

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



THE SIKH BULLETIN GURU NANAK AND HIS BANI

March-April 2017

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**Gurudwara Breakfast for Diversity:
Guinness World Records Title Holder, with 101
Nationalities participating, broke the old record of 55
Nationalities.**

YouTube link:

<https://www.youtube.com/watch?v=RXNxm0cHQOw>

**Gurudwara Guru Nanak Darbar Dubai
Baisakhi Celebrations 14th April 2017.**

<https://youtu.be/Tl-VdixblOs>

Technical Associate

Amrinder Singh

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EDITORIAL

GURU NANAK AND RELIGION

Religion by its fundamental practices is divisive. Historical concept of God from the beginning of time of human presence is flawed. Egyptian Pharos became Gods by claiming to be sole representatives of God. Until recently British Kings could do no wrong and preached Divine Right of Kings. Three Semitic religions, although born out of same human stock and same geographical area have three different Gods at war with each other. It is hard to say which one is the worst.

Jews claim to be the chosen people of the first Semitic God they call **YHWH** (Yahweh in English) who bequeathed to them for eternity the lands of **Judea and Samaria** which is plaguing the human kind to this day in 21st century.

Christ, the Jew, saw Jewish Temple Priests in cahoots with Roman rulers exploiting the workingman and started a reformation in Judaism. He paid for it with his life but his twelve Apostles created their own religion in his name that got into conflict with Judaism.

That was a good example for **Mohammed** to follow. If Christ was a Son of God born to a virgin, surely Mohammed could invent an Angel who delivered God's message to him and put a stop to any more Semitic religions by claiming to be last Messiah of God.

But he did not count on one of his own Sons-in-Law from claiming to be the last Messiah and give birth to **Shia Islam** as opposed to his Father-in-Law's **Sunni Islam**. Schism that developed among the followers of Father-in-Law and Son-in-Law within one generation still manifests itself.

Shias and Sunnis are blowing each other up in Syria, Iraq and Yemen and in Pakistan Sunni majority is blowing up minority Shias almost on daily basis.

All that history of Semitic Gods was good enough for **Joseph Smith Jr (1806-1844)**, a farmer from western New York, to discover his own Angel, Moroni, as opposed to Mohammad's Gabriel, and start his own religion. He distinguished it from Judaism based on **Ten Commandments** written on **Stone Tablets** to his God's message given to him on **Gold Tablets**. Even God became prosperous over nineteen centuries and advanced from Stone Age to Gold Age. I bought my **Book of Mormon** from a Mormon Temple in Lethbridge, Alberta, Canada in 1962 but could not read it beyond first 40 pages or so because it was an insult to my intelligence. My overwhelming memory is that it was a **badly written novel**.

Less said better about multitude of Hindu Gods and the curse of India, the Caste System.

In my view Guru Nanak, in an inoffensive way, unique only to him, actually discredited and rejected all manmade religions.

That is the case I have made in **Nanak My Discovery 1469-1539**) and I find myself in good company, **Aristotle**. **“According to the book of Genesis, God created man in his own image, but according to Aristotle, men create gods after their own image.”**

<http://sikhbulletin.com/Files/NanakMyDiscoveryMarApr2015.pdf>

<http://sikhbulletin.com/Files/NanakEditorials.pdf>

God, Divine, Spiritual, Holy are tainted words of English language associated with **Christianity**, a religion that is based on false ridiculous myths of virgin birth, resurrection, miracles of multiplying fish, walking on water, turning water into wine, healing cripples and blind that in its drive to turn whole world into this one faith destroyed nature based cultures living in harmony with their

environment all over the globe. Christ did not start Christianity. You cannot find a single word written by him. His was an effort to free Judaism from the Temple Priests.

These words must not be used in describing Guru Nanak's philosophy based on his own life experiences, his own observation of his human as well as natural environment. His philosophy was not based on faith. He rejected all faith based religions. His was a REASON based Philosophy of Living, “Jeevan Jaach”, where he stressed use of “Bibek-Budhi”, (discerning mind).

A contemporary of **Copernicus**, Guru Nanak was five centuries ahead of that famous European Renaissance mathematician and astronomer who formulated a model of the universe that placed the Sun rather than the Earth at the center of the universe.

Guru Nanak postulated Big Bang (Kvao), origin of life in water, evolution of species with time and environmental changes, infinity of cosmos, need for protecting our fragile environment by treating air, water and earth as Guru, father and Mother.

Use of one's **Bibek Budhi** (discerning mind) is what Guru Nanak preached and practiced. Surely to explain to the masses he used the terminology of other religions but his own name for YHWH, GOD, ALLAH, and BHAGWAN was **KARTAR** and that is the only word that should be used in describing his philosophy. **Kartar is also English word**, only pronounced as Creator. Remove the vowels and you have **KRTR** and **CRTR** because both **Panjabi** and **English** are long lost cousins, children of **Indo-European language** going back thousands of years. **Satnam** is not the name of Nanak's Creator but merely an **adjective** to say **‘Its true name is Kartar.’**

Hardev S Sherrgill

**DOWN TO EARTH COMMONSENSE
SIMPLICITY OF
GURU NANAK'S MESSAGE**

[Editorial from March-April 2007 Sikh Bulletin]

This Vaisakhi day I wish we were celebrating Guru Nanak's birthday by spreading his true teachings rather than the Hinduised version being preached and practiced in the Gurdwaras today; but knowing all the world's Gurdwaras and the Sikh religious leadership in Amritsar have already celebrated it in 'Katak' (October) I am obviously living in a fool's paradise.

The other day when I read that a researcher in Italy has probably identified the person whose portrait is the famous Mona Lisa, I could not help but marvel at the Roman civilization and its legacy. This researcher found the birth and death records of the subject of Mona Lisa. She was born ten years after Guru Nanak's birth. **Legacy our Gurus have left us is the GGS. But what have we done? We have accepted a rival Granth, 'Sri Dasam Guru Granth Sahib Ji' without questioning its historical authenticity or examining its very controversial contents with the touch stone of Gurbani. A non-practicing attorney, D. S. Gill, even has the stupidity of asserting that he had difficulty understanding Gurbani in GGS until he happened to read Dasam Granth first.**

He would have us believe that the key to Gurbani is not the writings of Bhai Gurdas but what some of us call 'kanjar kahani' and 'kanjar kavita'.

He is even a bigger fool than I thought when I first got to know him in 1995. And why would the leadership not correct this error about the birth of Guru Nanak? It has become the accepted practice 'maryada-ban-chucki-hai' so why upset the apple cart?

Not even for a moment do they think that they are talking about a person who threw away centuries old maryada:

1. At a very young age he refused to wear the janeu;
 2. discarded the caste system;
 3. preached against idol worship;
 4. recognized the equality of mankind;
 5. asserted the equality of men and women;
- Rejected:**
6. the then prevalent concepts of *karma*,
 7. after life salvation,
 8. *tapasya*,
 9. heaven and hell,
 10. incarnation,
 11. transmigration,
 12. 84 lakh juni,
 13. *yatra* to holy places,
 14. fasting,
 15. multiple gods and goddesses;
 16. and of course, unique only to **Sikhi**, wished 'sarbat da bhala'.

We have neither Ten Commandments nor Sharia Law. Instead the Guru simply says do not commit an act that you will later regret and do not eat or drink that is unhealthy for your body and mind. Simple as that!

One example of increasing brahmanical influence on Sikhi was in the Sacramento Bee newspaper recently – the controversy about Guru Nanak's picture in a California School textbook. But the opposition by some members of the Sikh community was not to the presence of the picture but the version of the picture. They wanted to replace the version selected by the publisher according to their standards of authenticity by a more recent version that they preferred.

For a Sikh 'gur murat gur shabad hai'; Rest is 'moorakh jhagra'.

Hardev Singh Shergill

DISRUPTIVE ELEMENTS IN THE SIKH COMMUNITY

Indian Governments, both under **Congress Party** and under **BJP** have systematically used India's Intelligence Agencies to sow discord and disunity among Sikhs, both in India and in Diaspora. It did not begin after 1947. Between Gandhi and Nehru the plan to control Sikhs began with the birth of independence movement. They both were well versed in Sikh history and inroads by Arya Samajis and other dehdhari based Sikh sects who were distorting Guru Nanak's message.

That is why in his book "**Discovery of India**", **Jawahar Lal Nehru**, mentions just the name **Guru Nanak**, only once, alongside Amir Khusrau on page 240 under the heading: "**The Indian Social Structure: Importance of the Group**". **Not a single other word is used about Guru Nanak or his contribution to India's Social Structure.** There is not a word about Guru Nanak even though Adi Granth records in Guru Nanak's own words invasion by Babar. The two were contemporaries.

That is why I cry out that Nanak was born at the right time of Renaissance in Europe, was contemporary of men known all over the world, but unfortunately for the world, Nanak was born in a country stinking with swamp of Hinduism and its curse the Caste System.

Some Contemporaries of Guru Nanak:

Guru Nanak (1469-1539):

Nicolaus Copernicus, Poland, (1473-1543). They shared the modern concept of Cosmos.

Martin Luther, Germany (1483-1546). Guru, had he met him, would have advised him against attempting reformation of Christianity because a religion can never be reformed.

Vasco da Gama, Portugal (1460-1524).

Michelangelo, Italy (1475-1564).

Henry VIII, England (1491-1547).

Babur, Uzbekistan (1483-1530); Started Mogul dynasty in India.

Galileo, Italy (1564-1642) believer in Copernicus cosmic view; spent last nine years of his life under house arrest by

the Pope for contradicting Bible which claims Earth as the center of the Universe.

With BJP in power, its religious wing, **Rashtriya Swaysamsewak Sangh** and its illegitimate child **Rashtriya Sikh Sangat**, created in 1999, the 300th Anniversary of the Khalsa, have gone a step further by engaging in distortion of Guru Nanak's message to **Biparanize Sikhi** by pushing what used to be a mythological publication "**Bachittar Natak**" that I read in 1945 at age eleven, which alongwith "**Bale-Dian-Sakhyan**", led me to renounce Sikhism. "**Bachittar Natak**" has since come to be known as **Sri Guru Dasam Granth Sahib** with almost as many pages as Adi Granth, almost one third of which is nothing more than verbal pornography that I prefer to call "**Kanjar Kavita**" and "**Kanjar Kahani**". BJP also accomplished this by using funds of the Secular Govt. of India for religion by using Rupees 50 Crore in 1999 to celebrate 300th Anniversary of the Khalsa and Rupees 100 Crore in 2016 to celebrate 350th Anniversary of **Guru Gobind Singh, who according to RSS, created Khalsa to protect Hindu Dharam.**

This is the background to the two articles that follo:

1. **One by Dr. Sarjeet Singh Sidhu, Ipoh, Malaysia, and titled "Fracas to Fiasco" and;**
2. **"EK GRANTH EK PANTH EK MARYADA – The Malaysian Experience" by Karminder Singh Dhillon, PhD (Boston) fololo**

I had never even dreamed that Malaysian Sikhs would be subjected to the same intervention in Gurdwaras by the Indian Govt. Agents as it was in UK, USA and Canada. I visited Malaysia in 1999 and was surprised to see all the Gurdwaras serving Langar on Tables and chairs. When asked about Jathedar Ranjit Singh's infamous Langar Hukamnama to sit on the floor they were surprised. What Hukamnama? Apparently Agencies did not deem it necessary to interfere in

Sikh affairs in a country that had long been their home. But countries that had attracted refugees from Indian Govt's Sikh Genocide had to be controlled and manipulated. Langar Hukamnama was directed at such countries to sow discord and the Indian Govt. succeeded

We experienced protests at every annual conference at Roseville, California, Gurdwara between 2000 and 2004. Although we denied admission to the disruptive groups and had police protection, starting in 2001 they started bringing loud speakers. Organizations opposing us were lead by **Akhand Kirtani Jatha** and joined by **Damdami Taksal, Babbar Khalsa International, Tarmalias and Sikh Youth of America**, a sister organization of **International Sikh Youth Federation in Canada and UK** that those two countries eventually declared terrorist organizations.

Roseville Gurdwara closed its doors in April 2005 for want of Sangat because by now we had banned recitation of Chaupai and any other Baani from Dasam Granth and holding of Akhandpaths, both on the Gurdwara premises and people's homes. At the Roseville Gurdwara that replaced ours Mr. Dhunda's katha was interrupted by similar groups that lead to police shutting down the programme.

Gurcharan Singh Brar of Toronto, Canada who had attended our 2003 Conference decided to carry on the work of Sikhi Reformation from Canada by inviting kathakars from India and making them available to Gurdwaras at no cost to them. Very first speaker chosen was **Inder Singh Ghagga** but AKJ lead groups did not let him speak, first in London, UK and then in Toronto, Canada. In London they beat up a Radio Talk Show host so bad that he ended up in the hospital.

It is shame to see Guru Nanak's Philosophy being so distorted and all the while his so called followers are oblivious to the danger.

Hardev S. Shergill

FRACAS TO FIASCO

Dr. Sarjeet Singh Sidhu,
Ipoh, Malaysia

Introduction:

This short write-up is an eye-witness account meant mainly to highlight and explain the circumstances surrounding and leading up to a shameful act in a gurdwara in Malaysia. On 1 Mar 2017 Inder Singh Ghaga was scheduled to give a talk at the Greentown Gurdwara (in Ipoh, Malaysia) but was prevented from delivering his talk by a group of 'gursikhs'. What caused this incident?

Prelude

In late January 2017 I received an email from S. Gurcharan Singh Jeonwala that he and Prof Inder Singh Ghaga would be visiting Malaysia in February to give a series of talks on the Dasam Granth (DG), and that he wished to catch up with me whilst here. The talks were being arranged through the good offices of two Malaysian gentlemen. I was later made aware that Jeonwala and Ghaga would be in Ipoh on 28 February 2017, but that the talk venue and time were being kept under wraps for now as both Jeonwala and Ghaga were controversial in that they were against declaring the DG as being at par with the SGGS and that they did not believe in installing the DG in any gurdwara. This was in line with my thinking on the subject. My views on the DG have been expressed in an article published in the Sikh Bulletin (SB) of Nov-Dec 2010 (<http://sikhbulletin.com/Bulletins/SikhBulletinNovDec2010.pdf>). This article was again published in the online news portal *Asia Samachar* on 30 April 2016 (<http://asiasamachar.com/2016/04/30/dasam-granth-again/>).

I was also made aware that a pro-DG group (PDG Group) was likely to disrupt the talk and that the group consisted of people averse to logic and reason. In any case the venue and time were ultimately confirmed, and since the organisers had

been tight-lipped about it the talks went on smoothly. I attended the talks.

The Incident

It was no secret that the Greentown Gurdwara (in Ipoh, Malaysia) had invited Prof Inder Singh Ghaga to give a talk at their regular Wednesday-evening sangat meeting at the Gurdwara.

About 2 weeks prior to that, a banner with the slogan “*Ek Granth, Ek Panth, Ek Maryada*”, displayed at the Greentown Gurdwara, had been torn down and burnt by a group of youths aligned to the pro-DG group, the whole incident video-recorded, and circulated via You Tube and WhatsApp.

That the organisers (the Committee of the Gurdwara Sahib Greentown), more usually known as Ashby Road Gurdwara, anticipated some protests by the pro-DG group was evidenced by the presence of several uniformed policemen. The aim of the organisers was to prevent a disruption of the talk. No one foresaw the depths to which this PDG group would descend.

In keeping with the traditions of a Gurdwara no attempt was made to prevent anyone from attending. By the time I got there the dewan was full and constituted a large number of the PDG group members.

What happened thereafter is adequately described in the Asia Samachar report titled “Group disrupts Inder Singh Ghagaa programe in Ipoh” (<http://asiasamachar.com/2017/03/01/group-disrupts-inder-singh-ghagaa-programe-in-ipoh/>)

What shocked most of those in attendance that day was not the vocal protest, but the violence which accompanied the protest by the PDG group. Not only was Prof Ghaga’s turban knocked off, his shirt was torn and his beard violently tugged on resulting in a tuft of hair being pulled off completely: we had heard and seen (on You Tube) of violence and the use of swords in other

countries and in India, but never in Malaysia. We had always been under the impression that this only happened in India or in host nations where there were first generation migrants from Punjab. For us this was a rude awakening.

On a personal level, I met up with Prof Ghaga immediately after the darbar sahib was cleared of the perpetrators of the vile act. He was sitting on the floor looking dazed and cut a forlorn figure. I held his hand and apologised to him on behalf of all decent Sikhs. I told him this was not our (Malaysian Sikh) culture: that we often disagree and get loud, but we don’t resort to violence. Is it any wonder that so many youths want to have nothing to do with religion? Whilst some degree of violence has been known in some political parties, and at gurdwara AGMs in some Malaysia gurdwaras, it has never, to my knowledge, been visited upon any speaker in a gurdwara even if one has disagreed with his views. Assaulting a speaker just because one disagrees with him or disallowing him to speak, albeit in a ‘passive’ manner, is a denial of free speech. Since when has Sikhi become so fragile that it needs protection?

In any case, I caught up with Prof Ghaga again the next day, and it was heartening to see that he was physically and mentally well. When asked “How are you” he responded “Chardian Kalan vich”. He was far from the forlorn figure of the previous evening, in good spirits and determined to speak his mind without fear.

Postscript

The final outcome of Ghaga’s visit would be determined by the Sikhs of Seremban (Malaysia). It was thought that the fracas in Ipoh would ensure that Ghaga would not be allowed to speak his mind in Malaysia. It was rumoured that if any other group should give Ghaga a platform the Ipoh incident would be repeated, or worse. The pro-DG group, it would seem, had been victorious in their aim.

The Asia Samachar report of 3 Mar 2017 tells a

different story: “Seremban Sikhs stood their ground to allow Inder Singh Ghagaa to speak” (<http://asiasamachar.com/2017/03/03/seremban-sikhs-stood-ground-allow-inder-singh-ghagaa-speak/>)

The stance taken and the courage displayed by the Seremban Sikhs ensured that the fracas in Ipoh had become a fiasco for the protestors.



Beard hair in Ghagaa’s palm



LEFT: Prof Inder Singh Ghagaa. Right: A Sikh seemingly heckling down the granthi who tried to speak at the Greentown qurdwara programme, as seen in a video shared on the social media



Ghagga helped to his feet by a Committee member



Prof Ghagga, after composing himself, showing the hair pulled off his beard



Note the torn part of Ghagaa’s shirt at his right shoulder

DESCENDING THE DEPTHS OF DEPRAVITY.

Has the RSS arrived in Malaysia?

By Karminder Singh Dhillon, PhD (Boston)

The moment is 7.30 pm of March 1st of 2017. A renowned Sikh Scholar, Parcharak and Speaker, 70-year-old prolific writer of Sikh literature Prof Inder Singh stands on a Gurdwara Stage to deliver an hour long Katha. His topic is titled “The Supremacy of the Sri Guru Granth Sahib Ji.” He is invited by the local sangat and the Gurdwara Committee.



ਫੇਰੇ ਪੂਤਿਆਂ ਨੇ ਪ੍ਰੋ. ਇੰਦਰ ਸਿੰਘ ਘੱਗਾ ਦੀ ਦਸਤਾਰ ਉਤਾਰੀ, ਤੇ ਦਾੜੀ ਪੁੱਟ ਦਿੱਤੀ



Leaders of both organizations are seen seated in the front rows of the sangat in the Gurdwara where the professor was attacked. They had travelled 250 kilometers with a large group of their supporters to attend the talk of a Parcharak that that they had vehemently opposed.

<https://www.facebook.com/khalsanews.khalsa/photos/a.345432235636685.1073741826.345432198970022/695335873979651/?type=3&theater>

What unfolds is not an enlightened discourse, but a horrendous physical attack on the enlightened professor. In full view of the sangat, a gang of three hooligans attack the professor, remove his dastaar, rip off part of his beard, tear his kurta, shove him against the wall. Two brave individuals who came to the aid of the victimized professor end up getting assaulted as well.

Khalsa News has identified the depravity filled incident has having been masterminded by individuals affiliated with two local outfits – The Sri Guru Granth Sahib Academy and Sant Attar Singh Bhram VIdya Niketan. The report can be accessed here:

A second attempt to assault or at the very least disrupt Professor Inder Singh’s second katha session in another Gurdwara in Malaysia two days later was prevented by the local Naujwans who stood vigilant and prevented the trouble makers from entering the Gurdwara. The disruptors stood at the gate of the Gurdwara and shouted slogans. A full report of this incident is available here:

<http://khalsanews.org/newspics/2017/03%20Mar%202017/04%20Mar%2017/02%20Mar%2017%20Inder%20Singh%20Ghagga%20program%20at%200Seremban%20Malaysia.htm>

THIS WAS NO SPONTANEOUS ACT

The entire ugly episode was planned. It started off with a barrage of false but violence inciting messages on the social media consisting of false allegations against Professor Ghagga Ji. He was accused of wanting to remove Bhagat Baneer from the SGGS and reduce it to 500 pages. He was accused of never bowing down to the SGGS ji. A fake “hukamnama” from the Akaal Takhat was circulated alleging that he had been banned by the Akaal Takhat and from a number of countries across the world. He was accused of stealing stuff

belonging to the government. The objective was to incite hatred against the scholar and researcher and of course to incite.

Days before the incident, a group of people met at a local gurdwara and were addressed by the leaders of the two organizations. It is believed this meeting may have been the moment where the attack was planned.

A well-documented anonymous video depicting the step by step planning of the above two groups to create an atmosphere of hatred against Professor Inder Singh ji is available here: www.youtube.com/watch?v=2H1yRujc7IU

THE ROOTS GO BACK EVEN FURTHER.

To say that the nation was shocked at the depravity is an understatement. One hundred and thirty gurdwaras in Malaysia have never seen anything like this since their inception. The peace of almost one century was shattered on March 1, 2017. But the roots go back to April 2016.

April 2016 saw the Sri Guru Granth Sahib Academy launch a series of programs under the banner of Darbar Patshahi 10. The name was a euphemism for the full scale parchar of the Bachitar Natak Granth in local gurdwaras. These programs were launched in a local gurdwara that was already under the control of the Academy. An attempt was made to install the Bachitar Natak Granth in the same Gurdwara. Such is believed to be the ultimate objective of the Academy.

A full report of the incident and its analysis is available here:

<https://asiasamachar.com/category/columns-2/karminder-singh-dhillon/>

The Malaysian Gurdwara Council (MGC) – the representative body of the Gurdwaras in Malaysia stepped up to lead the opposition to these Bachitar

Natak Granth propogating programs by the Academy. Given that the Malaysian sangat was totally unexposed to the issue of Bachittar Natak, the MGC embarked on a number of programs to educate the sangat on matters concerning the supremacy and sanctity of the SGGS and the SRM which forbade the parkash the of Bachittar Natak Granth.

One of the main programs of the MGC was the Ek Granth Ek Panth Ek Maryada. (See my article titled *EK GRANTH EK PANTH EK MARYADA – The Malaysian Experience* in this issue).

The Academy responded in a two prong strategy. First it collaborated with the RSS controlled Takhats of Patna and Harmandar and other outfits such as the Lakhi Jangal Dera to get them to issue “hukumnamas” to the effect that MGC was a “Malesh,” and that the “parkash of Bachitar Natak was allowed” and that kirtan and katha of the rachnas of Bachittar Natak was allowed, as was the case in these places.

The collaboration was indeed hand in glove. The Academy leader Paramjit Singh is seen sitting with a microphone in his hand, into which the clergy of the two deviant Takhats are issuing order after order concerning issues and jurisdiction over which they have zero authority. The video was then circulated by the Academy as proof of endorsement of their Bachittar Natak parkash plans.

When this video failed to cow the MGC – which responded by requesting Malaysian Sikhs and Gurdwaras to ignore the so called “hukumnamas” of the deviant clergy because they themselves has transgressed the SRM stipulation of NO PARKASH of any book parralled to the SGGS – the Academy shifted gears.

Seated in the Diwan waiting for Professor Inder Singh Ghagga Ji to come on Stage. Amarjit Singh (SGGS Academy), Sunil Sukhvir (Academy), Sarabjit Singh (Head of Niketan), Paramjit Singh (Head of Academy). Hidden (Lakhbir Singh Labo). All four travelled 250 km from out of town with 40 supporters who took part in the disruption.



ATAcking THE EK GRANTH EK PANTH EK MARYADA (EGEPEM) PROGRAMS.

The day is Friday 16 December, 2016. A man stands up to disrupt an ongoing Katha on EGEPEM in a gurdwara. He has no qualms mouthing a slew of vulgarities at the sangat. A heap of profanities were directed at someone's mother; another pile at someone's sister, all in the sangat.

Four or five men from the sangat, including the Granthis, walked towards him and told him to refrain from his attempted disruption. He shouted profanities at them. When the men from the sangat closed in on him, he sat down. But his rain of vulgarities continued even when sitting.

I pleaded from the stage for respect for our Guru and the sangat. But to no avail. I concluded my talk while his profanities were still raining. The Granthis started reading out Anand Sahib which was followed by Ardas.

Just prior to that his nephew Daljit Singh had stood up to disrupt the ongoing Katha but sat down after the ladies in the sangat shouted him to sit down.

That evening while driving out of the Gurdwara, two men on a motorcycle come up behind my car and flung a brick, hitting the back portion of my car. A report by the local media on this incident can be read here:

<https://asiasamachar.com/2016/12/17/attempted-assault-dr-karminder-singh-talk-selayang-gurdwara/>

The following day, the vulgar mouth puts up a report of his deed on his facebook as a courageous and praiseworthy act. He claims to have acted on behalf of, and for the good of the sangat. But he hides behind a fake FB ID and photo. The kathakaar, he claimed, had shown severe disrespect to the Sri Guru Granth Sahib Ji by calling it the one and only Granth of Sikh spirituality or Ek Granth.

The disruptor is identified as Malkiat Singh Shotu from Ipoh. He had travelled 250 kilometres to this Gurdwara to carry out his act. He is related by marriage to the leader of the Academy.

The Gurdwara Committee, appalled by the disruption announces that the program will be held again and the same kathakaar was re-invited to address the sangat. Threats and intimidation followed, but the Gurdwara Committee stood its

ground. The program concluded without incident simply because the Committee and sangat were well prepared to prevent another disruption.

ATTACKS ON THE EGEPEM PROGRAMS CONTINUE.

On January 5th 2017 the same Malkiat Singh Shotu shows up with 8 family members and friends at a EGEPEM program in another Gurdwara. He and the group demand that the kathakaar be stopped. The katha goes on after the Committee members issue a warning to Shotu that the police would be called if he tried to disrupt the program.

In February Shotu, his son and his son in law show up in another Gurdwara 250 kilometers away to disrupt yet another program titled The Leadership of the SGGS in the 21st Century. I was five minutes away from concluding when Shotu and his son in law stood up in the sangat and created a commotion.

The sangat, led by the President showed them the door. Some in the sangat videotaped the event. Some more confronted them outside and they left immediately.



Malkiat Singh Shotu (Right) and son in law.

In the meantime, a sustained and concerted social media attack is launched on the MGC leaders, its

parcahraks, the EGEPEM program, the Leadership of the Sri Guru Granth Sahib into the 21st Century Seminars and Gurdwara parbhandaks who host or support these programs. These attacks are personal in nature, containing false allegations of sexual misconduct, and much more. A whole team of cyber troopers join in from India in particular – led by the RSS supported fake SGPC director and fake PhD Anurag Singh.

AND THE FRUSTRATION BUILT TO BOILING POINT

Instead of being cowed into silence, the MGC, its Parcharaks, the EGEPEM Programs, and SGGS Leadership Programs grew by leaps and bounds.

Frustrated by their failed attempts, the Academy and Niketan groups simply had to make their mark in a desperate attempt to be taken seriously.

Professor Inder Singh Ji Ghagga – a foreigner at 70 years of age - proved a soft target for the depravity of it all. A peace loving sangat led, by an equally peaceful parbhandak committee of the small Gurdwara 250 kilometers out of the capital city – provided the perfect opportunity for the dastardly act.

The act, the planning, the execution of an act so reprehensible – all within the agenda of wanting to intimidate the MGC, its Parcharaks, and all Sikh sangats of Malaysia who want to defend the sanctity and authority of the SGGS, and disallow the parkash of the Bachitar Natak Granth – has the hallmarks of RSS methods and RSS modus operandi.

The question Sikhs in Malaysia are therefore asking is: Has the RSS finally arrived in Malaysia beginning April 2016? If so, who are its local collaborators? And what kind of backing are these collaborators getting from the RSS?

Professor Ghagga ji lost his dastaar and suffered violence simply because he stood on the side of those opposed to the agenda of Bachittar Natak.

The MGC, its EGEPEM Parcharaks, and other supporting Gurdwara parbhandaks are subjected to a barrage of false allegations, disrepute and threats on similar grounds by a social media that is run from India.

How is it that the issue involves Malaysian Sikhs, but the campaign against all local Sikhs who intend to defend the sanctity of the SGGS as our one and only spiritual Granth and Guru is being orchestrated from India?

After all, isn't installing the Bachittar Natak in every Gurdwara the stated goal of the RSS? Hasn't the RSS shown its modus operandi often enough in India, the USA, UK and Canada to allow even the cursory observer to detect the same patterns that one sees in Malaysia now?

A well-researched but anonymous video depicting the apparent RSS connection in Malaysia is available here:
www.youtube.com/watch?v=QiNnCVwp6UM.

THE TRUTH OF DEH SHIVA

By Karminder Singh Dhillon PhD (Boston)

We have been told that *Deh Shiva Bar Mohey* is the "National Anthem" of the Sikhs. And that it is meant to be sung during the salami for our Nishan Sahib. Is this the truth or have we been taken for a ride?

This article attempts to answer this question by exploring the origins of the composition and revealing the true meanings of Deh Shiva.

THE ORIGINS OF DEH SHIVA

This composition is NOT from the Sri Guru Granth Sahib Ji (SGGS). This raises the question as to how something that CANNOT be found in the 1430 pages of our Guru and is therefore NOT Gurbani could become our "national anthem."

The Sikh Rehat Maryada (SRM) says clearly that Kirtan in the presence of the SGGS in a sangat can ONLY be from GURBANI or the explanatory compositions of Bhai Gurdas and Bhai Nand Lal ji.

Since Deh Shiva is NOT from the Varan of Bhai Gurdas Ji. It is NOT from the Ghazals of Bhai Nand Lal Ji. It is therefore UNFIT to be sung as Kirtan in our Gurdwaras. But there are other reasons to discard it.

WHERE IS DEH SHIVA FROM.

It is found as one paragraph within a composition called *Chandee Charitar Ukat Bilas*. (Story of Goddess Chandee). This *Chandee Charitar* is found on page 74 till 99 of the Bachittar Natak Granth (Strange Drama Book). See Figure 1 below. The Bachittar Natak (also known as Samund Sagar Granth and Vidya Sagar Granth) was subsequently re-named, without approval of the Sikh Panth, to Dasam Patshah Ka Granth, then to Dasam Granth, then to Sri Dasam Granth, then to Sri Dasam Guru Granth Sahib and now as Sri Guru Dasam Granth Sahib.

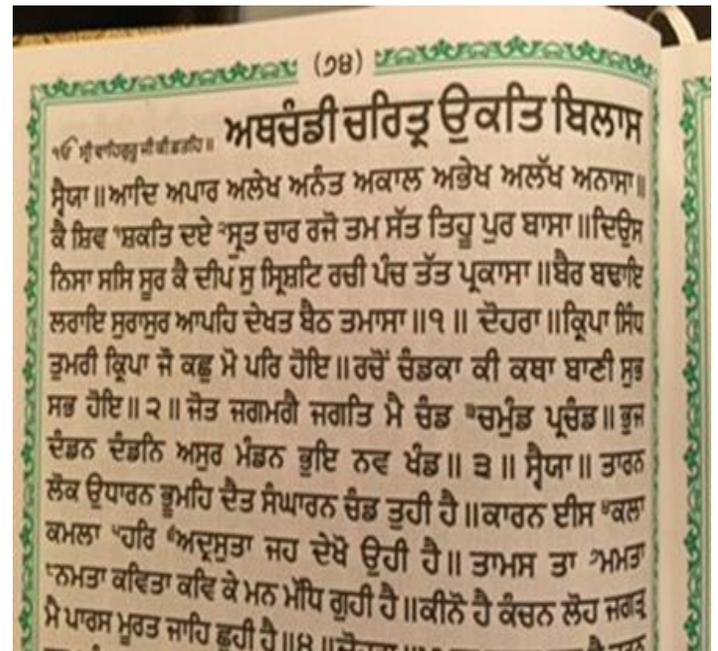


Figure 1: The composition that contains Deh

Shiva - Chandee Charitar Ukat Bilas (Story of Chandee in Narrative). Page 74 Bachitar Natak / Dasam Granth.

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

MEANING OF CHANDEE CHRITAR UKAT BILAS

Chandee is the name of the Hindu goddess. She has at least twenty two other names, some of which are mentioned in the section below. *Chritar* means narrative or stories from her life. The Malay word *Cerita* is an adaptation of the word *Chritar*.

Ukat Bilas translates as wondrous incidents that are exemplified in this composition. *Chandee Charitar* is therefore a story of the life of goddess Chandee as narrated through wondrous Incidents by the poet.

WHERE IS CHANDEE CHARITAR ORIGINALLY FROM?

All of these 233 paras of *Chandee Charitar* in the DG are lifted from the Markandey Puran (one of the 18 classic Hindu texts). These 233 paras are divided into 8 sections in the Markandey Puran; as they are in DG too. This lifting of all 8 sections is acknowledged by the author(s) of DG.

At the close of EACH of these 8 sections in the DG – the writers have included the following verse.

ਇਤ ਸ੍ਰੀ ਮਾਰਕੰਡੇ ਪੁਰਾਨੇ ਚੰਡੀ ਚਰਿਤ੍ਰ ਉਕਤ ਬਿਲਾਸ ਮਧੁ
ਕੈਟਭ ਬਧਿਰ ਪ੍ਰਥਮ ਯਯਾਇ ਸਮਾਪਤਮ ਸਤੁ ਸੁਭਮ ਸਤੁ।

Et Sri Markandey Puraney Chandee Chritar Ukath Bilas Madh Kaitabh Badhey Pritham Dhyaye Samapatum Sat Shubm Sat. See Figure 2 below.

Meaning: Here concludes the first chapter of the story of Chandee relating to the killing of Madh Kaitabh as narrated in Markandey Puran. All is well.

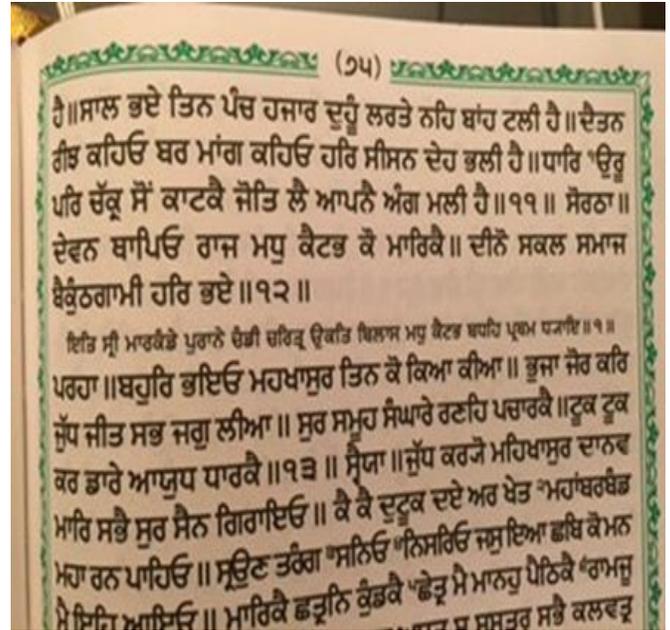


Figure 2: The Et Sri Markandey Puran verse at the end of the first section of Chandee Charitar. This verse acknowledges the lifting of Chandee Charitar from Markandey Puran. It appears at the close of all 8 sections.

This verse that acknowledges the lifting of Chandee Charitar from the Markandey Puran appears a total of EIGHT times in the entire Chandee Charitar in the DG.

These eight verses provide irrefutable internal evidence that the entire *Chandee Charitar* is lifted (copied) from the Markandey Puran by the writers of DG.

WHO IS MARKANDEY AND WHAT IS MARKANDEY PURAN.

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

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

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

WHO IS CHANDEE?

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

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

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



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



WHO IS CHANDEE CHARITAR DEVOTED TO

The first Dohra of Chandee Charitar reads:

ਕ੍ਰਪਿ ਸੰਧਿ ਤੁਮਰੀ ਕ੍ਰਪਿ ਜੇ ਕਛ ਮੇ ਪਰ ਹੋਏ।

Kirpa Sindh Tumri Kirpa Jo Kach Mo Par Hoey

ਰਚੇ ਚੰਡਕਾ ਕੀ ਕਥਾ ਬਾਣੀ ਸੁਭ ਸਭ ਹੋਇ।

Racho Chhindika Ke Kthaa Bane Sub Sabh Hoey
Meaning: O provider of blessings, if you will bless me I will write the story of Chandee and the entire narrative would become auspicious.

ALL the 233 paragraphs in *Chandee Charitar* are in praise of Chandee and her fighting and killing powers. Para 116 for instance says: "Chandika fought with the Chund devil. She slammed her spear so hard that the head of the enemy was cut off, as if Shiva had severed the head of Ganesha with a trident."

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

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

THE FINAL PARA OF CHANDEE CHARITAR.

The final paragraph of Chandee Charitar is Para 232. It comes immediately after Deh Shiva. It reads:

ਚੰਡ ਚਰਿਤ੍ਰ ਕਵਤਿਨ ਮੈ ਬਰਨਉ ਸਭ ਹੀ ਰਸ ਰੁਦ੍ਰਮਈ ਹੈ।
Chand Chritar Kavtan Mey Baran Sabh Hee Rus Rudrmayee Hai.

I have narrated the story of Chandee in poetry form. The entire poetry is composed with devotion.

ਏਕ ਤੇ ਏਕ ਰਸਾਲ ਭਇਅਉ ਨਖ ਤੇ ਸਖਿ ਲਉ ਉਪਮਾ ਸੁ ਨਈ ਹੈ।
Eyk Te Eyk Rasaan Bhayoe Nakh Te Sikh Sabh Upma So Nayee Hai.

Each story is better than the other and every praise that I sing from the nails of my toe till the hair of my head is all new.

ਜਹਿ ਨਮਤਿ ਪੜ੍ਹੈ ਸੁਨ ਹੈ ਸੇ ਨਸਿਚੈ ਕਰ ਤਾਹਿ ਦਈ ਹੈ।
 ੨੩੨। *Jaye Namit Prhey Sun Hai Nur So Nischeey Kar Tab Dayee Hai. 232.*

Anyone who reads or listens to these stories with faith will surely be given a boon by Devi.

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

THE CLOSING COUPLET OF CHANDEE CHARITAR.

The closing couplet of Chandee Charitar reads: ਗ੍ਰੰਥ ਸਤ ਸਇਆ ਕੇ ਕਰਉ ਜਾ ਸਮ ਅਵਰ ਨਾ ਕੋਇ। ਜਹਿ ਨਮਤਿ ਕਵਿ ਨੇ ਕਹਉ ਸੇ ਦੇਹ ਚੰਡਕਾ ਸੋਇ। ੨੩੩।

Granth Satsya Ko Karo, Ja Sum Avar Na Koe. Jeh Namet Kav Ney Kaheo, So Deh Chandika Soe.

This eight-chapter granth is now complete; none other is equal to it. The object of this poet's narration is wondrous Chandee.

The closing admission relating to the copying / lifting of Chandee Charitar from Markandey Puran reads as follows.

Et Sri Markandey Puraney Sri Chandee Chhritar Ukat Bilas Dev Suresh Sahit Jaikar Shabad Kra Astmo Dhiaye Sampurnang Masta Subh Masat.

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

UNDERSTANDING DEH SHIVA



Figure 4: The Closing Couplet of Chandee Charitar.

As stated above Deh Shiva is the second last para - para 231 of *Chandee Charitar*. It appears on page 99 of DG. See Figure 4 above.

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

ਦੇਹ ਸ਼ਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨਾ ਟਰੋ।
Deh Shiva Bar Mohe Ehey Subh Karman Tey
Kabhu Na Taro

Please grant me this BOON, O Shiva (Chandee) that I may never shirk from doing good deeds.

Point to note: The seeking of a Boon (Bar / Var) is NOT a Gurmat Principle. It is a Hindu one. If

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

The "Shiva" of Deh Shiva Bar Mohey Ehey is Chandee because EVERY paragraph of the entire *Chandee Charitar* is devoted to Chandee, also known as Durga.

The addition of the vowel "a" as a suffix to Shiv is to feminize the gender. It would thus be Mangal Ram (male) but MangalA Devi (female). Similarly, Kamal Daas, and KamalA Devi. Arjun Lal but ArjunA Kumari.

ShivA is thus feminine in gender. It refers to Chandee.

For those who claim this ONE para is composed by Guru Gobind Singh ji, the question is "why is GGS ji inserting ONE para of Deh Shiva (number 231) into 233 paras of Chandee Charitar?"

ਨਾ ਡਰੋ ਅਰ ਸਾਉ ਜਬ ਜਾਹਿ ਲਰੇ ਨਸਿਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋ।

Na Daron Ar Sion Jub Jahey Laro Nischeey Kar
Apnee Jeet Karon

When I go fight with my enemies, may I have no fear and obtain victory with certainty.

ਅਰ ਸਖਿ ਹੋ ਅਪਨੇ ਹੀ ਮਨ ਕੇ ਇਜ ਲਾਲਚ ਹੋ ਗੁਨ ਤਉ ਉਚਰੋ।

Ar Sikh Ho Apney Hee Mun Ko, Eh Lalach Hon
Gun Tao Uchro

And may I always advise my mind that I always have the desire to sing your praises Chandee.

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

ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਧਿਨ ਬਨੈ ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ
 ਜੁੜ ਮਰੇ । Jub Aav Kee Audh Nidhan Baney At
 Hee Runn Mein Tub Juujh Maron

When the end of my life comes, may I perish fighting in your battle. “Your” here refers to Chandee because the BOON comes from Chandee, and to die fighting in her battle is the obligation that is created from the BOON, a sort of payback price.

WHO IS DEH SHIVA DEVOTED TO

Deh Shiva is ONE paragraph within the 232 paragraphs of *Chandee Charitar Ukat Bilas* (The story of goddess Chandee).

The FIRST para says: O ocean of blessings, if you will bless me I will write the story of Chandee / Chandika / Durga and the entire narrative would become auspicious.

The FINAL para says: I have narrated the story of Chandee in poetry form.

The FINAL couplet says: This eight-chapter granth is now complete, none other is equal to it. The object of this poet’s narration is awesome Chandee.

Each and every single one of the 233 paras is about the wonders of Chandee.

But some Sikhs are saying that Para 231 Deh Shiva Bar Mohey Ehay is SUDDENLY being expressed NOT to Chandee but to God. And that SHIVA has suddenly become Akaal Purakh? Waheguru? Satnam?

Such Sikhs must think that the rest of the Sikhs are indeed very dumb to swallow such distortion.

But dumb we have truly been to have been taken for a ride all along – singing this Chandee / Durga / Shiva song as “Kirtan” in our sangats in the presence of SGGs ji.

Dumb we have further been - singing this Chandee / Durga / Shiva song at every Nishan Sahib salami for the past 40 years. Standing before a flag gifted to us by Guru Gobind Singh, but doing the Selami to Durga!

Dumb we have also been - calling ourselves Akaal Purakh Kee Fauj but dedicating our Sikhi Flag to Goddess Chandee who has nothing whatsoever to do with Sikhi.

Dumb we have truly been - bowing down to the SGGs, but singing compositions that were lifted from books such as Markandey Puran and put into books such as Bachittar Natak / DG.

We can accept that we didn’t know. I myself stood in this line of ignorance for as long as I wasn’t aware.

But now that the entire scam has been laid bare, other than our stubbornness, what excuse do we have to carry on been taken for a ride?

THE INFILTRATION OF DEH SHIVA INTO SIKH PSYCHE

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

The primary culprit in introducing Deh Shiva falsely as “Kirtan” through surreptitious and subtle ways is the book called Amrit Kirtan. This is the book that put together some 3,500 common *shabads* from the SGGs into a volume that could be placed on the harmonium for kirtan purposes. This was undoubtedly a benevolent endeavor. Amrit Kirtan has served the Sikh community well in making Gurbani *shabads* more accessible to kirtan learners.

But the publishers of Amrit Kirtan in 1951 included some 200 “Kachee Banee”-compositions from Bacittar Natak/Dasam Granth into this “Kirtan” book. They were

blended in so well that most Sikhs did not realize it.

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

IN COMES NANAK NAAM JAHAZ HAI.

The honor of making Deh Shiva our fake “national anthem” goes to more sinister groups. **The 1969 movie Nanak Naam Jahaz Hai can perhaps claim the dubious honor of such a huge deception.**

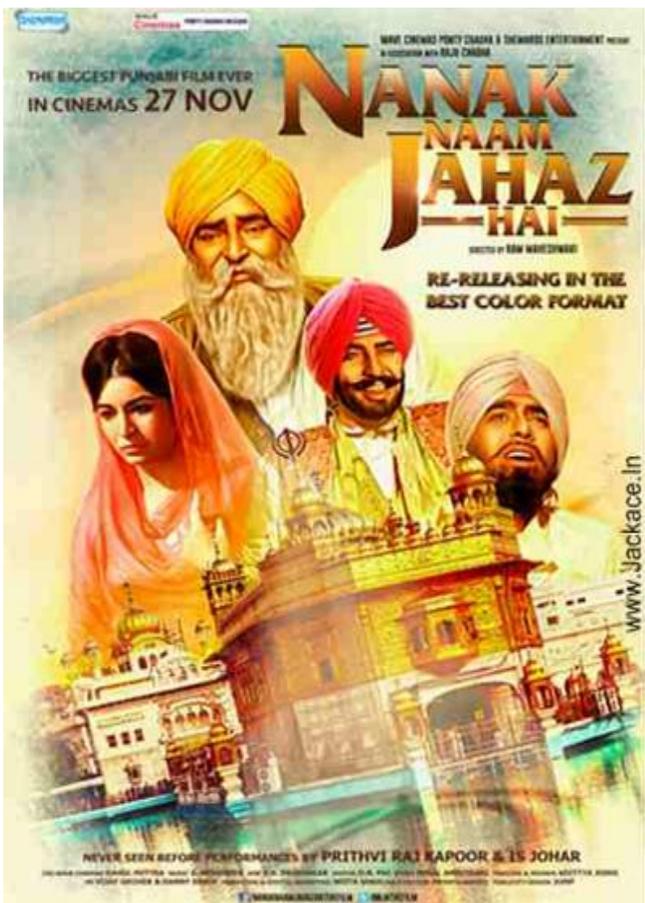


Figure 5: Poster of Nanak Naam Jahaz Hai

The movie was touted as a Sikhi devotional movie; even though it was anything but. First of all the title is contradictory to Sikhi principles.

The Dohra is *Vaheguru Naam Jahaz Hai*, not “Nanak Naam.” Guru Nanak never proclaimed his own name to be the savior of mankind.

But the non-Sikh producers of the movie thought they knew better. And many Sikhs thought so too. The movie was directed by Ram Maheshwary and starred Prithviraj Kapoor, I. S. Johar, Nishi and Vimi in lead roles. Jagdish Raj, Som Dutt, David Abraham, Narayan Tiwari & Suresh play supporting roles.

There are a total of 11 “Shabads” that are sung by playback singers Mohamad Rafi, Manna Dey and Asha Bhonsle. Ragi Samund Singh sings two shabads from the SGGS.

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

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

But the most damaging contribution of this movie was to popularize *Deh Shiva Bar Mohey* as the Sikh “National Anthem.”

As mentioned above, it is NOT from the SGGS. It is NOT mentioned in the SRM. A large proportion of Sikhs had no idea we even had a National Anthem.

Prior to the infiltration of Deh Shiva, Nishan Sahib change in gurdwaras was done with an ardas followed by avalanche of Jaikaras. There was no singing of anything.

But here comes one movie – made, directed,

produced and acted by non-Sikhs. And we adapted the lie of a national anthem taken from *Chandee Charitar* in praise of Durga.

We swallowed the lie hook line and sinker. And now we claim this one paragraph from 233 written in praise of Goddess Chandee aka Durga, was actually penned by Guru Gobind Singh Ji, miraculously inserted into *Chandee Charitar*, and that SHIIVA there refers to Akaal Purakh.

It doesn't matter that the remaining 232 paragraphs are in praise of goddess Chandee. But this one that is inserted in between the 232nd paragraph - is our National Anthem as written by the tenth Guru !!

Humpty Dumpty makes more sense than such a claim. Hey Diddle Diddle's cow jumping over the moon and the spoon running away with the fork makes even more sense.

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

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

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

Due perhaps to its tremendous success in propagating deceptive messages to Sikhs, Nanak Naam Jahaz was awarded the 1970 National Film Award for Best Feature Film in Punjabi, and given the National Film Award for Best Music Direction.

It is no wonder then that its HD version was re-released in 2015. Some Sikhs were beginning to realize the scam. A HD version would help keep the unenlightened Sikhs in the shadows of this spiritual swindle called Deh Shiva.

QUESTIONS FOR SIKHS

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

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

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

Why would He venture to translate the Markandey Puran?

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

Why is Guru Ji asking for a Bar / Var? From Shiva when such is NOT a Gurmat Principle?

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

Doesn't it strike us that Deh Shiva is an attempt to adulterate & corrupt Sikhi? To Hinduize us Sikhs?

WHAT CAN SIKHS DO? WHAT CAN PARBHANDAKS DO? WHAT CAN OUR ORGANIZATIONS DO?

The **first** thing we can all do is to ask for forgiveness from SGGS ji, from Guru Gobind Singh ji for our grossly wrong ways. We were taken for a ride by very powerful forces. Guru ji will forgive us provided we are prepared to change.

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

The **third** thing we can do is to start singing Shabads from the SGGS during the Selami for the Nishan Sahib. Guru ji will surely bless us.

Parbhandhaks and leaders of Sikh Organizations need to rise to the occasion. That “we have been doing this for so long” is not acceptable. That some die-hards will object is not acceptable. As Parbhandakhs you have a duty to protect the integrity of Sikhi, the Gurdwara and our Nishan Sahib. Do it without fear or favor.

Instruct your Granthis, Ragis and Kirtenias to sing shabads from the SGGS when the Nishan Sahib is being changed.

Khalsa Diwan Malaysia – please stop *Deh Shiva* from being sung at PEC classes. Two generations have been corrupted already. Please do not allow yet another generation of young to be corrupted in their Sikhi.

This mistake is becoming difficult to explain to our children without telling them a lie. Our children have begun to ask “on which page of the SGGS is Deh Shiva, where in the SRM is Deh Shiva mentioned, Why are we praying to Shiva?”

Some stubborn parents will ask “why are parents not being consulted in doing away with Deh Shiva?”. Ask them if anyone in the Sikh panth was consulted when Deh Shiva was made our ‘National Anthem’ 50 years ago.

Sikh Naujwan Sabha I learnt my Deh Shiva from YOU when I was just 15. Many others in the past three generations have learnt it from you. It is time to realize that there are some 6,000 shabads in the SGGS that could be sung at Selami of Nishan Sahib. Will you stand on the right side of Sikhi is the question.

THE NEXT TIME YOU SING DEH SHIVA

The Next Time you stand in attention to Deh Shiva. The Next Time you perform the Selami of our revered Nishan Sahib to the rendition of Deh

Shiva. The Next Time you sing or listen to Deh Shiva. Do remember that it is Chandee, Durga, Sheran Walee that you are paying your respects to. Do remember that we are asking to die in Chandee’s battles.

This picture should pop out in our minds. And do remember that your request for that BOON to die fighting her battles may just come true.



Figure 6: Chandee/ Dur ga/ Kalika/ Shera Walee. She is the one who is the object of Deh Shiva.

SUGGESTED SIKH NATIONAL ANTHEMS FOR SELAMI

All Shabads in the SGGS are suitable to be sung as our National Anthem. Local sangats can make their own choices given that SRM does NOT mention Selami. Do so and get the true blessings of the SGSS ji.

Here are two examples of Shabads with full devotion and full Bir Rus from within the SGGS.

ਭੈਰਉ ਮਹਲਾ ੫ ॥ Bhairon M: 5
 ਉਠਤ ਸੁਖੀਆ ਬੈਠਤ ਸੁਖੀਆ ॥
 ਭਉ ਨਹੀ ਲਾਰੈ ਜਾਂ ਐਸੇ ਬੁਝੀਆ ॥ ੧ ॥
 Uthat Sukhia Baithat Sukhia.
 Bhao Nahi Lagey Ja Aisey Bujheya.
 ਰਾਖਾ ਏਕੁ ਹਮਾਰਾ ਸੁਆਮੀ ॥
 ਸਗਲ ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ ॥ ੧ ॥ ਰਹਾਉ ॥
 Raakha Ek Hamara Suwamee.
 Sagal Ghata Ka Antirjamee. 1. Rahao.
 ਸੋਇ ਅਚੀਤਾ ਜਾਗੀ ਅਚੀਤਾ ॥
 ਜਹ ਕਹਾਂ ਪ੍ਰਭੁ ਤੂੰ ਵਰਤੰਤਾ ॥ ੨ ॥
 Soe Achinta Jag Achinta.
 Jaha Kaha Prabh Tu Vartanta.2.
 ਘਰਾਂ ਸੁਖੀ ਵਸਿਆ ਬਾਹਰਾਂ ਸੁਖੁ ਪਾਇਆ ॥
 ਕਹੁ ਨਾਨਕ ਗੁਰੀ ਮੰਤਰੁ ਦ੍ਰੜਾਇਆ ॥ ੩ ॥ ੨ ॥
 Ghar Sukh Vasia Bahar Sukh Paiya.
 Kaho Nanam Gur Mantar Dirrayea. GGS 1136.

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

ANOTHER SUGGESTED NATIONAL SIKH ANTHEM FOR SELAMI

ਸਲੋਕ ਮ: ੧ ॥ ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥
 ਸਰਿ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
 Salok M: 1. Jao Tao Prem Khelan Ka Chao.
 Ser Dhar Talee Galee Meri Aao.
 ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥
 ਸਰਿ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥SGGS 1412
 Et Marag Paer Dhreejey.
 Ser Deejeey Kaan Na Keejeey.

॥ ਸਲੋਕ ਕਬੀਰ ॥ ਗਗਨ ਦਮਾਮਾ ਬਾਜਾਇ
 ਪਰਾਇ ਨੀਸਾਨੈ ਘਾਉ ॥

Salok Kabeer. Gagan Damada Bajeyo
 Pareyo Nisaney Ghao
 ਖੇਤੁ ਜੁ ਮਾਂਡਾਇ ਸੁਰਮਾ ਅਬ ਜੁਝਨ ਕੇ ਦਾਉ ॥ ੧ ॥
 Khet Jo Mandeyo Surma Ab Jhujan Ko Dao.
 ਸੁਰਾ ਸੇ ਪਹਚਿਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥
 Soora So Pehchaneay Jo Larey Deek Kay Hayt
 ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਮਿਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥ ੨ ॥ ੨ ॥

SGGS 1105

Purja Purja Kat Marey Kabhu Na Chadey Khet.

ਸਲੋਕ ਮ ੫ ॥ ਪਹਲੀ ਮਰਣੁ ਕਬੁਲੀ
 ਜੀਵਣ ਕੀ ਛਡੀਆਸ ॥
 Salok M: 5. Pehla Maran Kabnool
 Jeewan Kee Chud Aas.
 ਹੇਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ
 ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸੀ ॥ GGS 1102
 Hoh Sabhna Kee Reinka Tao Aao Hamarey Paas.

<https://www.youtube.com/watch?v=Lh257SeB95c>

EK GRANTH EK PANTH EK MARYADA – The Malaysian Experience.

By Karminder Singh Dhillon, PhD (Boston).



The quest for unifying and uniting Sikhs in Malaysia saw the adoption of a nationwide EK GRANTH EK PANTH EK MARYADA (EGPEM) initiative in mid-2016. The initiative has its origins in the Global Sikh Council's (GSC) call for the Sikh Panth to unite under One Granth One Panth and take guidance from the 1945 Sikh Rehat Maryada.

The Malaysian initiative is led by the Malaysian Gurdwaras Council (MGC) in cooperation with the Sikhi Vichar Forum (www.sikhivicharforum.com) – a think tank group focusing on Authentic Gurbani based Sikhi. The MGC is the representative body of some 130 Gurdwaras in Malaysia. Other partners include the Coalition of Sikh Malaysian Organizations (CSMO) which has led a parallel initiative called The Leadership of SGGS in the 21st Century.

The EGEPEG is supported by Sikhs who wish to see the Panth united as EK PANTH in its quest to derive spiritual guidance from the Sri Guru Granth Sahib Ji (EK GRANTH) and adopt the Panth-Parvanit and Akaal Takhat sanctioned Sikh Rehat Maryada (Ek MARYADA) as their chosen Maryada.

THE PHILOSOPHY OF EGEPEG

The inspiration for the word EK originates from a verse from Gurbani: EKA BANI EK GUR EKO SHABAD VICHAAR. SGGS 646.

The selection of EKA (one) from the multitudes of Banees has been done for us by our Gurus. Similarly the determination of the SGGS as our ONE and ONLY Guru has also been done by our Gurus. The order that the SGGS is our ONE and ONLY Guru since 1708 too has been ordained by our Guru.

The reference to **EK GRANTH** is anchored in the ALREADY SELECTED ONE GRANTH left to us by Guru Gobind Singh ji with the command *Sabh Sikhian Ko Hukm Hai Guru Maneyo Granth*. That Granth is Sri Guru Granth Sahib ji.

We say EK GRANTH because it is the ONE and ONLY Granth in the entire spiritual universe that has been given Guru-ship status by our Guru. No other Granth has Dhur Kee Banees contained within it. The KHASAM KEE BANEE (Banees of the Lord) or DHUR KEE BANEE (Banees from God) is contained in ONLY ONE GRANTH in the

entire universe – namely the SGGS, hence the term EK GRANTH.

The reference to **EK PANTH** is rooted in the notion of a Gurui-selected Panth (way of life).

Bhai Gurdas ji says *MARIYA SIKKA JAGAT VICH NANAK NIRMAL PANTH CHALEYA*. (Nirmal means UNIQUE, ONE OF ITS KIND). Meaning in the world of spirituality, the Panth of Guru Nanak had its trademark in its uniqueness.

Guru Nanak ji initiated this EK PANTH from the point of Guruji's birth on Vesakhi of 1469. Guru Gobind Singh ji completed this ONE Panth on Vasakhi 1699 as Khalsa Panth.

The entire process is encapsulated in the command that Guru Gobind Singh ji gave Sikhs in 1708: "AGIYA BHEYI AKAAL KI TABHI CHALAIYO PANTH, SABH SIKHAN KO HUKAM HAI GURU MAANIYO GRANTH".

This command is recorded by Gyani Gyan Singh ji in *Twarikh Guru Khalsa* (1822) and Rattan Singh Bhanggu in *Panth Parkash* (1840).

As such, the EK PANTH operates when it is guided by Sri Guru Granth Sahib Ji as its spiritual source and leadership.

The Sikh Panth as it stands now therefore refers to a Sikh nation that embraces one and all to abide within the teachings and under the guidance of Sri Guru Granth Sahib ji.

The reference to **EK MARYADA** is rooted in an attempt by the Sikhs to bring into existence a unified Maryada. We know that Maryada constitutes a code of conduct for the personal and institutional life of Sikhs. Gurdwara practices and protocol are not streamlined is a recipe for chaos.

The situation today is as bad as the time when the need for a unified Maryada was felt in the 1920s – namely the existence of countless Maryadas

created by countless deras, babas, taksals and others.

One can only imagine the confusion of having different Nitnem, different Rehraas, different Amrit Sanchar, different Anand Karaj/Death ceremonies etc.

One Maryada or EK MARYADA therefore acts to bond and glue all Sikhs to a unified Code of Conduct. EK MARYADA refers to the Panth Parvanit and Akaal Takhat sanctioned Sikh Rehat Maryada (SRM).

THE NEED FOR EGEPEM IN MALAYSIA.

The initiative was launched as a response to a dire need to unite the Sikh community in Malaysia. Sikhs in Malaysia have begun to witness a direct challenge to the authority and leadership of Sri Guru Granth Sahib Ji. There have been attempts to install a rival granth in at least one Gurdwara in Kuala Lumpur. If such attempts succeed, the Sikh community in Malaysia will be split. The Malaysian Sikh Community has further seen sustained attacks on the sanctity of SRM.

This EGEPEM and the Sri Guru Granth Sahib Leadership into the 21st Century initiatives are therefore apt in these times of confusion. It hopes to create awareness and to educate all Sikhs on the importance of reinforcing the leadership of Sri Guru Granth Sahib Ji as our ONE and ONLY Guru.

EK GRANTH confirms that we uphold the unity and integrity of Sri Guru Granth Sahib Ji as our one and only Granth that holds the Dhur Ki Bani, and Sachee Bani. It is our ONE and ONLY Granth that holds our Shabad Guru as declared by our Guru, Guru Gobind Singh ji.

THE MALAYSIAN EXPERIENCE WITH EGEPEM

In Malaysia, this slogan has been endorsed and accepted by leading organizations such as Malaysian Gurdwaras Council (MGC), Coalition

of Sikh Organizations (CSMO), and major Gurdwaras. It was first launched in Gurdwara Sahib Klang in October 2016 by the President of MGC Sardar Jagir Singh ji. Since then more than 20 Gurdwaras have had EGEPEM diwans, seminars or prayers. More and more Gurdwaras across the country are launching it for the benefit of their sangats. The SGGS Leadership into the 21st Century initiative has seen similar success across the nation.

Malaysian Sikhs take pride in the realization that global endorsement of the initiative is provided for by organizations such as the Global Sikh Council and the Canadian based Singh Sabha Canada. The initiative has not been without its detractors. Some individuals feel threatened by EGEPEM probably because they have faith in a second or third granth. They have faith in non-Gurbani rachnas (compositions) contained within books which they claim are Sikh spiritual granths as well.

Two local organizations – the Sri Guru Granth Sahib Academy and Sant Attar Singh Bhrum Vidya Niketan have vehemently opposed the initiative, with some of their supporters resorting to social media based opposition, intimidation, threats and even violence.

At least one of the opposing organizations have the stated intent of promoting the Bachitar Natak Granth or even wanting to install it on par with the SGGS ji. As such, it is only natural that the call for SOLE and ONLY leadership of Sri Guru Granth Sahib Ji goes against their agenda of wanting to install a rival granth.

A well-researched but anonymous video depicting the aims and aspirations of at least one of the above mentioned organizations titled ‘Who is Behind the Academy’ is available here: www.youtube.com/watch?v=QiNnCVwp6UM. Another video depicting the use of violence by supporters of the above two groups is available here: www.youtube.com/watch?v=2H1yRujc7IU

THE CHALLENGES AHEAD

As promising as the EGEPEM and SGGs Leadership into the 21st Century initiatives are, there are a number of challenges that lie ahead for Malaysian Sikhs. The primary challenge comes from those who are under the illusion that Bachitar Natak (or Dasam Granth) is composed by the tenth Guru and its contents are Gurbani.

The position of EGEPEM initiative is that whatever is NOT within the SGGs cannot be called Gurbani. The SRM has recognized only 3 rachnava from OUTSIDE the SGGs as acceptable (Bhai Gurdass ji, Bhai Nand Lal ji and the three Nitnem / Amrit Sanchar ones). Even these rachnava accepted by SRM are NOT called GURBANI. They are called rachnava or just banee.

The *rachnava* in the Bachitar Natak (Dasam Granth) are disputable. One third of the volume contains sexually explicit and graphic charitars (stories). Another one third is in praise of Hindu gods and goddesses or devis and devtas that have nothing to do with Sikhi. Of the remaining one third, large portions are against the messages of Gurbani as contained within the SGGs ji.

The BN /DG only came into existence about 80 years after the Akaal Payana (passing) of Guru Gobind Singh ji. Its first name was Bachitar Natak and it has since undergone eight name changes (Bachittar Natak Granth; Samundar Sagar Granth; Vidya Sagar Granth; Dasam Patashah Ka Granth; Dasam Granth; Sri Dasam Granth; Sri Dasam Guru Granth and Sri Guru Dasam Granth. Some latest printed versions carry the name as Sri Guru Dasam Granth Sahib.

The form (number of pages, arrangement of rachnava, order of the compositions etc.) came into existence in 1895 when a group decided to standardize its form. Eight compositions were removed, purportedly to make the BN in similar size and volume to the SGGs ji. Apart from the 13

pages that constitute the SRM accepted rachnava (Jap, Swayeay & Chaupai) the remaining pages are disputed to varying degrees. The sexual charitars called Charitro Pakhyaan are most vehemently disputed by Sikhs followed by the hundreds of pages of Hindu mythology.

Large portions of the BN / DG are lifted from classic Hindu texts called Puranas. The Markandey Puran, Shiv Puran and Bhagvat Puran are the primary original sources of BN. Other sources include folk-lore. Such copying raises serious questions regarding the validity of claims that it was authored by Guru Gobind Singh ji.

On the whole, the BN / DG are contradictory to the principles that are found in the SGGs ji. Principles of the SGGs such as equality of women are sharply contrasted in the BN / DG which says “God regretted creating women”.

The message of SGGs in relation to woman is “So Kio Munda Aakhyeay Jit Jamey Rajaan” (GGs: 473); Meaning: Woman is the birth-creator of every single human being that is Kingly in his or her accomplishments (Rajaan) so why condemn her?

The ultimate message in relation to woman of Charitro Pakhyaan sits on page 1267 of BN / DG at the close of Chritar 312 as follows:

Ant Triyan Ko Kahu Na Payo.
Bidhnaa Sirraj Bahur Pashuttaayo.
Jin Eh Keyau Sakkal Sansaaro.

Vhai Pashaan Bhaidd Triyyah Haaro
Meaning: He who created the entire creation regretted having created woman. Even He failed to understand the trickery of woman. (Translation from Dr Jaggi's DG Teeka, Vol 5 Page 389).

The BN/DG totally contradicts the philosophy of creation as expounded in the SGGs. The SGGs for instance says God created the universe with a command. ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥ Keeta Pasao Eko Kavao. SGGs 3. Meaning: GOD

CREATED THE ENTIRE CREATION WITH ONE COMMAND. And

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ
ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ
ਘਟਿ ਘਟਿ
ਜੋਤਿ ਸਮੋਇ ॥ GGS 19.

Sachey Tey Pavnaa Bhaiya, Pavney Tey Jul Hoye. Jul Tey Tribhavan Sajeya Ghat Ghat Jot Samoye. *Meaning: FROM GOD WAS CREATED AIR AND FROM AIR WATER. FROM WATER CAME ALL LIFE, WITHIN EACH OF HIS CREATION HE RESIDES.*

The BN / DG on the other hand says Mahakaal (the god of BN) dug out wax from his ears and made the universe from his ear wax.

ਪ੍ਰਿਥਮ 'ਕਾਲ ਜਬ ਕਰਾ ਪਸਾਰਾ ॥

Pritham Kaal Jub Kraa Pasara. *WHEN MAHAKAAL FIRST CREATED CREATION.*

ਏਕ ਸ੍ਰਵਣ ਤੇ ਮੈਲ ਨਿਕਾਰਾ ॥

Ek Sarvan Tey Meil Nikara. *HE EXTRACTED WAX FROM ONE EAR.*

ਤਾਂਤੇ ਮਧੁ ਕੀਟਭ ਤਨ ਧਾਰਾ ॥

Tantey Mudh Keetabh Tun Dhara. *FROM THAT HE CREATED THE DEITIES OF MUDH AND KEETAB*

ਦੁਤੀਆ ਕਾਨ ਤੇ ਮੈਲੁ ਨਿਕਾਰੀ ॥

Duteya Kaan Tey Meil Nikaree. *THEN HE EXTRACTED WAX FROM THE OTHER EAR.*

ਤਾ ਤੇ ਭਈ ਸ੍ਰਿਸਟਿ ਇਹ ਸਾਰੀ ॥ 13 ॥

Tan Tey Bhayee Srishat Saree. *FROM THAT THE REST OF CREATION WAS CREATED. BN / DG Page 47*

A secondary challenge lies in convincing the Malaysian Sangats as to why the threat to the SGGS Leadership is both real and imminent. The threat is real because some deras, taksaals and even Gurdwaras, particularly two Takhats outside Punjab namely Hazoor Sahib and Patna Sahib

have already installed (parkaash) this disputed book alongside the Guru Granth Sahib Ji.

The threat is also real because the installation of any other book / granth in the presence of the SGGS, whether on the left or right of the SGGS ji, and even a few inches below the level of SGGS ji in a Gurdwara is sacrilegious. In these places, all the respect and reverence that is due ONLY to the SGGS - is being accorded to this rival granth (chaur sewa, "hukumnama," sehaj paath, akhand path etc).

The placing of any book in the manner of manji with all the paraphernalia is parkash and should NEVER be allowed in a Gurdwara and in the presence of SGGS ji. To date no action has been taken against any of these places for the gross disrespect to the SGGS and complete disregard to the Sikh Rehat Maryada (SRM). The threat of such a practice spreading is therefore real.

In Malaysia one attempt was already undertaken at a local Gurdwara in KL by a local group at installing Bachitar Natak in the presence of the SGGS ji. A full report of the incident and its analysis is available here: <https://asiasamachar.com/category/columns-2/karminder-singh-dhillon/>

There are other compositions and books being renamed as 'granths' and being accorded the status of gurbani or 'parmanit banee'. This is a first step to elevating them to equal status with Sri Guru Granth Sahib Ji with a view of doing parallel parkaash on par with Sri Guru Granth Sahib Ji. Some have even declared three other granths together with Sri Guru Granth Sahib Ji as being the equivalent of the four Vedas.

THE PROPAGANDA OF THE ANTI EGEPEM INITIATIVE.

The detractors of the EGEPEM drive have gone into high drive with the following three false messages in the hope of discrediting the

organizations involved in the initiative.

One, that the EGPEM initiative is actually about changing the name of GURU GRANTH SAHIB ji to EK GRANTH

Two, that the “secret agenda” of the EGPEM initiative is to reject Bhagat Banee and to remove it from the GURU GRANTH SAHIB Ji.

Three, that the EGEPAM initiative rejects the Kabit and Vaaran of Bhai Gurdas ji and the Banee of Bhai Nand Lal ji. Obviously, all three of the above mentioned claims are false and concocted.

The underlying argument of the detractors of the SGGS Leadership into the 21st Century initiative say that the SGGS simply cannot be understood without references to other granths.

Obviously, those who make such claims have not understood the SGGS to its full extent. Some of these people also want to promote other granths as being complementary or supplementary to the SGGS. So it is within their agendas to make the SGGS look incomplete. Making such false claims is obviously their way of obtaining legitimacy for the other granths these people want to promote.

The EKEPEM stand is that Sri Guru Granth Sahib ji is our only Granth, is our ONE and ONLY Granth and is COMPLETE in EVERY aspect with regard to Sikh spirituality.

*BANEE GURU GURU HAI BANEE
VICH BANEE AMRIT SAREY. GGS 982.*

The word “SAREY” means in totality. Nothing concerning Sikh spirituality is left out of the SGGS ji. The Sikh does not need to search for anything spiritual outside of the SGGS ji.

Guru Gobind Singh ji gave us only one Granth as our Guru, which is SARAB KALAA SAMRATH and SAMPOORAN. It is complete and when we

study it carefully, we can find all answers to both our spiritual and earthly journeys in life.

SHARING THE MALAYSIAN EXPERIENCE

The author has been blessed with the sewa of being the face of the EGPEM initiative in the capacity as the MGC Parcharak and Seminar Speaker for the Leadership of the SGGS into the 21st C initiative.

The experiences and challenges are narrated with the intent of highlighting the need for communities across the Sikh World to recognize the threats towards the sacrosanctity and spiritual leadership of the Sri Guru Granth Sahib Ji. There is a further need to awaken from our slumber, organize ourselves and to deal with the threats.

The threats are real, imminent and dangerous because they have the potential to split our small communities and import violence in our gurdwaras. The persons and organizations behind these threats appear well organized, well-funded and supported by anti-Sikh groups in India. Their methods are thus devoid of legal and the lawful means. Their primary agenda is clearly to replace the SOLE leadership of our Guru with rival granths – most notably the highly disputed Dasam Granth.

The objective of this essay is therefore also to bring about awareness about the devious methods and propaganda that these groups have deployed in their devious agendas.

Readers can get more information on EGPEM from a FAQ at the following link.

<http://sikhivicharforum.com/blog/index.php/faq-facts-on-the-ek-granth-ek-panth-ek-maryada-egepem/>

Sikhism: Is it Exclusive or Inclusive?

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Introduction

What does an ‘exclusive organisation’ and an ‘inclusive organisation’ mean? Exclusive is more easily understood by everyone but ‘inclusive’ is harder to define. Everyone has some idea of what the latter implies but cannot really pin it down.

First-off, it’s important to acknowledge that all organizations have to be exclusive in some sense – you can’t just let everyone in. But if it is too exclusive it cannot appeal to the majority for whose benefit (in the case of religion) it is meant to be. Even in a very exclusive organisation there is no homogeneity; there is always some diversity.

An organization is inclusive when, despite the relative exclusivity, its members have a sense of belonging and each member feels respected, valued and seen for who he is as an individual.

The first step, in any discussion on this topic will, of necessity, require defining the relevant or key words used in the paper.

Definitions

In order to define and apply the words ‘exclusive’ and ‘inclusive’ to Sikhism it is necessary to define Sikhism itself: is it the same as *Sikhi* or does it mean something else? In other words **do *Sikhi* and Sikhism mean the same thing?** I am aware that the words are often used interchangeably, but in my mind they have different, even if somewhat nuanced, meanings.

I have always thought that *Sikhi* referred to (or should refer to) the **teachings/message of the Gurus as embodied in the Sri Guru Granth Sahib (SGGS)** [sometimes also referred to as Aad Guru

Granth Sahib (AGGS)] and **nothing more.** *Sikhi* would therefore constitute the basic principles which determine who is a **Sikh**, whilst Sikhism referred to what I will now call the **Sikh Religion**, wherein religion means “an organized system of beliefs, ceremonies, and rules used to worship a god or a group of gods” (<https://www.merriam-webster.com/dictionary/religion>)

A discussion of the terms *Sikhi* and Sikhism on the Yahoo Forum, *Gurmat Learning Zone* (GLZ) [<https://groups.yahoo.com/neo/groups/learning-zone/conversations/messages>], brought to my attention that views of others on this generally differed and so, for the purposes of this paper, I will use the word **Sikhism as the English word for *Sikhi*** (the Punjabi word), thus accepting that the two are essentially the same. To reiterate I will use Sikhism/*Sikhi* to mean **the teachings/message of the Gurus as embodied in the AGGS, and nothing more.**

In contradistinction to Sikhism the term ‘**Sikh Religion**’ will refer to the religion/faith as a whole, and as defined above. Effectively this will mean that the term **Sikh Religion** includes Sikhism/*Sikhi* **and** (plus) all the accretions the practice of the faith now considers necessary; i.e. the dogmas, the rituals, rules of conduct in behaviour, handling of the AGGS, etc. It involves the whole gamut that is recognised by most Sikhs (and non-Sikhs) as a necessary part of the faith.

To put it differently, as defined above, the Sikh Religion cannot exist without Sikhism (or *Sikhi*), but Sikhism can exist perfectly well even without the rest of the accretions which constitute religion, because the truths and validity of Sikhism/*Sikhi* are independent of the later acquired accretions.

In this paper the word ‘exclusive’ means ‘being restricted to a well-defined group’, where the essential features - the borders - are clearly defined, to allow for admission into the group. In other words, if a person fails to meet *any* one of

Sikhism's strict definitional criteria then he is automatically excluded from the group: such would be an exclusive organisation.

By 'inclusive' it is meant that anyone who meets the general principles of the proposed definition of Sikhism/*Sikhi*, derived from the SGGS, but nevertheless falls short of meeting all the requirements will be, for practical purposes, accepted within the Sikh fold. Since, I dare say, no individual is likely to fulfil all the requirements of the SGGS (a human failing), this will effectively mean every person who now considers himself a Sikh will be included.

The key question will be whether the word Sikh *includes* the Khalsa or is it *exclusively* reserved for the Khalsa? To arrive at some cogent conclusion, or have some semblance of a cogent argument, the word Khalsa will be defined first.

Without setting up any protracted, and likely convoluted, argument for the defence of any one side to the argument, it is intended that Khalsa in one who has undertaken the Amrit ceremony, sports the 5 Ks, and abides by the code of conduct set out for a Khalsa in the Sikh Reht Maryada (SRM).

Discussion

With these preliminary, albeit inadequate, definitions set up it may be possible to wade our way through the complexities in order to decide the question posed in the title of this paper. The ensuing discussion will show that it is the answer to the question "**Who is a Sikh?**" which will ultimately determine whether Sikhism/*Sikhi* is inclusive or exclusive.

Given the definition of Khalsa as above, a Khalsa is, at the very least, both *Amritdhari* and *Keshdhari*; it cannot be otherwise. It is common knowledge that large swathes of the Sikh Community (Panth) are not *Amritdhari*. Even from amongst those who have undergone the Amrit ceremony there are too many who fail to abide by

the code of conduct to which the Amritdhari are oath-bound. The majority of those who maintain a turban and beard actually have trimmed beards. Almost no Sikh can or does abide by all the edicts of the SRM; almost everyone runs afoul of a few. So, if to be a Sikh one has to be a Khalsa (*Amritdhari* and *Keshdhari*), or at least a *Keshdhari*, **who** must abide by the SRM, then it becomes self-evident that the overwhelming majority of those whom we now consider Sikhs will be rendered non-Sikhs. Such a religion will be **exclusive**. And if Sikhism/*Sikhi* is to be defined as is the term Sikh Religion, then this **exclusive Sikhism** will be an extremely small community in terms of numbers, unable to retain its position as the fifth largest religious community, though that numerical superiority should scarcely be of any import.

A look at the empirical evidence will show that, by and large, Sikh communities at their own local levels do not accept this exclusivist definition, are more tolerant, and accept all of the above-described, often with derision referred to as "failed/lapsed" Sikhs, as Sikhs, no less than they accept the other so-called 'perfect' ones. With such a practical approach Sikhism appears inclusive. But such inclusiveness is more a practical accommodation than a sincere belief in the rightfulness of the acceptance, and hence may be rightly referred to as false or fake acceptance.

Thus far, exclusiveness and inclusiveness have been discussed only with reference to the external appearance, to the dogmas, to the ritual demands of the religion and to the need to abide by the SRM. But there is another component of the faith that has to be considered: the *message* of the Gurus as finally and firmly embodied in the AGGS (or SGGS). How does the AGGS define a Sikh, and thus define Sikhism/*Sikhi*?

Without going into any details, it is reasonable to assume that a person who lives by the spirit of the message of the AGGS, i.e. believes in *Sikhi* as defined above, is a Sikh. This would make

Sikhism very inclusive, without any compromise or false accommodation.

If this definition of 'Sikh' is unacceptable, then the objector has a hurdle to cross: why not? Answering this will likely be difficult; in fact it will likely be intellectually impossible. If the definition of Sikh can only be arrived at by incorporating other sources, and not just staying with the SGGS as the sole source, then it must be acknowledged that our eternal Guru (SGGS) is incomplete; that's hardly a proposition any Sikh will find palatable.

So, back to the question: **How does the SGGS define a Sikh, and thus define Sikhism/Sikhi?** When the Gurus started their mission and began preaching what was their *intent*? What did they hope to achieve? Did they intend to be exclusive *only to the extent* that those who believed in and accepted the spiritual message of the Gurus, ultimately reposed in the SGGS, would be their 'disciples' (Sikhs), in which case Sikhism would actually be very inclusive; or did they intend it to be exclusive to those who would *not only* accept the SGGS but would also physically look different? What does the SGGS expect?

One would be hard put to justify the stance of the SGGS *if* it should insist that the physical appearance or dress code was to be considered just as important as the spiritual message. I contend that the main purpose, perhaps sole purpose, of the message of the Gurus and the SGGS was to allow for mankind to find its relationship to God, a spiritual quest. This spiritual quest, very simply put, is humanity's effort at overcoming its separation from God by obeying the Divine Will (*Hukm*) through *Simaran* (meditation on the *Naam*).

My line of argument is bound to raise the hackles of many 'pucca'(pukka) Sikhs: those who have implicitly appointed themselves guardians of the faith. When it comes to pronouncements which tend to question received wisdom, or that which is

accepted by the majority, the one making such statements is bound to be attacked from all sides; I can expect no less. But the issues *have* to be raised. For those who would virulently protest, be ever mindful that "*If an opinion contrary to your own makes you angry, that is a sign that you are subconsciously aware of knowing that you have no good reason for thinking as you do*" (Bertrand Russell).

I have argued that for Sikhism as a religion to be inclusive (a desirable outcome) it is necessary to give primacy to the **SGGS as the sole measure of who is or is not a Sikh.**

This does not however mean that we should abandon the legalistic definitions of 'Sikh', as used in the Sikh Gurdwaras Act 1925 or the Delhi Sikh Gurdwaras Act 1971, for example. The 1971 Act is more stringent than the 1925 act, and requires that any Sikhs voting for the Delhi Sikh Gurdwara Management Committee be baptized Sikhs (*Amritdhari*). This legislation thus excludes from voting Keshadhari Sikhs who have not undergone the Amrit initiation, those Sikhs with shorn hair, and the *Sahajdhari*, persons who generally follow the Sikh lifestyle but are not initiated into the religion (definition adapted from *Wikipedia*).

Such legal definitions are necessary on account of the practical/political realities of everyday life, especially (or only) in India. There circumstances demand that such definitions be drafted and applied to ensure that Sikhs are not subsumed by other faiths/entities bent on reducing Sikhs/Sikhism to a sub-sect of some other faith group. These legalistic definitions must, however, be applied to the limited circumstances for which they were drafted, and must not be so stringently applied to other circumstances such that they would exclude many others from being a part of the Community. For example, no one has any qualms about appealing to my Sikh credentials when donations are sought from me, or when my help is required to use my influence, once

substantial, with the authorities to help the Sikh Community.

But when it comes to speaking about, for or on behalf of the Community, people like me are pointedly excluded because my ‘roop’ does not conform to the desired look.

Through all this it must be kept in mind (in fact it is something that is insisted upon by the orthodox) that **every Sikh must abide by the edicts of the Sikh Reht Maryada (SRM)**; there is apparently no exception. There is no ‘rule’ in the SRM which allows some edicts to take precedence over others, though conditions imposed by some edicts must be met if certain other edicts are to have any effect. This does not mean giving up the idea of having any sort of ‘Maryada’. No organisation can function effectively without some rules/constitution (Maryada) to help it along and protect the interests of its members, as well as to streamline the various ceremonials that are expected by the laity in relationship to life, events such as births, marriages, deaths and so on. Every Faith has rules and laws of conduct that advise us how to live, and I do not mean just a moral code. But such rules (*Maryada*) should be kept at a bare minimum and cannot be considered immutable. They will have to be reviewed from time to time to cater for the contingencies of time and place. And yet it is recognized that we cannot, at the same time, afford to have a multitude of Maryadas; some balance has to be struck. This topic will be discussed by others at length and so I must leave it at this crossroad.

Conclusion:

The preliminary question, in the title of this paper, is actually a prelude to the real question of deciding who is a Sikh. Sikhism as embodied in the SGGGS ultimately defines who is a Sikh. By accepting this, it should be clear that Sikhism is already inclusive, and not exclusive, as some Sikhs have made it in practice. A good working definition would be: “A Sikh is a believer in and a follower of Guru Nanak’s teachings”.

A narrower definition, in the legalistic sense, may of course still be necessary to manage ‘political’ issues which invariably accompany every religion. But such definitions must be used sparingly and in very restricted situations; to impose these narrower definitions on all who would claim to be Sikh does not do justice to the Gurus’ intent. In the final analysis Sikhism/*Sikhi* is inclusive.

End of Presentation

[The post-script below is not part of the presentation, but will help better understand the problems we face.]

Postscript

On Sunday 16 April 2017 I attended the AGM of the Greentown Gurdwara (Ipoh, Malaysia). One item on the agenda was a proposed constitutional amendment. As matters currently stand only a Keshdhari Sikh can vie for the posts of President, Secretary and Treasurer (Principal Office Bearers). The rest of the posts can be filled by non-Keshdharis. The amendment wanted to do away with the keshdhari requirement for the 3 key posts.

Understandably there was a protracted debate. It was repeatedly pointed out by those who wanted the amendment that so many Malaysian gurdwaras, taking the ground realities into consideration, had already done away with the requirement, and that these ‘*mona*-led’ gurdwaras were thriving well, many doing better than the keshdhari-led gurdwaras (*mona* here refers to clean-shaven Sikhs and those with trimmed beards/hair).

The reason was obvious: the enlarged base of candidates allowed for a larger talent pool to tap from. It was pointed out that a look at the members in attendance that day showed that the *monas* outnumbered the keshdharis. Yet the motion to amend was defeated, something that could not have happened without the help of *monas*, many of whom were hesitant to make the change, preferring to maintain the long-standing tradition for now; the mind-forged shackles are the

hardest to break.

It was later pointed out to me that rather than make the amendment for the benefit of the Community, some members/*monas* were actually doing it to take-over the gurdwara and use it as a power base. This ‘internal politics’ deterred more prudent Sikhs, including *monas*, from voting for the amendment.

At the AGM, a question raised was “Why did the drafters of the constitution not say that the Principal Office Bearers should be Amritdhari?” No answer was forthcoming for this question, but the reason was obvious: there would likely be not enough members who would qualify.

In practice Sikhs in Malaysia adopt an approach which is in line with the ‘inclusive’ definition proposed in the above paper. There is likely no extended Sikh family in Malaysia in which everyone is keshdhari let alone amritdhari.



THE UNIQUE LOGO
Questions from S Veer Gurbans Singh



Answered by
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Q. 1. Who originated this unique logo?

Answer. Guru Nanak designed ੴ as a logo to represent the Eternal Entity (God) in SIKHI. According to Guru Nanak, no specific or descriptive name can be assigned to the Eternal Entity that is why he designed this logo.

Q. 2. How did he design this?

Answer. Guru Nanak designed this logo, (ੴ) by using ੴ (Ek - ONE) which does not represent numerical One (1) but **Singularity**, where the matter and space are highly concentrated into a single point so minute that it is invisible, therefore, it is also called **Nothingness**. Guru Nanak calls this **Nothingness** as **SUNN**. Then he placed open *oora* (ੴ), meaning ਓਹ (Oh -That), which represent that **ONE**, thereafter, he geometrically (curvilinear) extended the open end of *oora* to represent **ਬੇਅੰਤ (Infiniteness)** of that **ONE**.

Q. 3. How did he pronounce it?

Answer: There is no way to find out how did Guru Nanak pronounce ੴ. However, it is evident from the following phrases of his *bani* (words) that he would have been pronouncing ੴ as ਇਕੁ ਓ ਬੇਅੰਤ (*Ek Oh Beant*):

ੴ (One):

The ONE in this logo represents ‘One and Only’ according to Guru Nanak:

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੈ ਹੈ ॥
ਏਕੈ ਹੈ ਭਾਈ ਏਕੈ ਹੈ ॥੧॥ ਰਹਾਉ ॥

Sāhib merā eko hai.
 Êko hai bhāī eko hai. ||1|| rahāo.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 350.

*That (my) Eternal Entity¹ is One and Only^{2,3,4},
 Hey brother!*

AGGS, M 1, p 350.

ੳ (ੳਹੁ - *Oh*) meaning ‘that’ to represent ੴ (One):

ਨਾ ਲ਼ਹੁ¹ ਮਰੈ² ਨ ਹੋਵੈ ਸੋਗੁ³ ॥

Nā oh marai na hovai sog

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 9.

*Oh¹ (That - One) does not die²;
thus there is no reason to mourn³.*

AGGS, M 1, p 9.

Note: Here ੳ (ੳਹੁ - *Oh*) means ‘that’ stands for ‘One’ since Guru Nanak does not like to use any descriptive or specific names for that Entity (God). **Geometrically (Curvilinear) Extended End of ੳ (Open Oora) represents Infinity of that ੴ (One):**

ਗੁਰਮੁਖਿ¹ ਬੇਅੰਤੁ² ਧਿਆਈਐ³ ਅੰਤੁ⁴ ਨ ਪਾਰਾਵਾਰੁ⁵ ॥੪੬॥

Gurmukh be^aant dhi^aāī^aai ant^a na pā^rāvār. ||46||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 936.

The Guru-oriented¹ person contemplates³ the Infinite², who has no limit⁴ or end⁵.

AGGS, M 1, p 936.

If we examine the above phrases, it becomes quite evident that in Nanakian Philosophy Eternal Entity has been addressed as ੳ : ੴ (One) stands for ‘One and Only’, ੳ stands for ‘ੳਹੁ - *Oh*’ (that), which represents “One and Only” and its geometrically (curvilinear) extended end stands for ‘Infinity’ of That, “One and Only”. Therefore, ੳ can be pronounced as ਇਕੁ ਲ਼ ਬੇਅੰਤ (*Ek Oh Beant*) in Punjabi and as ‘The One and Only, That is Infinite’ in English.

The ੴ (One) used in (ੳ) is not a numerical one (1) it represents the scientific concept of ੴ (One) as ‘Singularity’ or ‘Nothingness’. ‘Nothingness’ is also called ਸੁਨ (*sun*) and ਨਿਗੁਣ (*nirgun* –

without any attribute) by Guru Nanak. The **Singularity** or **Nothingness** or ਸੁਨ (*sun*) or ਨਿਗੁਣ (*nirgun*) states of Eternal Entity (ੳ) burst into ਸਰਗੁਣ (*sargun*) state, the Universe. This phenomenon is called ‘**Big Bang Theory**’, which is well accepted in the scientific world. ‘Singularity’, ‘Nothingness’, ਸੁਨ (*sun*) and ਨਿਗੁਣ (*nirgun*) states of ੳ have been discussed by Chahal in detail [1].

ੳ Mispronounced

On the other hand, many Sikh theologians and the Sikhs at large mispronounce ੳ as ਏਕੁ ਲ਼ਕਾਰੁ (“*Ek Oankaar*”) or ਏਕੁ ਲ਼ਮਕਾਰੁ (“*Ek Aumkaar*”). The survey of the available literature indicates that the early Sikh theologians, under the heavy influence of Vedanta, have pronounced ੳ as ਏਕੁ ਲ਼ਕਾਰੁ (“*Ek Oankaar*”) or ਏਕੁ ਲ਼ਮਕਾਰੁ (“*Ek Aumkaar*”) because the writing of “*Oankaar*”, “*Aumkaar*”, “*Aum*” or “*Om*” on the top of every writing was very common in ancient literature. Giani Harbans Singh [2] says that it is not known who first started to pronounce ੳ as ਏਕੁ ਲ਼ਕਾਰੁ (“*Ek Oankaar*”) or ਏਕੁ ਲ਼ਮਕਾਰੁ (“*Ek Aumkaar*”). However, I have noticed that Bhai Gurdas might be the first Sikh scholar who has pronounced ੳ as ਏਕੁ ਲ਼ਕਾਰੁ (“*Ek Oankaar*”) as is evident from his *pauri* 15 of *vaar* 3. [3] Thereafter, other Sikh scholars followed Bhai Gurdas’ pronunciation of ੳ.

Bhai Gurdas (1551-1636) [4] is the most honoured scholarly figure in early Sikhism. It is also widely accepted that his *Vaaran* are the KEY (*kunji*) of the *Aad Guru Granth Sahib* (AGGS) [5] as declared by Guru Arjan [3, 4]. Many Sikh scholars believe that since he has compiled the *bani* of Sikh Gurus and that of Bhagats and Bhattas

into a *pothi* (granth) under the guidance of Guru Arjan in 1604, therefore, his pronunciation should be right one. One must not forget that he studied Sanskrit and Hindu Scriptures from Varanasi (Banaras) and is interpreting ਐ under the influence of Vedata. [4]

The first exegesis of the AGGS was written by Sant Giani Badan Singh Ji of Dera Sekhwan at the request and encouragement of Maharaja Bikram Singh of Faridkot. It took him six and a half years to complete it in 1883. This exegesis was further reviewed by a committee appointed by Mahant Bawa Shamer Singh of Patna. After incorporating the comments of this committee, the first edition of this exegesis was published by funds provided by the Maharaja Balvir Singh of Faridkot in 1906. It was printed by the Wazir Hind Press (started by Bhai Vir Singh) at Amritsar. The second edition of this book was published by Maharaja Harinder Singh of Faridkot in 1928 ([6] pp 205-206). Therefore, this formal exegesis became available in printed form only in 1928 (about 324 years after the compilation of the AGGS in 1604).

This is considered a classical exegesis of the AGGS in a language called *Braj Bhasha* by a team of scholars of the Nirmala sect. This work is known as the *Faridkot Teeka* or *Faridkot Vala Teeka*. For all future attempts to interpret the AGGS, it became an ideal prototype. In this exegesis the ਓ (*oora*) in ਐ has been equated with ਓ (Om / Aum), the Trinity of God, which is a compound word formed with A (*akaar*), AU (*aukaar*), and M (*makaar*). It is mentioned in the *Faridkot Teeka* that Bhai Gurdas has pronounced the open *oora* (ਓ) as ਐਕਾਰ (Oankaar), which means *Aum* or *Om* [7]. The same concept was followed by Prof Sahib Singh [8] and Bhai Kahn Singh [9] also reported the same meaning in his *Mahan Kosh*. Thereafter, the pronunciation of ਐ as ਐਕੁ ਐਕਾਰੁ (“*Ek Oankaar*”) was widely accepted by the Sikhs at large.

It is evident that from the above discussion that pronunciation of ਐ as ਐਕੁ ਐਕਾਰੁ (“*Ek Oankaar*”) or ਐਕੁ ਐਕਾਰੁ (“*Ek Aumkaar*”) is work of Nirmalas trained at Banaras (Varanasi).

However, ਐਕਾਰੁ (*Oankaar*) and ਐਕਾਰੁ (*Omkaar*) represent Trinity of God in Upanishads. Guru Nanak is against the existence of the Eternal Entity as Trinity - Brahma, Vishnu and Shiva, the fact being ignored by many Sikh scholars. On the other hand, those, who pronounce it as ਐਕੁ ਐਕਾਰੁ (“*Ek Oankaar*”), interpret it as “One Creator” since ਐਕਾਰੁ (*Oankaar*) has been used in Gurbani metaphorically as “Creator”. They are doing so to break its link from the Trinity, however, it is evident that ਐਕਾਰੁ (*Oankaar*) represents Aum / Om in Upanishads, which cannot be challenged. Moreover, the attribute, “Creator”, has already been included as ਕਰਤਾ ਪੁਰਖੁ (*Karta Purakh*) in the Commencing Verse. Therefore, it cannot be “Creator” since one attribute, Creator, cannot be used two times in a definition of that Eternal Entity. Moreover, open Oora (ਓ) with geometrically (curvilinear) extended end cannot be called ਐਕਾਰੁ (*Oankaar*) and ਐਕਾਰੁ (*Omkaar*) under any circumstances [10].

Comments on Study of ਐ by Veer Gurbans Singh

(The article, ਐ (ਐਕਾਰ) (*Ay-kan-kaar*) ਸਰਤ ਗੁਰਪਰਸਾਹਿ॥ *Sat Gurbansad* II, sent by S Veer Gurbans Singh to S Gulbarg Singh, the then President of the Global Sikh Council.)

Veer Gurbans Singh writes:

“ਦਵਿੰਦਰ ਸਿੰਘ ਜੀ ਚਾਹਲ ਅਨੁਸਾਰ ਐ ਦਾ ਪਾਠ ‘ਐਕ ਓ ਬੇਅੰਤ ਜਾਂ ਅਨੰਤ’ (OneOhx) ਹੈ। ਆਪ ਜੀ ਦੇ ਇਸ ਉਚਾਰਣ ਨਾਲ ਅਸੀਂ ਸਹਿਮਤ ਨਹੀਂ ਹਾਂ ਕਿਉਂਕਿ ਆਪ ਜੀ

ਨੇ ਨਿਰਮਲ ਸਿੰਘ ਜੀ ਕਿਤਾਬ ਤੋਂ ਆਈਡੀਆ ਲੈ ਕੇ ਇਹ ਉਚਾਰਣ ਦਿੱਤਾ ਹੈ।”

Veer Gurbans Singh does not agree with the interpretation **ੴ** as ‘ਏਕ ਓ ਬੇਅੰਤ ਜਾਂ ਅਨੰਤ’ (OneOh∞) by Devinder Singh Chahal” because he has copied the idea from Nirmal Singh Kalsi’s book. It is an absolutely wrong allegation since he is not aware of the fact that Kalsi [11] has interpreted **ੴ** as Ekoooooooooooo. Chahal wrote to him a personal letter that he is interpreting only *Ek* (1) of **ੴ**, which is composed of (One + Open Oora + its extended end) and is ignoring to interpret two essential parts, (open oora) and its (extended end), of **ੴ**.

Veer Gurbans Singh further writes:

“ਇੱਥੇ ਨਵਾਂ ਭੰਬਲਭੂਸਾ ਆਪ ਜੀ ਨੇ ਆਪਣੀ ਵਿਦਵਤਾ ਦਾ ਪਾ ਦਿੱਤਾ ‘ਏਕ ਓ ਬੇਅੰਤ ਜਾਂ ਅਨੰਤ’ ਹੈ ਪਾਠ ਦੇ ਕੇ। ਇਸ ਦੇ ਅਰਥ ਕਰੀਏ ਤਾਂ ‘ਇਕ ਓ ਬੇਅੰਤ ਹੈ’ ਮਹਾਨ ਕੋਸ਼ ਵਿੱਚ ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ ਜੀ ਨੇ ‘ਓ’ ਦੇ ਅਰਥ ‘ਓਅੰ’ ਕੀਤੇ ਹਨ ਤੇ ਇਸ ਤਰ੍ਹਾਂ ਚਾਹਲ ਜੀ ਵਲੋਂ ਦਿੱਤੇ ਪਾਠ ‘ਏਕ ਓ ਬੇਅੰਤ ਜਾਂ ਅਨੰਤ’ ਦੇ ਅਰਥ ਬਣਦੇ ਹਨ ‘ਇਕ ਓਅੰ (ਓਮ) ਬੇਅੰਤ ਹੈ’ ਇਹ ਤਾਂ ਸਿਧੇ ਤੌਰ ਤੇ ਵੈਦਿਕ ਮਤ ਦੇ ਓਮ ਦੀ ਵੀਚਾਰ ਕਰ ਰਹੇ ਹਨ। ਫਿਰ ਆਪ ਜੀ ਅਤੇ **ੴ** ਦੇ ਵੈਦਿਕ ਵਿਆਖਿਆਕਾਰਾਂ ਵਿੱਚ ਕੀ ਫ਼ਰਕ ਰਹਿ ਗਿਆ? ਦਵਿੰਦਰ ਸਿੰਘ ਜੀ ਆਪਣੀ ਇਸ ਵਿਦਵਤਾਂ ਦੇ ਅਧਾਰ ਤੇ ਗੁਰੂ ਘਰ ਵਿੱਚ ਪ੍ਰਵਾਨ ਚੜ੍ਹੇ ਲਿਖਾਰੀ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਨੂੰ ਗ਼ਲਤ ਕਹਿ ਰਹੇ ਹਨ ਤੇ ਆਖ ਰਹੇ ਹਨ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਪਹਿਲੇ ਲਿਖਾਰੀ ਹਨ ਜਿਨ੍ਹਾਂ ਨੇ **ੴ** ਦਾ ਪਾਠ ‘ਇਕਓਅੰਕਾਰ’ ਦੇ ਕੇ ਵੇਦਾਂ ਦੇ ਓਅੰ ਨੂੰ **ੴ** ਦੀ ਵੀਚਾਰ ਵਿਚ ਵੀਚਾਰ ਕੇ ਗ਼ਲਤੀ ਕੀਤੀ।”

Here, Veer Gurbans Singh says that he (Chahal) has introduced confusion by the application of his wisdom by pronouncing **ੴ** as ‘ਏਕ ਓ ਬੇਅੰਤ ਜਾਂ

ਅਨੰਤ’ (*Ek Oh Beant*). He is disputing Chahal’s interpretation by quoting that Bhai Kahn Singh interprets, ‘ਓ’ ਦੇ ਅਰਥ ‘ਓਅੰ’, (meaning of open oora as Aum), therefore, its meanings are, ‘ਇਕ ਓਅੰ (ਓਮ) ਬੇਅੰਤ ਹੈ’ (*Ek Aum beant*). Bhai Kahn Singh [9] is very intelligent editor of *Mahan Kosh* since he has to give all the meanings, being commonly used, of every word. Here again Veer Gurbans Singh cleverly ignored my explanation that meaning of ‘ਓ’ (*open oora*) is **ਉਹ** (Oh - That) also in the *Mahan Kosh* of Bhai Kahn Singh. Thereafter, Chahal further quoted that ‘ਓ’ (*open oora*) means (Oh - That) in Gurbani as follows:

ਧਿਨ ਧੰਨਿ ਓ ਰਾਮ ਬੇਨੁਬਾਜੈ॥

ਮਧੁਰ ਮਧੁਰ ਧੁਨਿ ਅਨਹਤ ਗਾਜੈ॥੧॥ ਰਹਾਉ ॥

Blessed is that ਓ (ਉਹ - Oh) flute of Ram, which is played by him. Then pleasant but unbeaten sound vibrates. AGGS, Naam Dev, p 988 [1].

Veer Gurbans Singh further writes:

“**ੴ** ਦੀ ਬਣਤਰ ਵਿਚਾਰ ਕਰਦਿਆ ਜੇ ਸਿਟੇ ਨਿਕਲਦੇ ਹਨ ਉਹ ਇਸ ਤਰ੍ਹਾਂ ਹਨ:

੧. **ੴ** ਦਾ ਪਾਠ ‘ਏਕੰਕਾਰ’ ਹੈ। ਇਸ ਦੀ ਬਣਤਰ ਬਣਾਉਣ ਸਮੇਂ ਸਤਿਗੁਰੂ ਨੇ ਪਹਿਲਾ ਪੰਜਾਬੀ ਹਿਸਾਬ ਦਾ ‘ੴ’ ਲਿਖਿਆ ਤੇ ਫੇਰ ਇਸ ਏਕੇ ਦੇ ਕੋਲ ਓਅੰਕਾਰ ਦੇ ਖੁੱਲੇ ਮੂੰਹ ਵਾਲੇ ਉੜੇ ਵਰਗਾ ਉੜਾ (ਓ) ਬਹਾਇਆ ਭਾਵ (ਲਿਖਿਆ)। ਏਕਾ ਏਕੰਕਾਰ ਲਿਖਿ ਦੇਖਾਲਿਆ। ਉੜਾ ਓਅੰਕਾਰ ਪਾਸ ਬਹਾਲਿਆ।

(ਯਾਦ ਰਹੇ ਇਥੇ ਖੁੱਲ੍ਹੇ ਮੂੰਹ ਵਾਲੇ ਉੜੇ ਵੱਲ ਸੰਕੇਤ ਕਰਨ ਲਈ, ਸ਼ਬਦ ਓਅੰਕਾਰ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਹੈ **ੴ** ਦੇ ਉਚਾਰਣ, ਅਰਥ ਤੇ ਫਿਲਾਸਫੀ ਦੇ ਵਿਚਾਰ ਨਾਲ ਇਸ ਦਾ

ਕੋਈ ਵਾਸਤਾ ਨਹੀਂ, ਜਿਸ ਦਾ ਟਪਲਾ ਗੁਰਬਾਣੀ ਦੇ ਵਿਦਵਾਨ ਆਮ ਹੀ ਖਾ ਜਾਂਦੇ ਹਨ।)

Veer Gurbans Singh concluded his discussion that **ੴ** stands for Punjabi numerical one (1) as **ਏਕੰਕਾਰ** (*Ekankaar*) and **ੴ** (*open oora*) as **ਓਅੰਕਾਰ** (*Oankaar*) has no connection with **ਏਕੰਕਾਰ** (*Ekankaar*). He ignores the presence of **ੴ** (*open oora*) as **ਓਅੰਕਾਰ** (*Oankaar*) and also ignores the extended end of **ੴ** (*open oora*).

In fact, **ੴ** is composed of three distinct characters:

One + Open Oora + Extended end, as explained earlier.

'One' is not a numerical One (1), as accepted by Veer Gurbans Singh, but it represents "Singularity" in scientific world, *open oora* represents that "One" and its geometrically (curvilinear) extended end represents "Infinity" of that "One" as discussed earlier. Thus, it is pronounced as "*Ek Oh Beant*" in Punjabi and "**One and Only That is Infinite**" in English.

I would reiterate that although Bhai Gurdas is very respectable scholar of his time but he has declared "One" of **ੴ** as **ਏਕੰਕਾਰ** (*Ekankaar*) and he further says that **ੴ** (*open oora*) as **ਓਅੰਕਾਰ** (*Oankaar*) has been placed besides the **ਏਕੰਕਾਰ** (*Ekankaar*) - the "One". Therefore, under these circumstances **ੴ** should be pronounced as **ਏਕੰਕਾਰ** (*Ekankaar*) is **ਓਅੰਕਾਰ** (*Oankaar*). Bhai Gurdas does not say anything about the third character, the geometrically (curvilinear) extended end of **ੴ** (*open oora*).

I want to point out that Bhai Gurdas [3], Kalsi [11] and Veer Gurban Singh ignored interpretation of the very important characters of **ੴ** : *open oora* (**ੴ**) and its geometrically (curvilinear) extended end, however, Bhai Gurdas did interpret **ੴ** (*open oora*) as **ਓਅੰਕਾਰ** (*Oankaar*).

According to Bhai Kahn Singh **ਏਕੰਕਾਰ** (*Ekankaar*) means "God, One Creator" and as **ਇੱਕ ਰੂਪ, ਇੱਕ ਆਕਾਰ** (of one shape, one form) in the *Mahan Kosh*. However, according to Guru Nanak the Eternal Entity - **ੴ** (God) cannot be represented in any shape or form. Moreover, **ੴ** cannot be interpreted "Creator" since attribute, **ਕਰਤਾ ਪੁਰਖੁ** (*Karta Purakh*), is already present among many others, which follow **ੴ** in the Commencing Verse.

Moreover, **ੴ** also cannot be interpreted as **ਓਅੰਕਾਰ** (*Oankaar*) since it stands for Trinity of God (Brahma, Vishnu and Shiva) in Upanishad, the fact that cannot be denied.

Q. 4. According to him (Guru Nanak), what does this indicate?

According to Guru Nanak, **ੴ** represents the **Eternal Entity**, which exists forever. Guru Nanak has explained the Eternal Entity as follows:

ਆਦਿ¹ ਸਚੁ² ਜਗਾਦਿ³ ਸਚੁ ॥

ਰੈ ਭੀ⁴ ਸਚੁ ਨਾਨਕ ਹੋਸੀ⁵ ਭੀ ਸਚੁ ॥੧॥

Ād sach̄ jugāḍ sach̄.

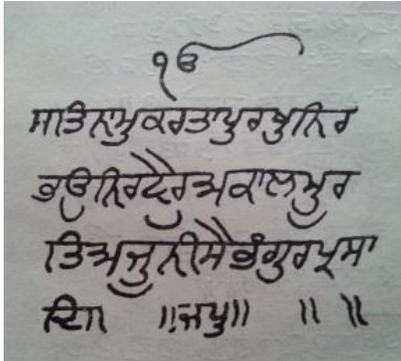
Hai bhī sach̄ Nānak hosī bhī sach̄. ||1||

ਅਗਗਸ, ਜਪੁ, ਪੰਨਾ 1 [12]

Was in existence² before the beginning of the time and space¹;

Was in existence in the past³; Is in existence in the

*present*⁴;
*Will remain in existence forever*⁵ (in the future)."
 AGGS, Jap 1, p 1.



There is neither descriptive name nor any pronoun (He/She) for that Eternal Entity in the above phrase, since, according to Guru Nanak, no specific or descriptive name can be assigned to this Eternal Entity.

Figure 1. Commencing Verse reproduced from Kartarpuri Bir

Q. 5. Where did he use this?

Guru Nanak has used ੴ with all its attributes in the original form before the *padshed* (without separating each word and without any use of coma, semi-colon, colon, or period etc.) as found in the Kartarpuri Bir Fig.1:[13]

It is evident that originally ੴ was clearly written as an independent logo for Eternal Entity, which is followed by its different attributes. Later on while making further copies ੴ has been mixed with its attributes as follows:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

This phrase is called “Commencing Verse” since the *Aad Guru Granth Sahib* (AGGS) [5] starts with this phrase, however, it is erroneously called as “Mool Mantra” in spite of the fact Guru Nanak does not believe in any Mantra system.

Later on after the *padshed* the Commencing Verse in the AGGS, published by the Shiromani Gurdwara Parpandhak Committee, (SGPC), but ੴ still remained attached to its attributes appears as follows [5]:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ek Oh Beant sat naam kartaa purakh nirbha-o nirvair akaal moorat ajoonee saibhaN gur parsaad

If we use the current system of punctuation then it would have been written as found in the Kartarpuri Bir (Fi. 1) as follows:

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

It indicates that ੴ is Eternal Entity, which is followed by its many attributes from ਸਤਿ to ਪ੍ਰਸਾਦਿ. In fact, it should have been written as found in the Kartarpuri Bir but I have reproduced it in three parts for easy explanations of ੴ as follows:

**ੴ ¹
 ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
 ਅਜੂਨੀ ਸੈਭੰ ² ਗੁਰ ਪ੍ਰਸਾਦਿ ³ ॥**

Since the first part, ੴ ¹, is an independent logo, which represents the Eternal Entity. The second and third parts are the attributes of this Eternal Entity, ੴ ¹, which distinguish it from the God accepted in other religions.

The Commencing Verse has been inserted by Guru Nanak and Guru Arjan before the beginning of every raga, every major section and subsection

of the AGGS [5] as such without abridgement or in an abridged form as follows:

Complete Form

ੴ¹

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰ

ਤਿ ਅਜੂਨੀ ਸੈਭੰ²

ਗੁਰ ਪ੍ਰਸਾਦਿ³॥

Ek Oh Beant¹

saṭ nām kartā purakhḥ nirbhā^o nirvair akāl mūrāt
ajūnī saibhān²
gur parsād³.

This is the complete form and appears 33 times in the AGGS.

*The One and Only - That is Infinite¹;
Exists;*

Source of every evolution;

Without fear (Not governed by any other);

Without enmity;

Timeless (Without effect of time);

Neither takes birth nor dies (Never comes into an anthropomorphic form);

Originated by Itself²;

Enlightener/Enlightening; and

Bounteous³

Abridged Forms

i) ੴ¹

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ²

ਗੁਰ ਪ੍ਰਸਾਦਿ³॥

Ek Oh Beant¹

saṭ nām kartā purakhḥ²

Gur Parsād³.

From the second part,

ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ²,

have been deleted.

This form appears 8 times in the AGGS

The One and Only, Oh, the Infinite¹;

Exists; Source of every evolution²;

Enlightener; and Bounteous³.

ii) ੴ¹

ਸਤਿ ਨਾਮੁ²

ਗੁਰ ਪ੍ਰਸਾਦਿ³॥

Ek Oh Beant¹

saṭ nām²

Gur Parsād³.

This form appears twice in the AGGS.

In this form ਕਰਤਾ ਪੁਰਖੁ² have been deleted from the second part.

The One and Only, Oh, the Infinite¹;

Exists²;

Enlightener; and Bounteous³.

iii) ੴ¹

ਸਤਿ²

ਗੁਰ ਪ੍ਰਸਾਦਿ³॥

Ek Oh Beant¹

saṭ²

Gur Parsād³.

This form appears 523 times in the AGGS.

In this form, even the ਨਾਮੁ² has been deleted.

The One and Only, Oh, the Infinite¹;

Exists²;

Enlightener; and Bounteous³.

This form is also found in the *Dasam Granth* three times at pages 1, 11, and 127 [14].

iv) ੴ¹

This form is only found in the Kartarpuri Bir (Fig.1) but not found in the AGGS, published by the SGPC since it is always followed by all the attributes or only very essential ones, e.g. only one attribute, ਸਤਿ², from the second part, and two

attributes, ਗੁਰ and ਪ੍ਰਸਾਦਿ³, from the third part.

Thus the shortest form is:

ੴ¹ ਸਤਿ² ਗੁਰ ਪ੍ਰਸਾਦਿ³॥

Ek Oh Beant¹ Saṭ² Gur Parsād³.

The Commencing Verse appears in full form before all the major sections and in the variously abbreviated form on sub-sections of the AGGS to emphasise that the reader must keep in mind the characteristics of the Eternal Entity before reading the bani (words).

Some scholars in their continuous efforts in diluting or eliminating the originality of Nanakian Philosophy, the open oora (ੴ) in original logo,

ੴ, (Fig. 1) has been mutilated / Figure 1 misconstrued to look like **Ek Aumkaar / Ek Omkaar** (Figs. 2).



Figure 2

The shortest abbreviated and most used form of Commencing Verse in the AGGS is as follows:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(Ik Oh Beant sat Gur Parsād)

This form has also been interpolated by such scholars by re-introducing ਨਾਮ (Naam) with ਸਿਤ (Sat) and by replacing ਪ੍ਰਸਾਦਿ (Parsad) with a new word ‘ਵਾਹਿਗੁਰੂ’ (Vaheguru) as follows:

ੴ ਸਤਿਨਾਮ ਵਾਹਿਗੁਰੂ ॥

(Ek Onkaar, Satnaam Vaheguru).

The irony is that the word, ਵਾਹਿਗੁਰੂ, has neither been used by Guru Nanak nor by any other Sikh Gurus, whose bani is incorporated in the AGGS. Strangely, this phrase, ੴ ਸਤਿਨਾਮ ਵਾਹਿਗੁਰੂ ॥ (Ek Onkaar, Satnaam Vaheguru), is neither found in the AGGS nor in the so-called Dasam Granth. However, in stead a new parse, ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ

ਜੀ ਕੀ ਫਤਹ ॥ (Ek Oankaar Sri Waheguru Ji Ki Fateh) is found at pages 39, 74, 119, 455, 709, 712, 716, 717, 719, 809, 1389 and 1394 in Dasam Granth.[14]

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Based on following sources:

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WHICH IS GURU NANAK'S REAL GURPURAB DAY

[English translation by S. Hakam Singh, Sacramento

The entire Sikh society, Delhi and Amritsar Committees, T.V and radio channels, Gurduwaras in foreign countries, friends and associates, and even unacquainted persons congratulated each other on Guru Nanak's birthday. Crackers were fired, environment was polluted, Akhand Paths were started, held and got held, for more loot Sampat Paths were also performed, Parsad was served and eaten, Langars were prepared and eaten, Taxalis got 18-18 meter Kachhehras stitched and distributed, the false shop of Nanaksarias went beyond expectations when man-sized painting of Baba Nand Singh was worshipped, poems and essays were also read, **but did anyone courageously try to say that today is not Baba's birthday?**

In deference to tradition, one of my radio broadcaster acquaintance directly broadcast Sri Akhand Path Sahib Ji, because that is his business. But what was achieved, and what was earned, perhaps any wise person would'nt have thought about it. Because, according to Jaswant Zafar's Ji's poem, we are afraid of even entertaining a thought of real Nanak, to learn from Nanak is beyond imagination. Jaswant Zafar Ji writes, "Ankles covered with dust from long walks, heels cracked by long travels, dry beard tangled by duststorms, hardened facial skin beaten by icy winds and in the hardened skin protruding high bones, fearless shining eyes in the high bones which consider the society, government and every type of custom and tradition meaningless. It does not suit us to enteratin thoughts of those dangerous eyes. We only like Sobha Singh's Baba, with his Lakshami Devi like fascinating red lips, rounded soft cheeks, silken dress and boon giving heavenly hand. We want benefactions and progressing offsprings, happiness, peace and wealth. For us real Nanak can prove dangerous, get our houses demolished and sons killed."

To celebrate Gurburab on Katak Puranmashi proves it, that enamoured by the fiction of Bhai Balay Wali Sakhi, written 120 years after Guru Nanak Pita left for the immortal world, which Professor S.S. Padam calls Baba Bluff, we are indulging in false activities. As Guru Nanak says, "You are bewailing uselessly, O Brethern, you are acting falsely." Jandiala Guru Ka's Masand Handal, who was born on Vaisakh Puranmashi in Samvat 1630, and after his death his sons, Bal Chand and Bidhi Chand are the creators of this tome of falsehoods. In fact, after the death of Bal Chand, his younger brother, Bidhi Chand had committed this ignominy by fabricating his elder brother Bal Chand as Bhai Bala and Guru Nanak's contemporary and fellow traveler. The writer is Gorakh Dass and advisor is Lala Pannu, who prepared this Sakhi in Lahore plains and sent it as Janam Sakhi Bhai Bala, with decorations of 28-28 colored illustrations, to all the important Sikh places of worship at the cost of crores of rupees in those days, and themselves took the responsibility of destroying those old Janam Sakhis, which were found available. The falsehood can survive only by destroying the real.

In the end of Bala-2 Rupantar manuscript it is written: "Samvat, 1715, Magh Sudi, 6 Pothi likhi Gur Parsad Gorakh Dass Sangat Guru ka jachak. Waheguru Satguru Ji." ("Pothi is written by Guru's grace by Gorakh Dass, beggar of Guru's Sangat, on Magh Sudi 6, 1715 Samvat. Waheguru Satguru Ji."). If anybody wants to confirm this fact then one can do so in Central State Library, Patiala, in Janam Sakhi Bhai Bala, Patiala 1987, pages 151 to 463. And, "*Hasal bahut kharach kachhu nahi karay tagir na koi. Nanak aisi umadi khijmit bina bhag kiyon hoi. 4.*" *ibid p. 463.* ("Gain plenty, expense nil, nobody can take it away. Says Nanak without luck one does not receive such a fine service." 4, page 463 of Bala-2 Rupantar).

First of all let us see what does Avtar Dharna mean? Because, some fools get agitated if it is written that Baba Ji's birthday was in Vaisakh.

According to page 88 of Mahan Kosh, there are many meanings of Avtar Dharna. It means: birth, pregnancy, take birth, descend, action of coming down, according to Puranas emergence of some god in some physical form, see Chaubis Avtar and Das Avtar; (for example) "Avtar does not know the extent. Parmesar Parbrahm is unfathomable." The creators of Gurbani condemned Devtavad in their Banis but we are determined to turn our Gurus into Devtas. If according to Puranas, Devta's birth as Avtar Dharna is right, then we need to change this expression.

Now we shall consider the real birthday of Guru Nanak Sahib according to the research of Karam Singh Historian. On page 69 of Gurburab Nirnai he writes thus, "(2) Now, I shall search Christian, Parvishtay and Hijri dates corresponding to Vaisakh Sudi three Samvat 1526. On 14 March, Tuesday is Chet Sudi one: computations are not being written because the article will become quite lengthy and beyond the understanding of an ordinary person like me." He further writes, "It means on Vaisakh Sudi three Samvat 1526 it was Saturday 15th April 1469 C.E." Karam Singh Historian's book '**Katak ke Vaisakh**' was first published in 1930. Bhai Vir Singh made this announcement from a stage that, "Katak ke Vaisakh is a very valuable gift for the Sikh nation", but at the same time in a dramatic manner sale of the book was stopped and any copy that was found was confiscated. (I am) grateful to Hira Singh Dard Ji, who after obtaining a copy from the library of Sardar Gurbakhsh Singh Bagbanpura, got this book reprinted in 1932 and made this valuable 'gift' available to the Sikh nation.

Karam Singh Historian writes on page 122 of this book that Katak's tradition (according to the statement of Mr. Macauliffe) was started by **Giani Sant Singh Ji**. Mr. Macauliffe states the reason that Ram Tirath's festival being held on Katak Puranmashi all Sikhs used to go there. To prevent them from going there Giani Ji started celebrating Gurburab of the auspicious birth of Adi Satguru on Katak Puranmashi. Thus, it was then that it was

made a custom with the government's power, but now it appears to have become archaic. It is an episode of 1925 only that celebration of Gurburb on Katak Puranmashi was started at Nankana Sahib, before that nobody there had known about this day. If another about sixty years passed like this, then people will start saying that this Gurburb used to be celebrated at Nankana Sahib on Katak Puranmashi from the very beginning, just as these days all consider the Gurburb practice started by Giani Sant Singh as ancient.

My personal view is that Bhai Surat Singh, Headgranthi of Darbar Sahib, who is the author of *Sikhan di Bhagatmal* and says that this book is the work of Bhai Mani Singh Ji, and his son, Giani Sant Singh, who were associated with Nirmala sect, were also influenced by Baba Bluff. The Jandiala Guru people with their influence in government and money power enforced Baba Bluff at every place. Barring Janam Sakhi Bala, in no other Janam Sakhi Baba's Avtar Purab is Katak Puranmashi; instead Vaisakh Sudi Teej is found written.

B-40 Janam Sakhi: B-40 a handwritten manuscript, which is preserved in previously known as India Office Library, (now Foreign and Commonwealth Office), London makes no mention of Bhai Bala, and Guru Nanak Patshah's birthday is found written as Vaisakh Sudi Teej. When Bhai Veer Singh got its copy he named it Puratan Janam Sakhi. Hafizabad Wali Janam Sakhi was got completed as Pothi Sach Khand in near about 1619 C.E. by Meharban with his own hands, who was the beloved nephew of Guru Arjun Patshah and promising grandson of Guru Ramdas, and he, too, wrote the birthday as Vaisakh Sudi 3 alongwith details of the place of birth. Another important Janam Patri Babe Ji Ki, whose author is Bhai Bula Padha, resident of Dalla town, a disciple of Guru Amardas and close associate of Bhai Gurdas, who made up the remaining deficiencies of Sakhi Mahal Pehle Ki, in this work also, which was completed in 1598-99, the birthday is entered as Vaisakh Sudi 3.

Saido Jatt, a Mujangan, Lahore resident, who was a preacher in Peshawar area, penned a Janam Sakhi in 1657-58, which is known as Puratan. Knowing the truth Saido, discarding Bala's date and basing it on Seehan's Sakhi Mahal Pehle Ki standard date, brought out his unique Sakhi. Mehma Parkash, verse, 1776 C.E. by Sarup Das Bhalla, a descendent of Guru Amardas, and Mehma Parkash, prose by another unknown person from the same family in the middle of 19th century, in these publications under this title the birthday is also given as Vaisakh Sudi 3, because that was the effect of the tradition of Guru's movement. For instance, the D.A.V. College manuscript number 2000 and all these works accept Guru Baba's birthday in Vaisakh.

The first sheet of horoscope, which Jandiala Wale Handalkian's got prepared in near about 1656-57 C.E. starts something like this: "*Janam patri Nanak Vedi di; Samvat 1626; miti Katak Sudi Puranmashi; Nanak janam leeta; adhi raat ghari upar Kalu Vedi de ghar; Kalu da Purohit Hardayal Brahman aha; ate nale Gurdev aha; vadi vela Kalu Hardayal de ghar gaya. Tan Bale vida leeti Talwandi gaya.*" (Nanak Vedi's horoscope, Samvat 1626: Nanak was born on date, Katak Sudi full moon in Kalu Vedi's house after short time over midnight. Kalu's Purohit, Hardayal Brahmin came and also Gurdev came. In the afternoon Kalu went to Hardayal's house.

Then Bala bid farewell, went to Talwandi. From thence onward a Janam Sakhi, Bala Rupantar was prepared. Then, to malign Guru Nanak Pita's conduct/character, Ranghar Wali Sakhi, and in the same manner telling Guru Angad Patshah to bring his daughter fully prepared in the night (Sehaj-Kasehaj wali Sakhi) and many more concocted stories were put in it to prepare Bala Rupantar 2 decorated with 28-28 illustrations and was supplied to all important Sikh religious places. This work went on for many decades. In the handwritten manuscript of Bala Rupantar 2 it was written that this Janam Sakhi was got written by Bhai Bala in the presence of Guru Angad from Paiday Mokhay

in 1582 Samvat. Whereas the truth is that in Samvat 1582/1525 C.E. Bhai Lehna Ji had not even met Guru Nanak Pita.

The manuscript which arrived on Samvat 1770 (1713 C.E.) for Payare Lal Bedi, F-17, Jangpura Bhogal, New Delhi itself summarizes in loud tones: “*Janam Patri Babe Nanak ki sampuran hoi; Veervar pehar din charhay; Samvat 1770 de beetay hoay mukki; Likhvai Sangat Singh Sood; Likhi Atma Sigh Sood; Kirtaniye; Vich rarday Lahore de. Agay lagat Pothi likhi 300 rupiye.*”

(Janam Patri Baba Nanak finished on Thursday afternoon, ended on completion of 1770 Samvat, Sangat Singh Sood got written, written by Atma Singh Sood, Kirtania, in Lahore plains. Further, cost of the Pothi writing, 300 rupees.)

According to present rates this amount comes to three lakh thirty thousand rupees. With sinister designs Handalkias used it as a numbing poison injection on Sikh thought and consciousness. Centuries have lapsed but victim of the swoon, the Sikh consciousness has still not been able to muster courage to look at it by opening its eyes. But it is not dead. It will wake up because determination to live is its special quality.

Among the Sakhi tradition Janam Saki Bala alone tells us that Guru Nanak Pita’s birth was in Katak Puranmashi and forces us to accept this fictitious truth. Solution of this religious crisis can be possible by associating the Puranmashi date with any one of the two, father or the son, not with both. We have many authoritative proofs for accepting Sri Chand’s birth on Katak Puranmashi, which, having come from a dependable source, are irrefutable. Guru Nanak’s descendant from tenth generation, Baba Sukhbansi wrote a granth about his lineage, Nanak Bans Parkash in Samvat 1872 (1815 C.E.). It is clearly written in it:

“*Shubh nakhyatra shubh lagan bar Katak mas puneet. Sri Chand satgur pargatey adbhut nirmal cheet.*” (“Auspicious stars, auspicious hour, great sacred month Katak. Sri Chand Satgur was born

with unique pure heart.”) Means Sri Chand was born in the month of Katak on Puranmashi. In the same granth Guru Nanak’s birth is written as Vaisakh Sudi 3:

“*Sambat Bikram nirpat ke pandrah sat khat bees. Akhaya (Sudi) teej tith mas bar Madhav (Vaisakh) pargatay Ees.*” (In fifteen hundred and twenty six. Bikrami Samvat of the king, the Guru was born on Rahu (Sudi) third date month of Vaisakh.)

In spite of being a victim of Bhai Bale Wali Janam Sakhi, Baba Sukhbansi did not feel reluctance in discarding Katak Puranmashi date to give the real birth date. All this information is included on pages 102-103 of Sakhi Mahale Pehle Ki, Sakhikar Seehan Uppal, edited by S.S. Padam.

When all this was happening then an awakened person, named Visan Singh was also active, who adapted Gian Ratnavli by of Surat Singh to write his Gian Ratnagar Kavya Granth in 1828 C.E. He was a disciple of Giani Sant Singh and Gurbhai of Rajkavi Santokh Singh, the author of Gur Partap Suraj Granth, but felt more proud of claiming himself as the grandson disciple of Surat Singh.

Listen to him, although Santokh Singh and his old and modern followers did not listen:

“*Jab Handal Sur lok padhara; Bidhi Chand sut saktivara; Lai Mahanti Sikh banay; Turkan ki ganka ik ga-ay; So apnay grah aan vasai; Tab vartan taj deen lukai. Bidhi Chand Majhaut parsanga; Likhay gur dhari hit sanga. Agay gur ki Sakhi nahi; Rachi ninda bidh bahut banai. Bale Angad ko dhar nama; Prathmay hi jhootha kiyo kama. Pandrah sahs pachasi mahi. Pancham thit Baisakh ki aahi. Paiday Mokhay likhi banai. Gur Angad gur milay na bhai.*”

(When Handal went to god’s world, his son Bidhi Chand got power became Mahant and made Sikhs. Got settled with one Turk’s daughter in his house; then people stopped dealing with him. Bidhi Chand wrote Majhaut story saying Guru also did

that; did not write Guru's Sakhi any further; wrote slanderous accounts with many concocted stories. Bala used Angad's name to tell great lies. In fifteen hundred eighty five Fifth day of Baisakh was shown as written by Paiday Mokhay. Bhai had not met Guru Angad.)

Whatever untruth Rajkavi Santokh Singh included or was included in his Gur Partap Suraj Granth under the influence of Baba Bluff, it and Bhai Bidhi Chand's character assassination of Guru Nanak to hide his wickedness, those were exposed by Bhai Visan Singh in his abovementioned poem.

Now the Sikh nation has to decide whether it wants to celebrate Guru's birthday on a correct date or else indulge in demeaning activities again on a false date of Katak di Puranmashi circulated by Baba Bluff.

Guru Panth da Dass

Gurcharan Singh Jiun Wala #647 966 3132, 810 449 1079

ਗੁਰੂ ਨਾਨਕ ਦਾ ਅਸਲੀ ਗੁਰਪੁਰਬ ਦਿਹਾੜਾ ਕਿਹੜਾ ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣ ਵਾਲਾ

ਸਾਰੇ ਸਿੱਖ ਸਮਾਜ ਨੇ ,ਦਿੱਲੀ ਅਤੇ ਅੰਮ੍ਰਿਤਸਰ ਕਮੇਟੀ ਨੇ , ਬਾਹਰਲੇ ਮੁਲਕਾਂ ਵਾਲੇ ,ਵੀ ਅਤੇ ਰੇਡੀਓ ਵਾਲਿਆਂ ਨੇ.ਟੀ ਗੁਰਦਵਾਰਿਆਂ ਤੇ ਸੱਜਣਾਂ ਮਿਤਰਾਂ ਅਤੇ ਨਾ ਵਾਕਫਲੋਕਾਂ ਨੇ ਵੀ ਇਕ ਦੂਜੇ ਨੂੰ ਗੁਰਪੁਰਬ ਦੀਆਂ ਵਧਾਈਆਂ ਦਿੱਤੀਆਂ। ਅਤਸ਼ਬਾਜੀ ਚਲਾਈ ਗਈ, ਵਾਤਾਵਰਣ ਖਰਾਬ ਕੀਤਾ ਗਿਆਕਰਾਏ -ਕੀਤੇ ਗਏ ,ਪਾਠ ਖੋਲੇ ਗਏ-ਅਖੰਡ , ਪ੍ਰਸ਼ਾਦ ,ਪਾਠ ਵੀ ਕੀਤੇ ਗਏ-ਹੋਰ ਲੁੱਟ ਲਈ ਸੰਪਟ ,ਗਏ ਲੰਗਰ ਲਾਏ ਗਏ ਤੇ ,ਆ ਗਿਆ ਤੇ ਖਾਦਾ ਗਿਆਵੰਡਿ ਮੀਟਰ ਦੇ ਕਛਿਹਰੇ 18-18 ਟਕੇਸਾਲੀਆਂ ਨੇ ,ਖਾਦੇ ਗਏ ਨਾਨਕਸਰੀਆਂ ਦੀ ਝੂਠ ਦੀ ਦੁਕਾਨ ਨੇ ਤਾਂ ,ਸਿਵਾਏ ਤੇ ਵੰਡੇ ਹੱਦ ਹੀ ਕਰ ਦਿੱਤੀ ਜਦੋਂ ਬਾਬੇ ਨੰਦ ਸਿੰਘ ਦੀ ਆਦਮ ਕੱਦ ਦੀ ਫੋਟੋ ਦੀ ਪੂਜਾ ਕੀਤੀ ਗਈਕਵਿਤਾਵਾਂ ਤੇ ਲੇਖ ਵੀ , ਵੀ ਪੜ੍ਹੇ ਗਏ ਪਰ ਕੀ ਕਿਸੇ ਨੇ ਹੌਂਸਲੇ ਨਾਲ ਇਹ ਗੱਲ

ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਕਿ ਅੱਜ ਬਾਬਾ ਜੀ ਦਾ ਜਨਮ
?ਦਿਨ ਨਹੀਂ

ਰਸਮੇ ਰਸਮੀ ਮੇਰੇ ਇਕ ਜਾਣਕਾਰ ਮਿੱਤਰ ਰੇਡੀਓ ਵਾਲੇ ਨੇ ਵੀ ਦਾ ਰੇਡੀਓ ਤੋਂ ਸਿੱਧਾ 'ਪਾਠ ਸਾਹਿਬ ਜੀ-ਸਿਰੀ ਅਖੰਡ' ਪ੍ਰਸਾਰਣ ਕੀਤਾ ਕਿਉਂਕਿ ਇਹ ਉਸਦਾ ਵਪਾਰ ਹੈ। ਪਰ ਕੀ ਖੱਟਿਆ ਕੀ ਕਮਾਇਆ ਇਸ ਬਾਰੇ ਸ਼ਾਇਦ ਹੀ ਕਿਸੇ ਸਿਆਣੇ ਵਿਆਕਤੀ ਨੇ ਸੋਚਿਆ ਹੋਵੇ। ਕਿਉਂਕਿ ਜਸਵੰਤ ' ਜੀ ਦੀ ਕਵਿਤਾ ਮੁਤਾਬਕ ਤਾਂ ਅਸੀਂ ਅਸਲੀ ਨਾਨਕ 'ਜਫਰ ਦਾ ਧਿਆਨ ਧਰਨ ਤੋਂ ਵੀ ਡਰਦੇ ਹਾਂ ਨਾਨਕ ਤੋਂ ਸਿਖਿਆ ਲੈਣੀ ਤਾਂ ਦੂਰ ਦੀ ਗੱਲ। ਜਸਵੰਤ ਜਫਰ ਜੀ ਲਿਖਦੇ ਹਨ , "ਲੰਬੇ ਪੈਂਡੇ ਦੀ ਪੂੜ ਨਾਲ ਲੱਥਲੰਮੇ ,ਪੱਥ ਪਿੰਜਣੀਆਂ- ਹਨੇਰੀ ਨਾਲ ਉਲਝੀ ,ਸਫਰ ਕਰਕੇ ਪਾਟੀਆਂ ਅੱਡੀਆਂ ਹਵਾਵਾਂ ਨਾਲ ਝੰਬੀ ਬਰਫੀਲੀਆਂ ,ਹੋਈ ਖੁਸ਼ਕ ਦਾਹੜੀ ਹੋਈ ਚਿਹਰੇ ਦੀ ਪਕਰੋੜ ਚਮੜੀ ਤੇ ਪਕਰੋੜ ਚਮੜੀ ਵਿਚ ਉੱਚੀਆਂ ,ਉਬਰੀਆਂ ਹੋਈਆਂ ਉੱਚੀਆਂ ਹੱਡੀਆਂ ,ਹੱਡੀਆਂ ਵਿਚ ਬੇਖੋਫ ਚਮਕਦੀਆਂ ਅੱਖਾਂ ਜੋ ਸਮਾਜ ਨੂੰ ਸਰਕਾਰ ਨੂੰ ਤੇ ਹਰ ਕਿਸਮ ਦੇ ਰੀਤੀ ਰਵਾਜ ਨੂੰ ਟਿਚ ਕਰਕੇ ਜਾਣਦੀਆਂ ਹਨ। ਇਨ੍ਹਾਂ ਖਤਰਨਾਕ ਅੱਖਾਂ ਦਾ ਧਿਆਨ ਧਰਨਾ ਸਾਨੂੰ ਮਾਫਕ ਨਹੀਂ। ਸਾਨੂੰ ਤਾਂ ਸੋਭਾ ਸਿੰਘੀ ਬਾਬਾਜਿਸਦੇ ਲਕਸ਼ਮੀ ਦੇਵੀ ਵਾਂਗੂ ਲਾਲ ਸੁਰਖ ਟਿਪਸੀ , ਰੇਸ਼ਮੀ ਬਸਤਰ ਤੇ ,ਗੋਲ ਮਟੋਲ ਮੁਲਾਇਮ ਗੱਲਾਂ ,ਹੋਂਠ ਹੀ ਪਸੰਦ ਹੈ ,ਬਖਸ਼ਿਸ਼ਾਂ ਦਿੰਦਾ ਅਰਸ਼ੀ ਹੱਥ।

ਸਾਨੂੰ ਤਾਂ ਚਾਹੀਦੀਆਂ ਹਨ ਦਾਤਾਂ ਤੇ ਵੱਧਦੀਆਂ ਵੇਲਾਂਸੁੱਖ , ਸ਼ਾਂਤੀ ਤੇ ਪੈਸਾ। ਅਸਲੀ ਨਾਨਕ ਸਾਡੇ ਵਾਸਤੇ ਖਤਰਨਾਕ ਸਿੱਧ ਹੋ ਸਕਦਾ ਹੈਆ ਸਕਦਾ ਹੈ ਤੇ ਨਾਲੇ ਸਾਡੇ ਘਰ ਢੁ , "ਪੁੱਤ ਮਰਵਾ ਸਕਦਾ ਹੈ।

ਕਤਕ ਦੀ ਪੂਰਨਮਾਸ਼ੀ ਨੂੰ ਗੁਰਪੁਰਬ ਮਨਾਉਣਾ ਇਹ ਸਾਬਤ ਕਰਦਾ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਦੇ ਅਕਾਲ ਚਲਾਣਾ ਕਰਨ ਤੋਂ ਸਾਲ ਬਾਅਦ ਲਿਖੀ ਗਈ ਭਾਈ 120 ਬਾਲੇ ਵਾਲੀ ਸਾਖੀ ਐਸ ਪਦਮ ਜੀ.ਐਸ .ਜਿਸ ਨੂੰ ਪ੍ਰੋ ,

‘ਬਾਲਾ ਬਲੱਫ’ ਦਾ ਨਾਮ ਦਿੰਦੇ ਹਨਵਿਚ ਫਸੇ ਹੋਏ ਹੀ , ਰਹੇ ਹਾਂ ਅਸੀਂ ਧੰਦਾ ਪਿਟ। ਗੁਰੂ ਨਾਨਕ ਵਾਕ : “ਧੰਧਾ ਪਿਟਿਹੁ ਭਾਈਹੋ ਤੁਮੁ ਕੂੜ ਕਮਾਵਹੁ”॥ਜੰਡਿਆਲਾ ਗੁਰੂ ‘ ਜਿਸਦਾ ਜਨਮ ਵੈਸਾਖ ਪੂਰਨਮਾਸ਼ੀ ,ਦਾ ਮਸੰਦ ਹੰਦਾਲ ’ਕਾ ਦੀ ਮੌਤ ਤੋਂ ਬਾਅਦ ਉਸ ਦੀ ,ਹੈ 1630 ਸੰਮਤ ਉਲਾਦ ਬਾਲ ਚੰਦ ਅਤੇ ਬਿਧੀ ਚੰਦ ਹੀ ਇਸ ਕੂੜ ਦੇ ਪੋਥੇ ਦੇ ਘੜਨਹਾਰੇ ਹਨ। ਬਾਲ ਚੰਦ ਦੀ ਮੌਤ ਤੋਂ ਬਾਅਦ ਛੋਟੇ ਭਾਈ ਬਿਧੀ ਚੰਦ ਨੇ ਹੀ ਅਸਲ ਚ ਆਪਣੇ ਵੱਡੇ ਭਰਾ ਬਾਲ ਚੰਦ ‘ ਨੂੰ ਭਾਈ ਬਾਲਾ ਬਣਾ ਕੇ ਗੁਰੂ ਨਾਨਕ ਦਾ ਸਮਕਾਲੀ ਤੇ ਹਮਸਫਰੀ ਬਣਾ ਕੇ ਸਾਰਾ ਕਾਰਾ ਕੀਤਾ।

ਲਿਖਾਰੀ ਹੈ ਗੋਰਖ ਦਾਸ ਤੇ ਸਲਾਹਕਾਰ ਹੈ ਲਾਲਾ ਪੰਨੂੰ ਜਿਨ੍ਹਾ ਨੇ ਰੜੇ ਲਹੌਰ ਵਿਚ ਇਹ ਜਨਮ ਸਾਖੀ ਤਿਆਰ ਕੀਤੀ ਅਤੇ ਓਸ ਵੇਲੇ ਕਰੋੜਾਂ ਰੁਪੈ ਦੀ ਲਾਗਤ ਨਾਲ ਸਾਰੇ ਮਹੱਤਵ ਪੂਰਨ ਸਿੱਖ ਧਰਮ ਅਸਥਾਨਾਂ ਤੇ ਰੰਗੀਨ 28-28 ”ਜਨਮ ਸਾਖੀ ਭਾਈ ਬਾਲਾ“ ਚਿਤਰਾਂ ਨਾਲ ਸ਼ਿੰਗਾਰ ਕੇ ,ਭੇਜੀ ਗਈ ਅਤੇ ਜੋ ਵੀ ਪੁਰਾਣੀਆਂ ਜਨਮ ਸਾਖੀਆਂ ਉਪਲੱਬਧ ਹੋਈਆਂਨੂੰ ਨਸ਼ਟ ਕਰਨ ਦਾ ਜੁਮਾ ਵੀ , ਆਪਣੇ ਸਿਰ ਲਿਆ। ਅਸਲ ਨੂੰ ਨਸ਼ਟ ਕਰਨ ਨਾਲ ਹੀ ਨਕਲ ਟਿਕ ਸਕਦਾ ਹੈ। ਬਾਲਾ 2-ਰੂਪਾਂਤਰ ਵਾਲੇ ਖਰੜੇ ਦੇ ਅਖੀਰ ਤੇ ਦਰਜ ਹੈ :

ਸਮੰਤੁ॥1715 ॥ਮਾਘ ਸੁਦੀ॥ਪੋਥੀ ਲਿਖੀ ਗੁਰ ਪ੍ਰਸਾਦਿ 6 ਗੋਰਖ ਦਾਸ ਸੰਗਤ ਗੁਰੂ ਕਾ ਜਾਚਕ॥ ਵਾਹਗੁਰੂ ਸਤਿਗੁਰੂ ਜੀ॥ ਜੇ ਕਿਸੇ ਇਸ ਗੱਲ ਦੀ ਪੁਸ਼ਟੀ ਕਰਨੀ ਹੋਵੇ ਤਾਂ ਸੈਂਟਰਲ ਸਟੇਟ ਲਾਇਬਰੇਰੀ ਪਟਿਆਲਾ ਵਿਚ ਜਨਮ , ,1987 ਪਟਿਆਲਾ ,ਸਾਖੀ ਭਾਈ ਬਾਲਾਪੰਨੇ ਤੇ 151 463।

ਅਤੇ:

ਹਾਸਲ ਬਹੁਤ ਖਰਚ ਕਛੁ ਨਾਹੀ ਕਰੇ ਤਗੀਰ ਨ ਕੋਈ॥ ਨਾਨਕ ਐਸੀ ਉਮਦੀ ਖਿਜਮਤਿ ਬਿਨਾ ਭਾਗ ਕਿਉਂ ਹੋਈ॥4॥

ਓਹੀ ਪੰਨਾ 463॥ ਕਰ ਸਕਦਾ ਹੈ।

ਸੱਭ ਤੋਂ ਪਹਿਲਾਂ ਇਹ ਦੇਖੀਏ ਕਿ ਅਵਤਾਰ ਧਾਰਣਾ ਦਾ ਕੀ ਮਤਲਬ ਹੈ। ਕਿਉਂਕਿ ਕਈ ਮੂੜ ਮੱਤੀਏਜੇਕਰ ਇਹ , ਲਿਖ ਦਿੱਤਾ ਜਾਵੇ ਕਿ ਬਾਬਾ ਜੀ ਦਾ ਜਨਮ ਦਿਨ ਵੈਸਾਖ ਦਾ ਤਾਂ ਗਲ ਨੂੰ ਆਉਂਦੇ ਹਨ ,ਹੈ। ਮਹਾਨ ਕੋਸ਼ ਦੇ ਪੰਨਾ 88 ਧਾਰਣਾ ਦੇ ਕਈ ਸਾਰੇ ਮਤਲਬ ਹਨ ਅਵਤਾਰ :ਮੁਤਾਬਕ। ਸੰਗਯਾ ,ਜਨਮ ਧਾਰਣਾ ,ਜਨਮ ਗ੍ਰਿਹਣ ,ਜਨਮ - ਪੁਰਾਣਮੱਤ ਅਨੁਸਾਰ ,ਹੇਠ ਆਉਣ ਦੀ ਕ੍ਰਿਆ ,ਉਤਰਨਾ ਕਿਸੇ ਦੇਵਤਾ ਦਾ ਕਿਸੇ ਦੇਹ ਵਿਚ ਪ੍ਰਗਟ ਹੋਣਾਚੌਬੀਸ , ,ਅਵਤਾਰ ਅਤੇ ਦਸ ਅਵਤਾਰ ਅਵਤਾਰ ਨ ਜਾਨਹਿ ਅੰਤ“॥ ਪਰਮੇਸਰ ਪਾਰਬ੍ਰਹਮ ਬੇਅੰਤ॥

ਗੁਰਬਾਣੀ ਦੇ ਕਰਤਿਆਂ ਨੇ ਆਪਣੀ ਬਾਣੀ ਵਿਚ ਦੇਵਤਾ-ਵਾਦ ਦਾ ਖੰਡਨ ਕੀਤਾ ਪਰ ਅਸੀਂ ਤਾਂ ਗੁਰੂਆਂ ਨੂੰ ਵੀ ਦੇਵਤੇ ਬਣਾ ਕੇ ਹੀ ਛੱਡਣਾ ਹੈ। ਜੇਕਰ ਦੇ ਜਨਮ ਨੂੰ ‘ਦੇਵਤਾ’ ਅਵਤਾਰ ਧਾਰਣਾ ਪੁਰਾਣਾਂਮੁਤਾਬਕ ਠੀਕ ਹੈ ਤਾਂ ਸਾਨੂੰ ਇਹ ਬੋਲੀ ਬਦਲਣ ਦੀ ਲੋੜ ਹੈ।

ਹੁਣ ਆਪਾਂ ਕਰਮ ਸਿੰਘ ਹਿਸਟੋਰੀਅਨ ਦੀ ਖੋਜ ਮੁਤਾਬਕ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਅਸਲੀ ਜਨਮ ਦਿਨ ਬਾਰੇ ਵੀਚਾਰ ਕਰਦੇ ਹਾਂ। ਗੁਰਪੁਰਬ ਨਿਰਣਯ ਦੇ ਪੰਨਾ ਇਉਂ ਲਿਖਦੇ 69 ਹਨ।ਦੇ 1526 ਹੁਣ ਮੈਂ ਵਸਾਖ ਸੁਦੀ ਤਿੰਨ ਸੰਮਤ (2) ਪਰਵਿਸ਼ਟਾ ਅਤੇ ਹਿਜਰ ,ਟਾਕਰੇ ਦੀਆਂ ਈਸਵੀੀ ਤ੍ਰੀਕਾਂ ਲੱਭਦਾ ਹਾਂ 14 :ਮਾਰਚ ਮੰਗਲਵਾਰ ਨੂੰ ਚੇਤ ਸੁਦੀ ਪਹਿਲੀ ਹੈ“ :ਗਿਣਤੀਆਂ ਮਿਣਤੀਆਂ ਨੂੰ ਇਸ ਕਰਕੇ ਲਿਖ ਨਹੀਂ ਰਿਹਾ ਕੇ ਲੇਖ ਕਾਫੀ ਲੰਬਾ ਹੋ ਜਾਏਗਾ ਅਤੇ ਮੇਰੇ ਵਰਗੇ ਸਧਾਰਣ ਮਨੁੱਖ ਦੀ ਸਮਝ ਤੋਂ ਵੀ ਪਰੇ ਦੀ ਗੱਲ ਹੈ”। ਅੱਗੇ ਲਿਖਦੇ ਹਨ ਅਰਥਾਤ ਵਸਾਖ ਸੁਦੀ ਤਿੰਨ ਸੰਮਤ : ਅਪ੍ਰੈਲ ਸ 15 ਨੂੰ ਸ਼ਨਿਚਰਵਾਰ 1526ੰਨ :ਈ 1469 ਸੀ।ਕਰਮ ਸਿੰਘ ਹਿਸਟੋਰੀਅਨ ਦੀ ‘ਕੱਤਕ ਕਿ ਵਿਸਾਖ ‘ ਵਿਚ ਛਪੀ 1930 ਕਿਤਾਬ ਪਹਿਲੇ ਪਹਿਲ।

ਭਾਈ ਵੀਰ ਸਿੰਘ ਨੇ ਸਟੇਜ ਤੋਂ ਇਹ ਐਲਾਣ ਕੀਤਾ “ ,

ਕੱਤਕ ਕਿ ਵਿਸਾਖ ਸਿੱਖ ਕੌਮ ਲਈ ਅਤੀਅੰਤ ਕੀਮਤੀ ਸੌਗਾਤ ਹੈਪਰ ਨਾਲ ਦੀ ਨਾਲ ਨਾਟਕੀ ਢੰਗ ਨਾਲ ਇਸ ” ਕਿਤਾਬ ਦੀ ਵਿਕਰੀ ਬੰਦ ਕਰਵਾ ਦਿੱਤੀ ਤੇ ਜੋ ਵੀ ਕਿਤਾਬ ਮਿਲੀ ਉਸ ਨੂੰ ਜ਼ਬਤ ਕਰ ਲਿਆ ਗਿਆ।

ਧੰਨਵਾਦੀ ਹਾਂ ਹੀਰਾ ਸਿੰਘ ਦਰਦ ਜੀ ਦੇ ਜਿਸ ਨੇ ਸਿਰਦਾਰ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਬਾਗਬਾਨਪੁਰਾ ਦੀ ਲਾਇਬਰੇਰੀ ਵਿਚੋਂ ਇਕ ਕਾਪੀ ਪ੍ਰਾਪਤ ਕਰਕੇ ਇਸੇ ਕਿਤਾਬ ਨੂੰ ਵਿਚ 1932 'ਸੌਗਾਤ' ਮੁੜ ਤੋਂ ਪ੍ਰਕਾਸ਼ਤ ਕਰਕੇ ਸਿੱਖ ਕੌਮ ਨੂੰ ਵੱਡਮੁੱਲੀ ਪ੍ਰਾਪਤ ਕਰਵਾਈ।

ਇਸ ਕਿਤਾਬ ਦੇ ਪੰਨਾ ਤੇ ਕਰਮ ਸਿੰਘ 122 ਹਿਸਟੋਰੀਅਨ ਜੀ ਲਿਖਦੇ ਹਨ ਕਿ ਮੈਕਾਲਿਫ) ਕੱਤਕ ਦਾ ਰਿਵਾਜ“ ਗਿਆਨੀ ਸੰਤ ਸਿੰਘ ਜੀ ਨੇ (ਸਾਹਿਬ ਦੇ ਕਥਨ ਅਨੁਸਾਰ ਪਾਇਆ। ਮਿਸਟਰ ਮੈਕਾਲਿਫ ਕਾਰਨ ਦੱਸਦੇ ਹਨ ਕਿ ਕੱਤਕ ਪੂਰਨਮਾਸ਼ੀ ਨੂੰ ਰਾਮ ਤੀਰਥ ਦਾ ਮੇਲਾ ਹੋਣ ਕਰਕੇ ਸਾਰੇ ਸਿੱਖ ਓਧਰ ਚਲੇ ਜਾਂਦੇ ਸਨ। ਸੋ ਓਧਰੋਂ ਹਟਾਓਣ ਵਾਸਤੇ ਗਿਆਨੀ ਜੀ ਨੇ ਕੱਤਕ ਪੂਰਨਮਾਸ਼ੀ ਨੂੰ ਆਦਿ ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਪ੍ਰਗਟ ਹੋਣ ਦਾ ਗੁਰਪੁਰਬ ਮਨਾਉਣਾ ਅਰੰਭ ਦਿੱਤਾ। ਬੱਸ ਫੇਰ ਕੀ ਸੀਓਦੋਂ ਤਾਂ ਰਾਜ ਦੇ ਜ਼ੋਰ , ਪਾ ਲਿਆ ਪਰ ਅੱਜ ਇਹ ਪੁਰਾਣਾ ਨਜ਼ਰ ਇਹ ਰਿਵਾਜ ਆ ਰਿਹਾ ਹੈ।

ਦੀ ਹੀ ਗੱਲ ਹੈ ਕਿ ਸ੍ਰੀ ਨਨਕਾਣੇ ਸਾਹਿਬ ਕੱਤਕ 1925 ਉਸ ,ਪੂਰਨਮਾਸ਼ੀ ਨੂੰ ਗੁਰਪੁਰਬ ਮਨਾਉਣਾ ਅਰੰਭ ਹੋਇਆ ਤੋਂ ਪਹਿਲਾਂ ਇਸ ਦਿਨ ਨੂੰ ਉਥੇ ਕੋਈ ਜਾਣਦਾ ਵੀ ਨਹੀਂ ਸੀ। ਸੱਠ ਕੁ ਵਰੇ ਏਸੇ ਤਰ੍ਹਾਂ ਹੋਰ ਲੰਘ ਗਏ ਤਾਂ ਲੋਕੀਂ ਆਖਣ ਲੱਗ ਪੈਣਗੇ ਜੋ ਇਹ ਗੁਰਪੁਰਬ ਮੁੱਢ ਤੋਂ ਹੀ ਕੱਤਕ ਪੂਰਨਮਾਸ਼ੀ ਨੂੰ ਨਨਕਾਣੇ ਸਾਹਿਬ ਮਨਾਇਆ ਜਾਂਦਾ ਰਿਹਾ ਹੈਜਿਸ ਤਰ੍ਹਾਂ ਅੱਜ ਕੱਲ੍ਹ ਗਿਆਨੀ ਸੰਤ ਸਿੰਘ ਜੀ ਦੇ , ਚਲਾਏ ਹੋਏ ਗੁਰਪੁਰਬ ਨੂੰ ਸੱਭ ਪੁਰਾਤਨ ਹੀ ਮੰਨ ਰਹੇ ਹਨ। ਮੇਰਾ ਆਪਣਾ ਵੀਚਾਰ ਹੈ ਕਿ ਦਾ 'ਦਰਬਾਰ ਸਾਹਿਬ' 'ਸਿੱਖਾਂ ਦੀ ਭਗਤਮਾਲਾ' ਜੋ ,ਮੁੱਖ ਗ੍ਰੰਥੀ ਭਾਈ ਸੂਰਤ ਸਿੰਘ

ਨੂੰ ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ ਦੀ ਦਾ ਕਰਤਾ ਹੈ ਤੇ ਇਸ ਕਿਤਾਬ ਦਾ ਪੁੱਤਰ ਗਿਆਨੀ ਸੰਤ ਸਿੰਘ ਹੈ ਜੋ ,ਕ੍ਰਿਤ ਦੱਸਦਾ ਹੈ ਨਿਰਮਲੇ ਸੰਪ੍ਰਦਾਇ ਨਾਲ ਸੰਬੰਧ ਰੱਖਦੇ ਸਨ, ਤੇ ਵੀ ਬਾਲਾ ' ਦਾ ਅਸਰ ਹੋਇਆ 'ਬਲੱਫ ਹੈ । ਜੰਡਿਆਲਾ ਗੁਰੂ ਕਿਆਂ ਵਾਲਿਆਂ ਨੇ ਨੂੰ ਆਪਣੇ ਸਰਕਾਰੀ ਅਸਰ 'ਬਾਲਾ ਬਲੱਫ' ਰਸੂਖ ਤੇ ਪੈਸੇ ਦੇ ਜੋਰ ਨਾਲ ਹਰ ਥਾਂ ਲਾਗੂ ਕਰਵਾਇਆ। ਜਨਮ ਸਾਖੀ ਬਾਲਾ ਨੂੰ ਛੋੜ ਕੇ ਹੋਰ ਕਿਸੇ ਵੀ ਜਨਮ ਸਾਖੀ ਵਿਚ ਨੂੰ ਬਾਬੇ ਦਾ ਅਵਤਾਰ 'ਕੱਤਕ ਦੀ ਪੂਰਨਮਾਸ਼ੀ' ਪੁਰਬ ਨਹੀਂ ਸਗੋਂ ਵਿਸਾਖ ਸੁਦੀ ਤੀਜ ਲਿਖਿਆ ਮਿਲਦਾ ਹੈ।

ਬੀ 40-ਜਨਮ ਸਾਖੀ 40-ਬੀ :ਹੱਥ ਲਿਖਤ ਖਰੜਾ ਜੋ ਪਹਿਲਾਂ ਇੰਡੀਆ ਆਫਿਸ ਲਾਇਬਰੇਰੀ) ,ਹੁਣ ਫਾਰੇਨ ਐਂਡ ਕਾਮਨਵੈਲਥ ਆਫਿਸਲੰਡਨ ਵਿਚ ਸੁਰੱਖਿਅਤ ਹੈ (ਨਿਸ਼ਾਨ ਹੀ ਨਹੀਂ ਅਤੇ ਗੁਰੂ ਨਾਨਕ ਭਾਈ ਬਾਲੇ ਦਾ ਨਾਮ ਪਾਤਸ਼ਾਹ ਦਾ ਜਨਮ ਦਿਵਸ ਵਿਸਾਖ ਸੁਦੀ ਤੀਜ ਲਿਖਿਆ ਮਿਲਦਾ ਹੈ। ਇਸੇ ਦੀ ਕਾਪੀ ਜਦੋਂ ਭਾਈ ਵੀਰ ਸਿੰਘ ਨੂੰ ਪ੍ਰਾਪਤ ਹੋਈ ਤਾਂ ਉਸ ਨੇ ਇਸ ਨੂੰ 'ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀ' ,ਹਾਫਜਾਬਾਦ ਵਾਲੀ ਜਨਮ ਸਾਖੀ ,ਦਾ ਨਾਮ ਦਿੱਤਾ 1619 'ਪੋਥੀ ਸੱਚੁ ਖੰਡ' ਮਿਹਰਬਾਨ ਨੇ ਆਪਣੇ ਹੱਥੀਂਈ . ਮੁਕੰਮਲ ਕਰਵਾਈ ਜੋ ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਦੇ ਨੇੜੇ ਤੇੜੇ ਦਾ ਪਿਆਰਾ ਭਤੀਜਾ ਅਤੇ ਗੁਰੂ ਰਾਮਦਾਸ ਦਾ ਹੋਣਹਾਰ ਪੋਤਰਾ ਸੀ ਨੇ ਵੀ ਜਨਮ ਅਸਥਾਨ ਦੇ ਵੇਰਵੇ ਸਮੇਤ ਜਨਮ ਦਿਵਸ ਵੈਸਾਖ ਸੁਦੀ ਲਿਖਿਆ ਹੈ 3।

ਇਕ ਹੋਰ ਮਹੱਤਵ ਪੂਰਣ 'ਜਨਮ ਪੜ੍ਹੀ ਬਾਬੇ ਜੀ ਕੀ' ਗੁਰੂ ਅਮਰਦਾਸ ਦਾ ,ਜਿਸਦਾ ਲੇਖਕ ਹੈ ਭਾਈ ਬੁਲਾ ਪਾਧਾ ਡੱਲੇ ਨਗਰ ,ਕਟਵਰਤੀਸਿੱਖ ਤੇ ਭਾਈ ਗੁਰਦਾਸ ਦਾ ਨਿ ਦੀ 'ਸਾਖੀ ਮਹਲੁ ਪਹਿਲੇ ਕੀ ' ਦਾ ਨਿਵਾਸੀ ਜਿਸਨੇ ਇਸ ਲਿਖਤ ਵਿਚ ,ਰਹਿੰਦੀ ਖੁੰਹਦੀ ਘਾਟ ਨੂੰ ਪੂਰਾ ਕੀਤਾ 99-1598 ਦਰਜ ਹੈ ਜੋ 3 ਵੀ ਜਨਮ ਦਿਵਸ ਵੈਸਾਖ ਸੁਦੀ ਵਿਚ ਮੁਕੰਮਲ ਕੀਤੀ :ਈ। ਮੁਜੰਗਾਲਾਹੋਰ ਨਿਵਾਸੀ ਸੈਦੋ , ਨੇ ,ਜੱਟ ਜੋ ਪਿਸ਼ਾਵਰ ਦੇ ਇਲਾਕੇ ਵਿਚ ਪ੍ਰਚਾਰਕ ਸੀ

ਵਿਚ ਇਕ ਜਨਮ ਸਾਖੀ ਦਾ ਨਿਰਮਾਣ ਕੀਤਾ 58-1657 ਦੇ ਨਾਮ ਨਾਲ ਜਾਣਿਆ ਜਾਂਦਾ ਹੈ 'ਪੁਰਾਤਨ' ਜਿਸ ਨੂੰ ਅਸਲੀਅਤ ਤੋਂ ਵਾਕਫ ਸੈਦੇ ਨੇ ਬਾਲੇ ਵਾਲੀ ਮਿਤੀ ਰੱਦ ਕਰਕੇ ਸੀਹੋਂ ਦੀ ਸਾਖੀ 'ਮਹਲੂ ਪਹਿਲੇ ਕੀਵਾਲੀ' ਪਰਮਾਣਕ ਮਿਤੀ ਨੂੰ ਅਧਾਰ ਬਣਾ ਕੇ ਆਪਣੀ ਲਾਜਵਾਬ ਸਾਖੀ ਦੀ ਸਿਰਜਣਾ ਕੀਤੀ। ਗੁਰੂ ਅਮਰਦਾਸ ਦੇ ਬੰਸਜ ਸਰੂਪ ਦਾਸ ਭੱਲਾ ਨੇ ਵਿਚ ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼ :ਈ 1776 ਕਵਿਤਾ ਅਤੇ ਇਸੇ ਖਾਨਦਾਨ ਦੇ ਕਿਸੇ ਅਗਿਆਤ ਵੀਂ ਸਦੀ ਦੇ ਦੂਜੇ ਅੱਧ ਵਿਚ ਮਹਿਮਾ 19 ਵਿਆਕਤੀ ਨੇ ਪ੍ਰਕਾਸ਼ ਵਾਰਤਕ ਨਾ ਦੀਆਂ ਰਚਨਾਵਾਂ ਵਿਚ ਜਨਮ ਦਿਵਸ ਵੈਸਾਖ ਸੁਦੀ ਦਾ ਹੀ ਦਿੱਤਾ ਹੈ ਕਿਉਂਕਿ ਇਹ ਗੁਰੂ ਕੀ 3 ਲਹਿਰ ਦਾ ਪਰੰਪ੍ਰਾਗਤ ਅਸਰ ਸੀ। ਡੀਵੀ ਕਾਲਜ ਦਾ .ਏ. ਆਂ ਲਿਖਤਾਂ ਗੁਰੂ ਬਾਬਾ ਮਸਲਨ ਇਹ ਸਾਰੀ 2000 ਖਰੜਾ ਜੀ ਦਾ ਜਨਮ ਦਿਵਸ ਵਿਸਾਖ ਦਾ ਹੀ ਮੰਨਦੀਆਂ ਹਨ।

ਜਨਮ ਪੱਤ੍ਰੀ ਦੀ ਪਹਿਲੀ ਪਰਤਜੋ ਗੁਰੂ ਕੇ ਜੰਡਿਆਲੇ , ਦੇ .ਈ 57-1656 ਵਾਲੇ ਹੰਦਾਲਕਿਆਂ ਨੇਲਾਗੇ ਚਾਗੇ ਤਿਆਰ ਕਰਵਾਈ ਕੁੱਝ ਇਸ ਤਰ੍ਹਾਂ ਸ਼ੁਰੂ ਹੁੰਦੀ ਹੈ“ :ਜਨਮ ਪਤ੍ਰੀ ਨਾਨਕ ਵੇਦੀ ਦੀ॥ ਸਮਤ 1626॥ ਮਿਤੀ ਕਤਕ ਸੁਦੀ ਪੂਰਨਮਾਸੀ॥ ਨਾਨਕ ਜਨਮ ਲੀਤਾ॥ ਅਧੀ ਰਾਤ ਘੜੀ ਉਪਰਿ ਕਾਲੂ ਵੇਦੀ ਦੇ ਘਰਿ॥ ਕਾਲੂ ਦਾ ਪਰੋਹਿਤ ਹਰਿਦਿਆਲ ਬ੍ਰਹਮਣੁ ਆਹਾ॥ ਅਤੇ ਨਾਲੇ ਗੁਰਦੇਵ ਆਹਾ॥ ਵਡੀ ਵੇਲਾ ਕਾਲੂ ਹਰਿਦਿਆਲ ਦੇ ਘਰਿ ਗਇਆ॥.....॥ ਤਾ ਬਾਲੇ ਵਿਦਾ ਲੀਤੀ ਤਲਵੰਡੀ ਗਇਆ॥ ਇਸ ਤੋਂ ਅੱਗੇ ਬਾਲਾ ਰੂਪਾਂਤਰ ਇਕ ਜਨਮ ਸਾਖੀ ਤਿਆਰ ਕੀਤੀ ਗਈ। ਫਿਰ ਇਸ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਦੇ ਚਾਲਚਰਿਤ੍ਰ ਨੂੰ ਘਾਤ ਕਰਨ ਲਈ /ਚੱਲਣ-ਰੰਘੜੀ ਵਾਲੀ ਸਾਖੀ ਅਤੇ ਇਸੇ ਤਰ੍ਹਾਂ ਗੁਰੂ ਅੰਗਦ ਪਾਤਸ਼ਾਹ ਨੂੰ ਇਹ ਕਹਿਣਾ ਕਿ ਰਾਤੀ ਆਪਣੀ ਲੜਕੀ ਨੂੰ ਕਸਹਿ-ਸਹਿਜ)ਬਣਾਏ ਕੇ ਲਈ ਆਵਣਾਜ ਵਾਲੀ ਵਾਲੀ ਸਾਖੀਘੜਾ ਕੇ ਬਾਲਾ -ਅਤੇ ਹੋਰ ਬਹੁਤ ਕੁੱਝ ਘੜ (ਸੁਚਿਤਰਾਂ ਨਾਲ 28-28 ਤਿਆਰ ਕਰਕੇ 2 ਰੂਪਾਂਤਰ ਮ ਚੱਲਦਾ ਕਈ ਦਹਾਕਿਆਂ ਬੱਧੀ ਇਹ ਕੰ ,ਸ਼ੰਗਾਰ ਕੇ

ਸਾਰੇ ਪਰਮੁੱਖ ਸਿੱਖ ਧਾਰਮਿਕ ਅਸਥਾਨਾਂ ਤੇ ,ਰਿਹਾ ਪਹੁੰਚਾਈ ਗਈ। ਬਾਲਾ ਰੂਪਾਂਤਰ ਦੇ ਹੱਥ ਲਿਖਤ ਖਰੜੇ 2 1582 ਵਿਚ ਇਹ ਲਿਖ ਦਿੱਤਾ ਕਿ ਇਹ ਜਨਮ ਸਾਖੀ ਸੰਮਤਵਿਚ ਗੁਰੂ ਅੰਗਦ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ ਭਾਈ ਬਾਲੇ ਨੇ ਪੈੜੇ ਮੋਖੇ ਕੋਲੋਂ ਲਿਖਵਾਈ। ਜਦੋਂ ਕਿ ਸੱਚ ਇਹ ਹੈ ਕਿ ਸੰਮਤ ਜੀ ਵਿਚ ਤਾਂ ਭਾਈ ਲਹਿਣਾ .ਈ 1525/1582 ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਜੀ ਨੂੰ ਮਿਲੇ ਵੀ ਨਹੀਂ ਸਨ।

ਪਿਆਰੇ ਲਾਲ ਬੇਦੀਨਵੀ ,ਜੰਗਪੁਰਾ ਭੋਗਲ ,17-ਐਫ , ਵਾਲਾ (.ਈ1713) 1770 ਨੂੰ ਪੁਜਿਆ ਸੰਮਤ ,ਦਿਲੀ ਖਰੜਾ ਆਪ ਉਚੀ ਉਚੀ ਬੋਲ ਕੇ ਖੁਲਾਸਾ ਕਰਦਾ ਹੈ : “ਜਨਮ ਪਤ੍ਰੀ ਬਾਬੇ ਨਾਨਕ ਕੀ ਸੰਪੂਰਨ ਹੋਈ॥ ਵੀਰਵਾਰ ਪਹਿਰ ਦਿਨ ਚੜੇ॥ ਸੰਮਤ ਦੇ ਬੀਤੇ ਹੋਇ ਮੁਕੀ 1770। ਲਿਖਵਾਈ ਸੰਗਤ ਸਿੰਘ ਸੁਦ॥ ਲਿਖੀ ਆਤਮਾ ਸਿੰਘ ਸੁਦ॥ ਕੀਰਤਨਏ॥ ਵਿਚ ਰੜੇ ਲਹੌਰ ਦੇ ਅਗੇ ਲਾਗਤ ਪੋਥੀ ਲਿਖੀ ਰੁਪਏ 330॥ ਜੋ ਅੱਜ ਦੀ ਕੀਮਤ ਅਨੁਸਾਰ ਤਿੰਨ ਲੱਖ ਤੀਹ ਹਜ਼ਾਰ ਰੁਪਏ ਬਣਦੀ ਹੈ। ਹੰਦਾਲਕਿਆਂ ਨੇ ਵੱਡੇ ਤਰੱਦਦ ਨਾਲ ਇਸ ਨੂੰ ਸਿੱਖ ਚਿੰਤਨ ਤੇ ਚੇਤਨਾ ਨੂੰ ਸੁੰਨ ਕਰਨਹਾਰੇ ਜ਼ਹਿਰ ਦੇ ਟੀਕੇ ਵਾਂਗ ਵਰਤਿਆ ਸਦੀਆਂ ਲੰਘ ; ਮੂਰਛਾ ਦੀ ਸ਼ਿਕਾਰ ਹੋਈ ਸਿੱਖ ਚੇਤਨਾ ਅਜੇ ;ਗਈਆਂ ਪਰ ;ਅੱਖ ਪੱਟ ਕੇ ਝਾਕਣ ਦਾ ਹੀਆ ਨਹੀਂ ਕਰ ਸਕੀ ਜਾਗੇਗੀ ਕਿਉਂਕਿ ਜਿਉਣ ਦਾ ਹੱਠ ਇਸ ,ਇਹ ਮਰੀ ਨਹੀਂ ਦਾ ਵਿਸ਼ੇਸ਼ ਖਾਸਾ ਹੈ।

ਸਾ“ਖੀ ਪਰੰਪਰਾ ਵਿਚੋਂ ਕੇਵਲ ਜਨਮ ਸਾਖੀ ਬਾਲਾ ਹੀ ਸਾਨੂੰ ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਦਾ ਜਨਮ ਕੱਤਕ ਦੀ ਪੂਰਨਮਾਸ਼ੀ ਦਾ ਦੱਸਦੀ ਹੈ ਅਤੇ ਸਾਨੂੰ ਇਸ ਅਣਹੋਏ ਸੱਚ ਨੂੰ ਸਵੀਕਾਰ ਕਰਨ ਨੂੰ ਮਜ਼ਬੂਰ ਕਰਦੀ ਹੈ। ਇਸ ਧਰਮ ਸੰਕਟ ਦਾ ਹੱਲ , ਪਿਉ ਜਾਂ ਪੁੱਤਰ ,ਪੂਰਨਮਾਸ਼ੀ ਵਾਲੀ ਮਿਤੀ ਨੂੰ ਕਿਸੇ ਇਕ ਦੋਵਾਂ ਨਾਲ ਨਹੀਂ ,ਨਾਲ ਜੋੜ ਕੇ ਹੀ ਸੰਭਵ ਹੋ ਸਕਦਾ ਹੈ। ਕੱਤਕ ਦੀ ਪੂਰਨਮਾਸ਼ੀ ਨੂੰ ਸ੍ਰੀ ਚੰਦ ਦੀ ਜਨਮ ਮਿਤੀ ਮੰਨਣ ਲਈ ਸਾਡੇ ਕੋਲ ਬਹੁਤ ਹੀ ਪਰਮਾਣਕ ਸਬੂਤ ਹਨ ਜੋ ਭਰੋਸੇਯੋਗ ਸਰੋਤ ਤੋਂ ਆਏ ਹੋਣ ਕਰਕੇ ਅਕੱਟ ਹਨ। ਗੁਰੂ

ਨਾਨਕ ਦੇ ਬੰਸ ,ਦਸਵੀਂ ਪੀੜ੍ਹੀਬਾਬਾ ਸੁਖਬਾਸੀ ਨੇ ,
ਨਾਨਕ ਬੰਸ ' ਆਪਣੇ ਖਾਨਦਾਨ ਸਬੰਧੀ ਇਕ ਗਰੰਥ
ਵਿਚ ਰਚਨਾ ਕੀਤੀ (:ਈ 1815) 1872 ਸੰਮਤ 'ਪ੍ਰਕਾਸ਼।
ਜਿਸ ਵਿਚ ਸਪੱਸ਼ਟ ਲਿਖਿਆ ਹੈ:

ਸੁਭ ਨਖਯਤ੍ਰ ਸੁਭ ਲਗਨ ਬਰ ਕਾਤਕ ਮਾਸ ਪੁਨੀਤ॥

ਸ੍ਰੀ ਚੰਦ ਸਤਿਗੁਰ ਪ੍ਰਗਟੇ ਅਦਭੁਤ ਨਿਰਮਲ ਚੀਤ॥

ਮਤਲਬ ਸ੍ਰੀ ਚੰਦ ਕਤਕ ਦੇ ਮਹੀਨੇ ਪੂਰਨਮਾਸ਼ੀ ਨੂੰ ਪੈਦਾ
ਹੋਇਆ। ਇਸੇ ਗਰੰਥ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਦਾ ਜਨਮ ਵਿਸਾਖ
ਸੁਦੀ :ਦਾ ਦੱਸਿਆ ਹੈ 3

ਸੰਬਤ ਬਿਕ੍ਰਮ ਨਿ੍ਪਤ ਕੇ ਪੰਦ੍ਰਹ ਸਤਿ ਖਟਿ ਬੀਸ॥

ਅਖਯ (ਵੈਸਾਖ)ਤੀਜ ਤਿਥਿ ਮਾਸ ਬਰ ਮਾਧਵਿ (ਸੁਦੀ)-
ਪ੍ਰਗਟੇ ਈਸ॥

ਬਾਬਾ ਸੁਖਬੰਸੀ ਭਾਈ ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸੀ ਦਾ ਸ਼ਿਕਾਰ
ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਕੱਤਕ ਦੀ ਪੂਰਨਮਾਸ਼ੀ ਦੀ ਤਰੀਕ ਨੂੰ
ਕੱਟ ਕੇ ਅਸਲੀ ਜਨਮ ਤਰੀਖ ਦੇਣ ਵਿਚ ਗੁਰੇਜ ਨਹੀਂ
ਕਰਦਾ”। ਇਹ ਸਾਰੀ ਸੂਚਨਾ ਸਾਖੀ ਮਹਿਲ ਪਹਿਲੇ ਕੀ ‘
ਦੀ ’ਪਦਮ .ਸ .ਸਾਖੀਕਾਰ ਸੀਹਾਂ ਉਪਲ ਸੰਪਾਦਕ ਸ
ਤੇ ਦਰਜ ਹੈ 103-102 ਕਿਤਾਬ ਦੇ ਪੰਨਾ।

ਜਦੋਂ ਇਹ ਸਾਰਾ ਕੁੱਝ ਵਾਪਰ ਰਿਹਾ ਸੀ ਤਾਂ ਵਿਸਨ ਸਿੰਘ
ਨਾਂ ਦਾ ਇਕ ਪਰਬੁੱਧ ਇਨਸਾਨ ਵੀ ਕਾਰਜਸ਼ੀਲ ਸੀਜਿਸ ,
ਗਿਆਨ ਰਤਨ ਵਿਚ .ਈ 1828 ਨੇ ਵਲੀਕ੍ਰਿਤ ਸੂਰਤ ‘
ਗਿਆਨ ਰਤਨਾਗਰ ਕਾਵਿ ‘ ਸਿੰਘ ਨੂੰ ਅਨਕੂਲ ਕੇ ਆਪਣੇ
ਦੀ ਰਚਨਾ ਕੀਤੀ 'ਗਰੰਥ। ਇਹ ਗਿਆਨੀ ਸੰਤ ਸਿੰਘ ਦਾ
ਚੇਲਾ ਤੇ ਵਾਲੇ ਰਾਜਕਵੀ ਸੰਤੋਖ 'ਗੁਰਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ'
ਪਰ ਆਪਣੇ ਆਪ ਨੂੰ ਸੂਰਤ ,ਸਿੰਘ ਦਾ ਗੁਰਭਾਈ ਸੀ
ਵਧੇਰੇ ਮਾਣ ਮਹਿਸੂਸ ਸਿੰਘ ਦਾ ਪੋਤਰਾ ਚੇਲਾ ਦੱਸਣ ਵਿਚ
ਕਰਦਾ ਸੀ। ਉਸ ਦੀ ਵੀ ਸੁਣੋ ,ਸੰਤੋਖ ਸਿੰਘ ਅਤੇ ਉਸ ਦੇ
ਪੁਰਾਣੇ ਜਾਂ ਅਧੁਨਿਕ ਪਾਛੂਆਂ ਨੇ ਭਾਵੇਂ ਨਹੀਂ ਸੁਣੀ:

ਜਬ ਹੰਦਾਲ ਸੁਰ ਲੋਕ ਪਧਾਰਾ“। ਬਿਧੀ ਚੰਦ ਸੁਤ
ਸਕਤੀਵਾਰਾ।

ਲਈ ਮਹੰਤੀ ਸਿਖ ਬਣਾਏ।

ਤੁਰਕਨ ਕੀ ਗਨਕਾ ਇਕ ਗਾਇ।

ਸੇ ਆਪਣੇ ਗੂਹ ਆਨ ਵਸਾਈ।

ਤਬ ਵਰਤਨ ਤਜ ਦੀਨ ਲੁਕਾਈ।

ਬਿਧੀ ਚੰਦ ਮਵੋਤ ਪ੍ਰਸੰਗਾ।

ਲਿਖੇ ਗੁਰ ਧਾਰੀ ਹਿਤ ਸੰਗਾ।

ਆਗੇ ਗੁਰ ਕੀ ਸਾਖੀ ਨਾਹੀ।

ਰਚੀ ਨਿੰਦਾ ਬਿਧ ਬਹੁਤ ਬਨਾਈ।

ਬਾਲੇ ਅੰਗਦ ਕੋ ਧਰ ਨਾਮਾ।

ਪ੍ਰਥਮੇ ਹੀ ਝੂਠਾ ਕੀਓ ਕਾਮਾ।

ਪੰਦ੍ਰਹ ਸਹਸ ਪਚਾਸੀ ਮਾਹੀ।

ਪੰਚਮ ਥਿਤ ਬੈਸਾਖ ਕੀ ਆਹੀ।

ਪੈੜੇ ਮੋਖੇ ਲਿਖੀ ਬਨਾਈ।

ਗੁਰ ਅੰਗਦ ਗੁਰ ਮਿਲੇ ਨ ਭਾਈ”।

ਜੇ ਕੂੜ ਰਾਜਕਵੀ ਸੰਤੋਖ ਸਿੰਘ ਨੇ ਆਪਣੇ ਗੁਰ ਪ੍ਰਤਾਪ ‘
ਤੋਂ ਪ੍ਰਭਾਵਤ ਹੋ ਕੇ 'ਬਾਲਾ ਬਲੱਫ' ਵਿਚ 'ਸੂਰਜ ਗ੍ਰੰਥ
ਵਾੜਿਆ ਜਾਂ ਵਾੜਿਆ ਗਿਆ ਉਸ ਦਾ ਅਤੇ ਭਾਈ ਬਿਧੀ
ਚੰਦ ਵਲੋਂ ਆਪਣੀ ਬੁਰਿਆਈ ਨੂੰ ਛਪਾਉਣ ਲਈ ਜੇ ਗੁਰੂ
ਘਾਤ ਕੀਤਾ ਗਿਆ ਹੈ ਉਸ ਨੂੰ -ਨਾਨਕ ਸਾਹਿਬ ਦਾ ਚਿ੍ਰਤਰ
ਭਾਈ ਵਿਸਨ ਸਿੰਘ ਨੇ ਆਪਣੀ ਉਪਰਲੀ ਕਵਿਤਾ ਵਿਚ
ਗਾ ਕੀਤਾ ਹੈ।

ਹੁਣ ਫੈਸਲਾ ਸਿੱਖ ਕੌਮ ਨੇ ਕਰਨਾ ਹੈ ਕਿ ਉਹ ਗੁਰੂ ਦਾ
ਗੁਰਪੁਰਬ ਅਸਲੀ ਤਰੀਕ ਨੂੰ ਮਨਾਉਣਾ ਚਾਹੁੰਦੀ ਹੈ ਜਾਂ
ਫਿਰ ,ਦੀ ਵਰਤਾਈ ਹੋਈ ਨਕਲੀ ਤਰੀਕ 'ਬਾਲਾ ਬਲੱਫ'
“ਕੱਤਕ ਦੀ ਪੂਰਨਮਾਸ਼ੀਨੂੰ ਹੀ ਕੜੀ ਘੋਲਣਾ ਚਾਹੁੰਦੀ ”
ਹੈ।

ਗੁਰੂ ਦੇ ਪੰਥ ਦਾ ਦਾਸ,

ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣ ਵਾਲਾ ,3132 966 647 #

1079 449 810

ਕੱਤਕ ਨਹੀਂ ਵੈਸਾਖ

ਜਨਮ ਸਾਖੀ ਭਾਈ ਬਾਲਾ ਦੀ ਅਸਲੀਅਤ

ਸਰਵਜੀਤ ਸਿੰਘ ਸੈਕਰਾਮੈਂਟੋ

ਜਨਮ ਅਤੇ ਸਾਖੀ ਦੇ ਮੇਲ ਤੋਂ ਬਣੇ ਜਨਮ ਸਾਖੀ ਦਾ ਭਾਵ ਹੈ ਜਨਮ ਦੀ ਗਵਾਹੀ। ਸਿੱਖ ਇਤਿਹਾਸ ਨਾਲ ਸਬੰਧਿਤ ਜਨਮ ਸਾਖੀ, ਕੇਵਲ ਜਨਮ ਦੀ ਗਵਾਹੀ ਹੀ ਨਹੀਂ ਸਗੋਂ ਜੀਵਨ ਦੀ ਕਹਾਣੀ ਹੈ। ਵਿਦਵਾਨਾਂ ਦਾ ਮੱਤ ਹੈ ਕਿ ਜਨਮ ਸਾਖੀ ਗੁਰੂ ਜੀ ਦੇ ਜਨਮ ਨਾਲ ਸਬੰਧਿਤ ਸਾਖੀ ਦਾ ਸਿਰਲੇਖ ਸੀ ਜੋ ਹੌਲੀਹੌਲੀ ਸਾਖੀਆਂ ਦੇ ਸਮੂਹ ਦਾ ਹੀ ਸਿਰਲੇਖ ਬਣ ਗਿਆ। ਸਿੱਖ ਇਤਿਹਾਸ ਦੇ ਪੁਰਾਤਨ ਵਸੀਲਿਆਂ ਵਿਚ ਜਨਮ ਸਾਖੀਆਂ ਦਾ ਮਹੱਤਵਪੂਰਨ ਅਸਥਾਨ ਹੈ। ਸਿੱਖ ਸਾਹਿਤ ਵਿਚ ਮਿਲਦੀਆਂ ਜਨਮ ਸਾਖੀਆਂ, ਪੁਰਾਤਨ “ ਜੇ ਹਾਫਜ਼ਾ ਵਾਦੀ ”ਜਨਮ ਸਾਖੀ, ਵਲਾਇਤ ਵਾਲੀ ਅਤੇ ਕੇਲਬਰੁਕ ਵਾਲੀ ਜਨਮ ਸਾਖੀ ਆਦਿ ਨਾਵਾਂ ਨਾਲ ਵੀ ਜਾਣੀ ਜਾਂਦੀ ਹੈ, ਮਿਹਰ “ਪੇਥੀ ਸਚ ਖੰਡ”ਬਾਨ ਵਾਲੀ ਜਨਮ ਸਾਖੀ, ਸੰਭੂ ਨਾਥ ਵਾਲੀ ਜਨਮ ਪੜ੍ਹੀ “ਆਦਿ ਸਾਖੀਆਂ”, ਭਾਈ ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ, “ਗਿਆਨ ਰਤਨਾਵਲੀ” ਭਾਈ ਮਨੀ ਸਿੰਘ ਵਾਲੀ ਜਨਮ ਸਾਖੀ, ਜਨਮ ਸਾਖੀ “ ਨਾਨਕ ਸ਼ਾਹ ਕੀ ਕ੍ਰਿਤ ਸੰਤ ਦਾਸ ਛਿੱਬਰ, ਜੇ ਭਾਈ ਬਾਲੇ ਵਾਲੀ ਦਾ ਹੀ ਕਾਵਿਕ ਰੂਪ ਹੈ, ਭਾਈ “ਆਦਿ ਸਾਖੀਆਂ” ਬੂਲਾ ਦੀ ਕ੍ਰਿਤ ਅਤੇ ਸ਼ੀਹਾ ਉੱਪਲ ਦੀ ਕ੍ਰਿਤ ਸਾਖੀ “ ਪ੍ਰਸਿੱਧ ਹਨ। ”ਮਹਿਲ ਪਹਿਲੇ ਕੀ ਜਨਮ ਸਾਖੀਆਂ ਵਿੱਚ ਸਭ ਤੋਂ ਵੱਧ ਪ੍ਰਚੱਲਤ ਹੈ ਭਾਈ ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ। ਇਸ ਦੇ ਪ੍ਰਚੱਲਤ ਹੋਣ ਦਾ ਕਾਰਨ ਹੈ ਪਿਛਲੀ ਡੇਢ ਸਦੀ ਤੋਂ ਗੁਰਦਵਾਰਿਆਂ ਵਿੱਚ ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ ਦੇ ਲਿਖੇ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਦੀ ਹੋ ਰਹੀ ਕਥਾ। ਇਸ ਜਨਮ ਸਾਖੀ ਦੇ ਹੱਥ ਲਿਖਤ ਉਤਾਰੇ ਬਹੁਤ ਮਿਲਦੇ ਹਨ ਅਤੇ ਛਾਪੇ ਖ਼ਾਨੇ ਵਾਲਿਆਂ ਨੇ ਵੀ ਵਾਰ ਵਾਰ-ਇਸੇ ਨੂੰ ਹੀ ਛਾਪਿਆ ਹੈ। ਇਸ ‘ਚ ਕੋਈ ਸ਼ੱਕ ਨਹੀਂ ਕਿ ਭਾਈ ਬਾਲੇ ਦੇ ਨਾਮ ਨਾਲ ਜਾਣੀ

ਜਾਂਦੀ ਜਨਮ ਸਾਖੀ ਦਾ ਹੀ ਪ੍ਰਚਾਰ ਸਭ ਤੋਂ ਵੱਧ ਹੋਇਆ ਹੈ। ਦੂਜੇ ਪਾਸੇ ਇਹ ਵੀ ਸੱਚ ਹੈ ਕਿ ਜਨਮ ਸਾਖੀਆਂ ਦੀ ਪ੍ਰਮਾਣਿਕਤਾ ਬਾਰੇ ਵੀ ਸਭ ਤੋਂ ਵੱਧ ਪਰਖਪੜਚੋਲ-, ਭਾਈ ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ ਦੀ ਹੀ ਹੋਈ ਹੈ।

ਭਾਈ ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ ਦੀ ਪਰਖ ਦੇ ਆਰੰਭਕ ਉਪਰਾਲੇ ਵਜੋਂ, ਸਿੰਘ ਸਭਾ ਦੇ ਸਮੇਂ 1884 ਈ: ਵਿਚ ਪ੍ਰੋ : ਗੁਰਮੁਖ ਸਿੰਘ ਜੀ ਨੇ ‘ਜਨਮ ਕੁੰਡਲੀਆਂ’ ਲੇਖ ਆਪਣੇ ਮਾਸਿਕ ਪਤ੍ਰਿਕਾ ਸੁਧਾਰਕ ਵਿੱਚ ਛਾਪਿਆ ਸੀ। ਪਰ ਠੇਸ ਆਲੋਚਨਾਤਮਿਕ ਅਧਿਐਨ ਦਾ ਮੁੱਢ ਸਕਰਮ ਸਿੰਘ .

ਹਿਸਟੋਰੀਅਨ ਨੇ 1912 ਈ: ਵਿਚ, ‘ਕੱਤਕ ਕਿ ਵੈਸਾਖ’ ਲਿਖ ਕੇ ਬੰਨ੍ਹਿਆਂ ਸੀ। ਇਸੇ ਤਰ੍ਹਾਂ ਹੀ ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀਆਂ ਦੀ ਸਾਂਭਸੰਭਾਲ ਅਤੇ ਮੁੜ ਸੰਪਾਦਨਾ ਦਾ ਕਾਰਜ - ਵਲੈਤ ਵਾਲੀ , ਵਿਚ :ਈ 1926 ਭਾਈ ਵੀਰ ਸਿੰਘ ਨੇ ਜੋ ਲੱਗ ਭੱਗ ,ਜਨਮਸਾਖੀ ਅਤੇ ਹਾਫਜ਼ਾਵਾਦੀ ਜਨਮਸਾਖੀ

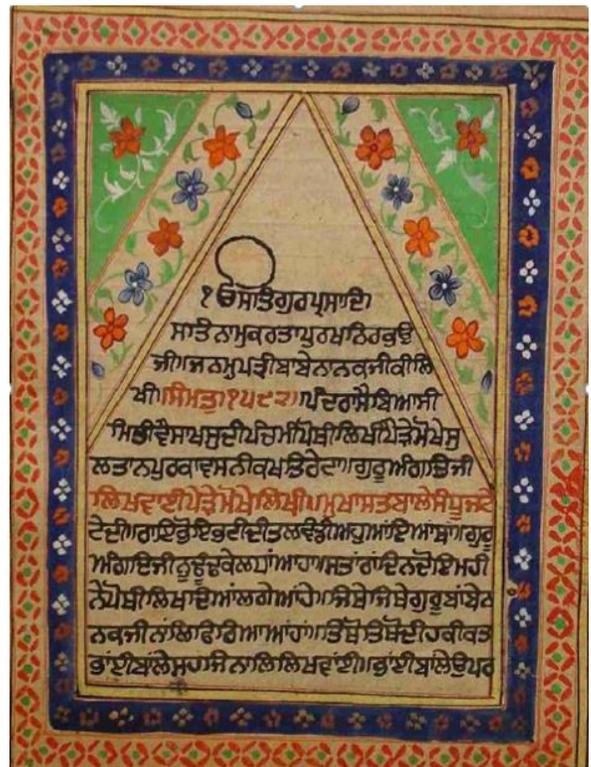
ਦੇ ਅਧਾਰ ਤੇ ਪੁਰਾਤਨ ,ਸਮਰੂਪ ਹੀ ਹਨਜਨਮਸਾਖੀ ਦੀ ਸੰਪਾਦਨਾ ਕਰਕੇ ਆਰੰਭ ਦਿੱਤਾ ਸੀ। ਪਰ ਵਿਦਿਅਕ ਅਦਾਰਿਆਂ ਵਿਚ ਵੱਡੀ ਪੱਧਰ ਤੇ ਇਸ ਵਿਸ਼ੇ ਤੇ ਖੋਜ ਕਾਰਜ ਦਾ ਆਰੰਭ, ਗੁਰੂ ਨਾਨਕ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ ਦੀ ਪੰਜਵੀਂ ਸ਼ਤਾਬਦੀ ਭਾਵ 1969 ਈ: ਦੇ ਆਸ ਪਾਸ ਹੀ ਹੋਇਆ ਸੀ।- ਸਕਰਮ ਸਿੰਘ ਹਿਸਟੋਰੀਅਨ ਜੀ ਲਿਖਦੇ ਹਨ ., “ਭਾਈ ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ ਦੀ ਪੁਰਾਣੀ ਤੋਂ ਪੁਰਾਣੀ ਕਾਪੀ ਜੋ ਮਿਲ ਸਕੀ ਹੈ ਉਹ ਜਗਰਾਵੀਂ ਇਕ ਡੇਰੇ ਵਿਚੋਂ ਮਿਲੀ ਹੈ, ਇਸ ਦੇ ਲਿਖੇ ਜਾਣ ਦਾ ਸੰਮਤ ੧੭੮੧ ਮਿਤੀ ਮੱਘਰ ਵਦੀ ਦਸਮੀ ਹੈ। ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਦੀ ਲਿਖੀ ਹੋਈ ਕਾਪੀ ਨਹੀਂ ਮਿਲਦੀ।” (ਪੰਨਾ)115) ਹੁਣ ਖੋਜੀ ਵਿਦਵਾਨਾਂ ਨੂੰ ਬਿਕ੍ਰਮੀ 1715 ਸੰਮਤ ਦੀ ਲਿਖੀ ਹੋਈ ਹੱਥ ਲਿਖਤ ਮਿਲੀ ਹੈ ਜੋ ਸ੍ਰੀ ਪਿਆਰੇ ਲਾਲ ਕਪੂਰ, ਦੀ ਸੰਤਾਨ ਪਾਸ ਸੁਰਖਿਅਤ ਹੈ। ਹੁਣ ਤਾਈਂ ਮਿਲੀਆਂ ਹੱਥ ਲਿਖਤਾਂ ‘ਚ ਇਹ ਸਭ ਤੋਂ ਪੁਰਾਣੀ

ਹੱਥ ਲਿਖਤ ਮੰਨੀ ਗਈ ਹੈ। ਇਹ ਇਕੇ ਹੱਥ ਦੀ ਲਿਖਤ ਹੈ। ਇਸ ਦਾ ਲੇਖਕ ਲਾਹੌਰ ਨਿਵਾਸੀ ਗੋਰਖ ਨਾਥ ਹੈ। ਸੰਮਤ “ ਰਖ ਦਾਸ ਪੇਥੀ ਲਿਖੀ ਗੁਰ ਪ੍ਰਸਾਦ ਗੋ ਓਮਾਘ ਸੁਦੀ ੧੭੧੫ ਸੰਗਤ ਗੁਰੂ ਜਾਚਕ”। ਇਹ ਤਾਰੀਖ 1659 ਜਨਵਰੀ 18 ਜੂਲੀ) :ਈਅਨਬਣਦੀ ਹੈ। ਪਰ ਇਸ ਜਨਮ ਸਾਖੀ ਦੇ (“ ,ਆਰੰਭ ਵਿੱਚ ਹੀ ਇਸ ਦਾ ਲੇਖਕ ਲਿਖਦਾ ਹੈਜਨਮ ਸਾਖੀ ਸ੍ਰੀ ਗੁਰੂ ਬਾਬੇ ਨਾਨਕ ਜੀ ਕੀ ਸੰਮਤ ,1582ਪੰਦ੍ਰਾ ਸੈ ਬੈਆਸੀਆਂ ਮਿਤੀ ਵੈਸਾਖ ਸੁਦੀ ਪੰਚਮੀ ਪੇਥੀ ਲਿਖੀਇਹ ।” ਜਦੋ ਬਣਦੀ ਹੈ। :ਈ 1525 ਅਪ੍ਰੈਲ 27 ਤਾਰੀਖਂ ਕਿ ਗੁਰੂ ਜੀ ਅੱਸੂ ਵਦੀ 7) ਬਿਕ੍ਰਮੀ 1596 ਸੰਮਤ 10ਸਤੰਬਰ 1539 ਜੇਤੀ ਜੇਤ ਸਮਾਏ ਸਨ। (:ਈ

ਕੋਈ ਸਮਾਂ ਸੀ ਜਦੋਂ ਸਾਧਨਾਂ ਦੀ ਕਮੀ ਕਾਰਨ ਸਿੱਖਾਂ ਵਿੱਚ ਪੜ੍ਹਨ ਦੀ ਬਹੁਤੀ ਰੁਚੀ ਨਹੀਂ ਸੀ। ਆਪ ਪੜ੍ਹਨ ਅਤੇ ਪਰਖ ਪੜਚੋਲ ਦੀ ਬਜਾਏ, ਪ੍ਰਚਾਰਕਾਂ ਵੱਲੋਂ ਸੁਣਾਈਆਂ ਸਾਖੀਆਂ ਨੂੰ ਹੀ ਸੱਚ ਮੰਨ ਲਿਆ ਜਾਂਦਾ ਸੀ। ਅੱਜ ਸਾਡੇ ਪਾਸ ਬਹੁਤ ਸਾਰੇ ਸਾਧਨ ਹਨ ਅਤੇ ਪ੍ਰਚਾਰਕਾਂ ਦੀ ਨਵੀਂ ਪੀੜ੍ਹੀ, ਕੁਝ ਇਕ ਨੂੰ ਛੱਡ ਕੇ, ਪੜ੍ਹੀ ਲਿਖੀ ਹੈ, ਜੋ ਇਤਿਹਾਸ ‘ਚ ਦਰਜ ਸਾਖੀਆਂ ਨੂੰ ਗੁਰਬਾਣੀ ਦੀ ਕਸਵੱਟੀ ਅਤੇ ਵਿਗਿਆਨਕ ਨਿਯਮਾਂ ਨਾਲ ਪਰਖ ਪੜਚੋਲ ਕੇ ਪੇਸ਼ ਕਰਦੇ ਹਨ। ਪੜ੍ਹਨ-ਲਿਖਣ ਦੀ ਰੁਚੀ ਰੱਖਣ ਵਾਲੇ ਸੱਜਣ ਇਹ ਜਾਣਦੇ ਹਨ ਕਿ ਅੱਜ ਪ੍ਰਚਲਿਤ ਹੈ ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ ਜੋ, ਇਹ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਵੱਲੋਂ ਲਿਖਾਈ, ਜਨਮ ਸਾਖੀ ਨਹੀਂ ਹੈ। ਬਹੁਗਿਣਤੀ ਵਿਦਵਾਨ ਇਸ ਗੱਲ ਨਾਲ ਸਹਿਮਤ ਹਨ ਕਿ ਭਾਈ ਬਾਲੇ ਦੇ ਨਾਮ ਨਾਲ ਜਾਣੀ ਜਾਂਦੀ ਜਨਮ ਸਾਖੀ ਹੰਦਾਲੀਆਂ ਵੱਲੋਂ ਲਿਖਵਾਈ ਹੋਈ ਹੈ। ਇਸ ਵਿੱਚ ਹੰਦਾਲ ਨੂੰ ਗੁਰੂ ਜੀ ਤੋਂ ਵੱਡਾ ਸਾਬਤ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੋਈ ਹੈ। ਇਸ ਜਨਮ ਸਾਖੀ ਵਿੱਚ ਬੇਅੰਤ ਭੁੱਲਾਂ ਦੇ ਨਾਲਨਾਲ ਗੁਰੂ - ਜੀ ਦਾ ਨਿਰਾਦਰ ਕਰਨ ਵਾਲੀਆਂ ਸਾਖੀਆਂ ਵੀ ਦਰਜ

ਹਨ। ਜਿਵੇ ਕਿ ਮਝੇਤ ਵਾਲੀ ਅਤੇ ਸਹਿਜ ਕੁਸਹਿਜ ਵਾਲੀ ਸਾਖੀ।

ਹੰਦਾਲ ਦਾ ਜਨਮ, ਸੰਮਤ 1630 ਬਿਕ੍ਰਮੀ ਵਿਚ ਹੋਇਆ ਸੀ। “ਸੰਮਤ ੧੬੩੦ ਵਿਸਾਖ ਸੁਦੀ ਪੂਰਨਮਾਸੀ ਸਵਾਂਤੀ ਨਿਛੱਤ੍ਰ ਡੇਢ ਪਹਿਰ ਰਾਤ ਰਹਿੰਦੀ ਐਤਵਾਰ ਗੁਰੂ ਜੀ ਦਾ ਜਨਮ ਹੋਇਆ” (ਸ੍ਰੀ ਗੁਰੂ ਹੰਦਾਲ ਪ੍ਰਕਾਸ਼, ਪੰਨਾ 31) ਯਾਦ) ਰਹੇ ਵੈਸਾਖ ਸੁਦੀਪੂਰਨਮਾਸੀ ਨੂੰ ਅਪ੍ਰੈਲ ਦਿਨ 17 (ਸ਼ੁੱਕਰਵਾਰ ਸੀ ਨਾਕਿ ਐਤਵਾਰਹੰਦਾਲ ਦੀ ਮੌਤ ਸੰਮਤ ੧੭05 ਬਿਕ੍ਰਮੀ ਨੂੰ ਹੋਈ ਸੀ। ਇਸ ਦੇ ਪੁੱਤਰ ਬਿਧੀ ਚੰਦ ਦਾ ਜਨਮ ਸੰਮਤ 1660 ਬਿਕ੍ਰਮੀ ਅਤੇ ਮੌਤ ਸੰਮਤ 1715 ਬਿਕ੍ਰਮੀ ਨੂੰ ਹੋਈ ਸੀ। ਬਾਲ ਚੰਦ, ਬਿਧੀ ਚੰਦ ਤੋਂ 3 ਸਾਲ ਡਾ ਸੀ। ਵਿਦਵਾਨਾਂ ਦਾ ਵਿਚਾਰ ਹੈ ਕਿ ਇਹ ਬਾਲ ਚੰਦ ਹੀ ਬਾਲਾ ਹੈ।



ਡਾਗੁਰਬਚਨ ਕੋਰ ਜੀ ਲਿਖਦੇ ਹਨ ., “ਬਾਲਾ, ਇਸ ਜਨਮ

ਸਾਖੀ ਦਾ ਵਿਸ਼ੇਸ਼ ਪਾਤਰ ਹੈ ਜੋ ਗੁਰੂ ਨਾਨਕ ਜੀ ਦਾ ਸਾਖੀ ਹੋਣ ਦਾ ਦਾਅਵਾ ਕਰਦਾ ਹੈ ਤੇ ਆਪਣੇ ਆਪ ਨੂੰ ਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਦੀ ਜੀਵਨੀ ਲਿਖਾਉਣ ਵਾਲਾ ਸਿੱਧ ਕਰਦਾ ਹੈ। ਪਰ ਜਨਮ ਸਾਖੀ ਦੀਆਂ ਅੰਦਰਲੀਆਂ ਗਵਾਈਆਂ ਦੇ ਅਧਾਰ ਉੱਤੇ ਸਿੱਧ ਕੀਤਾ ਗਿਆ ਹੈ ਕਿ ਇਹੋ ਜਿਹਾ ਕੋਈ ਇਤਿਹਾਸਿਕ ਵਿਅਕਤੀ ਨਹੀਂ ਹੋਇਆ, ਸਗੋਂ ਇਸ ਸਾਰੇ ਖੜ ਜੰਤਰ ਨੂੰ ਰਚਣ ਦਾ ਕੰਮ, ਬੜੀ ਚਤਰਾਈ ਨਾਲ, ਹੰਦਾਲ ਦੇ ਜੇਠੇ ਲੜਕੇ 'ਬਾਲ ਚੰਦ ਨੇ ਕੀਤਾ ਹੈ। ਇਹ ਇਕ ਨਵੀਂ ਲੱਭਤ ਹੈ।' ਜਨਮ ਸਾਖੀ ਭਾਈ) ਪ੍ਰਮਾਣੀਕਰਣ ਤੇ ਆਲੋਚਨਾਤਮਿਕ -ਦਾ ਪਾਠ ਬਾਲਾ ਸੰਪਾਦਨ, ਪੰਨਾ 146)

ਕਵੀ ਸੰਤੋਖ ਸਿੰਘ ਨੇ ਆਪਣੇ ਗ੍ਰੰਥ 'ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਪੂਰਬਾਰਦ' ਦੇ 37ਵੇਂ ਅਧਿਆਇ "ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਕਿਨ੍ਹਾਂ ਪੁਸਤਕਾਂ ਤੋਂ ਬਣਿਆ" ਵਿੱਚ ਆਪਣੇ ਸਰੋਤਾਂ ਦਾ ਜਿਕਰ ਕਰਦੇ ਲਿਖਦੇ ਹਨ:

ਪੂਰਬ ਪੋਥੀ ਜੋ ਲਿਖੀ ਸ੍ਰੀ ਨਾਨਕ ਇਤਿਹਾਸ। ਲਿਖਵਾਈ ਅੰਗਦ ਗੁਰੂ ਬਾਲੇ ਬਦਨ ਪ੍ਰਕਾਸ਼।।੧੩।।

ਉਪ੍ਰੋਕਤ ਪੰਗਤੀ ਤੋਂ ਸਪੱਸ਼ਟ ਹੈ ਕਿ ਕਵੀ ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ ਭਾਈ ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ ਦਾ ਜਿਕਰ ਕਰ ਰਹੇ ਹਨ ਜੋ ਉਨ੍ਹਾਂ ਦਾ ਇਤਿਹਾਸਕ ਸਰੋਤ ਹੈ। ਇਸ ਤੋਂ ਅੱਗੇ ਕਵੀ ਜੀ, ਹੰਦਾਲ ਦਾ ਜਿਕਰ ਕਰਦੇ ਹੋਏ ਲਿਖਦੇ ਹਨ ਕਿ ਹੰਦਾਲ ਦੇ ਘਰ ਇਕ ਨੀਚ ਪੈਦਾ ਹੋ ਗਿਆ। ਜਿਸ ਦੇ ਹੱਥ ਗੁਰੂ ਅੰਗਦ ਜੀ ਵੱਲੋਂ ਲਿਖਵਾਈ ਪੋਥੀ ਆ ਗਈ। ਉਸ ਨੇ ਇਕ ਕਬੀਰ ਪੰਥੀ ਨਾਲ ਮਿਲ ਕੇ ਮਿਲਾਵਟੀ ਪੋਥੀ ਤਿਆਰ ਕਰ ਦਿੱਤੀ ਜਿਸ ਵਿੱਚ ਉਸ ਨੇ ਹੰਦਾਲ ਦੀ ਵਡਿਆਈ ਕੀਤੀ ਅਤੇ ਗੁਰੂ ਨਾਨਕ ਜੀ ਸਬੰਧੀ ਅਯੋਗ ਸਾਖੀਆਂ ਇਸ ਆਸ ਨਾਲ ਲਿਖ ਦਿੱਤੀਆਂ ਕਿ ਗੁਰੂ ਦੇ ਸਿੱਖ ਸਾਨੂੰ ਮੰਨਣ ਲੱਗ

ਪੈਣਗੇ। ਅਸਲ ਪੋਥੀ ਨੂੰ ਪਾੜ ਕੇ ਬਿਆਸ ਦਰਿਆ ਦੇ ਸਪੁਰਦ ਕਰ ਦਿੱਤਾ।

ਹਮਕੇ ਮਨਹਿੰਗੇ ਬਹੁ ਮਾਨਵ।

ਲਿਖੀ ਅਧਿਕਤਾ ਉਰ ਆਨਵ।

ਪੂਰਬ ਪੋਥੀ ਹੁਤੀ ਜੇ ਸੇਈ

ਦਈ ਬਿਆਸ ਬੀਚ ਡਬੋਇ।।੨੧।।

ਪੰਨੇ ਛੇਦੇ ਦਈ ਬਹਾਈ।

ਜੇ ਸ੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਲਿਖਵਾਈ।

ਤਿਹ ਕੇ ਤਾਤਪਰਜ ਸਭਿ ਚੀਨੇ।

ਅਧਿਕ ਬਚਨ ਅਪਨੇ ਲਿਖਿ ਦੀਨੇ।।੨੨।।

ਕਵੀ ਸੰਤੋਖ ਸਿੰਘ ਦੀ ਉਪ੍ਰੋਕਤ ਲਿਖਤ ਤੋਂ ਇਹ ਸਪੱਸ਼ਟ ਹੈ, ਕਵੀ ਦੀ ਜਾਣਕਾਰੀ ਦਾ ਵਸੀਲਾ ਭਾਈ ਬਾਲੇ ਵਾਲੀ ਮਿਲਾਵਟੀ ਜਨਮ ਸਾਖੀ ਹੈ। "ਕਰਿ ਕੁਕਰਮ ਅਨਸ਼ੇਧ ਬਨਾਈ ਅਪਨ ਵਡਿਨ ਕੀ ਕੀਰਤਿ ਪਾਈ"। ਕਵੀ ਜੀ ਲਿਖਦੇ ਹਨ ਕਿ ਹੰਦਾਲੀਆਂ ਨੇ ਅਸਲ ਜਨਮ ਸਾਖੀ ਨੂੰ ਪਾੜ ਕੇ ਬਿਆਸ ਦਰਿਆ 'ਚ ਰੋੜ ਦਿੱਤਾ ਸੀ। ਜੇ ਇਹ ਸੱਚ ਹੈ ਤਾਂ ਇਹ ਘਟਨਾ ਸੰਮਤ 1715 ਬਿਕ੍ਰਮੀ)1658 ਈਤੋਂ (: ਹੋ ਸਕਦੀ ਹੈ। ਪਹਿਲਾ ਦੀ ਹੀ ਹੁਣ ਸਵਾਲ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਜਦੋਂ ਕਵੀ ਜੀ ਖੁਦ ਮੰਨਦੇ ਹਨ ਕਿ ਉਨ੍ਹਾਂ ਦਾ ਸਰੋਤ ਹੰਦਾਲੀਆਂ ਵਾਲੀ ਮਿਲਾਵਟੀ ਜਨਮ ਸਾਖੀ ਹੈ ਤਾਂ ਉਨ੍ਹਾਂ ਦੀ ਲਿਖਤ 'ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਪ੍ਰਕਾਸ਼' ਵਿਸ਼ਵਾਸ ਯੋਗ ਕਿਵੇਂ ਮੰਨੀ ਜਾ ਸਕਦੀ ਹੈ?

ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਨੇ ਆਪਣੀਆਂ ਵਾਰਾਂ ਵਿੱਚ ਭਾਈ ਮਰਦਾਨਾ ਜੀ ਦਾ ਤਾਂ ਜਿਕਰ ਕੀਤਾ ਹੈ ,ਭਾਈ ਬਾਲੇ ਦਾ ਨਹੀਂ।

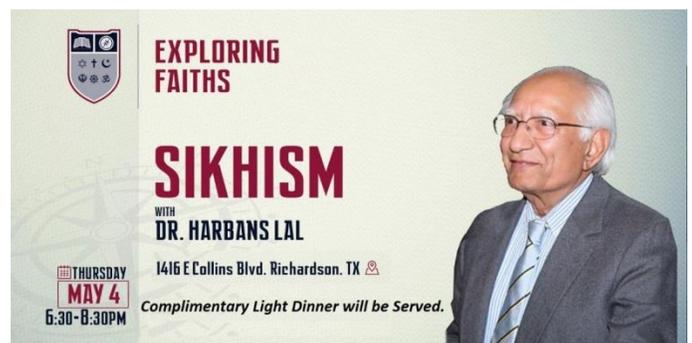
ਫਿਰਿ ਬਾਬਾ ਗਿਆ ਬਗਦਾਦ ਨੇ
ਬਹਾਰ ਜਾਇ ਕੀਆ ਅਸਾਥਨਾ॥
ਇਕ ਬਾਬਾ ਅਕਾਲ ਰੂਪ,
ਦੂਜਾ ਰਬਾਬੀ ਮਰਦਾਨਾ॥

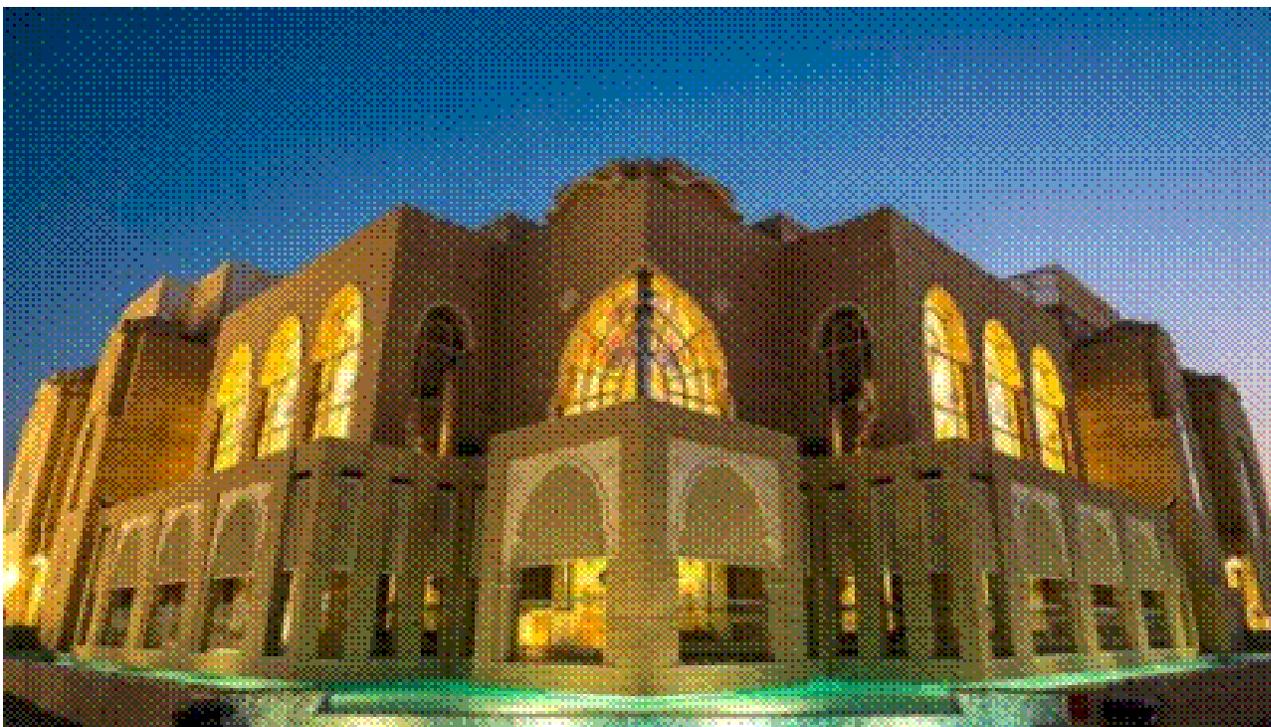
ਇਸ ਜਨਮ ਸਾਖੀ ਬਾਰੇ ਕਰਮ ਸਿੰਘ ਹਿਸਟੋਰੀਅਨ ਦੀ ਖੋਜ ਦਾ ਤੱਤ ਸਾਰ, “ਪਾਠਕ ਜੀਮੈਂ ਭਾਈ ਗੁਰਮੁਖ ਸਿੰਘ ! ਜੀ ਸਵਰਗਵਾਸੀ ਨਾਲ ਇਕ ਸੁਰ ਹੇ ਦੁਹਾਈ ਦੇ ਕੇ ਆਖਦਾ ਸੁਰੂ ਤੋਂ ਲੈ ਕੇ ਅਖੀਰ ਤਕ ਜਾਲੀ ਹੈ ਹਾਂ ਕਿ ਇਹ ਸਾਖੀ, ਝੂਠੀ ਹੈ, ਬਨਾਉਟੀ ਹੈ, ਨਿੰਦਿਆ ਨਾਲ ਭਰੀ ਪਈ ਹੈ, ਸੁਨਣ ਦੇ ਯੋਗ ਨਹੀ, ਦੇਖਣ ਦੇ ਕੰਮ ਨਹੀ, ਮੰਨਣ ਦੇ ਲੈਕ ਨਹੀ, ਏਸ ਨੂੰ ਬੰਨ੍ਹ ਕੇ ਅਜਿਹੇ ਥਾਂ ਪੁਚਾਉਣਾ ਚਾਹੀਏ ਜਿਥੋਂ ਇਸ ਦਾ ਖੁਰਾ ਖੋਜ ਨਾ ਮਿਲੇ”। ਪੰਨਾ -ਕੱਤਕ ਕਿ ਵਿਸਾਖ) 131)

ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀਆਂ 1619) ਡਪੇਬੀ ਸੱਚ ਖੰ ,ਈ ,(: ਜਨਮ ਪੜ੍ਹੀ ਬਾਬੇ ਜੀ ਕੀ 1597)ਈਅਤੇ ਸਾਖੀ ਮਹਿਲ (: 1574) ਪਹਿਲੇ ਕੀਈ (:ਵਿੱਚ ਕਿਤੇ ਵੀ ਭਾਈ ਬਾਲੇ ਦਾ, ਗੁਰੂ ਨਾਨਕ ਜੀ ਦੇ ਨਿਕਟਵਰਤੀ ਵਜੋਂ ਜਿਕਰ ਨਹੀਂ ਹੈ। ਸਪੱਸ਼ਟ ਹੈ ਕਿ ਭਾਈ ਬਾਲੇ ਨਾਮ ਦਾ ਕੋਈ ਵਿਅਕਤੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਨਿਕਟਵਰਤੀ ਨਹੀਂ ਸੀ। ਭਾਈ ਬਾਲੇ ਵਾਲੀ ਮੈਜੂਦਾ ਜਨਮ ਸਾਖੀ, ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਵੱਲੋਂ ਲਿਖਵਾਈ ਹੋਈ ਨਹੀਂ ਹੈ। ਇਸ ਜਨਮਸਾਖੀ ਦੇ ਆਰੰਭ ਵਿੱਚ ਲਿਖੀ ਤਾਰੀਖ ਇਸ ਨੂੰਗੁਰੂ ਜੀ ਦੇ ਜੇਤੀ ਜੇਤ , ਸਾਲ ਪਹਿਲਾ ਦੀ ਲਿਖੀ ਦੱਸ 14 ਸਮਾਉਣ ਤੋਂ ਲੱਗ ਭੱਗ (1582) ਰਹੀ ਹੈ। ਇਸ ਦੇ ਆਰੰਭ ਵਿਚ ਲਿਖਿਆ ਸਾਲ ਅਤੇ ਅੰਤ ਵਿੱਚ ਦਰਜ ਇਸ ਦੇ ਲਿਖੇ ਜਾਣ ਦੇ ਸਾਲ ।ਸਾਲ ਦਾ ਫਰਕ ਹੈ 133 ਵਿੱਚ (1715)

ਸਭ ਤੋਂ ਮਹੱਤਵ ਪੂਰਨ ਸਵਾਲ ਹੈਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ , ਵੱਲੋਂ ਭਾਈ ਬਾਲੇ ਨੂੰ ਪੁੱਛਣਾ“ ,ਸਿਖਾ ਕਿਥੋਂ ਆਇਓ ਸੁ ਕਿਵ ਕਰਿ ਆਵਣ ਹੋਇਆ ਹੈ ਜੀ। ਕਉਣ ਹੁੰਦੇ ਹੋ ?”ਕੀ ਇਸ ਜਨਮ ਸਾਖੀ ਦੇ ਅੰਦਰਲੀਆਂ ਗਵਾਈਆਂ ਹੀ ਇਸ ਨੂੰ ਰੱਦ ਕਰਨ ਲਈ ਕਾਫੀ ਨਹੀਂ ਹਨ ?ਬਾਲਾਇਕ , ਕਾਲਪਨਿਕ ਪਾਤਰ ਹੈ ਅਤੇ ਉਸ ਦੇ ਨਾਮ ਨਾਲ ਜਾਣੀ ਮੈਜੂਦਾ ਜਨਮ ਸਾਖੀ ਝੂਠੀ ਅਤੇ ਜਾਹਲੀ ਹੈ। ਸਾਡਾ ਜਾਂਦੀ ਇਹ ਦਾਵਾ ਉਨ੍ਹਾਂ ਚਿਰ ਕਾਇਮ ਰਹੇਗਾ, ਜਿੰਨਾ ਚਿਰ ਸਬੰਧਿਤ ਧਿਰਾਂ ਸੰਮਤ 1597 ਬਿਕ੍ਰਮੀ)1540 ਈਦੀ (: ਲਿਖੀ ਹੋਈ ਭਾਈ ਬਾਲੇ ਦੀ ਅਸਲ ਲਿਖਤ ਪੇਸ਼ ਨਹੀ ਕੀਤੀ ਜਾਂਦੀ। ਹੁਣ ਜਦੋਂ ਭਾਈ ਬਾਲਾ ਅਤੇ ਉਸ ਦੇ ਨਾਮ ਨਾਲ ਜਾਣੀ ਜਾਂਦੀ ਜਨਮਸਾਖੀ ਹੀ ਰੱਦ ਹੋ ਗਈ ਹੈ ਤਾਂ ਇਸ ਅਤੇ ਇਸੇ ਸ਼ਾਖ ਦੀਆਂ ਹੋਰ ਲਿਖਤਾਂ ਵਿੱਚ ਦਰਜ, ਗੁਰੂ ਨਾਨਕ ਜੀ ਦੀ ਜਨਮ ਤਾਰੀਖ ਵੀ ਆਪਣੇ 'ਕੱਤਕ ਦੀ ਪੁੰਨਿਆ' ਆਪ ਹੀ ਰੱਦ ਹੋ ਜਾਂਦੀ ਹੈ।

The Dallas, Texas Chapter of an International Educational Organization holds monthly seminars for multi-religious audiences on all world religions. Dr. Harbans Lal has been invited to present Sikhism to this group.





Gurudwara Guru Nanak Darbar Dubai

