ ਹੋਵੇ। ਇਸੇ ਕਰਕੇ ਹੀ ਤਾਂ ਅਸੀਂ ਅੱਜ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨਾਲੋਂ ਟੁੱਟ ਚੁੱਕੇ ਹਾਂ ਕਿਉਂਕਿ ਪੰਜ ਬਾਣੀਆਂ ਪੜ੍ਹਨ ਵਾਸਤੇ ਤਾਂ ਸਾਡੇ ਕੋਲ ਸਮਾਂ ਨਹੀਂ ਤੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਕਦੋਂ ਪੜ੍ਹਨਾ ਹੋਇਆ?

3. ਭੋਗ ਦੇ ਸਿਰਲੇਖ ਹੇਠਾਂ: **ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਪਾਠ (ਸਾਧਾਰਨ ਜਾਂ ਅਖੰਡ) ਦਾ ਭੋਗ ਮੁੰਦਾਵਣੀ ਉਤੇ ਪਾਇਆ ਜਾਵੇ ਇਹ ਮਤਾ ਸ੍ਰੋ. ਗੁ. ਪ੍ਰ. ਕਮੇਟੀ ਨੇ 1936 ਵਿਚ ਪਾਸ ਕੀਤਾ ਗਿਆ ਅਤੇ ਰਾਗਮਾਲਾ ਦਾ ਟੈਂਟਾ ਵੱਡਿਆ ਗਿਆ।** ਪਰ ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ ਆਪਣੀ ਵਜ਼ੀਰ ਹਿੰਦ ਪ੍ਰੈਸ ਵਿਚ 250 ਰੁ ਦੇ ਕਰੀਬ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀਆਂ ਬੀੜਾਂ ਛਾਪ ਕੇ ਬੈਠਾ ਹੋਇਆ ਸੀ ਇਸ ਕਰਕੇ 1945 ਵਿਚ ਰਾਜਸੀ ਦਬਾਓ ਪੈਣ ਕਰਕੇ ਪਹਿਲਾ ਫੈਸਲਾ ਬਦਲ ਕੇ ਇਹ ਲਿਖ ਦਿੱਤਾ ਗਿਆ ਕਿ ਭੋਗ ਪ੍ਰਚੱਲਤ ਸਥਿਤੀ (ਰਾਗਮਾਲ ਪੜ੍ਹਕੇ ਜਾਂ ਰਾਗਮਾਲਾ ਪੜ੍ਹਨ ਤੋਂ ਬਗੈਰ) **ਮੁਤਾਬਕ ਪਾਇਆ ਜਾਵੇ**, ਇਸ ਗੱਲ ਬਾਬਤ ਪੰਥ ਵਿਚ ਅਜੇ ਤਕ ਮੱਤਭੇਦ ਹੈ ਇਸ ਕਰਕੇ ਰਾਗਮਾਲਾ ਤੋਂ ਬਿਨਾਂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬੀੜ ਲਿਖਣ ਜਾਂ ਛਾਪਣ ਦਾ ਕੋਈ ਹੀਆ ਨਾ ਕਰੇ। ਭਾਈ ਵੀਰ ਸਿੰਘ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਵਿਚ ਇਹ ਸਤਰਾਂ ਪਾਉਣ ਵਿਚ ਸਫਲ ਹੋ ਗਿਆ। ਆਪ ਇਸ ਸੰਸਾਰ ਤੋਂ ਕੂਚ ਕਰ ਗਿਆ ਪਰ ਰਾਗਮਾਲਾ ਨੂੰ ਪੰਥ ਦੇ ਗਲੇ ਦੀ ਹੱਡੀ ਬਣਾ ਗਿਆ ਜਿਹੜੀ ਸ਼ਾਇਦ ਹੀ ਕਦੇ ਨਿਕਲੇ।

4. ਅਰਦਾਸ ਦੀ ਸ਼ੁਰੂਆਤ **ਵਾਰ ਦੁਰਗਾ** ਦੀ ਪਹਿਲੀ ਪਉੜੀ ਨਾਲ ਕਰਨ ਵਿਚ ਵੀ ਇਸੇ ਪੜ੍ਹੇ-ਲਿਖੇ ਭਾਈ ਜੀ ਦਾ ਹੱਥ ਹੈ ਜੋ ਗੁਰਮਤਿ ਮੁਤਾਬਕ

ਨਹੀਂ ਸਗੋਂ ਵਿਪਰੀਤ ਹੈ।

5. ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ ਦੇ ਚਲਾਣਾ ਕਰਨ ਉਪਰੰਤ ਇਨ੍ਹਾਂ ਦੀ ਵਜ਼ੀਰ ਹਿੰਦ ਪ੍ਰੈਸ ਵਿਚੋਂ 155 ਹੱਥ ਲਿਖਤ ਖਰੜੇ ਮਿਲੇ ਹਨ ਜੋ ਭਾਈ ਜੀ ਨੇ ਨਾ ਤਾਂ ਛਾਪੇ ਤੇ ਨਾ ਹੀ ਇਨ੍ਹਾਂ ਲਿਖਤਾਂ ਦੇ ਲਿਖਾਰੀਆਂ ਨੂੰ ਇਹ ਖਰੜੇ ਵਾਪਸ ਕੀਤੇ। ਇਸ ਬਾਰੇ ਕੁੱਝ ਕਹਿਣ ਤੋਂ ਪਹਿਲਾਂ ਸਾਨੂੰ ਭਾਈ ਜੀ ਦੇ ਨਾਮ ਨਾਲੋਂ ਸੰਤ ਕਵੀ ਵਿਸ਼ੇਸ਼ਣ ਨੂੰ ਜ਼ਰੂਰ ਹਟਾ ਲੈਣਾ ਚਾਹੀਦਾ ਹੈ।

6. ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਜੀ ਦੀਆਂ ਲਿਖਤਾਂ ਚੋਰੀ ਕਰਨ ਵਾਲੇ ਭਾਈ ਵੀਰ ਸਿੰਘ, ਚੋਰ/ਸਾਧ/ ਸੰਤ ਕਵੀ ਹੋ ਸਕਦਾ ਹੈ, ਬਾਰੇ ਤਾਂ ਆਪਾਂ ਗਿਆਨੀ ਜੀ ਦੀ ਹੱਥ ਲਿਖਤ ਰਾਹੀਂ ਹੀ ਸਮਝ ਗਏ ਹਾਂ।

7. ਧਨੀ ਰਾਮ ਚਾਤ੍ਰਕ ਜੀ ਪਹਿਲਾਂ ਵਜ਼ੀਰ ਹਿੰਦ ਪ੍ਰੈਸ ਤੇ ਹੀ ਕੰਮ ਕਰਦੇ ਸਨ। ਜਦੋਂ ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ ਨੇ ਧਨੀਰਾਮ ਜੀ ਦੀਆਂ ਕਵਿਤਾਵਾਂ ਆਪਣੇ ਨਾਮ ਥੱਲੇ ਹੀ ਛਾਪ ਦਿੱਤੀਆਂ ਤਾਂ ਧਨੀ ਰਾਮ ਚਾਤ੍ਰਕ ਜੀ ਇਨ੍ਹਾਂ ਨੂੰ ਛੱਡ ਕੇ ਵੱਖ ਹੋ ਗਏ ਤੇ ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੀ ਪ੍ਰੈਸ ਅਲੱਗ ਲਗਾ ਲਈ।

8. ਹੇਮਕੁੰਟ ਨੂੰ ਸਿੱਖਾਂ ਦੇ ਗਲ ਮੜ੍ਹਨ ਵਾਲਾ ਵੀ ਇਹੀ ਭਾਈ ਵੀਰ ਸਿੰਘ ਹੈ। ਆਪਣੀਆਂ ਲਿਖਤਾਂ ਵਿਚ ਇਹ ਲਿਖਦਾ ਹੈ ਕਿ ਹੇਮਕੁੰਟ ਦਾ ਰਿਕਾਰਡ ਇਸਨੂੰ ਆਪਣੇ ਨਾਨੇ ਦੇ ਬਸਤੇ ਵਿਚੋਂ ਮਿਲਿਆ ਜਦੋਂ ਕਿ ਜਿਉਂਦੇ ਜੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਕਿਸੇ ਇਕ ਵੀ ਸਿੱਖ ਨੂੰ ਕਦੀ ਵੀ ਹੇਮਕੁੰਟ ਬਾਰੇ ਕੁੱਝ ਨਹੀਂ ਦੱਸਿਆ। ਆਪਣੇ ਪਿਛਲੇ ਜਨਮ ਬਾਰੇ ਕੋਈ ਨਹੀਂ ਦੱਸ ਸਕਦਾ ਕਿ ਉਹ ਕੀ ਸੀ ਜਾਂ ਕਿੱਥੇ ਸੀ ਜਾਂ ਕੀ ਕਰਦਾ ਸੀ। ਇਹ ਵੀ ਹਿੰਦੂ ਮੱਤ ਦਾ ਹੀ ਅੰਗ ਹੈ। 1930 ਤੋਂ ਬਾਅਦ ਹੀ ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ ਨੇ ਹੇਮਕੁੰਟ ਨੂੰ ਦੂਸਰਿਆਂ ਨਾਲ ਮਿਲ ਕੇ ਵਧਾਇਆ ਫੁਲਾਇਆ ਹੈ ਜੋ ਸਿੱਖ ਧਰਮ ਦਾ ਅੰਗ ਨਹੀਂ।

9. ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ ਦੀਆਂ ਲਿਖਤਾਂ ਜੋ ਸ਼ਟਮ ਚਮਤਕਾਰ ਅਤੇ ਦਸਮ ਚਮਤਕਾਰ ਦੇ ਨਾਮ ਨਾਲ ਜਾਣੀਆਂ ਜਾਂਦੀਆਂ ਹਨ ਉਹ ਭਾਈ ਜੀ ਨੇ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ ਵਿਚੋਂ ਜ਼ਿਆਦਾਤਰ ਨਕਲ ਕਰਕੇ ਤਿਆਰ ਕੀਤੀਆਂ ਹਨ ਜਿਨ੍ਹਾਂ ਦਾ ਸਿੱਖੀ ਨਾਲ ਦੂਰ ਦਾ ਵੀ ਸਬੰਧ ਨਹੀਂ। ਉਨ੍ਹਾਂ ਵਿਚ ਸਿੱਖੀ ਵਾਲੀ ਤਾਂ ਕੋਈ ਗੱਲ ਨਹੀਂ ਪਰ ਚਮਤਕਾਰ ਜ਼ਰੂਰ ਲੱਭ ਪੈਣਗੇ।

10. ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ ਦੀ ਪ੍ਰੇਰਨਾ ਸਦਕਾ ਹੀ ਆਰਟਿਸਟ ਸੇਭਾ ਸਿੰਘ ਨੇ ਦਸ ਗੁਰੂ ਸਹਿਬਾਨ ਦੀਆਂ ਤਸਵੀਰਾਂ, ਜੋ ਗੁਰਮਿਤ ਅਨਕੂਲ ਨਹੀਂ ਹਨ, ਸਿੱਖਾਂ ਦੇ ਗਲ ਮੜ੍ਹੀਆਂ। ਗੁਰੂ ਸਹਿਬਾਨ ਦੇ ਗਲਿਆਂ ਵਿਚ ਮਾਲਾ, ਹੱਥਾਂ

ਵਿਚ ਮਾਲਾ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਸਿਧਾਂਤ ਦੇ ਅਨਕੂਲ ਨਹੀਂ। ਲੰਮੇ ਪੈਂਡਿਆਂ ਤੇ ਹਰ ਰੋਜ਼ ਸਫਰ ਕਰਕੇ ਗੁਰੂ ਜੀ ਦੀ ਦਾਹੜੀ ਕਰੜ-ਬਰੜੀ, ਖੁਸ਼ਕ ਤੇ ਬਿਖੜੀ ਜਿਹੀ ਹੋਣੀ ਚਾਹੀਦੀ ਸੀ ਪਰ ਸੇਭਾ ਸਿੰਘ ਨੇ ਮਖਮਲੀ ਤੇ ਮਲਾਇਮ ਦਾਹੜੀ ਵਿਖਾਈ ਹੈ ਇਹ ਵੀ ਹਾਲਾਤ ਮੁਤਾਬਕ ਨਹੀਂ। ਹਰ ਰੋਜ਼ ਦੀ ਮੁਸੱਕਤ ਤੇ ਕਈ ਕਈ ਮੀਲਾਂ ਦਾ ਲੰਮਾ ਪੈਂਡਾ ਤਹਿ ਕਰਕੇ ਚੋਰੇ ਦੀ ਸੁੱਕੀ ਹੋਈ ਚਮੜੀ ਨਾ ਦਿਖਾ ਕੇ ਸਗੋਂ ਸ਼ੇਰਾਂ ਵਾਲੀ ਮਾਤਾ ਵਰਗੇ ਲਾਲ-ਗੁਲਾਬੀ ਹੇਠ ਤੇ ਗੱਲ੍ਹਾਂ, ਫਟੇ ਪੁਰਾਣੇ ਜਾਂ ਖੱਦਰ ਦੇ ਮਿਹਨਤਕਸ਼ ਲੋਕਾਂ ਵਾਲੇ ਬਸਤਰ ਨਾ ਪਹਿਨਾ ਕੇ ਦੁਰਗਾ ਮਾਤਾ ਵਰਗੇ ਰੋਸ਼ਮੀ ਬਸਤਰ, ਵਿਆਈਆਂ ਨਾਲ ਫਟੀਆਂ ਅੱਡੀਆਂ ਨਾ ਦਿਖਾ ਕੇ ਕਿਸੇ ਰਾਜੇ ਦੀ ਰਾਣੀ ਦੀਆਂ ਅੱਡੀਆਂ ਵਰਗੀਆਂ ਅੱਡੀਆਂ, ਜਿਸ ਗੁਰੂ ਨੂੰ ਚਮਕੌਰ ਦੀ ਲੜਾਈ ਦੇ ਦਿੱਨ ਤੋਂ ਪਹਿਲੇ ਸੱਤ ਦਿਨ ਸੌਣ ਦਾ ਮੌਕਾ ਵੀ ਨਾ ਮਿਲਿਆ ਹੋਵੇ ਕੀ ਉਸਦੀ ਦਾਹੜੀ ਇਸ ਤਰ੍ਹਾਂ ਦੀ ਹੋ ਸਕਦੀ ਹੈ ਜਿਸ ਤਰ੍ਹਾਂ ਦੀ ਅਸੀਂ ਅੱਜ ਦੇਖਦੇ ਹਾਂ? ਇਹ ਸਾਰਾ ਕੁੱਝ ਸਿੱਖ ਸਿਧਾਂਤ ਦੇ ਅਨੁਸਾਰ ਨਹੀਂ ਤੇ ਇਸ ਦਾ ਜ਼ੁਮੇਵਾਰ ਭਾਈ ਵੀਰ ਸਿੰਘ ਹੈ।

ਹੋਰ ਵੀ ਬਹੁਤ ਸਾਰੇ ਕਾਰਣ ਲੱਭੇ ਜਾ ਸਕਦੇ ਹਨ। ਇਸੇ ਹੀ ਤਰ੍ਹਾਂ ਪ੍ਰੋ. ਸਾਹਿਬ ਸਿੰਘ ਜੀ ਡੀ.ਲਿਟ ਆਪਣੀ ਜੀਵਨੀ ਵਿਚ ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ ਦਾ ਨਾਮ ਲਇਆਂ ਬਗ਼ੈਰ ਪਰ ਅੰਮ੍ਰਿਤਸਰ ਦਾ ਪ੍ਰਸਿੱਧ ਲਿਖਾਰੀ ਕਰਕੇ ਸਾਨੂੰ ਇਸ਼ਾਰਾ ਕਰਦੇ ਹਨ ਕਿ ਜੇ ਕਰ ਪ੍ਰਿੰ: ਤੇਜਾ ਸਿੰਘ ਮੈਨੂੰ ਇਸ਼ਾਰਾ ਨਾ ਕਰਦੇ ਤਾਂ ਮੈਂ ਵੀ ਆਪਣੀ ਗੁਰਬਾਣੀ ਵਿਆਕਰਣ ਵਾਲੀ ਪੁਸਤਕ ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ ਨੂੰ ਦੇ ਬਹਿਣੀ ਸੀ। ਜਦੋਂ ਮੈਂ ਦਿੱਲੀ ਰਹਿੰਦਾ ਸੀ ਤਾਂ ਕੋਈ 1993-94 'ਚ ਪੰਜਾਬੀ ਟਰੀਬਿਊਨ ਵਿਚ 'ਭਾਈ ਵੀਰ ਸਿੰਘ ਦਾ ਦੂਜਾ ਪਾਸਾ' ਲੇਖ ਪੜ੍ਹਨ ਨੂੰ ਮਿਲਿਆ ਤੇ ਇਸਦੇ ਸੱਕੇ ਸਬੰਧੀਆਂ ਦੀ ਜ਼ਬਾਨੀ, “ਭਾਈ ਵੀਰ ਸਿੰਘ ਦਾ ਸਰਕਾਰੇ ਦਰਬਾਰੇ ਬੈਠਣ ਉੱਠਣ ਸੀ ਤੇ ਅਸੀਂ ਅਣਪੜ੍ਹ ਲੋਕ ਕੁੱਝ ਜਾਣਦੇ ਬੁੱਝਦੇ ਵੀ ਨਹੀਂ ਸੀ ਇਸ ਕਰਕੇ ਉਹ ਤਾਂ ਸਾਡੀਆਂ ਜ਼ਮੀਨਾਂ ਵੀ ਆਪਣੇ ਹੀ ਨਾਮ ਲਵਾ ਗਿਆ”।

ਗੁਰੂ ਪਿਆਰੇ ਸਿੱਖ ਭਰਾਵੇ! ਫੈਸਲਾ ਹੁਣ ਤੁਸੀਂ ਕਰਨਾ ਹੈ ਕਿ ਭਾਈ ਵੀਰ ਸਿੰਘ ਕੌਣ ਸੀ?

ਗੁਰੂ ਪੰਥ ਦਾ ਦਾਸ,

ਗੁਰਚਰਨ ਸਿੰਘ (ਜਿਉਣ ਵਾਲਾ) ਬਰੈਂਪਟਨ ਕੈਨੇਡਾ।

ਮੋਬਾਈਲ# 647 969 3132, 810 223 3648

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## ਕੈਲੰਡਰ ਦੀ ਵਿਥਿਆ

ਸਰਵਜੀਤ ਸਿੰਘ

ਸਮੂਹ ਸੰਗਤਾਂ ਨੂੰ ਨਵੇਂ ਸਾਲ (ਚੇਤ 1 14/ਮਾਰਚ ਦੀਆਂ)

ਲੱਖਲੱਖ ਵਧਾਈਆਂ-

ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਤੋਂ ਪਿਛੋਂ ਸ਼ਾਇਦ ਇਹ ਪਹਿਲਾ ਮੌਕਾ ਸੀ ਜਦੋਂ ਸਿੱਖ ਕੌਮ ਦੇ ਵਿਦਵਾਨਾਂ ਨੇ ਇਕ ਦਹਾਕੇ ਤੋਂ ਵੀ ਵੱਧ ਦੀ (2003-1992) ਵਿਚਾਰ ਪਿਛੋਂ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਸਬੰਧੀ ਫੈਸਲਾ ਕੀਤਾ ਸੀ।-ਸੋਚ ਵਿਦੇਸ਼ ਦੀਆਂ ਸੰਗਤਾਂ ਵੱਲੋਂ ਪ੍ਰਵਾਨੇ -ਤੇ ਅਤੇ ਦੇਸ਼ਵਿੱਚ ਲਾਗੂ ਕੀ 2003 ਗਏ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਸਬੰਧੀ ਅਚਾਨਕ 17 ਅਕਤੂਬਰ 2009 ਨੂੰ ਇਹ ਖ਼ਬਰ ਆਈ ਕਿ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ 'ਚ ਸੋਧ ਕੀਤੀ ਜਾ ਰਹੀ ' ਜੋ ਤਿੰਨ ,ਵਿੱਚ ਲਾਗੂ ਕਰਨ ਵੇਲੇ 2003 ਹੈ। ਚਾਹੀਦਾ ਤਾਂ ਇਹ ਸੀ ਕਿ ਹੋਲਾ ,ਦਿਹਾੜੇ ਮਹੱਲਾਕੱਤਕ ਦੀ ) ਬੰਦੀ ਛੇੜ ਦਿਵਸ ,(1 ਚੇਤ ਵਦੀ) (ਸਿਆਮੋਂ ਅਤੇ ਗੁਰੂ ਨਾਨਕ ਜੀ ਦਾ ਪ੍ਰਕਾਸ਼ ਦਿਵਸ (ਕੱਤਕ ਦੀ ਪੁੰਨਿਆ) ਜਿਨ੍ਹਾਂ ਦੀਆਂ ਤਾਰੀਖਾਂ ਦਾ ਫੈਸਲਾ ਨਾ ਹੋਣ ਕਾਰਨ ਸੂਰਜੀ -ਚੰਦਰ , ਉਨ੍ਹਾਂ ਦਿਹਾੜਿਆਂ ,ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ ਮੁਤਾਬਕ ਹੀ ਰੱਖ ਲਏ ਗਏ ਸਨ ਬਾਰੇ ਕੋਈ ਠੋਸ ਫੈਸਲਾ ਕੀਤਾ ਜਾਂਦਾ ਪਰ ਹੋਇਆ ਇਸ ਦੇ ਉਲਟ। ਚਾਰ ,ਦਿਹਾੜੇ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੀ ਸ਼ਹੀਦੀਪ੍ਰਕਾਸ਼ ,4 ਦੀਜੇਨ ਸੁ-ਗੁਰਗੱਦੀ ਦਿਵਸ ਗੁਰੂ ਗ੍ਰੰਥ ,7 ਪੋਹ ਸੁਦੀ-ਦਿਵਸ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਸਾਹਿਬ ਜੀ ,2 ਕੱਤਕ ਸੁਦੀ-ਅਤੇ ਜੇਤੀ ਜੇਤ ਦਿਵਸ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ,5 ਕੱਤਕ ਸੁਦੀ- ਜਿਨ੍ਹਾਂ ਦੀਆਂ ਤਾਰੀਖਾਂ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ 'ਚ ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ ਮੁਤਾਬਕ -ਨੂੰ ਬਦਲ ਕੇ ਚੰਦਰ ,ਪੱਕੀਆਂ ਸਨ ਕਰ ਦਿੱਤਾ ਗਿਆ।

ਚੰਦਰ:-ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ- ਚੰਦ ਧਰਤੀ ਦੇ ਦੁਵਾਲੇ ਘੁੰਮਦਾ ਹੈ ਇਹ ਚੱਕਰ 29.53 ਦਿਨ ਵਿਚ ਪੁਰਾ ਕਰਦਾ ਹੈ। ਇਸ ਨੂੰ ਚੰਦ ਦਾ ਇਕ ਮਹੀਨਾ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਚੰਦ ਦੇ ਸਾਲ ਮਹੀਨੇ ਅਤੇ 12 ਚ 354.37 ਦਿਨ )354 ਦਿਨ, 8 ਘੰਟੇ, 52 ਮਿੰਟ ਅਤੇ 48 ਸੈਕਿੰਡ ਹੁੰਦੇ ਹ (ਨ। ਧਰਤੀ ਸੂਰਜ ਦੇ ਦੁਵਾਲੇ ਘੁੰਮਦੀ ਹੈ ਇਸ ਦਾ ਇਕ ਚੱਕਰ 365.242196 ਦਿਨ (365) ਦਿਨ ਵਿਚ (ਸੈਕਿੰਡ 45 ਮਿੰਟ 48 ਘੰਟੇ 5 ਪੁਰਾ ਹੁੰਦਾ ਹੈ ਇਸ ਨੂੰ ਮੈਸਮੀ ਸਾਲ ਕਹਿੰਦੇ ਹਨ। ਇਸ ਤੋਂ ਸਪੱਸ਼ਟ ਹੈ ਕੇ ਚੰਦ ਦਾ ਸਾਲ ਸੂਰਜੀ ਸਾਲ ਤੋਂ ਲੱਗ ਭੱਗ-11 ਦਿਨ ਛੋਟਾ ਹੁੰਦਾ ਹੈ। ਹੁਣ ਜਦੋਂ ਇਕ ਸਾਲ ਵਿਚ 11 ਦਿਨ ਦੇ ਸਾਲਾ ਵਿਚ ,22 ਦਿਨ ਜਾਂ ਤਿੰਨ ਸਾਲਾਂ ਦਿਨ 33 ਚ , ਚੰਦ ਦਾ ਸਾਲ ਸੂਰਜੀ ਸਾਲ ਤੋਂ ਪਿਛੇ ਰਹਿ ਜਾਂਦਾ ਹੈ ਤਾਂ ਚੰਦ ਦੇ ਸਾਲ ਨੂੰ ਸੂਰਜੀ ਸਾਲ ਦੇ ਨੇੜੇਤੋੜੇ ਰੱਖਣ ਲਈ ਇਸ - ਵਿਚ ਇਕ ਵਾਧੂ ਮਹੀਨਾ ਜੋੜ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ ਉਸ ਸਾਲ ਚੰਦ ਦੇ ਸਾਲ

ਦੇ 13 ਮਹੀਨੇ ਅਤੇ 383/384 ਦਿਨ ਹੁੰਦੇ ਹਨ। ਅਜੇਹਾ 19 ਸਾਲ ਵਿਚ 7 ਵਾਰੀ ਹੁੰਦਾ ਹੈ। ਯਾਦ ਰਹੇ ਪਿਛਲੇ ਸਾਲ 2069)ਸੰਮਤ-2012/ 2013ਈ2072 ਭਾਦੋਂ ਦੇ ਦੇ ਮਹੀਨੇ ਸਨ ਅਤੇ (: ਸੰਮਤ2016-2015) ਬੀਹਾੜ ਦੇ ਦੇ ਮਹੀਨੇ ਹੋਣਗੇ। ਤੇਰਵੇਂ ਮਹੀਨੇ ਨੂੰ ਮਲ ਮਾਸ ਕਿਹਾ (: ਜਾਂਦਾ ਹੈ। ਇਸ 'ਚ ਕੋਈ ਸੁਭ ਕੰਮ ਨਹੀਂ ਕੀਤਾ ਜਾਂਦਾ। ਇਸ ਮਹੀਨੇ ਜਾਂ ਇਸ ਤੋਂ ਪਿਛੋਂ ਆਉਣ ਵਾਲੇ ਦਿਹਾੜੇ 18/19 ਦਿਨ ਪੱਛੜ ਕੇ ਮਨਾਏ ਜਾਂਦੇ ਹਨ। ਇਸ ਕੈਲੰਡਰ 'ਚ ਇਕ ਦਿਨ ਵਿਚ ਦੋ ਤਾਰੀਖਾਂ ਜਾਂ ਦੋ ਦਿਨਾਂ 'ਚ ਇਕ ਤਾਰੀਖ ਅਕਸਰ ਹੀ ਆਉਂਦੀਆਂ ਰਹਿੰਦੀਆਂ ਹਨ। ਅਜੇਹਾ ਹਰ ਮਹੀਨੇ ਦੋਸੂਰਜੀ ਬਿਕ੍ਰਮੀ -ਤਿੰਨ ਵਾਰੀ ਹੁੰਦਾ ਹੈ। ਚੰਦਰ-ਕੈਲੰਡਰ ਮੁਤਾਬਕ ਦਿਨ ਦਾ ਅਰੰਭ ਸਵੇਰੇ ਸੂਰਜ ਚੜਨ ਵੇਲੇ ਹੁੰਦਾ ਹੈ

ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ:- ਗੁਰੂ ਕਾਲ ਵੇਲੇ ਇਹ ਕੈਲੰਡਰ ਪ੍ਰਚੱਲਤ ਸੀ। ਇਸ ਕੈਲੰਡਰ ਦੇ ਸਾਲ ਦੀ ਲੰਬਾਈ 365.2587 ਦਿਨ ਸੀ। ਇਸ ਨੂੰ ਸੂਰਜੀ ਸਿਧਾਂਤ ਕਿਹਾ ਜਾਂਦਾ ਸੀ। ਲੰਬਾਈ ਮੈਸਮੀ ਸਾਲ ਦੀ ਲੰਬਾਈ )365.24216 ਦਿਨ ਤੋਂ ਲੱਗ ਭੱਗ (24 ਮਿੰਟ ਵੱਧ ਹੋਣ ਕਾਰਨ ਇਹ 60 ਸਾਲ ਪਿਛੋਂ ਇਕ ਦਿਨ ਅੱਗੇ ਹੋ ਜਾਂਦਾ ਸੀ। ਨਵੰਬਰ 1964 'ਚ ਅੰਮ੍ਰਿਤਸਰ ਵਿਖੇ ਵਿਦਵਾਨਾਂ ਦੀ ਇਕੱਤਰਤਾ 'ਚ ਇਸ ਕੈਲੰਡਰ 'ਚ ਸੋਧ ਕੀਤੀ ਗਈ। ਸਾਲ ਦੀ ਲੰਬਾਈ 365.25875 ਤੋਂ ਘਟਾ ਕੇ 365.25636 ਕਰ ਦਿੱਤੀ ਗਈ। ਹੁਣ ਇਸ ਨੂੰ ਦ੍ਰਿਕ ਗਣਤ ਸਿਧਾਂਤ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਇਹ ਲੰਬਾਈ ਵੀ ਮੈਸਮੀ ਸਾਲ ਤੋਂ ਲੱਗ ਭੱਗ 20 ਮਿੰਟ ਵੱਧ ਹੈ। ਹੁਣ ਇਹ 72 ਸਾਲ ਪਿਛੋਂ ਮੈਸਮੀ ਸਾਲ ਤੋਂ ਇਕ ਦਿਨ ਅੱਗੇ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਸ ਸਾਲ ਦੇ ਮਹੀਨੇ ਦਾ ਅਰੰਭ ਸੰਗਰਾਂਦ ਵਾਲੇ ਦਿਨ ਭਾਵ , ਉਸ ਦਿਨ ਹੁੰਦਾ ਹੈ ਜਦੋਂ ਸੂਰਜ ਇਕ ਰਾਸ਼ੀ ਤੋਂ ਦੂਜੀ ਰਾਸ਼ੀ ਵਿੱਚ ਪ੍ਰਵੇਸ਼ ਕਰਦਾ ਹੈ। ਸੂਰਜ ਦਾ ਰਾਸ਼ੀ ਪ੍ਰਵੇਸ਼ ਹਰ ਸਾਲ ਬਦਲਾ ਰਹਿੰਦਾ ਹੈ ਜਿਸ ਕਾਰਨ ਇਸ ਕੈਲੰਡਰ ਦੀਆਂ ਸੰਗਰਾਂਦਾਂ ਵੀ ਹਰ ਸਾਲ ਬਦਲਦੀਆਂ ਰਹਿੰਦੀਆਂ ਹਨ। ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ ਮੁਤਾਬਕ ਦਿਨ ਦਾ ਅਰੰਭ ਸਵੇਰੇ ਸੂਰਜ ਚੜਨ ਵੇਲੇ ਹੁੰਦਾ ਹੈ

ਗਰੈਗੋਰੀਅਨ(:ਈ :ਸੀ) ਕੈਲੰਡਰ:- ਜੂਲੀਅਨ ਕੈਲੰਡਰ ਵੀ ਸੂਰਜੀ ਕੈਲੰਡਰ ਸੀ ਜਿਸ ਦੇ ਸਾਲ ਦੀ ਲੰਬਾਈ 365.25 ਦਿਨ ਸੀ। ਇਹ ਸਾਲ ਮੈਸਮੀ ਸਾਲ ਤੋਂ ਲੱਗ ਭੱਗ-128 ਸਾਲ ਪਿਛੋਂ ਇਕ ਦਿਨ ਅੱਗੇ ਹੋ ਜਾਂਦਾ ਸੀ। ਅਕਤੂਬਰ 1582 ਵਿਚ ਇਸ 'ਚ ਸੋਧ ਕੀਤੀ ਗਈ ਸੀ। ਇਸ ਸੋਧ ਕਾਰਨ 4 ਅਕਤੂਬਰ ਪਿਛੋਂ ਸਿੱਧਾ ਹੀ 15 ਅਕਤੂਬਰ ਕਰ ਦਿੱਤਾ ਗਿਆ ਸੀ। ਭਾਵ 10 ਦਿਨ ਖਤਮ ਕਰ ਦਿੱਤੇ ਗਏ ਸਨ। ਇੰਗਲੈਂਡ ਨੇ ਇਹ ਸੋਧ ਸਤੰਬਰ 1752 ਵਿਚ ਲਾਗੂ ਕੀਤੀ ਸੀ। ਉਦੋਂ 2

ਸਤੰਬਰ ਪਿਛੋਂ 14 ਸਤੰਬਰ ਕਰ ਦਿੱਤੀ ਗਈ ਸੀ ਭਾਵ 11 ਦਿਨ ਖਤਮ ਕਰ ਦਿੱਤੇ ਗਏ ਸਨ। ਹੁਣ ਇਸ ਨੂੰ ਗਰੈਗੋਰੀਅਨ ਕੈਲੰਡਰ ਜਾਂ ਸੀ: ਈ: ਕਹਿੰਦੇ ਹਨ। ਇਸ ਦੇ ਸਾਲ ਦੀ ਲੰਬਾਈ 365.2425 ਦਿਨ ਹੈ। ਇਸ ਕੈਲੰਡਰ ਮੁਤਾਬਕ ਦਿਨ ਦਾ ਅਰੰਭ ਰਾਤ ਦੇ ਵਜੇ ਤੋਂ ਹੁੰਦਾ 12 ਹੈ।

1582	OCTOBER							1582
SUN	MON	TUE	WED	THU	FRI	SAT		
	1	2	3	4	5	6		
17	18	19	20	21	22	23		
24	25	26	27	28	29	30		
31								

September						
Mo	Tu	We	Th	Fr	Sa	Su
	1	2	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ:- ਇਹ ਸੂਰਜੀ ਕੈਲੰਡਰ ਹੈ। ਇਸ ਦੇ ਸਾਲ ਦੀ ਲੰਬਾਈ 365.2425 ਦਿਨ ਹੈ। ਜੇ ਮੌਸਮੀ ਸਾਲ )365.242196 ਦਿਨ ਦੇ ਬਹੁਤ ਹੀ ਨੇੜੇ ਹੈ। ਹੁਣ ਇਹ ਮੌਸਮੀ ਸਾਲ ਤੋਂ (ਲੱਗ ਭੱਗ- 3300 ਸਾਲ ਪਿਛੋਂ ਇਕ ਦਿਨ ਅੱਗੇ ਹੋਵੇਗਾ। ਇਸ ਦੇ ਮਹੀਨੇ ਦੇ ਅਰੰਭ ਦੀ ਤਾਰੀਖਾਂ ਸਦਾ ਵਾਸਤੇ ਹੀ ਪੱਕੀਆਂ ਹਨ ਜਿਨ੍ਹਾਂ ਦਾ ਸੂਰਜ ਦੇ ਰਾਸ਼ੀ ਪ੍ਰਵੇਸ਼ ਨਾਲ ਕੋਈ ਸਬੰਧ ਨਹੀਂ ਹੈ। ਜਿਵੇਂ ਚੇਤ 14 ਮਾਰਚ, ਵੈਸਾਖ 14 ਅਪ੍ਰੈਲ, ਜੇਠ 15 ਮਈ, ਹਾੜ 15 ਜੂਨ, ਸਾਵਣ 16 ਜੁਲਾਈ, ਭਾਦੋਂ 16 ਅਗਸਤ, ਅੱਸੂ 15 ਸਤੰਬਰ, ਕੱਤਕ 15 ਅਕਤੂਬਰ, ਮੱਘਰ 14 ਨਵੰਬਰ, ਪੋਹ 14 ਦਸੰਬਰ, ਮਾਘ 13 ਜਨਵਰੀ ਅਤੇ ਫੱਗਣ 12 ਫਰਵਰੀ। ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਦੇ ਦਿਨ ਦਾ ਅਰੰਭ ਰਾਤ 12 ਵਜੇ ਤੋਂ ਹੁੰਦਾ ਹੈ ਜਦੋਂ ਕਿ ਚੰਦਰਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ ਅਤੇ ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ ਮੁਤਾਬਕ - ਦਿਨ ਦਾ ਅਰੰਭ ਸੂਰਜ ਦੇ ਚੜ੍ਹਨ ਵੇਲੇ ਹੁੰਦਾ ਹੈ ਭਾਵ ਹਰ ਦਿਨ ਦਾ ਵੱਖ ਸਮੇਂ ਹੁੰਦਾ -ਵੱਖ ਅਸਥਾਨਾਂ ਤੇ ਵੱਖ-ਹਰ ਰੋਜ਼ ਵੱਖ ,ਅਰੰਭ ਹੈ। ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ, ਕਨੇਡਾ ਨਿਵਾਸੀ ਸਿੱਖ ਵਿਦਵਾਨ ਸਪਾਲ . ਸਿੰਘ ਪੁਰੇਵਾਲ ਜੀ ਨੇ ਬਹੁਤ ਹੀ ਮਿਹਨਤ ਨਾਲ ਬਣਾਇਆ ਸੀ ਅਤੇ ਲੱਗ ਭੱਗ-10 ਸਾਲ ਦੀ ਸੋਚ ਵਿਚਾਰ ਤੋਂ ਪਿਛੋਂ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਨੇ 2003 'ਚ ਇਹ ਕੈਲੰਡਰ ਲਾਗੂ ਕੀਤਾ ਗਿਆ ਸੀ। ਦੇਸਵਿਦੇਸ਼ ਦੀਆਂ ਸੰਗਤਾਂ - ਨੇ ਇਸ ਨੂੰ ਖੁਸ਼ੀ-ਖੁਸ਼ੀ ਪ੍ਰਵਾਨ ਕਰ ਲਿਆ ਸੀ।

ਧੁਮਕੜਸ਼ਾਹੀ ਕੈਲੰਡਰ:- ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵੱਲੋਂ ਵ 2003 ਿੱਚ ਜਾਰੀ ਕੀਤੇ ਗਏ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਸਬੰਧੀ ਅਚਾਨਕ ਹੀ 17 ਅਕਤੂਬਰ 2009 ਨੂੰ ਇਹ ਖ਼ਬਰ ਆ ਗਈ ਕਿ ਇਸ ਕੈਲੰਡਰ 'ਗੁਰਮਤਿ ਸਿਧਾਂਤ ਪ੍ਰਚਾਰਕ ਸੰਤ ਸਮਾਜ' (ਸੰਤਾਂ ਦੀ ਯੂਨੀਅਨ) ਦੇ ਕਹਿਣ ਤੇ ਵਿਚ ਸੋਧ ( ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ। ਇਸ ਸੋਧ ਲਈ ਸੁਝਾਓ ਦੇਣ ਵਾਸਤੇ ਦੇ ਮੈਂਬਰੀ ਕਮੇਟੀ ਬਣਾ ਗਈ ਜਿਸ 'ਚ ਹਰਨਾਮ ਸਿੰਘ ਧੁੰਮਾ ਅਤੇ ਅਵਤਾਰ ਸਿੰਘ

ਮੱਕੜ ਸ਼ਾਮਲ ਸਨ। ਇਸ ਦੇ ਮੈਂਬਰੀ ਕਮੇਟੀ ਨੇ ਚਾਰ ਦਿਹਾੜੇ, ਸ਼ਹੀਦੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ ਪ੍ਰਕਾਸ਼ ਦਿਹਾੜਾ, ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ ਜੋਤੀ ਜੋਤ ਦਿਹਾੜਾ ਅਤੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਗੁਰ ਗੱਦੀ ਦਿਵਸ, ਚੰਦਰ-ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ ਭਾਵ ਵਦੀ-ਉਣ ਅਤੇ ਮਹੀਨੇ ਦਸੁਦੀ ਮੁਤਾਬਕ ਮਨਾਾ ਅਰੰਭ ਦੀ ਤਾਰੀਖ ਨੂੰ ਸੂਰਜ ਦੇ (ਸੰਗਰਾਦ)ਇਕ ਰਾਸ਼ੀ ਤੋਂ ਦੂਜੀ ਰਾਸ਼ੀ 'ਚ ਪ੍ਰਵੇਸ਼ ਕਰਨ ਦੀ ਤਾਰੀਖ ਨਾਲ ਨੱਥੀ ਕਰਨ ਦੀ ਸਿਫਾਰਸ਼ ਕਰ ਦਿੱਤੀ। ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵੱਲੋਂ ਮਾਰਚ 14 2010 ਤੋਂ ਇਹ ਕੈਲੰਡਰ ਲਾਗੂ ਕਰ ਦਿੱਤਾ ਗਿਆ।

ਇਸ ਕੈਲੰਡਰ ਦਾ ਨਾਮ ਨਾਨਕਸ਼ਾਹੀ, ਸਾਲ ਦੀ ਲੰਬਾਈ 365.25636 ਦਿਨ, ਜਿਸ ਮੁਤਾਬਕ ਹੁਣ ਇਹ ਸਾਲ ਮੌਸਮੀ ਸਾਲ ਤੋਂ 72 ਸਾਲ ਪਿਛੋਂ ਇਕ ਦਿਨ ਅੱਗੇ ਹੋ ਜਾਵੇਗਾ। ਮਹੀਨੇ ਦਾ ਅਰੰਭ ਸੂਰਜ ਦੇ ਨਵੀਂ ਰਾਸ਼ੀ 'ਚ ਪ੍ਰਵੇਸ਼ ਨਾਲ, ਜਿਸ ਕਾਰਨ ਹਰ ਸਾਲ ਤਿੰਨਚਾਰ- ਤਾਰੀਖਾਂ ਬਦਲ ਜਾਦੀਆਂ ਹਨ, ਕੁਝ ਦਿਹਾੜੇ ਚੰਦਰਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ - ਮੁਤਾਬਕ, ਕੁਝ ਦਿਹਾੜੇ ਸੀ ਈ ਕੈਲੰਡਰ ਮੁਤਾਬਕ ਅਤੇ ਬਹੁਤੇ ਦਿਹਾੜਿਆਂ ਦੀਆਂ ਤਾਰੀਖਾਂ ਤਾਂ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਵਾਲੀਆਂ ਹੀ ਰੱਖ ਲਈਆਂ ਹਨ ਪਰ ਮਹੀਨੇ ਦਾ ਅਰੰਭ ਸੂਰਜ ਦੇ ਨਵੀਂ ਰਾਸ਼ੀ 'ਚ ਪ੍ਰਵੇਸ਼ ਕਰਨ ਨਾਲ ਨੱਥੀ ਹੋਣ ਕਾਰਨ ਇਤਿਹਾਸਿਕ ਦਿਹਾੜਿਆਂ ਦੀਆਂ ਤਾਰੀਖਾਂ ਹਰ ਸਾਲ ਇਕ ਦਿਨ ਅੱਗੜਪਿੱਛੜ ਹੋ ਜਾਦੀਆਂ ਹਨ। ਜਿਵੇਂ - ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵੱਲੋਂ ਜਾਰੀ ਕੀਤੇ 2013-14 ਦੇ ਕੈਲੰਡਰ 'ਚ, ਜੋਤੀ ਜੋਤ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ 22 ਸਤੰਬਰ ਦਾ ਦਰਜ ਹੈ ਜਿਸ ਮੁਤਾਬਕ ਇਹ ਸੱਤ ਅੱਸੂ ਬਣਦਾ ਹੈ ਜਦੋਂ ਕਿ ਇਤਿਹਾਸਕ ਤੌਰ ਤੇ ਇਹ ਤਾਰੀਖ ਅੱਠ ਅੱਸੂ ਹੈ। ਅਗਲੇ ਸਾਲ ਨੂੰ ਇਹ ਦਿਹਾੜਾ ਅੱਸੂ ਨੂੰ ਆਵੇਗਾ। 6 ਦੂਜੇ ਸ਼ਬਦਾਂ 'ਚ ਇਹ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਅੱਜ ਸਾਡੇ ਸਾਹਮਣੇ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵੱਲੋਂ ਸਾਡੇ ਇਤਹਾਸ ਨੂੰ ਵਿਗਾੜਨ ਦਾ ਕੋਝਾ ਯਤਨ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ। ਤਰਮੀਮ ਤੋਂ ਪਿਛੋਂ ਇਸ ਕੈਲੰਡਰ ਨੂੰ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਕਹਿਣਾ ਹੀ ਗਲਤ ਹੈ। ਇਸ ਕੈਲੰਡਰ ਦਾ ਨਾਮ ਦੇ ਮੈਂਬਰੀ ਕੈਲੰਡਰ ਵਿਗਾੜ ਕਮੇਟੀ ਦੇ ਨਾਮ ਤੇ (ਧੁਮਾ ਅਤੇ ਮੱਕੜ)ਧੁਮਕੜਸ਼ਾਹੀ ਕੈਲੰਡਰ ਜਿਆਦਾ ਢੁੱਕਵਾਂ ਹੈ।

ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵੱਲੋਂ ਫਰਵਰੀ 8 2013 ਨਾਨਕਸ਼ਾਹੀ ਦਾ ਵਿਗਾੜਿਆ ਹੋਇਆ ਰੂਪ ਜਾਰੀ ਕਰ ਦਿੱਤਾ ਗਿਆ ਹੈ। ਜਿਸ ਦੀਆਂ ਖਾਸ ਵਿਸ਼ੇਸ਼ਤਾਈਆਂ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਹਨ।

ਇਕ ਦਿਨ ਇਕ ਤੋਂ ਵੱਧ ਗੁਰਪੁਰਬ:

16 ਅਪ੍ਰੈਲ, ਵੈਸਾਖ 4 ਦਿਨ ਮੰਗਲਵਾਰ।

- (1) ਜੇਤੀ ਜੇਤ ਸ੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ।
  - (2) ਗੁਰਗੱਦੀ ਸ੍ਰੀ ਗੁਰੂ ਅਮਰ ਦਾਸ ਜੀ
  - (3) ਜੇਤੀ ਜੇਤ ਸ੍ਰੀ ਹਰ-ਕ੍ਰਿਸ਼ਨ ਜੀ
  - (4) ਗੁਰਗੱਦੀ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ
- 16 ਸਤੰਬਰ, ਅੱਸੂ 1 ਦਿਨ ਸੋਮਵਾਰ।

- (1) ਗੁਰਗੱਦੀ ਸ੍ਰੀ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ।
- (2) ਜੇਤੀਜੇਤ ਸ੍ਰੀ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ।
- (3) ਗੁਰਗੱਦੀ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ।
- (4) ਜੇਤੀਜੇਤ ਸ੍ਰੀ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ।

ਖਾਲਸਾ ਜੀ ਸੋਚੋ ਜਿਹੜੇ !ਬਾਬਿਆਂ ਅਤੇ ਸੰਸਥਾਵਾਂ ਨੇ 2003 ਤੋਂ ਹੀ ਟਿੰਡ ਵਿਚ ਕਾਨਾ ਪਾਇਆ ਹੋਇਆ ਸੀ ਕਿ ਇਕ ਦਿਨ ਵਿਚ ਹੀ ਦੇਵੇ-, ਤਿੰਨ-ਤਿੰਨ ਗੁਰਪੁਰਬ ਇਕੱਠੇ ਹੀ ਆਉਂਦੇ ਹਨ, ਹੁਣ ਇਹ ਬਾਬੇ ਇਕੋ ਸਮੇਂ ਹੀ ਪ੍ਰਕਾਸ਼, ਗੁਰਗੱਦੀ ਅਤੇ ਜੇਤੀ ਜੇਤ-ਦਿਹਾੜਾ ਕਿਵੇਂ ਮਨਾਉਣਗੇ? ਜੇ ਇਨ੍ਹਾਂ ਨੂੰ ਹੁਣ ਇਕ ਦਿਨ ਵਿਚ ਹੀ ਚਾਰਚਾਰ ਗੁਰਪੁਰਬ ਮਨਾਉਣ - ਤੇ ਕੋਈਦਿੱਕਤ ਨਹੀਂ ਹੈ ਤਾਂ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਮੁਤਾਬਕ ਇਨ੍ਹਾਂ ਨੂੰ ਤਕਲੀਫ਼ ਕਿਉਂ ਹੁੰਦੀ ਸੀ? ਸੋ ਸਪੱਸ਼ਟ ਹੈ ਕਿ ਇਨ੍ਹਾਂ ਦੀ ਸਮੱਸਿਆ ਤਾਂ ਸਿਰਫ਼ ਅਤੇ ਸਿਰਫ਼ ਸਿੱਖਾਂ ਕੋਲ ਦੀ ਨਿਆਰੀ ਹੋਂਦ ਦੇ ਪ੍ਰਤੀਕ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਹੀ ਸੀ; ਜਿਸ ਦੀ ਰੂਹ ਦਾ ਕਤਲ ਇਨ੍ਹਾਂ ਨੇ ਬਹੁਤ ਹੀ ਬੇਕਿਰਕੀ ਨਾਲ ਕਰ ਦਿੱਤਾ ਹੈ। ਉਪ੍ਰੋਕਤ ਦਰਜ ਕੀਤੇ ਗਏ ਚਾਰ ਪੁਰਬ ਜੇ ਇਕੋ ਦਿਨ ਹੀ ਮਨਾਏ ਜਾਣਗੇ, ਉਸ ਦਿਨ ਵਿਗਾੜੇ ਗਏ ਕੈਲੰਡਰ ਮੁਤਾਬਕ 4 ਵੈਸਾਖ/16 ਅਪ੍ਰੈਲ ਦਿਨ ਮੰਗਲਵਾਰ, ਚੇਤਰ ਸੁਦੀ 6 ਹੋਵੇਗੀ।

ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੀ ਵੈਬ ਸਾਈਟ ਮੁਤਾਬਕ :

- (1) ਜੇਤੀ ਜੇਤ ਸ੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਅਤੇ ਗੁਰਗੱਦੀ ਅਮਰ ਦਾਸ ਜੀ, 29 ਮਾਰਚ 1552(ਜੁਲੀਅਨ) 3 ਵੈਸਾਖ , ਚੇਤ ਸੁਦੀ 4, ਮੰਗਲਵਾਰ ਸੰਮਤ 1609 ਬਿਕ੍ਰਮੀ ਸੀ।
- 4) ਜੇਤੀ ਜੇਤ ਸ੍ਰੀ-ਹਰਿਕ੍ਰਿਸ਼ਨ ਜੀ, 30 ਮਾਰਚ 1664(ਜੁਲੀਅਨ), 3 ਵੈਸਾਖ, ਚੇਤ ਸੁਦੀ 14 ਸੰਮਤ 1721 ਬਿਕ੍ਰਮੀ।

ਇਸ ਸਾਲ ਇਹ ਦਿਹਾੜੇ ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ ਮੁਤਾਬਕ 4 ਵੈਸਾਖ ਨੂੰ ਮਨਾਏ ਜਾਣਗੇ ਜਦੋਂ ਕਿ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੀ ਵੈਬ ਸਾਈਟ ਮੁਤਾਬਕ ਇਹ ਦਿਹਾੜੇ ਵੈਸਾਖ ਨੂੰ ਆਉਣੇ ਚਾਹੀਦੇ ਹਨ। 3ਹੁਣ ਸਵਾਲ ਪੈਂਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਕੈਲੰਡਰ ਸੋਧਕ ਕਮੇਟੀ ਦੇ ਦੋ ਮੈਂਬਰਾਂ, ਭਾਈ ਹਰਨਾਮ ਸਿੰਘ ਧੰਮਾ ਅਤੇ ਜਥੇਦਾਰ ਅਵਤਾਰ ਸਿੰਘ ਮੱਕੜ ਨੇ ਇਹ ਦਿਹਾੜੇ ਵਦੀਆਂ-ਸੁਦੀਆਂ

ਮੁਤਾਬਕ ਚੇਤ ਸੁਦੀ 4 ਅਤੇ ਚੇਤ ਸੁਦੀ 14( ਕਿਉਂ ਨਹੀਂ ਰੱਖੇ? ਇਹ ਕੀ ਤਰੀਕਾ ਹੋਇਆ ਕਿ ਆਪਣੀ ਮਰਜ਼ੀ ਨਾਲ ਹੀ ਕੋਈ ਦਿਹਾੜਾ ਚੰਦਰਸੂਰਜੀ- ਬਿਕ੍ਰਮੀ ਮੁਤਾਬਕ ਅਤੇ ਕੋਈ ਸੀ:ਈ : ਮੁਤਾਬਕ ਰੱਖ ਲਿਆ ਗਿਆ ਹੈ।

ਧੁਮੱਕੜਸ਼ਾਹੀ ਕੈਲੰਡਰ ਵਿਚ ਹੁਣ ਮਹੀਨੇ ਦਾ ਅਰੰਭ ਉਸੇ ਦਿਨ ਹੁੰਦਾ ਹੈ ਜਦੋਂ ਸੂਰਜ ਇਕ ਰਾਸ਼ੀ ਨੂੰ ਛੱਡ ਕੇ ਦੂਜੀ ਰਾਸ਼ੀ ਵਿਚ ਪ੍ਰਵੇਸ਼ ਕਰਦਾ ਹੈ। ਸੂਰਜ ਇਕ ਰਾਸ਼ੀ 'ਚ ਦੂਜੀ ਰਾਸ਼ੀ ਵਿਚ ਕਦੋਂ ਪ੍ਰਵੇਸ਼ ਕਰੇਗਾ ਜਾਂ ਗੋਲਕ ਦਾ ਢਿੱਡ ਭਰਨ ਲਈ ਸੰਗਰਾਦ ਕਿਸ ਦਿਨ ਮਨਾਈ ਜਾਵੇਗੀ, ਗੁਰਦੁਆਰਾ ਕਮੇਟੀਆਂ ਨੂੰ ਇਹ ਸਵਾਲ ਕੁਰਾਲੀ ਦੇ ਪੰਡਤਾਂ ਤੋਂ ਪੁੱਛਣਾ ਪਿਆ ਕਰੇਗਾ। ਸਾਧ ਬਾਬਿਆਂ ਵਲੋਂ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਦੇ ਵਿਰੋਧ ਕਰਨ ਦਾ ਕਾਰਨ ਹੁਣ ਵਿਗਾੜੇ ਗਏ ਕੈਲੰਡਰ ਤੋਂ ਸਪੱਸ਼ਟ ਹੋ ਗਿਆ ਹੈ। ਇਸ ਵਿਰੋਧ ਦਾ ਕਾਰਨ ਸਿਰਫ਼ ਇਹ ਸੀ ਕਿ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ 'ਚ ਮਹੀਨੇ ਦਾ ਅਰੰਭ ਇਕ ਖਾਸ ਤਾਰੀਖ ਨੂੰ ਹੁੰਦਾ ਹੈ ਜਿਸ ਦਾ ਸੂਰਜ ' ਦੇ ਰਾਸ਼ੀ ਪ੍ਰਵੇਸ਼ ਨਾਲ ਕੋਈ ਸਬੰਧ ਨਹੀਂ ਹੈ।

ਖਾਲਸਾ ਜੀ, ਕਰੋ ਦਰਸ਼ਨ ਜੇ !ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵੱਲੋਂ ਨਾਨਕ ਸ਼ਾਹੀ ਸੰਮਤ ੫੪੫ 14-2013)ਸੀ(:ਈ : ਦੇ ਨਾਮ ਹੇਠ ਸਿੱਖ ਸੰਗਤ ਨੂੰ ਪਰੋਸਿਆ ਗਿਆ ਹੈ।

-ਅਪ੍ਰੈਲ 19 ਸ੍ਰੀ ਰਾਮ ਨੇਮੀ ,24 ਅਪ੍ਰੈਲ- ਮਹਾਂਵੀਰ ਜਯੰਤੀ। 12 ਮਈ, ਪਰਸੂਰਾਮ ਜਯੰਤੀ। ਮਹਾਤਮਾ ਬੁੱਧ ਜਯੰਤੀ ,ਮਈ 25। 20 ਸਤੰਬਰ, ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜਨਮਅਸ਼ਟਮੀ-। ,ਅਗਸਤ 9 ਈਦ-ਉਲ-ਫਿਰਤ। 28 ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜਨਮ ਅਸ਼ਟਮੀ। ,ਅਗਸਤ14 ਸਤੰਬਰ, ਜਨਮ ਬਾਬਾ ਸ੍ਰੀ ਚੰਦ। 2 ਅਕਤੂਬਰ, ਜਨਮ ਮਹਾਤਮਾ ਗਾਂਧੀ। 5 ਅਕਤੂਬਰ ,ਅਗਰ ਸੈਨ ਜਯੰਤੀ। 12 ਅਕਤੂਬਰ ,ਅਕਤੂਬਰ 18 ਸ੍ਰੀ ਦੁਰਗਾ ਅਸ਼ਟਮੀ। , ਜਨਮ ਰਿਸ਼ੀ ਬਾਲਮੀਕ ਜੀ। 4 ਨਵੰਬਰ, ਵਿਸ਼ਵਕਰਮਾ ਦਿਵਸ। 14 ਨਵੰਬਰ ,ਮੁਹੱਰਮ ,(ਤਾਜ਼ੀਏ)25 ਦਸੰਬਰ ਕ੍ਰਿਸਮਿਸਡੇ- ਅਤੇ 27 ਮਾਰਚ ਸ੍ਰੀ ਮਹਾਂ ਸ਼ਿਵਰਾਤਰੀ।

ਕੀ ਹੁਣ ਆਪਣੇ ਆਪ ਨੂੰ ਸਿੱਖਾਂ ਦੀ ਸ਼੍ਰੋਮਣੀ ਅਖਵਾਉਣ ਵਾਲੀ ਕਮੇਟੀ, ਉਪ੍ਰੋਕਤ ਦਿਨਤਿਉਹਾਰ ਵੀ ਮਨਾਇਆ ਕਰੇਗੀ-? ਜੇ ਨਹੀਂ ਤਾਂ ਸਵਾਲ ਪੈਂਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਸਿੱਖਾਂ ਦੇ ਧਾਰਮਿਕ ਕੈਲੰਡਰ ਵਿਚ ਇਨ੍ਹਾਂ ਦਾ ਵੇਰਵਾ ਦਰਜ ਕਰਨ ਦੀ ਲੋੜ ਕਿਉਂ ਪਈ? ਇਹ ਸਿੱਖਾਂ ਦਾ ਧਾਰਮਿਕ ਕੈਲੰਡਰ ਹੈ ਨਾ ਕਿ ਪੰਜਾਬ ਸਰਕਾਰ ਦਾ ਕੈਲੰਡਰ। ਇਹ ਸਾਰੇ ਦਿਹਾੜੇ ਤਾਂ ਸ਼ਾਇਦ ਸਰਕਾਰੀ ਕੈਲੰਡਰ ਵਿਚ ਵੀ ਦਰਜ ਨਾਂ ਹੋਣ। ਨਾਨਕਸ਼ਾਹੀ

ਕੈਲੰਡਰ ਵਿਚ, ਕਿਉਂਕਿ ਮਹੀਨੇ ਦੇ ਅਰੰਭ ਦੀ ਤਾਰੀਖ ਵੀ ਪੱਕੀ ਕਰ ਦਿੱਤੀ ਗਈ ਸੀ ਇਸ ਕਰਕੇ ਸਾਰੇ ਹੀ ਦਿਹਾੜੇ ਹਰ ਸਾਲ ਇਕ ਪੱਕੀ ਤਾਰੀਖ ਨੂੰ ਹੀ ਆਉਂਦੇ ਹਨ। ਵਿਗਾੜੇ ਗਏ ਕੈਲੰਡਰ ਵਿਚ ਸੰਗਰਾਦ ਸੂਰਜ ਦੇ ਰਾਸ਼ੀ ਪ੍ਰਵੇਸ਼ ਮੁਤਾਬਕ ਆਵੇਗੀ। ਹੁਣ ਕੋਈ ਵੀ ਪੁਰਬ ਪੱਕੀ ਤਾਰੀਖ ਨੂੰ ਨਹੀਂ ਆਵੇਗਾ ਭਾਵੇਂ ਕਿ ਸਿਰਫ ਚਾਰ ਗੁਰਪੁਰਬਾਂ ਦੀਆਂ ਤਾਰੀਖਾਂ ਹੀ ਚੰਦਰ ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ-ਅਨੁਸਾਰ ਬਦਲੀਆਂ ਗਈਆਂ ਹਨ।

ਧੁਮੱਕੜਸ਼ਾਹੀ ਕੈਲੰਡਰ 'ਚ ਗੁਰੂ ਨਾਨਕ ਜੀ ਦਾ ਪ੍ਰਕਾਸ਼ ਦਿਹਾੜਾ ਤਾਂ ਚੰਦਰਸੂਰ-ਜੀ ਮੁਤਾਬਕ ਹੈ ਪਰ ਜੇਤੀ ਜੇਤ ਦਿਹਾੜਾ ਸੂਰਜੀ ਅੱਸੂ 8 22/ਅੱਸੂ 8 ਬਿਕ੍ਰਮੀ ਮੁਤਾਬਕ ਹੈ। ਸਤੰਬਰ ਤਾਂ ਨਾਨਕਸ਼ਾਹੀ ਵਾਲੀ ਹੈ ਪਰ ਮਹੀਨੇ ਦਾ ਅਰੰਭ ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਦ੍ਰਿਕਗਣਤ (ਸੰਗਰਾਦ) 7/ ਸਤੰਬਰ 22 ਮੁਤਾਬਕ ਹੋਣ ਕਰਕੇ ਇਸ ਸਾਲ ਇਹ ਦਿਹਾੜਾ ਅੱਸੂ ਨੂੰ ਆਵੇਗਾ ਅਤੇ ਅਗਲੇ ਸਾਲ ਅੱਸੂ ਨੂੰ ਹੋਵੇਗਾ। ਜਦ 6 ਸਤੰਬਰ 22 ਏ ਕਿ ਇਤਿਹਾਸਿਕ ਤੌਰ ਦੇ ਇਹ ਦਿਹਾੜਾ ਅੱਸੂ ਦਾ ਹੈ। ਗੁਰੂ ਅਰਜਨ 8 ਦੇਵ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ ਅਤੇ ਗੁਰਗੱਦੀ ਦਿਹਾੜੇ ਦੀ ਤਾਰੀਖ ਨਾਨਕ ਸ਼ਾਹੀ ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਮੁਤਾਬਕ-ਵਾਲੀ ਪਰ ਸ਼ਹੀਦੀ ਦਿਹਾੜਾ ਚੰਦਰ। ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਸ਼ਹੀਦੀ ਦਿਹਾੜਾ ਜੇਠ ਸੁਦੀ ਵਿਚ 2013 ਮੁਤਾਬਕ 4 2014, ਜੂਨ 12 ਵਿੱਚ 2015, ਜੂਨ 1 ਵਿੱਚ 8 ਵਿੱਚ 2016 ਅਤੇ, ਮਈ 22 2017, ਜੂਨ ਵਿੱਚ ਮਈ ਨੂੰ ਆਵੇਗਾ। ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ 29ਬ ਜੀ ਦਾ ਗੁਰਗੱਦੀ ਦਿਵਸ ਹਰ ਸਾਲ ਵਿੱਚ ਜੇਠ 2012 ਜੂਨ ਨੂੰ ਆਵੇਗਾ। 11 24 ਮੁਤਾਬਕ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦਾ ਸ਼ਹੀਦੀ ਦਿਹਾੜਾ ਤਾਂ 4 ਸੁਦੀ 11 ਮਈ ਨੂੰ ਸੀ ਪਰ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਦਾ ਗੁਰਗੱਦੀ ਦਿਵਸ ਜੂਨ ਨੂੰ ਮਨਾਇਆ ਗਿਆ ਸੀ ਤਾਂ ਸਵਾਲ ਪੈਦਾ ਹੋਇਆ ਸੀ ਕਿ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ 11, ਮਈ ਨੂੰ ਸ਼ਹੀਦ ਹੋ ਗਏ ਸਨ 24 ਜੂਨ ਨੂੰ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਨੂੰ ਗੁਰਗੱਦੀ ਕਿਸ ਨੇ ਦਿੱਤੀ ਸੀ ਮਈ ਤੋਂ 24 ਅਤੇ ? ਜੂਨ ਦੇ ਦਰਮਿਆਨ ਗੁਰਗੱਦੀ ਤੇ ਕੌਣ ਵਿਰਾਜ ਮਾ 11 ਨ ਸੀ ਇਸ ? ਸਵਾਲ ਦਾ ਜਵਾਬ ਅੱਜ ਤਾਈਂ ਨਹੀਂ ਆਇਆ। ਅਜੇਹੀ ਸਥਿਤੀ ਹੀ ਵਿੱਚ ਵੀ ਹੋਵੇਗੀ। 17 ਅਤੇ 2014, 15, 16

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ ਪ੍ਰਕਾਸ਼ ਦਿਹਾੜਾ ਅਤੇ ਜੇਤੀ ਜੇਤ ਦਿਹਾੜਾ ਚੰਦਰ 24/ਅੱਸੂ 11 ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਮੁਤਾਬਕ ਅਤੇ ਗੁਰਗੱਦੀ ਦਿਵਸ- ਨਵੰਬਰ ਇਹ ਤਾਰੀਖ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਦੀ ਹੈ। ਸੰਗਰਾਦ ਸੂਰਜੀ, 9 ਬਿਕ੍ਰਮੀ ਦ੍ਰਿਕਗਣਤ ਵਾਲੀ ਹੋਣ ਕਰਕੇ ਇਸ ਸਾਲ ਇਹ ਦਿਹਾੜਾ ਅੱਸੂ ਨੂੰ ਆਵੇਗਾ। ਹੁਣ ਸਵਾਲ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਸਾਰੇ ਦਿਹਾੜੇ ਇਕ ਕੈਲੰਡਰ ਮੁਤਾਬਕ ਕਿਉਂ ਨਹੀਂ ਮਨਾਏ ਜਾ ਸਕਦੇ 2013 ਫਰਵਰੀ 8 ? ਨੂੰ

ਜੇ ਵਿਗਾੜਿਆ ਹੋਇਆ ਕੈਲੰਡਰ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵੱਲੋਂ ਜਾਰੀ ਕੀਤਾ ਗਿਆ ਹੈ ਇਹ ਚੰਦਰ ਸੂਰਜੀ- ਬਿਕ੍ਰਮੀ, ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ, ਨਾਨਕਸ਼ਾਹੀ ਅਤੇ ਸੀ: ਈ: ਕੈਲੰਡਰ ਦਾ ਮਿਲਗੋਭਾ ਹੈ। ਇਹ ਹੈ ਭਾਈ ਹਰਨਾਮ ਸਿੰਘ ਧੁੰਮਾ ਅਤੇ ਅਵਤਾਰ ਸਿੰਘ ਮੱਕੜ ਦੀ ਵਿਦਵਤਾ ਦਾ ਇਕ ਨਮੂਨਾ ਭਾਵ ਧੁਮੱਕੜਸ਼ਾਹੀ ਕੈਲੰਡਰ।

ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਦੇ ਵਿਰੋਧੀ ਅਕਸਰ ਹੀ ਇਹ ਦਲੀਲ ਦਿੰਦੇ ਹਨ ਕਿ ਅਸੀਂ ਉਹ ਕੈਲੰਡਰ ਕਿਉਂ ਛੱਡੀਏਚ ਲਾਗੂ ਸੀ। ਜੇ ਗੁਰੂ ਕਾਲ, ਪਾਠਕਾਂ ਦੀ ਜਾਣਕਾਰੀ ਲਈ ਬੇਨਤੀ ਹੈ ਕਿ ਗੁਰੂ ਕਾਲ 'ਚ ਜਿਹੜਾ ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ ਲਾਗੂ ਸੀ ਉਸਨੂੰ ਸੂਰਜੀ ਸਿਧਾਂਤ ਮੁਤਾਬਕ ਬਣਾਇਆ ਜਾਂਦਾ ਸੀ ਜਿਸ ਦੇ ਸਾਲ ਦੀ ਲੰਬਾਈ ਦਿਨ 365.25875 ਨੂੰ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵੱਲੋਂ 2013 ਫਰਵਰੀ 8 ਸੀ। ਜੇ ਸੋਧਿਆ ਹੋਇਆ ਕੈਲੰਡਰ ਜਾਰੀ ਕੀਤਾ ਗਿਆ ਹੈ ਉਹ (ਚ ਵਿਗਾੜਿਆ ਹੋਇਆ ਅਸਲ) ਦ੍ਰਿਕਗਣਤ ਸਿਧਾਂਤ ਮੁਤਾਬਕ ਹੈ ਜਿਸ ਦੇ ਸਾਲ ਦੀ ਲੰਬਾਈ 1964 ਦਿਨ ਹੈ। ਨਵੰਬਰ 365.25636 ਵਿਚ ਹਿੰਦੂ ਵਿਦਵਾਨਾਂ ਦਾ ਇਕ ਸੰਮੇਲਨ, ਅੰਮ੍ਰਿਤਸਰ ਵਿਖੇ ਇਕ ਹੋਇਆ ਸੀ। ਇਸ ਇਕੱਤਰਤਾ ਵਿੱਚ ਹੋਈ ਵਿਚਾਰ ਚਰਚਾ 'ਚ ਦ੍ਰਿਕਗਣਤ ਸਿਧਾਂਤ ਵਾਲੇ ਸੂਰਜ ਸਿਧਾਂਤ ਵਾਲਿਆਂ ਤੇ ਹਾਵੀ ਰਹੇ ਸਨ। ਉਤਰੀ ਭਾਰਤ ਵਿਚ ਉਦੋਂ ਤੋਂ ਹੀ ਸੂਰਜ ਸਿਧਾਂਤ ਦੀ ਬਜਾਏ ਦ੍ਰਿਕਗਣਤ ਸਿਧਾਂਤ ਅਨੁਸਾਰ ਕੈਲੰਡਰ ਬਣਦੇ ਹਨ। ਇਥੇ ਹੋਰ ਸਵਾਲ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਜੇ ਪੁਰਾਤਨ ਰਵਾਇਤ ਹੀ ਰੱਖਣੀ ਹੈ ਤਾਂ ਸੂਰਜ ਸਿਧਾਂਤ ਨੂੰ ਛੱਡ ਕੇ ਦ੍ਰਿਕਗਣਤ ਸਿਧਾਂਤ ਕਿਉਂ ਅਪਨਾਇਆ ਗਿਆ ਹੈ?

ਖਾਲਸਾ ਜੀ ਜਾਗੋ ! ਉਨ੍ਹਾਂ ਧਿਰਾਂ ਨੂੰ ਪਛਾਣੋ ਜਿਹੜੀਆਂ ਧਿਰਾਂ ਗੁਰੂ, 1964, 'ਚ ਪ੍ਰਚਲਤ ਕੈਲੰਡਰ ਵਿਚ 'ਕਾਲਵਿੱਚ ਹਿੰਦੂ ਵਿਦਵਾਨਾਂ ਵੱਲੋਂ ਕੀਤੀ ਗਈ ਸੋਧ ਨੂੰ ਤਾਂ ਪ੍ਰਵਾਨ ਕਰਦੀਆਂ ਹਨ ਪਰ ਵਿੱਚ ਸਿੱਖ 2003 ਵਿਦਵਾਨਾਂ ਵੱਲੋਂ ਕੀਤੀ ਗਈ ਸੋਧ ਤੇ ਇਤਰਾਜ਼ ਕਰਦੀਆਂ ਹਨ। ਜੇ ਸੂਰਜੀ ਸਿਧਾਂਤ ਨੂੰ ਛੱਡ ਕਿ ਦ੍ਰਿਕ ਗਣਤ ਸਿਧਾਂਤ ਅਪਨਾਇਆ ਜਾਂ ਸਕਦਾ ਹੈ ਤਾਂ ਦ੍ਰਿਕ ਗਣਤ ਸਿਧਾਂਤ ਦੀ ਥਾਂ ਨਾਨਕਸ਼ਾਹੀ ਸਿਧਾਂਤ ਕਿਉਂ ਨਹੀਂ? ਕਿੰਨੀ ਹੈਰਾਨੀ ਦੀ ਗੱਲ ਹੈ ਜਿਹੜੀ ਗੱਲ ਰੋਮ ਵਾਸੀਆਂ ਨੂੰ ਸੋਲਵੀਂ ਸਦੀ 'ਚ ਸਮਝ ਆ ਗਈ ਸੀ ਕਿ ਸਾਡੇ ਕੈਲੰਡਰੀ ਸਾਲ ਦੀ 365.25) ਲੰਬਾਈ ਦਿਨ 365.242196) ਮੈਸਮੀ ਸਾਲ ਦੀ ਲੰਬਾਈ ( ਦਿਨ ਤੋਂ ਵੱਧ ਹੈ (: ਇਹ ਗੱਲ ਸਿੱਖਾਂ ਨੂੰ ਇੱਕੀਵੀਂ ਸਦੀ ਵਿਚ ਵੀ ਸਮਝ ਨਹੀਂ ਆ ਰਹੀ।

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## READERS' COMMENTS ON NOVEMBER-DECEMBER 2012 ISSUE OF THE SIKH BULLETIN

I just read the editorial and was fully agreeable with the beautiful thoughts and expressions in there. I have been thinking along these lines for a long time. How I wish we could spread this thought and truth to the entire world population so that all the humanity could get rid of the useless rituals of the various religions which are being preached and practiced today. I have no words for praising you for expressing them so beautifully in this editorial. Thank you very much for doing so and may Satguru give you long life to keep on expressing and spreading such thoughts. Thank you again.

**Manmohan Singh Chawla, Producer "Passion for Truth" TV and "Punjabi Community Hour" TV,**  
December 25, 2012

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You editorial of Volume 14 Number 11& 12, 2012 was an elaborate analysis of philosophy of Guru Nanak which is to be understood properly to make the universe a place to live peacefully and happily. Your paper is a good effort to spread a message of Guru Nanak.

**Attorney Surinder Singh Kanwar, Australia, January 13, 2013**

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I have been reading the Sikh Bulletin from time to time; however this issue is very interesting and meaningful in nature. I only wish that if I had read this when I was 10 or 15 years old. I only pray that our people in Amritsar can educate our masses (boys & girls) when they are in high school and they can understand the first part of "JAPJI SAHIB". Is it possible you can write to the sangat of our Gurudwaras in the U.S. to teach our young generation? I am planning to talk to our gurdwara leaders to start teaching on the subject. Please help me by sending the books of the authors mentioned in your issue or send me the list of the books, so that I can purchase these books and prepare and talk to the school kids here in the U.S. Now I am retired, I hope I can start this in New Year 2013. Hoping to hear from you, thanking you in anticipation,

**Gurdeep S. Dhaliwal, North Salt Lake, UT 84054, December 25, 2012**

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Most religions go through a time of crisis, what St. Augustine called the dark night of the soul. An existential crisis is the equivalent of living through an earthquake. The very foundation of all that we thought was firm was guided by our Gurus and that supported our worldview and Sikhi identity is now crumbling. Our religious leadership is overpowered by "the devil of frivolity" and of seeking wealth, political leadership and fame. They are out to put scholars and well-wishers of Panth down out of haughtiness and arrogance and being dazzled by their own endowment of skill in getting power over our congregations and recognitions and income from gurdwaras, and self-claimed high status. This is leading our institutional structures to the brink of a crumbling bank and on the verge of falling into the ???....., unless the common honest Sikh on the street can set about mending their loyalties away from our uneducated clergy, Babas, Piarays, etc. I am talking of our priestly class and their masters back at home whom we welcome here and let them insult our intelligence on daily basis. Our well-wishers, scholars and honest citizens have to get out in the street and bring back the singular authority of our Guru, Sri Guru Granth Sahib, while discarding most cooked up history. Our theology was never meant to be based on historical events that cannot even be verified. Sorry for getting emotional, this topic has to be very close to my heart. Harbans Lal, USA, January 1, 2013

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Thank you for sharing the Sikh Bulletin on regular basis which you put together with tremendous effort and passion -- it often includes very probing questions and follow up with very stimulating intellectual response. It is indeed a great service and the Bulletin itself is a very thought-provoking read. I enjoy reading your editorial and the articles written by you and by various intellectual minds. As I read these articles, many questions often prop up that beg clarification. I am sure you will agree with me that asking questions and seeking solutions is perhaps the most effective way of making progress as is evident from the social, political, economic and scientific progress, the human-kind has made over the past hundreds of years. **I would therefore suggest that there should be a forum for your readers to participate in a constructive dialogue on the information that has been presented to them.** While you are working on putting together the next issue of the Bulletin, readers should be able to discuss and reflect upon the information during the intervening 3-month time frame. I am sure among your readership there must be someone with systems expertise to help you set up such a discussion forum. I am sorry, I do not have this expertise otherwise would have been more than happy to help out. Thank you and Season's Greetings and Happy New Year to you and your family!

**Paramjit S. Rana, December 25, 2012**

**[We welcome the suggestion for a Sikh Bulletin readers' forum as suggested by Paramjit Singh Rana and invite someone who can help create and manage one. ED]**

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I just happened to read your Sikh bulletin for the first time and it was suggested that I should read Bawa Singh's article about the downfall of Sikhi. The article was just something written with very little understanding of Guru Nanak's message of love, wisdom, courage, faith and being supreme where the love of humanity comes in the picture. The author is just writing from a perspective of a most ignorant Sikh who claims that he understands the different aspects of my most beautiful and glorious way of life, that is Sikhism. He only understands the Sadh Babas and their deras with all their heinous crimes against humanity. I would only say please do not go ahead and publish these meaningless articles which do not provide any fruitful insight to the problems that we face as Guru Nanak's Sikhs. We are proud to be Singhs because that is the highest honor that Guru Nanak bestows on his children whether daughters or sons. With the grace of the Guru, I believe I can provide the answers to most of his questions which stem more from ignorance than anything else. There is a lot of confusion in the author's mind because he doesn't understand the Sikh mindset and way of life. Thank you,

**Jasbir Kaur, December 29, 2012**

Bibi Jasbir Kaur Ji, I am grateful that you not only took the time to read Bawa Singh's article in the Nov-Dec 2012 issue of The Sikh Bulletin but also took the time to pen your comments. I fully agree with your views and sentiments about the teachings of Guru Nanak. If you read the editorial in the same issue you will notice that Bawa Singh is not ignorant of Guru Nanak's teachings; rather he is hurt by what goes on in Gurdwaras in the name of Sikhi. There is not one Gurdwara in the entire world where teachings of Guru Nanak are being practiced or taught to those who claim to be his Sikhs. It starts at the top at the place we call Harimandir Sahib and Akal Takhat and all the way down to *parkash* of GGS in people's homes. By expressing his deep anguish against the most prevalent and worst form of sacrilege that is taking place in all the Gurdwaras and the lives of those who claim to be Guru Nanak's Sikhs, Bawa Singh indicts us all. Truth is always hard to swallow and does not bring praise to the truth teller. Guru Nanak's life fully illustrates that. Other than perhaps his sister his entire family had turned against him, including his sons. Peace be with you. Regards.

**Hardev Singh Sherevill Editor**