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EDITORIAL

INDIA'S BLACKLIST OF SIKHS: SOME OBSERVATIONS

During the period of 'militancy in Panjab' from 1978 to 1995, the world's so called 'largest democracy' had prepared a blacklist of members of its minority community, less than 2% of India's population, for no reason other than that they asked for the same rights that were granted to the majority community, the Hindus, and the right of being recognized as a community, distinct and separate from Hindus, as they were considered before and after the occupation of Panjab by the British. In 1947 Prime Minister Jawaharlal Nehru and later on his daughter, Prime Minister Indra Gandhi, decided that was not to be.

Apparently this list contained 169 names, all living abroad, of which 25 names were removed in November 2010 and 117 in May 2011. According to the Union Home Minister P. Chidambaram the, Centre was yet to access the activities of the remaining 27.

Included in the scrapped list are members of Babbar Khalsa International, International Sikh Youth Federation, Khalistan Commando Force, Khalistan Zindabad Force and all those associated with Kanishka blast, that were all associated with Babbar Khalsa International.

The Indian Intelligence had not only infiltrated all these organizations but had also selected the key leadership of most of these organizations, if not all of them; the case in point, the first President of the World Sikh Organization and first Editor-in-Chief of its sister organization, the World Sikh News. Even the second, and the last, International President of the World Sikh Organization was their man; how else would one explain that he travelled to India to be the official guest of the first Badal administration in Panjab, with the visa issued to him by the Indian Counsel in San Francisco, only to be 'detained' at New Delhi Airport. Lamé excuse given for that slip up was that the San Francisco Indian Counsel's computer did not have his name; nor does his name appear in the deleted list released.

Another name that does not appear on the deleted list is that of the long time President of Babbar Khalsa International of USA. But unlike the President of the World Sikh Organization, his application for visa was denied. He was an in-law of the main Babbar in Pakistan and when their children divorced he had to go to India to get his son remarried but the price demanded by the Counsel was too high for him to pay, which was the presentation of Saropa to the Counsel at the Gurdwara where he was the Past President. Indian Counsels must have considered the honor of receiving a Saropa at a Gurdwara as an achievement worthy of reward by their masters for proving that they had the Sikhs in their area friendly to the Indian Government. I had seen pictures of this man receiving Saropas at other Gurdwaras. BKI President eventually did get the visa to visit India through the 'good offices' of the king maker at Sikh Youth of America, the USA version of International Sikh Youth Federation that was declared a terrorist organization after 9/11 by the governments of UK., Canada and USA.

Another noteworthy omission is the names of the non Indian government agents, the real Sikhs, who kept the publication of the World Sikh News alive with considerable expenditure of their personal time and money. At least one of them was denied visa to visit India. Or could they be on the list of remaining 27?

Dr. Gurmeet Singh Aulakh's name appears on the blacklist, which should prove to all that he atleast is for real. But what does that say about "Dr." Amarjit Singh whose name does not appear on the list even though he vies with Dr. Aulakh in his anti Indian government diatribe?

Names of all those involved in the Kanishka blast case are on the list but it is an open secret that the Indian Government was involved in its planning, financing and execution up to the eye brows of the four Lions of Ashoka's Pillar, the National Emblem of India with a depiction "Truth alone triumphs". Unfortunately the truth did not triumph for hundreds of innocents who were killed. Other than one person, no body went to jail and Indian government escaped untarnished. It succeeded in tarnishing Sikh image in the Diaspora as a community of terrorists.

It needs to be understood that just as the British chose our leaders when they occupied Panjab, the Congress

governments at the Centre have been choosing our leaders. Not only were WSO, WSN, ISYF, SYA and many other organizations created by the powers that be but their leadership was also painstakingly selected. Would it not be refreshingly revealing if some of these leaders feel the sting of their conscience and come clean of their roles and spill the beans on the role of the Indian Intelligence Agency?

Seeking to put behind memories of the 1984 anti-Sikh riots, Union Home Minister P Chidambaram, on Saturday, June 25th, 2011, said the country has moved on since the "tragic incident" and that "It is time that we forgive and move on to build a new India where every citizen irrespective of faith has equal place." He was addressing a function to felicitate him for his role in removing names of 142 Sikhs from the Home Ministry's 'blacklist'. The Kendriya Guru Singh Sabha (KGSS), a body headed by Tarvinder Singh Marwah, a Congress MLA from Jangpura in South Delhi, had organised the event. The Home Minister was referring to Manmohan Singh's speech in Parliament in 2005 where he apologised to the Sikh community for the incident. These characters have been showering criminals amongst them with cabinet posts while the widows and orphans have nightmares of their husbands and fathers burned alive before their eyes and he wants them to put those memories behind and forgive? How arrogant and insensitive. Who elected Tarvinder Singh Marwah anyway?

See that! A lone Sikh, even though he is the Prime Minister, is apologizing for a terrible wrong done to the Sikhs by the Hindu members of the Congress party. **Should not this apology have come from the Congress Party, the Congress Government, the Indian Parliament and governments of all those States that unleashed Hindu mobs on their Sikh residents?**

Sure, we will forgive, **but not forget**, when there is an apology from the above mentioned bodies, emptying of Indian jails of Sikhs unjustly incarcerated and their rehabilitation, release of Professor Devender Pal Singh Bhullar or retrial as the Amnesty International has just demanded (**See p. 25**), proper compensation for the victims of pogroms and punishment for the perpetrators of those crimes, punishment for those who indulged in fake encounters to kill the Sikh youth, recognition of Sikhs as a separate and distinct

community, restoration of Anand Marriage Act and withdrawal of the Indian Government from the Sikh Religious Institutions.

Beware of any press reports about Indian visas being denied to people whose names have been removed from the blacklist. Those can be false reports planted by Indian Intelligence Agencies to rehabilitate and give credence to those Sikh culprits who cooperated with them. They might even deny the visa and encourage them to show it around. India's Central Bureau of Investigation and its external intelligence agency, Research and Analysis Wing, are far superior in their cunning and conniving to CIA and FBI combined.

Hardev Singh Shergill



**UNIQUENESS OF GURU NANAK'S
PHILOSOPHY
INTERNATIONAL CONFERENCE
February 23-25, 2011**

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**Honorable Prof and Dr Ajaib Singh Brar, Vice
Chancellor, Guru Nanak Dev University, Amritsar,
Dr Jaspal Singh, Vice Chancellor, Punjabi
University, Patiala, Speakers, Guests, Ladies and
Gentlemen,**

Before I talk about 'Uniqueness of Guru Nanak's Philosophy' it is important to understand these two terms – 'Philosophy' and 'Uniqueness'. The term, 'Philosophy', has been defined in different ways from time to time. I think that Encarta Dictionary's definition of 'Philosophy' as, *the branch of knowledge or academic study devoted to the systematic examination of basic concepts such as truth, existence, reality, causality, and freedom*. This is most suitable definition of 'Philosophy' of Guru Nanak's 'thought' since it was promulgated after systematic examination of the prevailing religious concepts such as truth, existence, reality, causality, and freedom.

According to the Encarta Dictionary The term 'Thought' used here means: *the intellectual, scientific, and philosophical ideas associated with a particular place, time, or group*.

The term, 'Uniqueness', means *the quality of being one of a kind; different from others in a way that makes somebody or something special and worthy of note*.

The evidence of 'Uniqueness' of Guru Nanak's philosophy becomes apparent from the following verse of Guru Arjan when he exclaimed on the examination of the compositions of Guru Nanak received either from his father, Guru Ramdas, or from other sources:

ਪੀਉ ਦਾਦੇ ਕਾ ਖੇਲਿ ਡਿਠਾ ਖਜਾਨਾ ॥

ਤਾ ਮੇਰੈ ਮਨਿ ਭਇਆ ਨਿਧਾਨਾ ॥੧॥

ਅਗਗਸ, ਮ: 5, ਪ-186 111

When I opened it up and examined the inherited property then my mind became enlightened.1.

AGGS, M 5, p 186 [1].

ਪੀਉ ਦਾਦੇ ਕਾ ਖਜਾਨਾ (*Pioo daday ka khajana*) has been literally understood by some scholars as the treasure of the father, Guru Ramdas, and grandfather, Guru Amardas, of Guru Arjan (*Faridkot Wala Teeka*). By accepting this concept we are excluding the Bani of Guru Nanak and that of Guru Angad from this treasure. In fact the ਪੀਉ ਦਾਦੇ ਕਾ ਖਜਾਨਾ (*Pioo daday ka khajana*) is common Punjabi proverb for 'Inherited Property'. In this case it is the property of the founder of Sikhi – Guru Nanak.

Guru Arjan when understood and practised this 'Inherited Property' then he declared that he was liberated from fetters of ignorance and superstitions:

ਫੂਟੇ¹ ਆਂਡਾ² ਭਰਮ³ ਕਾ ਮਨਹਿ⁴ ਭਇਓ ਪਰਗਾਸੁ⁵ ॥

ਕਾਟੀ ਬੇਰੀ⁶ ਪਗਹ ਤੇ ਗੁਰਿ⁷ ਕੀਨੀ ਬੰਦਿ ਖਲਾਸੁ⁸ ॥੧॥ ...

ਅਗਗਸ, ਮ: 5, ਪ-1002.

The egg² of superstitions³ has burst¹ and my mind⁴ has been enlightened⁵

Since the Guru⁷ has liberated⁸ me by shattering the fetters⁶ of ignorance.

AGGS, M 5, p 1002.

The word ਗੁਰਿ ਕੀਨੀ (*Gur Kini*) means Guru did.

But who is that Guru who did this? It is evident from the last phrase of this Verse that the Guru here means Nanak:

ਸਚੁ ਪੂੰਜੀ ਸਚੁ ਵਖਰੇ ਨਾਨਕ ਘਰਿ ਪਾਇਆ ॥੪॥੫॥੧੪॥

The truth, as the treasure and the merchandize (philosophy), was found from the 'House of Nanak'. AGGS, M 5, p 1002.

'House of Nanak' means the 'School of Nanakian Philosophy'. (Philosophy of Guru Nanak is termed as "Nanakian Philosophy") [5, p – 43-54].

Guru Arjan further confirmed that Nanak is the Guru and his Bani (the Word) is a lamp of wisdom (enlightener) for the whole humanity:

ਬਲਿਓ ਚਰਾਗੁ¹ ਅੰਧਜਾਰ² ਮਹਿ ਸਭ ਕਲਿ³ ਉਧਰੀ⁴ ਇਕ

ਨਾਮ⁵ ਧਰਮ⁶ ॥

ਪ੍ਰਗਟੁ⁷ ਸਗਲ⁸ ਹਰਿ ਭਵਨ⁹ ਮਹਿ ਜਨੁ ਨਾਨਕ ਗੁਰੁ

ਪਾਰਬ੍ਰਹਮ¹⁰ ॥

ਅਗਗਸ, ਮ 5, ਪ-1387.

Nanak person, the Guru, and an image of Infinite God¹⁰, has appeared⁷ in the whole⁸ world⁹ as a light¹ to dispel⁴ darkness (ignorance)² for the whole world³ under one religion of righteousness⁶ of God⁵.

AGGS, M 5, p 1387.

ਇਕ ਨਾਮ⁵ ਧਰਮ⁶ = ਧਰਮ⁶ is usually interpreted as 'Religion' but it also means 'duty' / 'righteousness'. According to Guru Nanak ਨਾਮ is used for an 'Eternal Entity' (commonly understood as God in English) for which there is no ਨਾਮ (name). Therefore, here ਇਕ ਨਾਮ⁵ ਧਰਮ⁶ has been interpreted as 'the religion of righteousness of God'.

ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ¹⁰ has been used metaphorically for ਜਨੁ ਨਾਨਕ (Nanak as a person).

The following verse of Guru Arjan explains that he is asking Guru Nanak to impart his wisdom/knowledge :

ਨਾਨਕੁ* ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਸਾਧਸੰਗਿ ਭ੍ਰਮੁ ਜਾਲੇ ॥੧॥

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਬਿਨੁ ਹਰਿ ਝੂਠ ਪਸਾਰੇ ॥੨॥

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਹਰਿ ਲਦੇ ਖੇਪ ਸਵਲੀ ॥੩॥

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੇ ॥੪॥

ਨਾਨਕ** ਸਿਖ ਸੰਤ ਸਮਝਾਈ ਹਰਿ ਭਗਤਿ ਮਨੁ ਲੀਨਾ ॥੫॥

ਅਗਗਸ, ਮ 5, ਪ-79.

The part, "ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ", is common in all the first four phrases.

Prof Sahib Singh [16] interpreted, ਨਾਨਕੁ ਸਿਖ ਦੇਇ, as ਨਾਨਕ (ਤੈਨੂੰ) ਸਿਖਿਆ ਦਿੰਦਾ ਹੈ (Nanak imparts his

teachings).

Giani Harbans Singh [12] also interpreted, ਨਾਨਕੁ ਸਿਖ ਦੇਇ, as ਨਾਨਕ (ਤੈਨੂੰ) ਸਿਖਿਆ ਦਿੰਦਾ ਹੈ (Nanak imparts his teachings). The above part is followed by “ਮਨ ਪ੍ਰੀਤਮ” means “my dear mind”. Therefore, the logical interpretation of above phrases is as follows:

Guru Arjan says:

(Listen) Oh my dear mind! Guru Nanak* imparts his teachings that:

1. The company of noble people will eliminate superstitions/doubts.
2. Except God, all others are falsehood (perishable expansion).
3. Gather only the beneficial/profitable business of understanding God.
4. Live in the company of noble people.

Now Guru Arjan says:

The teachings of Sant (Guru Nanak) makes us understand how to devote ourselves towards the love for God**.

AGGS, M 5, p 79.

*In the first four phrases ‘Nanak’ (ਨਾਨਕੁ) is with *onkar* to *kaka* then it represent ‘Nanak’ as ‘Nanak’ but not as a pen-name. In the 5th phrase ‘Nanak’ (ਨਾਨਕ) is without *onkar* to *kaka*, therefore, here ‘Nanak’ is pen-name for Guru Arjan. But at some places ‘Nanak’ without ‘*onkar* to *kaka*’ is still ‘Nanak’ but not a pen-name.

**In Nanakian Philosophy ‘Love for God’ is ‘Love for humanity’.

Rai Balwand and Satta Doom (Drummer)

Besides Guru Arjan, Rai Balwand and Satta Doom (Drummer), the *Kirtanias* (hymn singers) in the Durbar of Guru Arjan, were also aware of the ‘uniqueness’ of the philosophy of Guru Nanak. They declared that Guru Nanak has promulgated ‘unique’ philosophy and challenged many wrong religious beliefs, which has been symbolized as ‘*Changing the course of Ganges contrary to its regular flow*’ in the following verse in the AGGS:

ਹੋਰਿਓ¹ ਗੰਗ² ਵਹਾਈਐ³ ਦੁਨਿਆਈ ਆਖੈ ਕਿ ਕਿਓਨੁ ॥

ਨਾਨਕ ਈਸਰਿ⁴ ਜਗਨਾਥਿ⁴ ਉਚਰਦੀ⁵ ਵੈਣ ਵਿਰਿਕਿਓਨਿ⁶ ॥

ਅਗਗਸ, ਰਾਇ ਬਲਵੰਡਿ, ਸਤੈ ਡੂਮਿ, ਪ - 967.

The people of the world say that Nanak, the Controller⁴ (Nath) of the world⁴ has promulgated a philosophy⁶ of

*highest order⁵ that is like changing¹ the course³ of Ganges²**.

AGGS, Rai Balwand and Satta Doom, p 967.

* ਹੋਰਿਓ¹ ਗੰਗ² ਵਹਾਈਐ³= ‘Changed the course of Ganges’* is an allegoric expression for entirely changing the prevailing philosophy into a new philosophy of highest order. They also addressed Guru Nanak metaphorically as ਜਗਨਾਥਿ⁴ (the Controller of World) in his praise.

Now somebody may pose a question that why am I putting emphasis on the Bani of Guru Nanak? It is due to the fact that the next four Gurus, who succeeded to the ‘House of Nanak’, declared Nanak is The Guru, who has formulated “Unique Philosophy”.

NANAK AS THE GURU

Chahal [3, 4] and Baldev Singh [11] in their research articles have traced out that Nanak was declared as Guru first by Guru Angad and then by Guru Amardas, and Guru Ramdas in their Bani. Finally, Guru Arjan confirmed this fact in his Bani that Nanak is the Guru:

i) Guru Angad

ਦੀਖਿਆ ਆਖਿ ਬੁਝਾਇਆ ਸਿਫਤੀ ਸਚਿ ਸਮੇਉ¹ ॥

ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੈਸੀਐ² ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ³ ॥

ਅਗਗਸ, ਮ 2, ਪ-150.

They, to whom the instructions (of Nanak) has taught and put on the right path, remain imbued¹ to praise and to know God.

What instructions² can be imparted to them, who have Guru Nanak as their Guru³?

AGGS, M 2, p 150.

ii) Guru Amardas:

ਨਾਨਕ ਜਿਨੁ ਕਉ ਸਤਿ ਗੁਰੁ ਮਿਲਿਆ ਤਿਨੁ ਕਾ ਲੇਖਾ

ਨਿਬੜਿਆ ॥

ਅਗਗਸ, ਮ 3, ਪ-435.

Those to whom Nanak, the True Guru, has imparted his philosophy their deeds have been accounted for.

AGGS, M 3, p 435.

iii) Guru Ramdas

ਨਾਨਕ ਗੁਰੂ¹ ਗੁਰੂ² ਹੈ ਪੂਰਾ³ ਮਿਲਿ ਸਤਿਗੁਰ⁴ ਨਾਮ⁵

ਪਿਆਇਆ⁶ ॥

ਅਗਸਤ, ਮ 4, ਪ-882.

Nanak is the Guru¹ of Gurus^{2}, is the Complete³ and True Guru⁴ by meeting him one can realize/ comprehend⁵ God⁵.*

AGGS, M 4, p 882.

* ਗੁਰੂ¹ ਗੁਰੂ² 'Guru Guru' means 'Guru of the Gurus' according to Bhai Kahn Singh [13].

iv) Guru Arjan

Finally, Guru Arjan confirmed that Nanak is the "GURU:

ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਸੁਣਿਆ¹ ਪੇਖਿਆ² ਸੇ ਫਿਰਿ ਗਰਭਾਸਿ³ ਨ
ਪਰਿਆ ਰੇ ॥

ਅਗਸਤ, ਮ 5, ਪ-612.

Those, who have heard¹ and evaluated² the philosophy of Guru Nanak, do not fall into the abyss of ignorance³.

AGGS, M 5, p 612.

The above verses clearly indicate that Nanak has realized a 'Unique' philosophy and he is accepted as 'The Guru' by the other Sikh Gurus, who succeeded to the 'House of Nanak'.

Guru Nanak (1469-1539 CE) is the founder of *Sikhi* (philosophy of Guru Nanak). It is the uniqueness of his philosophy that he has been accepted as the Guru by next four Gurus to the 'House of Nanak' in their Bani as discussed earlier. It is the 'Uniqueness' of his philosophy, which makes him the 'Unique Philosopher' of the Period of Renaissance (14th – 16th centuries CE) when the scientists were challenging the wrong religious concepts in Europe and he was the first Guru, Prophet, Philosopher and Scientist, who was challenging the wrong religious concepts in South East Asia and Middle East during the same time of Period of Renaissance.

The irony is that majority of the Sikh theologians have ignored the above fact that Nanak was accepted as the Guru by the Sikh Gurus, who succeeded to the 'House of Nanak'. The other fact ignored is that these Gurus preached and strengthened the philosophy of Guru Nanak in their Bani according to Prof Taran Singh [17], the then Professor and Head of Department of Sri Guru Granth Sahib Studies at Punjabi University, Patiala. Although Prof Taran Singh had not gone further to

explain his above observations but Prof Chahal [5] carried on his research further and had quoted many examples in his book, *Nanakian Philosophy: Basic for Humanity*, where the succeeding Gurus have either explained or strengthened Guru Nanak's philosophy in their Bani, which is incorporated in the Aad Guru Granth Sahib (AGGS) [1].

It is unfortunate that many Sikh theologians are following the traditional understanding of Gurbani preached during 18th and 19th centuries which continued to be so during the 20th and 21st century. They have not only ignored to study Gurbani critically but have been discouraging the others not to do so. I recall the quotes of a scientist and of a philosopher on this issue as follows:

"He who joyfully marches in rank and file has already earned my contempt. He has been given a large brain by mistake, since for him the spinal cord would suffice."

Albert Einstein

"Whenever you find yourself on the side of the majority, it is time to pause and reflect."

Mark Twain

<http://www.quotationcollection.com/tag/uniqueness/quotes>

Einstein is advising us that big brain given to us is to be used to find the right path rather than joyfully march in rank and file of tradition while Twain is advising us that if one is on the side of majority then it is time to stop for a while and think seriously if the majority is on the right track. Most of the wrong concepts are being defended in Sikhi because the majority of the Sikh scholars and writers accept them.

REASONS FOR NOT RECOGNIZING 'UNIQUENESS'

Whenever I ask to Sikh theologians, scholars, researchers and historians about the 'uniqueness' of the philosophy of Guru Nanak many of them had no answer since the 'uniqueness' has been cocooned with the silken thread of ancient mythology and Vedantic philosophy, which makes it very difficult for many theologians, scholars and researchers to find 'uniqueness' of philosophy of Guru Nanak embodied in his Bani.

Philosophy of Guru Nanak remained unexplored in its real perspective right from the time of demise of Guru Gobind Singh in 1708 till to the beginning of 21st century. In fact it may be traced back as early as during the time of Guru Arjan (1563-1606 CE). In old Sikh literature (including *Janam Sakhis* – biographies), Guru Nanak has been described only as a mystic man of God with all spiritual powers to perform miracles of various types, but has never been represented as a philosopher or a scientist of the Period of Renaissance, who promulgated unique and universally acceptable philosophy for the humanity. It is due to the fact that the main thrust of earlier theologians and writers remained busy to express the philosophy of Guru Nanak under the shadow of Vedanta and ancient mythology. For example:

Prof Puran Singh [15] wrote in the 1920s that:

“It is to be regretted that Sikh and Hindu scholars are interpreting Guru Nanak in the futile terms of the colour he used, the brush he took; are analyzing the skin and flesh of his words and dissecting texts to find the Guru’s meaning to be the same as of the Vedas and Upanishad! This indicates enslavement to the power of Brahmanical tradition. Dead words are used to interpret the fire of the Master’s soul! The results are always grotesque and clumsy translations which have no meaning at all.”

Dr Taran Singh [17], the then Head of Department of Sri Guru Granth Sahib Studies, Punjabi University, Patiala, has reported that the Sikh and non-Sikh writers of 18th to 19th centuries had accepted that Gurus’ philosophy is Vedic and is not different than that of Brahmanic or Hindu philosophy:

“ਵਿਆਖਿਆਕਾਰੀ ਦੇ ਸਾਰੇ ਯਤਨਾਂ ਨੂੰ ਸਮੁੱਚੇ ਤੌਰ 'ਤੇ ਦ੍ਰਿਸ਼ਟੀ ਗੋਚਰ ਕਰਨ ਨਾਲ ਸਾਨੂੰ ਇਉਂ ਪ੍ਰਤੀਤ ਹੋਇਆ ਹੈ ਕਿ ਭਾਵੇਂ ਕਹਿਣ ਨੂੰ ਅਠ ਵਿਆਖਿਆ ਪ੍ਰਣਾਲੀਆਂ ਕੰਮ ਕਰ ਚੁੱਕੀਆਂ ਹਨ, ਪਰ ਇਹਨਾਂ ਦੀਆਂ ਸੇਧਾਂ ਵਿਚ ਕੋਈ ਬੁਨਿਆਦੀ ਅੰਤਰ ਨਹੀਂ ਸੀ ਅਤੇ ਨਾ ਹੀ ਇਹਨਾਂ ਦੀਆਂ ਪ੍ਰਾਪਤੀਆਂ ਵਿਚ ਕੋਈ ਫਰਕ ਹੈ। ਗੁਰ-ਦਰਸ਼ਨ ਜਾਂ ਗੁਰਮਤਿ ਫਿਲਾਸਫੀ ਦਾ ਨਿਰਣਾ ਕਰਨਾ ਬਹੁਤ ਚੇਤੰਨ ਰੂਪ ਵਿਚ ਇਹਨਾਂ ਯਤਨਾਂ ਦਾ ਪ੍ਰਯੋਜਨ ਨਹੀਂ ਰਿਹਾ। ਜਿਥੋਂ ਤੀਕ ਇਸ ਸਬੰਧ ਵਿਚ ਕੋਈ ਪਰਾਪਤੀ ਹੈ, ਉਸ ਦਾ ਨਿਰਣਾ ਇਹ ਪ੍ਰਤੀਤ ਹੁੰਦਾ ਹੈ ਕਿ ਸਭ ਪ੍ਰਣਾਲੀਆਂ ਨੇ ਗੁਰ-ਦਰਸ਼ਨ ਵੈਦਿਕ ਹੀ

ਮੰਨਿਆ ਹੈ ਕਿ ਗੁਰੂ ਦੀ ਫਿਲਾਸਫੀ ਆਮ ਬ੍ਰਾਹਮਣੀ ਜਾਂ ਹਿੰਦੂ ਫਿਲਾਸਫੀ ਤੋਂ ਭਿੰਨ ਨਹੀਂ ਹੈ। [17 – in Foreword].

While commenting on the work of *Sampardaya Parnali* (School of *Sampardaya* – a sect of Nirmla Sikhs) on the exegesis of *Faridkot Wala Teeka* by Bhai Badan Singh, Taran Singh gives very important information about the main objective of this *Sampardaya* as follows [17, p- 21]:

ਵੇਦ ਤੇ ਗੁਰਬਾਣੀ: ਸਾਰੀ ਸੰਪ੍ਰਦਾਈ ਵਿਚ ਵੇਦ, ਓਂ - ਮੰਤ੍ਰ ਤੇ ਅਦਵੈਤ ਸਿਧਾਂਤ ਦੀ ਪਰਤਖ ਅਨੁਸਾਰਤਾ ਹੈ ਅਤੇ ਇਹ ਯਤਨ ਹੈ ਕਿ ਮੂਲ ਮੰਤਰ ਤੇ ਗੁਰਬਾਣੀ ਨੂੰ ਵੇਦ ਵਿਪ੍ਰੀਤ ਨਾ ਸਿਧ ਕੀਤਾ ਜਾਏ।

“There appears a clear-cut similarity among Vedas, Om-Mantra and Doctrine of Oneness in the whole Sampardaya School (of annotation) and effort was not to place Gurbani against Vedas.”

The *Faridkot Wala Teeka* had become a prototype *Teeka* (interpretation/exegesis) of the AGGS since all the scholars (Prof Sahib Singh, Manmohan Singh, Sant Singh Khalsa, Gopal Singh, Trilochan Singh Talib and many more) of 20th century followed strictly its exegesis in their translations/interpretations of the AGGS. The contemporary Sikh and non-Sikh theologians are also following the exegesis from *Faridkot Wala Teeka* in their translations/interpretations of the AGGS in various languages without making any critical study of Gurbani to get rid of the influence of Vedanta. Unfortunately there are no schools of Sikh theologians and researchers which are interpreting the AGGS in its real perspective.

Therefore, it has become difficult for some theologians and researchers of the modern world to find the ‘uniqueness’ of the philosophy of Guru Nanak from his Bani incorporated in the AGGS.

As I understand the main cause is whenever any scholar or researcher had tried to portray some truth which goes against the traditions s/he is either criticized by the majority or is excommunicated by the so-called authority on Sikhi without verifying the facts. In 1938 Bhai Kahn Singh Nabha [14] had observed the similar reason (about 72 years ago):

"It is very regretful that there are very few intelligent researchers, however, there are many enemies of them."

He further said:

"The number of persons, who would declare the writers and speakers of truth as the atheists, is too large."

In these days they are either called as pseudo-scholars or pseudo-scientists and sometimes as heretics (anti-Sikhi). Let us discuss a quote of Arthur Schopenhauer (1788 - 1860):

"All truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident."

The above statement is so right among the old stalwart Sikh theologians under the influence of Vedantic philosophy that when the 'truth' about the 'uniqueness' of philosophy of Guru Nanak is put forward then some of them ridicule it while the others violently oppose it. I think that the third stage of 'truth' is long way to be recognized by Sikh theologians.

SOME EXAMPLES OF UNIQUENESS AND UNIVERSAL ACCEPTABILITY

Now I would like to discuss some examples of 'Uniqueness and Universal Acceptability of Guru Nanak's Philosophy':

ਅਜੂਨੀ (Ajuni): *Ajuni* means that 'Entity' (commonly called 'God' in English) which is free from birth and death as mentioned in the 'Commencing Verse' (commonly called 'Mool Mantra').

But it is well-established concept in the Gita that although God is free from birth and death cycle but God still can appear in the form of human again and again when the cruelty on humanity is on the increase [9]:

"yada yada hi dharmasya glanir bhavati bhārata
abhyutthanam adharmasya tadatmanam sṛjamy aham."
Verse 7

*"Whenever there is decline in dharma, O Bharata, and a rise in adharma,
I incarnate Myself."*

And

"paritranaya sadhunam vinasaya ca duskṛtam
dharma-samsthapanarthaya sambhavami yuge yuge."
Verse 8

For the protection of the good, for the destruction of the wicked, and for the establishment of dharma, I am born in every age.

Contrary to this in Nanakian Philosophy God does not come into any human form since It neither takes birth nor dies:

ਜਨਮਿ¹ ਮਰਣਿ² ਨਹੀ ਧੰਧਾ³ ਧੈਰੁ⁴ ॥

ਅਗਗਸ, ਮ 1, ਪ-931.

(It is free from birth¹ and death² and is not involved in worldly affairs^{3,4}. AGGS, M 1, p 931.

Then Guru Arjan explains the above uniqueness of God described by Guru Nanak as follows:

ਜਨਮ¹ ਮਰਣ² ਤੇ ਰਹਤ³ ਨਾਰਾਇਣ⁴ ॥

ਅਗਗਸ, ਮ 5, ਪ-1136.

*The God⁴ is free³ from birth¹ and death².
AGGS, M 5, p 1136.*

In continuation of the above phrase Guru Arjan further strengthened the basic principle of uniqueness of Nanakian Philosophy, 'God does not come into anthropomorphic form', in very strong words as follows:

ਸੇ¹ ਮੁਖੁ² ਜਲਉ³ ਜਿਤੁ⁴ ਕਹਹਿ⁵ ਠਾਕੁਰੁ⁶ ਜੇਨੀ⁷ ॥੩॥

ਅਗਗਸ, ਮ 5, ਪ-1136.

That¹ mouth² be burnt³, which⁴ says⁵ that God⁶ comes in anthropomorphic form⁷ (takes birth in human body). 3.

AGGS, M 5, p 1136.

Spinoza (1632-1677 CE), a philosopher, also rejected the concept of God in anthropomorphic form after about 200 years of Guru Nanak [18]. And Einstein (1879-1955) a scientist, has also realized this attribute described by Guru Nanak that the God does not take anthropomorphic forms (human form) after about 400 years of Guru Nanak [6].

In a Nationwide Survey conducted by Harris Interactive it has been reported that 48% of the population of USA think of God as a spirit or power that can take on human form (anthropomorphic) **while 27% think God as a spirit or power that does not take on human form** and 10% do not believe in God

(Shannon Reilly and Bob Laird, USA Today, October 24, 2003).

Had this survey been conducted in India the percentage of people believing in God and taking on the human form (anthropomorphic form) would have been over 90% since they are still suffering under the heavy burden of ancient philosophy.

What could be the reason that Guru Nanak's philosophy promulgated more than 541 years ago in India had no effect on the majority of the Indian population, however, in USA, Einstein - a scientist, a Nobel Laureate, and Spinoza, a Dutch philosopher, and 27% of USA people accept this attribute, ਅਜੂਨੀ (*Ajuni*) (**God does not take anthropomorphic form**), given to God by Guru Nanak about 541 years ago?

The simple answer is that:

The custodians of Sikhi failed to disseminate the philosophy of Guru Nanak scientifically and logically to the humanity. On the other hand some of the Americans (including other Westerns) are open-minded who critically examine the matter before accepting. This is one of the basics of Nanakian Philosophy, which is accepted widely in the world:

ਪਹਿਲਾ ਵਸਤੁ ਸਿਝਾਣਿ ਕੈ ਤਾ ਕੀਚੈ ਵਾਪਾਰੁ ॥

ਅਗਰਾਸ, ਮ: 1, ਪ-1410.

One must evaluate the things / philosophies, if convinced, then adopt / follow it.

AGGS, M 1, p 1410.

Although this principle is widely used by rationalistic people while others fall into the traps saints, Sadhu, Pandits, faith-healers, fortune-tellers, palm-readers, and other such

ਨਿਰਵੈਰੁ (*Nirvaer*): Many people believe that God could be revengeful and causes floods, tsunamis, earthquakes, deadly diseases, famines, etc to punish the mankind. But according to Guru Nanak God cannot be revengeful to punish the humanity since God is without any enmity with anyone. This attribute, ਨਿਰਵੈਰੁ (*Nirvaer*), of God was also mentioned in the 'Commencing Verse' and it is explained as follows by Guru Nanak:

ਜੁਗਿ¹ ਜੁਗਿ¹ ਥਾਪਿ² ਸਦਾ³ ਨਿਰਵੈਰੁ⁴ ॥

ਅਗਰਾਸ, ਮ 1, ਪ-931.

The One, existing² since the Ages¹, is always³ without enmity⁴.

AGGS, M 1, p 931.

Here again Einstein realized this attribute of God described by Guru Nanak, after 400 years of Guru Nanak when he (Einstein) remarked: "**Subtle is the Lord but malicious He is not.**" [6, 10].

'Kudrat' (Nature) is God

'Kudrat' (Nature) has been described by Guru Nanak in many ways in his Bani. In the following phrase 'Kudrat' (Nature) has been accepted as God by him:

ਕਰਣਾ ਹੈ ਕਿਛੁ¹ ਕਰਣੁ ਨ ਜਾਇ ॥

ਤਉ² ਕੁਦਰਤਿ³ ਕੀਮਤਿ⁴ ਨਹੀ ਪਾਇ ॥ਰਹਾਉ ॥

I want to say something¹ but cannot say.

Since You² (God) are the Nature³, therefore, I cannot appraise⁴ (Comprehend) You.

AGGS, M 1, p 151.

It is very hard for some theologians to accept God as Nature. But the phrase clearly mentions that 'ਤਉ

ਕੁਦਰਤਿ' (You are Nature).

Guru Nanak in Raga *Maru* further indicates that God is Nature as follows:

ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਹੈ ਦੇਖਾ ॥ ...

ਕੁਦਰਤਿ ਕਰਨੈਹਾਰ ਅਪਾਰਾ ॥

Although the God cannot be seen, is visible as Kudrat (Nature)...

The Kudrat (God) Itself is the Creator (God) with infinite potential (capacity for immense development).

AGGS, M 1, p 1042.

God as Nature has not been studied properly by Sikh theologians and researchers. The seventeenth century philosopher, Baruch Spinoza (1632-1677) after about 200 years of Guru Nanak, said [18]: God is Nature. To Spinoza, Nature is the true expression of God. And each of us is part of it. Unfortunately it was not understood by the clergy and he was excommunicated from the Jewish community in Amsterdam and he was also condemned by Christians for being atheist.

According to Green the 'Nature is everything' [7]. In Nature there is mass, energy, atoms, molecules, life,

thought, people, societies, galaxies and perhaps even multiple universes as speculated.

**When a question was posed to Albert Einstein, do you believe in God? His answer was:
I believe in God of Spinoza.**

Had Einstein (1879-1955), who happened after about 400 years of Guru Nanak, read Nanakian Philosophy about Nature as God he would have said:

Yes! I do believe in God of Guru Nanak.

Bradley [2] summarized his observations about the views of scientists about God as follows:

“Einstein’s “God” is not at all like the God that most people think of when they hear the word. Neither is the “God” of a famous cosmologist and mathematician, Stephen Hawking, whose talk of “The Mind of God” has given comfort to many religious believers. Hawking also is a pantheist when asked:

“Yes, If by God is meant the embodiment of the ‘laws of the universe’.”

Is this not the same principle declared by Guru Nanak about 5 centuries ago?

ਗੁਰਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

Every action and reaction is under the Laws of Universe, nothing is outside of these laws.

I think this is enough to demonstrate some ‘uniqueness’ in the philosophy of Guru Nanak as an incentive for the researchers and theologians. Now it is time for deliberation by the scholars to explore further ‘Uniqueness of Guru Nanak’s Philosophy’.

I wish them a great success in their endeavour.

Thank you very much.

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WHO LAID THE FOUNDATION STONE OF HARMANDAR?

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The *Harmandar* is the centre of the universe of Sikhism; distinctive in its existence, unique in its function, matchless in its form, inimitable as a representation of Sikhism and above all, only one of its kind, even in name. In more ways than one, the story of the *Harmandar* is the story of Sikhi;

glittering in resplendence, non-stop reverberation of the song of God, unbroken charity in its service to mankind and an unexplainable pull for anyone seeking peace on earth. The Golden Temple is to *Sikhi* what gold itself is to the meaning of value. It is only natural therefore that the Sikh psyche contain a collection of historical, spiritual, sacred and sacrosanct minutiae that hold this Temple of Spirituality as the Golden standard of what *Sikhi* stands for.

One extraordinary detail regarding the *Harmandar* has to do with the laying of its foundation stone. Sikhs have been told by our *parcharaks* and historians alike that the foundation stone was laid by the Muslim sage and close friend of the architect of the *Harmandar*, Guru Arjun Dev ji. His name is recorded as *Sain Mian Meer*. In such historical narration lies yet another example of the acceptance in *Sikhi*, of other faiths. The Sikh Scripture – containing the *banee* of Muslim and Hindu *bhagats*; and that too irrespective of caste – is the everlasting proof of the inclusiveness or *Sanjhivaalta* – that the GGS is the common spiritual heritage of mankind. That a Muslim saint had been invited to lay the foundation stone of the *Mecca* of the Sikhs is just another bead in the rosary of unity of spiritualities that *Sikhi* stands for. It is unprecedented in the religious history of the world – past and present.

WAS IT REALLY MIAN MIR?

There is a growing body of Sikh researchers and theologians who have come to the conclusion that the foundation stone was laid by Guru Arjun himself, and that the story of Mian Mir is patently fictitious. Such a conclusion has come about from the examination of the myriad of Sikh historical record relating to the event. One noteworthy examination has been undertaken by Singh Sahib **Gyani Kirpal Singh** – who served three decades in as *Granthi*, Head *Granthi* and *Jathedar* of *Akaal Takhat* beginning 1958¹. With unreserved access to original documents and other secondary sources as contained in the Sikh Reference Library at the *Harmandar* Complex, **Gyani Kirpal Singh** began

¹ **Gyani Kirpal Singh** was appointed *Granthi* at *Harmandar* beginning April 2, 1958. He was simultaneously acting *Jathedar* of *Akaal Takhat* from May 1963 for two years. From June 1974 he was Head *Granthi* and from 1982 once again simultaneously *Jathedar* for two years. He then served as *Jathedar* till 24 December 1986. He has written / edited some one dozen books.

writing a series of essays on this subject in *Gurmat Parkash* – a monthly journal in *Gurmukhi* published by the SGPC. These essays which began appearing in January 1988 received responses from a variety of contemporary Sikh historians which helped the process of examination. **Kirpal Singh's** rewritten essays were subsequently published as *The Golden History of the Golden Temple* by the SGPC in 1991. There is little doubt that **Gyani Kirpal Singh's** book stands as a golden standard of sorts for the history of the *Harmandar*.

The oldest historical record relating to the construction of the *Harmandar Sahib* is by **Bhai Santokh Singh** in *Gurpartab Suraj* (1843AD). A translation of the poetic rendition - *Em Ardas Karee Bridh Jabhey, Sri Arjun Kar Pankaj Tabey. Gahee Eent Theh Kkaree Tikawan, Mandir Avchal Neev Rakhavan* - made with regard to the event is as follows:

“*Guru Arjun set the construction date as 1 Magh, 1645 Bikermi (1588 AD) and sent out notices to Sikhs to attend...the Sarowar (pool) was emptied prior to the event and a diwan held at the site of the dry bed of the pool...The Guru gave a discourse on the objectives of the Harmandar project...The Karah Parshad was brought in...The Guru instructed Baba Budha Ji to do an ardas who in the name the four Gurus requested God for permission to lay the foundation of the Harmandar...Then Guru Arjun put down the first brick with his holy hands...The Guru then proceeded to explain the construction plan and layout to the assembled builders and Sikhs...*”²

The earliest *Sikh* historical record that puts Saint Mian Mir as the person who laid the foundation stone is **Gyani Gyan Singh** in his *Sri Guru Panth Parkash* which comes some 40 years after **Bhai Santokh Singh's** work, namely 1883 AD. A translation of the poetic rendition by **Gyan Singh** is as follows:

“*The Guru had Mian Mir lay the foundation stone of the Harmandar...The stone was mislaid...A brick layer (kareegar) removed and re-laid the*

² Ras 2, Ansu 53, Paras 4 – 14. **Bhai Vir Singh** (Ed), *Sri Guru Partap Suraj by Bhai Santokh Singh 1900 (B) 1843 AD*, Published 1935.

brick...Seeing this the Guru remarked...The foundation laid by the Turk will not remain... ”³

The debate on the subject initiated by Singh Sahib Kirpal Singh unearthed a litany of arguments that go on to establish that Gyan Singh’s research is all but defective. While the **fact that Gyan Singh’s work is four decades after Santokh Singh’s is not by itself a defect, but the fact that he had omitted mention of Mian Mir in his first and second editions published in Delhi and Amritsar ten and twenty years prior to the third edition respectively is a valid criticism.** Why Mian Mir suddenly appears in the third edition is an equally valid question. Gyan Singh himself offered no explanation with regards to his newly discovered “fact.” We thus have to ascribe a possible explanation for such an omission by Gyan Singh.

In any event, such omission did not prevent notable post-Gyan Singh Sikh scholars such as **Principal Teja Singh, Prof Ganda Singh, Prof Sahib Singh, Prof Piara Singh Padam** et. al. from repeating that Mian Mir indeed laid the foundation stone. Why these scholars had chosen to accept Gyan Singh’s third edition and not Santokh Singh or even Gyan Singh’s first two editions remains a question. Kirpal Singh’s explanation is in the form of the Punjabi idiom “*makhee tay makhee marnee.*” Literally swatting and heaping flies upon flies. The repeat of a defective fact caused by a lack of resolve to check its accuracy is one plausible explanation. Intellectual laziness may be another. **For the record, however, Piara Singh did subsequently reject the Mian Mir story.**

The second problem with Gyan Singh’s writing is more fundamental. Gyan Singh’s work comes a full 300 years after the foundation stone of *Harmandar* was laid. The Singh Sahib Kirpal Singh debate established the fact that the variety of Sikh historical literature that came about in these 300 years contains no mention of Mian Mir at all in relation to the construction of *Harmandar*. Everywhere that the foundation is mentioned – it is attributed to Guru Arjun.⁴ **Even Muslim historians of the Mian Mir sect who have**

³ Kirpal Singh (Ed), *Sri Guru Panth Parkash* by Giani Gyan Singh 1946 (B), (1883 AD), Manmohan Singh Brar Publishers, 1974.

⁴ Kesar Singh Chibbar’s *Bansawalinama, Gurpartab Suraj Dus Patshahee, Pracheen Panth Parkash*, Rattan Singh Bhanggu etc.

written about their sage have failed to mention anything relating to him laying the foundation stone of *Harmandar*. It is difficult to fathom why Mian Mir followers failed to bring such an extraordinary achievement bestowed upon the sage to the saint’s biographers.

Principal Satbir Singh’s contribution to the debate is especially noteworthy. Writing in the 9 December 1932 AD edition of the weekly *Khalsa Advocate* Journal, he traced the first mention of Mian Mir within the context of *Harmandar* to writer **Butey Shah**. Writing in *The History of Punjab* (Persian) in 1848 AD, (four years after Santokh Singh and 25 years prior to Gyan Singh) during the period of British rule in the Punjab, this Butey Shah, whose real name is Gulam Mahayu-deen, narrates the following story:

“Shah Mian Mir was invited by Guru Arjun and arrived at Amritsar. With his holy hands, he laid out four bricks in four directions and within the centre of these four bricks he laid the foundation and base bricks...”

This effectively makes Butey Shah, the first person ever to state that Mian Mir had laid the foundation stone. Having had no credentials on Sikhs and matters pertaining to Sikhi, having written nothing else with regards to Sikhs, and being on the pay roll of the British (**he was a member of the British Army’s Muslim Corps and served as Maulwi in Punjab**) was only the beginning of Butey Shah’s problems regarding his writing. The Singh Sahib Kirpal Singh debate raised a number of important points over Butey Shah’s writing. Of particular importance is the revelation of **Rattan Singh Bhanggu, Butey’s contemporary.**

Rattan Singh writes that he was an acquaintance of Captain Murray of the British Armed Forces in Punjab and knew Butey Shah personally. Butey is described as an individual with a personal vendetta and agenda which predisposed the *Maulvee* to passing off fiction as fact to please his masters. Rattan Singh has recorded that he read Butey’s work, which was undertaken at the request and expense of the British through Captain Murray, and that he (Bhanggu) handed his own work *Pracheen Panth Parkash* to the Captain; in an attempt to correct Butey’s transgressions. **Bhanggu’s version is that of Santokh Singh; namely that Guru Arjun performed the**

foundation laying himself.

The Singh Sahib debate further questions the strange description of the process of foundation stone laying as described by Butey. The business of putting four bricks in four corners and then two in the centre is bizarre and comes across as an afterthought. The completed *Harmandar* clearly stands as having four doors in four directions; hence it is very likely that Butey's foundation laying description appears to have been concocted to fit this highly visible reality of the architecture of the *Harmandar*. Seen in this regard, Butey fits into Rattan Singh's description of the former as predisposed to concocting.

Butey Shah has been spun 37 years down the road by **Sohan Lal Suree** in his 1885 Urdu work *Umda-tu-Twarikh*. Suree's story is as follows:

“Guru Arjun himself went to Lahore to invite Mian Mir for the purpose of getting the Muslim Sage to lay the foundation stone of Harmandar. The Guru requested that Mian Mir come to Amritsar.”

It is worth noting that both Butey and Suree do not provide the sources of their stories. Both have serious contradictions – one says Mian Mir came on his own or was already in Amritsar, the other writes that the Guru went to get him from Lahore but then fails to say if Mian Mir actually accompanied Guru Arjun to Amritsar. One says that 6 bricks were laid as foundation, the other does not. Neither has explained why the Guru would leave out important Sikhs like Bhai Gurdas and Baba Buddha ji and undertake travel to Lahore just to invite Mian Mir. But these concerns did not stop the Municipal Bodies of Amritsar (under the direction of the British Administration) to record in their books that the foundation stone was laid by Mian Mir. **Such eagerness on the part of the British official action lends credence to another plausible explanation regarding the import of Mian Mir into the *Harmandar* issue – that for some reason or other it served their colonial interests.**

So in essence, what we have are two divergent accounts. One of Guru Arjun doing the job and the other of Mian Mir. The former is traced back to Sikh historian Bhai Santokh Singh and the latter to the non-Sikh Butey Shah. This is where Singh Sahib Kirpal Singh's own research during his three decades at *Harmandar* becomes relevant.

According to the *ex-Jathedar*, Bhai Santokh Singh's spiritual and family ties are of relevance.⁵ He traces these ties meticulously through the records available at the Sikh Reference Library and establishes a generation by generation direct lineage that connects to the *Harmandar* either as *Granthis*, *Kathavachaks*, *Ragees* or *Jathedars* up to Bhai Mani Singh Ji who was the third *Granthi* of *Harmandar* (after Baba Budha and Bhai Gurdas ji). Bhai Mani Singh himself lived through the periods of the seventh through tenth Gurus. The grandfather of Bhai Mani Singh, Bhai Ballu was a contemporary of Guru Hargobind. Bhai Santokh Singh's conclusion that Guru Arjun laid the foundation stone and that such historical knowledge came his way by way of dissemination through this privileged lineage is valid. It is difficult to accept that anything to the contrary could have escaped mention in such direct dissemination of knowledge.

On the other hand, Butey and Suree (and or their ancestors) were not even remotely connected to *Harmandar*, Sikh *parampara* (practices), Sikh history and Sikhi. For this reason alone, both were most likely unaware of Bhai Santokh Singh's work, the eminent positions of Bhai Gurdas, Baba Budha ji, and most importantly had no knowledge of the **past practices of the Sikh Gurus laying the foundation stones of their handiwork by themselves**. Bhai Santokh Singh makes clear that the foundation stones of projects such as Kartarpur, Khadoor Sahib, Goindval, Santokhsar, Taran Taran, Akaal Takhat, Kiratpur, Hargobindpur, Anandpur, Paonta. Anandgarh, Lohgarh, Fatehgarh, and Kesgarh were laid personally by the Gurus who founded these places. If Amritsar is an exception, there must be an explanation and that has not been provided by Gyan Singh, Butey and Suree. The alternative explanation for Butey's contradiction with Santokh Singh is that he knew the truth of the matter but was acting upon ulterior motives (either his own or that of the British) for distorting it. Suree and Gyan Singh picked up from Butey, and modern Sikh writers jumped on the bandwagon.

THE BRICK THAT WAS RE-LAID.

⁵ Kirpal Singh's *The Golden History of the Golden Temple*, SGPC 1991, pp 89-91.

There is one other issue with Gyan Singh's narration. He says the foundation brick was "mis-laid by Mian Mir" and that a brick layer "picked it up to re-lay it correctly." He also writes that, witnessing this episode, the **Guru remarked that the "foundation laid by the Turk (meaning Muslim) will not stand/remain."** Some Sikhs have embellished this story in a variety of ways ranging from a "curse" by Guru Arjun that the *Harmandar* will suffer destruction and a "prophecy" by the Guru that it will be rebuilt.

Gursikhs who have studied Gurbani and the lives of their Gurus will detest tales of our Gurus "cursing" and "prophesizing." The Guru's alleged comment of referring to Mian Mir as "the Turk" instead of his name is derogatory on the surface and not in accordance with the Guru's humanity. Further, why the Guru, as architect of the project, would want to curse it to destruction over a minor error (if indeed such did happen) is beyond fathom. He had inherited the *Harmandar* project from his Guru-father and provided an unparalleled commitment to see it through. There is ample evidence in *Gurbani* that the Guru *blessed Harmandar* as one whose beauty would be unmatched.

Dithey Sabhey Thaav Nahi Tudh Jayhea (GGS page 1362)

The re-laying of the foundation stone therefore comes across as an afterthought – along the lines of Butey's four foundation six brick story. The *Harmandar* was indeed destroyed in 1753 AD after the Big Sikh Holocaust. The *Sarowar* was filled up with dirt by Ahmad Shah Durani who was irked by continuing attacks from Sikh *jathas* even after he had killed 20,000 in the holocaust. In 1762 AD he inserted dynamite underneath the foundation and had *Harmandar* blown up. It was rebuilt by the Sikhs and this time, the foundation stone was laid by Jassa Singh Ahluwalia. It thus appears that Gyan Singh has attempted to fit these subsequently known facts into his narration. The embellishing by our *parcharaks* appears to be an attempt to provide additional reverence to the Guru, in that the Fifth Master was able to see the future relating to *Harmandar's* subsequent destruction.

Unwittingly though, the real reverence in such a story is to Mian Mir and the brick layer who re-laid the brick. It was the actions of both these *two individuals* (and not the Guru) that decided the fate of *Harmandar*. Had

Mian Mir placed the brick correctly, there would have been no destruction! Had the brick layer not picked up and re-laid the crooked brick, there would have been no re-construction! The *Harmadar* and *Sarowar* were twice destroyed *because* Mian Mir placed the brick crooked. It was twice re-built *because* the builder hurriedly picked up the crooked brick and straightened it. The Guru had no say in these events. He was a helpless by stander. All he could do was to remark "well, since one of you have laid a crooked brick and because another has re-laid it, the *Harmandar* will *have to* face destruction and re-construction." Sikhs who accept such stuff are in reality saying their Guru was subject to the effects of the crooked brick and its laying, and was unable to do anymore than offer bleak prophecies relating to his own project. They are also saying that the fate of *Harmadar* was subject more to Mian Mir's inability to put down a brick and to one conceited brick layer, than to the Guru, Sikhs and God. So much for our attempt to provide reverence to the Guru!

If Sikhs accept that the Guru foresaw destruction of the *Harmandar* in the crooked laying of a brick, why did he not foresee that the brick itself will be put down crooked by Mian Mir in the first place? And if he could foresee that Mian Mir had no skills whatsoever in foundation brick laying, why invite him to do the job to begin with? Why did the Guru also not foresee a conceited brick layer rushing to re-lay it? Why allow a vain brick layer to sit next to Mian Mir, within easy reach of grabbing the brick the moment it was laid crooked? And if he did foresee all these, then why proceed to be party to the laying of the foundation stone in such a snafu way? Sikh historians and our *sakhi* narrators have a great deal of thinking to do! Part of such thinking involves accepting the fact that the Gurus, to qualify as Gurus, and by definition, would have to be placed above such petty stuff. At the very least our *sakhi* narrators must be able to distinguish which part of their fable praises the Guru and which denigrates him – even if unintentionally.

WHO WAS MIAN MIR?

Sikhs have been told that Mian Mir was a close friend of Guru Arjun. Modern Sikh historians have placed this sage at the scene of Guru Arjun's martyrdom. Yet the classical Sikh historical texts do not speak of Mian Mir at all. As mentioned above, **Mian Mir's first**

mention is by Butey Shah. The first Sikh historian to talk about Mian Mir is Gyan Singh whose source is Butey. This effectively means that for the 250 year period that followed the great sacrifice of Guru Arjun, Mian Mir has not been mentioned. Santokh Singh, in his narration of the sacrifice talks about the presence of sages (in the plural). On page 2370, he writes about a scene in the *haveli* of Chandu, where Guru Arjun was being tortured:

“After time, some pirs (sages) came. They compared Guru Arjun’s ability to endure the unbearable tortures as beyond explanation (kramaat) and beyond the ordinary (kamaal)...”

Given that the soul being tortured was a man of religion, it can be expected that other spiritual people were deeply affected. Many would have summoned the courage to witness the event with their own eyes. Some would have spoken out against it. They are hence mentioned as a collective *group* by Santokh Singh. He has chosen not to mention any particular individual, presumably because no one individual stood out. Mian Mir’s presence at the torture session is possible or even likely, yet there wasn’t anything extraordinary in this individual, *at that point in time*, to deserve special mention by Santokh Singh.

Going by official records, Mian Mir was thirty years of age when the foundation stone was laid. If the Guru did indeed desire that the sage lay the stone of *Harmandar*, then it is logical to assume that he ought to have been close to the Guru’s at least a decade or two prior to the event. He would have been a regular visitor of the Guru *Ghar*. However, there is no mention of him in such terms in classical Sikh historical literature.

If the Guru desired to maintain humility in wanting someone else to lay the foundation stone, and that chosen individual was 30-year-old Mian Mir, the Guru would have to have strong reasons to by-pass Baba Budha who was 82 years of age then and Bhai Gurdas who was 37. After all it was in Bhai Gurdas’s handwriting that the GGS – which was to be installed in the *Harmadar* - had been written. And Baba Budha ji had been around from the time of Guru Nanak. So the by-passing of both these very special souls would have to be on account of an *extraordinary* mutual relationship between the Guru and Mian Mir – presumably on account of the young saint’s extraordinary Godliness. How such an extraordinary

relationship escaped mention in classical Sikh literature is telling. It can further be argued that if indeed there was an extraordinary relationship; Mian Mir could have made Jahangir aware that the allegations by Chandu and others against Guru Arjun were a fabrication and possibly halted the execution or at least the brutal torture. He was unable to persuade Jahangir on any of these three issues. It is logical to accept that at 30 years of age, Mian Mir did not *yet* have the extraordinary spiritual awareness that would have made Guru Arjun chose him over other eminent individuals to lay the foundation of *Harmandar* (IF indeed the Guru did not want to lay it himself.) Mian Mir further did not have the links and influence with Jahangir as evidenced from his failure to stop what was in perfect clarity an unjust killing of a man of peace. Mian Mir also did not stand out in any particular way for classical Sikh historians to mention him by name, even at the torture chamber. It is entirely possible that Mian Mir acquired all of these qualities in later years. But on the day on which the foundation stone of *Harmandar* was laid, he simply had not acquired the credentials necessary.

WHY THE FIXATION WITH MIAN MIR THEN?

Butey Shah’s introduction of Mian Mir in relation to the *Harmandar* can be attributed to his dubious agenda, or that of his pay masters. But why have modern day Sikh historians swallowed this unsubstantiated and un-attributed claim and churned it as “fact.” Given that many of these modern historians are of repute, the answer probably lies somewhere outside of the realm of their historical research and fact finding abilities.

Gyan Singh’s decision to accept Butey’s version sheds light on the problem. In his *Panth Parkash*, he has strong words for Butey’ lack of credentials and has justifiably ridiculed the British Government decision to task Butey with writing on Sikh affairs. He further exposes Butey’s agenda and the *Maulwi’s* anti-Sikh sentiments. So it is not the case that Gyan Singh did not possess the ability to be discerning when it came to historical judgements. He was acutely aware of Butey’s agenda, yet he *accepted* the Mian Mir part introduced by Butey. Why so? The answer probably lies in the attraction of the story. A Muslim sage laying the foundation of a Sikh *mandar* is appealing, not only in its uniqueness, but also in its potential to portray

Sikhi as an inclusive religion. The message is right – even if the story is very obviously untrue. The moral of the story is attractive – even if some dishonesty is required to spin it.

It probably has been the intention of every believing Sikh historian, *parcharak* and *ragee* to put forth a facet of Sikhi we are truly proud of, namely its acceptance of people of other faiths and recognition of their contributions to Sikhi. There is a desire to let the spiritual world know that Sikhi and Sikhs strive for mutual understanding, inter-faith dialogue and the sharing of spiritual awareness. We want all people of God to know that *Sikhi* truly values equality of mankind, inclusive in nature and does not discriminate on any basis whatsoever. These goals are noble and commendable. But they require hard work on the part of Sikhs to bring them to life. Such hard work includes an in-depth study of the core messages of the Guru Granth Sahib and their sharing and propagation.

The unfortunate reality is perhaps that while being proud of their heritage, Sikhs are prone to the easy way out. One easy way, for instance, is to simply repeat ad-nauseum that the GGS contains the writings of non-Sikh *bhagats*. True, but what are the **messages** of these non-Sikh *bhagats*? For what specific spiritual **purposes** did the Gurus bring these non-Sikh *bhagats* into our scriptures? Surely they are not there as window dressing. Surely it is not sufficient that we keep harping on the *number* of non-Sikh *bhagats*, their religions, and their castes. It is in their messages that the true heritage lies. But to understand and then talk about their messages requires an investment of time and energy.

That the foundation stone was laid by a Muslim sage falls perfectly into this pattern of wanting to find the easy way. While the goal of wanting to portray *Sikhi* as inclusive is noble, the means are not. Noble goals are hardly achieved by distortion of fact, even if done inadvertently or with good intent. Modern day Sikh historians have accepted Butey Shah and Suree's fiction, not because Sikh researchers were lacking in discernment. This acceptance is also not because Sikh historians were unable to see the defects in the narration of the latter, or that they did not have authoritative alternative accounts to dispute Butey. If nothing else, Butey's bizarre description of Mian Mir (or anyone else for that matter) laying 6 foundation stones at one go is sufficient to awaken even an apprentice historian from

his deep slumber. **We accepted Butey blindly but willingly because his account conveniently fitted our "easy way out" towards a noble goal.** We felt good narrating this fiction to ourselves and the rest of the world. Our aim was to share - with the rest of humanity - the inclusive virtue of Sikhi. But the real propagation may be of the fact that at least some of our virtues are based on fiction. Seen in this light, we may stand guilty of a travesty of justice, not just towards the history of *Harmandar* and our own Guru, but towards *Sikhi* in general. We need to correct this. End.

THE CONCEPT OF CHARITY IN GURBANI

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Charity means giving something to a needy person or an organization for which the receiver has no legal right, but should be given on moral grounds so that it may be used for a good cause. Giving something in alms or charity is a divine quality and a noble action. Charity can be as physical or mental help also. It should not be limited only to financial help. God is the Giver who always gives to everybody even without asking. We should also not hesitate sharing with the needy what God has given us:

ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਸੀ ਵਡਾ ਅਗਮ ਅਪਾਰੁ ॥

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ (ਪੰਨਾ ੯੩੪)

“You give gifts even when they are not asked for;

You are great, inaccessible and infinite.

ਸਾਹਿਬੁ ਮੇਰਾ ਮਿਹਰਵਾਨੁ ॥ ਜੀਅ ਸਗਲ ਕਉ ਦੇਇ ਦਾਨੁ ॥

ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ (ਪੰਨਾ ੨੨੪)

“My Lord Master is Merciful.

He gives His gifts to all beings.”

Gurbani teaches us to be liberal while giving something in charity and help the needy as far as possible. Gurbani treats all as the creation of the One God. The concept of *Langar and Pangat* (common kitchen and eating while sitting in a row) is based on equality and sharing. Guru Gobind Singh has asked his followers to spend one tenth of income for a good cause. The story of True Bargain (ਸੱਚਾ ਸੌਦਾ) from Guru Nanak Dev's life is an example before us to follow. Guru Nanak Dev has said:

ਦਸਮੀ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥ ਪੰਨਾ ੮੪੦)

“On the tenth day, meditate on the Naam, give to charity, and purify yourself”.

ਖੜੀ ਸੋ ਜੁ ਕਰਮਾ ਕਾ ਸੂਰੁ ॥ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੈ ਸਰੀਰੁ ॥
(ਪੰਨਾ ੧੪੧੧)

“He alone is a Kh'shaatriyaa, who is a hero in good deeds. He uses his body to give in charity”.

ਬ੍ਰਹਮਣ ਚੁਲੀ ਸੰਤੋਖ ਕੀ ਗਿਰਹੀ ਕਾ ਸਤੁ ਦਾਨੁ ॥(ਪੰਨਾ ੧੨੪੦)

“For the Brahmin, cleansing is contentment;
for the householder, it is truth and charity.

Bhagat Parma Nand prefers feeding hungry to listening to the Puraans:

ਤੈ ਨਰ ਕਿਆ ਪੁਰਾਨੁ ਸੁਨਿ ਕੀਨਾ ॥

ਅਨਪਾਵਨੀ ਭਗਤਿ ਨਹੀ ਉਪਜੀ ਭੂਖੈ ਦਾਨੁ ਨ ਦੀਨਾ ॥(ਪੰਨਾ੧੨੫੩)

“So what have you accomplished by listening to the Puraanas? Everlasting devotion has not welled up within you, and you have not given alms to the hungry”.

ਹਰਿ ਕੈ ਅਰਥਿ ਖਰਚਿ ਨਹ ਸਾਕਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਪੀੜਾ ॥

ਗੁਰੂ ਰਾਮ ਦਾਸ ਜੀ (ਪੰਨਾ੬੯੮)

“Those who cannot spend this in harmony with the Lord must endure the pain which the Messenger of Death inflicts upon their heads”.

Gurbani draws our attention to many advantages of giving alms. Giver of alms gets peace of mind, contentment, comforts in both the worlds and God's pleasure. Charity unites us with God. It creates brotherhood among us. Guru Nanak Dev has said:

ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥(ਪੰਨਾ ੪੨੨)

“O Nanak, in the world hereafter, that alone is received, which one gives to the needy from ones own honest earnings and labor”.

ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ ॥(ਪੰਨਾ ੪੬੬)

“Contentment is produced in the minds of virtuous, thinking about their giving alms.

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥

(ਪੰਨਾ ੧੨੪੫)

“O Nanak!He who earns with the sweat of his brow, and gives something in charity, knows the way of life.”

ਹਰਿ ਅਰਥਿ ਜੋ ਖਰਚਦੇ ਦੇਂਦੇ ਸੁਖੁ ਪਾਇਆ ॥(ਪੰਨਾ੧੨੪੬)

“Those who spend the wealth in the Lord's way find peace through giving”.

ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੈ ਸਰੀਰੁ ॥ਸੋ ਗਿਰਹੀ ਗੰਗਾ ਕਾ ਨੀਰੁ ॥(ਪੰਨਾ ੯੫੨)

“A householder who gives donations to charity with his body is as pure as the water of the Ganges”

Gurbani warns us not to be proud of our giving something in alms. Nothing is ours, God gave us and

we are giving to someone. We should not make a show of it. It will be better if we do not let the people or the receiver know who is the giver. It will save the receiver from inferiority complex and us from ego. It should be an act of humility on our part and not a display our wealth. It is said that if we give something in alms with our right hand, our left hand should not know it. :

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥

ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ (ਪੰਨਾ੧੪੨੮)

“Those who make pilgrimages to sacred shrines, observe ritualistic fasts and make donations to charity while still taking pride in their minds - O Nanak, their actions are useless, like the elephant, who takes a bath, and then rolls in the dust”.

ਕਬੀਰ ਮੇਰਾ ਮੁਝ ਮਹਿ ਕਿਛੁ ਨਹੀ ਜੋ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ ॥

ਤੇਰਾ ਤੁਝ ਕਉ ਸਉਪਤੇ ਕਿਆ ਲਾਗੈ ਮੇਰਾ ॥ ਭਗਤ ਕਬੀਰ ਜੀ

(ਪੰਨਾ੧੩੭੫)

Kabeer, nothing is mine within myself. Whatever there is, is Yours, O Lord, If I surrender to You what is already Yours, what does it cost me?

Gurbani teaches us that we should not give alms thinking that it will please God. It is no substitute for meditation. No condition or motive should be attached to it. It should be an action of our free will:

ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬਹੁਤਾ ਦਾਨੁ ਦੇ ॥

ਸਭੁ ਕੋ ਤੇਰੈ ਵਸਿ ਅਗਮ ਅਗੋਚਰਾ ॥

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ(ਪੰਨਾ ੯੬੨)

“No one can bring You under control, by giving huge donations to charities. Everyone is under Your power, O inaccessible, unfathomable Lord.”

ਅਸੁਮੇਧ ਜਗੁ ਕੀਜੈ ਸੋਨਾ ਗਰਭ ਦਾਨੁ ਦੀਜੈ ਰਾਮ ਨਾਮ ਸਰਿ ਤਉ ਨ
ਪੂਜੈ ॥ਭਗਤ ਨਾਮ ਦੇਵ ਜੀ(ਪੰਨਾ੯੭੩)

“One may perform the horse-sacrifice ceremony, or give donations of gold covered over, but none of these is equal to the worship of the Lord's Name.”

ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ (ਪੰਨਾ ੪੬੬)

“People give and give, but ask a thousand-fold more, and hope that the world will honor them.”

ਬਧਾ ਚਟੀ ਜੋ ਭਰੇ ਨਾ ਗੁਣੁ ਨਾ ਉਪਕਾਰੁ ॥

ਸੇਤੀ ਖੁਸੀ ਸਵਾਰੀਐ ਨਾਨਕ ਕਾਰਜੁ ਸਾਰੁ ॥

ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ (ਪੰਨਾ ੭੮੭)

“Doing something under pressure, does not bring either merit or goodness. That alone is a good deed, O

Nanak, which is done by one's own free will.”

According to Gurbani ,we should not feed professional and healthy saints who do not work and live on begging. They pretend to be ascetics and wear deceptive robes:

ਅਭਿਆਗਤ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿ ਪਰ ਘਰਿ ਭੋਜਨੁ ਕਰੇਨਿ ॥

ਉਦਰੈ ਕਾਰਣਿ ਆਪਣੇ ਬਹਲੇ ਭੇਖਿ ਕਰੇਨਿ ॥

ਗੁਰੂ ਅਮਰ ਦਾਸ ਜੀ (ਪੰਨਾ ੯੪੯)

They who take food in the homes of others are not called mendicants. For the sake of their bellies, they wear various religious robes.”

While doing an act of charity to a needy person, we should not consider his religion or his country. We should help him as far as we can. In the next quote, Guru Arjan Dev has explained this point by giving the example of a tree:

ਸਸਤ੍ਰਿ ਤੀਖਣਿ ਕਾਟਿ ਡਾਰਿਓ ਮਨਿ ਨ ਕੀਨੋ ਰੋਸੁ ।।

ਕਾਜੁ ਉਆ ਕੋ ਲੇ ਸਵਾਰਿਓ ਤਿਲੁ ਨ ਦੀਨੋ ਦੋਸੁ ।। ਪੰਨਾ ੧੦੧੮

“A man cuts down the tree with a sharp tool, but the tree does not feel angry. It serves the purpose of the cutter and does not blame him at all”.

Gurbani teaches us that we should not give something in charity and demand many favors from God and expect that people will praise us for it. Our Gurus requested the Lord to give them Naam, company of holy persons and humility, We request God in our daily prayer to grant us the gift of Naam.

ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ (ਪੰਨਾ ੪੬੬)

“People give and give, but ask a thousand-fold more, and hope that the world will honor them.”

ਦਾਨੁ ਮਹਿੰਡਾ ਤਲੀ ਖਾਕੁ ਜੇ ਮਿਲੈ ਤ ਮਸਤਕਿ ਲਾਈਐ ॥

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ (ਪੰਨਾ ੪੬੮)

“The gift I seek is the dust of the feet of the Saints; if I were to obtain it, I would apply it to my forehead.”

ਨਾਨਕ ਦੀਜੈ ਨਾਮ ਦਾਨੁ ਰਾਖਉ ਹੀਐ ਪਰੋਇ ॥

ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ (ਪੰਨਾ ੨੬੨)

“Nanak requests the Lord to grant him the gift of His Nam that he may string and keep within his heart.”

Every religion stresses the importance of charity. It is the need of the hour that people adopt it and lessen the suffering of the poor and oppressed provided they are trying to help themselves.

SAME SEX UNIONS

[A discussion following the publication of the above article by Dr. I. J. Singh in the March-April 2011 issue of The Sikh Bulletin. ED.]

From: Arwinder Singh [mailto:ranas0011@yahoo.com]

Sent: Monday, May 02, 2011 8:23 AM **To:** Dr. Indar Jit Singh USA **Cc:** Gurmit@singh.net **Subject:** Same Sex Marriage

Dear I.J Singh Jee

Read your article in Sikh bulletin of March-April 2011 about same sex marriage. Homo-Sexual behaviour is a byproduct of Tantric philosophy and practices born out of it. Therefore it is not sanctioned by Guru Granth Sahib and is contradictory to Hukam of Akal Purakh as defined in Mool Mantar of Guru Granth Sahib. It's also found among Judeo-Christian-Islamic doctrines as well as Chinese as well. How they got there is a very interesting area.

Regards

Arwinder Singh (Melbourne)

On 5/1/2011 9:25 PM, Gurmit Singh wrote:

Dear S. Arwinder Singh (Melbourne),

Waheguru jee ka Khalsa Waheguru jee kee Fateh

I am sure that you may be knowing that Dr. Indar Jit Singh Jee has been living in USA for the last over (50) years. Now he may be around 75 years but it looks as if he has not forgotten his early life in USA as otherwise there is no need to recycle such an old article for discussion now! It is also regretted as to why Editor, Sikh Bulletin has published such Article and what sort of discussion they are interested?

By now Dr IJ Singh should have understood that the Western culture has become a sick society. They even do not follow their religion as preached through their Holy Bible, which provides the story of ADAM AND EVE that even God has to create the Male and the Female for running the Universe.

Whereas now, these 'homosexuals' in the guise of gays/lesbians/single mothers/same sex marriages/boy-girl friends, etc wish to stop the further growth of population, though they are ever eager to adopt others' sons & daughters. Why such a hypocrisy and duality? Even for the sake of their votes, most of the western governments have been extending various benefits by encouraging such un-natural union. I am sorry to say that in this respect, even animals are far better than human beings.

In fact, Dr. IJ Singh should impress upon them - not to indulge in such practice and get married as Husband and Wife (Man and Woman) and thus follow the Law of Nature.

Gurmit Singh (Sydney - Australia)

From: IJ Singh [ijsingh99@gmail.com]
To: Gurmit@singh.net
Sent Mon 5/2/2011 8:08 AM

I thank you for your charitable reference to what my age may or may not be; certainly that is not a matter deserving discussion, nor is it a reason to foreclose discussion on what I have written. (I don't understand what early life you are talking about.) Yes, this is an old article, first published in my last book of essays (2006). It isn't all that old but the reason for reposting it is that the issue was being discussed on the Internet and elsewhere and I thought what I had written could provide some material for discussion. In fact gay marriage has surfaced as a major fault line in American society and a major topic during elections etc.

I still believe that this is not a topic that is going to disappear by ignoring it. The American society is vigorously debating it. We live in this world so we need to develop some opinions. **My essay, therefore, was meant to be NOT an answer but fodder to think about.**

I did not advocate the gay life-style. I tried to separate the issues into how we should treat those who are gay from the issue of religious imprimatur of a lifestyle. **My position was and remains that they should be guaranteed equal treatment and rights under secular law.** And we should treat them with dignity and equal respect as Sikhs as well. I also recognized the right of a religious society to decide whether to withhold religious imprimatur for gays on some activities such as marriage. I don't approve of the gay lifestyle but we should treat gays with equal respect and dignity at work or in society; and still disagree with the lifestyle.

I deliberately shy away from generalization such as whether western culture is a sick society or the Indian culture is. Clearly, in some matters western society is not quite so healthy; in other matters the Indian society may be just as sick if not sicker. Such matters can be discussed on specific issues but not in generalizations. (Biblical teachings are not easily analyzed in such

simplistic fashion. The story of Adam and Eve taken literally leaves us foundering in very unrealistic and untenable positions. Many of our current problems come from an unimaginative and literal reading of the chapter on Genesis.

My essay was not how to advise those who are gay – both behavioral and biological experts fail to offer us clear guidelines in this. The gist of my essay was how to deal with what exists in light of what Sikhi teaches us in how to treat our fellow humans.

All the best

Inder

I.J. Singh, New York

On 5/3/2011 6:50 PM, Gurmit Singh wrote:

Dear Dr. Inder Jit Singh Jee (USA),

Waheguru jee ka Khalsa Waheguru jee kee Fateh

As you are well aware the Sikhs believe/practice household life, marriage between male and female, having children by the Grace of Almighty God. Anand Karaj ceremony is also well known to you and other cyber members. Hence, I wrote from the Sikhs' point of view as you too have been practicing Sikh religion and leading married life. Thus, same sex marriage is not a problem for the Sikhs and as such there is no question of any such discussion on this subject, as you have desired.

There are several Gurbaani Quotes, which teach us the significance and importance of Father (male) and Mother (female):

GGS page 473 - Asa Mahla 1:

Bhand Jamniai Bhand Nimiai Bhand Mangan Veah....

GGS page 1013 - Maru Mahla 1:

Maat Pita Sanjog Upaiey Rakat Bind Mel Pind Karaiey.....

GGS Page 1029 - Maru Mahla 1:

Jieo Basoaa Poot Baap Ko Kaheaiy Tieo Phokat Kaar Vikara Hey..

In so far as treating individuals, we respect all the human beings without any distinction, but marriage has to be between the Husband and Wife as Male and Female. If you disagree, then please ignore my message

but I am sorry if I have offended you, and seek forgiveness from God.

Gurmit Singh (Australia)

Date: Wed, 4 May 2011 18:07:30 -0400
 From: ijsingh99@gmail.com
 To: Gurmit@singh.net
 Subject: Re: Same Sex Marriage ? S. Gurmeet Singh Ji,

I see the points that you make. Surely you saw that in my essay I suggest that religions do have the right to refuse sacraments to gays while advocating for equal rights for them in secular society. These are two different structures and I present an argument for separating the two realities. In this society in which we live this is not an easy matter to resolve. **I reproduce here a couple of paragraphs from the essay so that the point is not missed. I hope this clarifies my position somewhat:**

"The heterosexual relationship is defined as sacred in Sikhism; an honest family life is described as the first duty - the primary religion of humans. This must be kept in mind while we debate same sex unions.

From the perspective of nature, same sex unions clearly are at best sterile, nonproductive ones. A heterosexual union, on the other hand, holds the promise of being naturally productive. Same sex unions, some would argue, go against the biological laws of nature and are, therefore, against the laws of God; and laws of God cannot be denied.

Let's apply Kant's categorical imperative here: If everyone were to do what I recommend, would the world be a better place? If everyone were gay, the world would surely end because the gay union cannot be biologically fertile. Sex is meant to be a creative reproductive force. This reasoning lies at the core of religious rejection of same sex unions. Yes, I know that modern reproductive technology can surmount such limitations, and also that not all heterosexual unions produce successful parents or children who contribute to society. Does this call for religions to withhold their approval of same sex unions? It is this that surely puts us in a pickle.

It seems to me that institutional religions must preach, as in fact they do, kindness, compassion and equal acceptance of all people, regardless of their lifestyle or sexual orientation. But each religion must also be able to withhold its imprimatur from a certain way of life in its institutional framework.

Since religions have the right to determine if certain sacraments are to be denied to a follower judged as not being in a state of grace, a denial of the right to a religious wedding, it seems to me, is not a human-rights issue. It is a matter to be decided by the adherents of a religion according to their traditions and teachings. A denial of recognition of same sex unions within a religious practice would, I believe, be outside the jurisdiction of the civil judicial process. In other words, a religion may deny a religious wedding ceremony for same sex couples in a church or a gurdwara while at the same time insisting on equal rights for them in society.

The Sikh code of conduct (Rehat Maryada) speaks volumes on marriage, but only that of heterosexual couples; same sex unions remain unmentioned, and this could be viewed as a tacit rejection of such conduct. My interpretation of the question here - same sex unions - is deliberately narrow." These are lines from the essay. I hope they help.

Thank you and all the best Inder I.J. Singh

[Of all the creatures created by the Creator humans are the only ones gifted with bibek budhi and Gurbani encourages us to use it. ED.]

A GANDHIAN APOLOGY TO SIKHS FOR GHOSTS OF 1984?

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A recently released WikiLeaks cable from August 2005 included an assessment by a senior diplomat at the American Embassy in New Delhi, India. It describes the parliamentary apology tendered by the Indian Prime Minister Manmohan Singh in mid-August 2005 for the pogroms against the Sikh community by members of his own political party in the first two weeks of November 1984 as being "almost Gandhian -- a moment of clarity in India's long march to religious harmony."

The cable further added that the Prime Minister had "apologized for one of the saddest and darkest moments in recent Indian history" and the apology "stands in exquisite contrast to the opportunism and hatred directed by Senior Government of India officials against Sikhs in 1984."

The unconditional brief apology, offered 21 years after the heinous pogroms against Sikhs in Delhi and across India, was presented verbally by Prime Minister Manmohan Singh on Aug. 11, 2005 in the Indian Parliament with these words: "I have no hesitation in apologizing not only to the Sikh community but the whole nation because what took place in 1984 is the negation of the concept of nationhood enshrined in our constitution ... On behalf of our government, on behalf of the entire people of this country, I bow my head in shame that such a thing took place."

The assassination of the Indian Prime Minister on Oct. 31, 1984, allegedly by two Sikh members of her security force, triggered an organized orgy of violence and ethnic cleansing against Sikhs in India's capital city of New Delhi and across the country.

Printed media and citizen commission reports show that following the assassination of Mrs. Gandhi, thousands of Sikh men and women were killed and raped across India over a period of at least two weeks. These reports show that during these pogroms, thousands of Sikh men were murdered, many necklaced with tires soaked in kerosene and set afire by jubilant mobs, and thousands of Sikh women were publicly raped, many in front of their male relatives. The lucky few were saved by their friends and neighbors of many faiths.

The Indian Government estimated the number of persons killed in Delhi alone during the first three days of November 1984 at nearly 2,700. A list of 3,870

names of Sikhs killed was published by Indian Express newspaper on Nov. 1, 1989. The total for the country is estimated to be about 20,000, with 10,000 in Delhi alone. Several citizen commission reports have documented that the leaders of India's ruling Congress Party and officials of the Government organized and encouraged these massacres to "teach the Sikhs a lesson."

"Almost as many Sikhs died in a few days in India in 1984 than all the deaths and disappearances in Chile during the 17-year military rule of Gen. Augusto Pinochet between 1973 and 1990 ... Not only Chile, but also Argentina, Peru, Mexico, South Africa, and Ethiopia, among other nations, have been addressing atrocities from decades past. India, in refusing to confront its bloody recent history, stands in glaring contrast to these nations," wrote Barbara Crossette, the *New York Times* Bureau Chief in Delhi from 1988 to 1991, in her article, "India's Sikhs: Waiting for Justice," published in the Summer 2004 issue of *World Policy Journal*.

In the context of the Prime Minister Manmohan Singh's parliamentary apology, it is particularly disheartening that prominent politicians of his own Congress political party who directly, and in person, provoked the carnage of innocent Sikh citizens of India have still not been brought to justice. A Sikh woman witness to the direct involvement of one such perpetrator is now being dissuaded from providing her testimony.

In the last few weeks, reputed Indian media have widely reported on [video-recorded evidence](#) of a senior member of the Congress Party and of the National Commission for Minorities, Mr. Harvendra Hanspal, pressuring Ms. Nirpreet Kaur (whose father had been brutally murdered in the pogroms) to not testify against Mr. Sajjan Kumar, one of the prime accused in the Delhi pogroms as well as a former Member of Parliament and current member of the Congress Party.

The Prime Minister's silence on this recent matter has been deafening. The World Sikh Council -- America Region recently wrote an open letter to the Indian Prime Minister urging him that if his verbal apology is sincerely held, then he should "walk the talk" by taking appropriate action at this time by dismissing

Mr. Hanspal from India's National Commission for Minorities.

Mr. Hanspal's lack of integrity has now been exposed and he is no longer fit to serve as a member of the Commission whose primary objective is to protect the rights of minorities in India. Mr. Hanspal has abused his membership of the Commission and his continuance on the Commission is detrimental to the interests of minorities (particularly the Sikh community) and the public at large. Hence the Council urged that he be removed as a member of the Commission in line with the very essence of such a Commission, and particularly in line with the sentiments expressed in the Prime Minister's apology. The Council has urged the Prime Minister to rise above partisan politics as a statesman and make good on his verbal apology by dismissing Mr. Hanspal from the membership of the Commission. This is an opportunity for him to showcase to India and the world that his parliamentary apology is sincere and he is morally committed to the path of reconciliation.

1984 was indeed a watershed for Sikhs in India and abroad. The trauma of [June 1984 Operation Bluestar](#) and the government sponsored pogroms that followed in [November 1984](#) have left a permanent impression on the Sikh psyche. 1984 has altered and redefined the dynamics of the Sikh relationship not only with the political entity that is India, but also Indian society at large. More than a quarter of a century later, 1984 remains unpunished and all the issues around it unresolved.

The crimes committed against the Sikhs were horrendous enough, but they become infinitely worse when seen in the light of government collusion, if not very active participation. Since 1984, justice has remained both [illusive and elusive](#). Justice delayed is justice denied. A string of government appointed inquiry commissions have only served to rub salt into the wounds of the Sikhs. The guilty remain free.

The Sikhs need more than a Gandhian verbal apology. Actions speak louder than words. We demand justice from India -- the world's largest democracy -- that transparency, accountability and restitution become a cornerstone of its democracy not empty apologies and rhetoric.

US SAW CONG HAND IN ANTI-SIKH RIOTS, REVEALS WIKI LEAKS

I P Singh, May 6, 2011, 05.56am IST

Tags:

- [wikileaks](#)|
- [Narendra Modi](#)

JALANDHAR: The US was convinced of the Congress government's hand in the 1984 anti-Sikh riots and termed it as "opportunism" and "hatred" of the government against Sikhs. The US also believed that the BJP leadership didn't have the courage to ask chief minister [Narendra Modi](#) to step down (following the 2002 Gujarat riots) even after PM [Manmohan Singh](#) apologised to the Sikhs after the filing of the Nanavati Commission report.

A [WikiLeaks](#) expose 'that revealed a cable sent from the US Embassy in August 2005 soon after Prime Minister Manmohan Singh's apology to Sikhs following the Nanavati Commission report' said, "The PM's singular act of political courage stands in exquisite contrast to the opportunism and hatred directed by senior GoI officials against Sikhs in 1984."

WikiLeaks released this cable on April 22, 2011.

It said PM Manmohan Singh's apology to Sikhs was "for the government's involvement in the 1984 riots", praised him for forcing the resignation of a minister with long ties to the Gandhi family and indicated that Sikhs died due to pogroms directed by Congress office-bearers.

The US believed that the BJP leadership didn't have the power to ask Modi to step down following the 2002 Gujarat riots even after Singh apologised for the riots and acted against [Sajjan Kumar](#) and [Jagdish Tytler](#) following the report.

The cable, signed by "Blake" (Robert O Blake, deputy chief of mission at US embassy between 2003 and 2006), raised doubts over Modi's political career in the section marked "Should Modi Be Worried?" but goes on to say "BJP is in such disarray that the central decision makers don't have the power to force Modi to step down, and therefore he will remain at the helm of Gujarat".

"The swift action of the Congress leadership in

sacrificing Tytler and Sajjan Kumar has raised questions about the fate of Gujarat chief minister Narendra Modi if a similar commission investigating the 2002 Gujarat riots finds his government at fault," the cable said.

While the cable praises Singh, calling his act a sign of "political courage", "momentous" and "almost Gandhian", it exposes the weakness within BJP. "The speed with which Congress forced two of the party's senior leaders to step down and released an apology to the nation, pre-empted BJP and Left party criticism, leaving the Opposition with little ammunition with which to attack the UPA," the cable said.

"The Press quoted a senior BJP MP as saying, the government has not only blunted the edge of our campaign, it has put a lid on it," the cable said.

NAMES OF TOP SIKH MILITANTS DELETED FROM BLACKLIST

Prabhjot Singh/TNS
Chandigarh, May 13, 2011A

Top ideologues of the Khalistan movement in Punjab in the eighties are among 117 persons taken off the blacklist of the Union Home Ministry. Among them are Ganga Singh Dhillon, Ripudaman Singh Malik and Inderjit Singh Reyat, who stood trial in the Kanishka blast case, and president of the International Sikh Students Federation, Satinder Pal Singh Gill.

Others to benefit from the review is the family of top Babbar leader Talwinder Singh Parmar besides several militant leaders like Satnam Singh Babbar, Daya Singh, Ranjit Singh, alias Neeta, Lakhbir Singh Rode, and Mehal Singh, alias Atma, alias Bhai alias Bhatt, alias Jat. The Tribune has the complete list of 142 names that have been deleted from the blacklist. These include 25 names that were deleted in November last.

Interestingly, the names of Paramjit Singh Panjwar, alias Pamma, alias Pinderjit, and Wadhawa Singh Chacha, whose names appear in the list of the top 50 wanted men hiding in Pakistan- also appear in the delete list. The name of late Jagjit Singh Chohan, who died after his return to India, also figures in the list. Thekedar Jaswant Singh and another Kahlistan ideologue Gurmeet Singh Aulakh are also off the blacklist. The

complete list of the Sikh NRIs whose names have been deleted from the blacklist was received by the Delhi Gurdwara Management Committee from the Ministry of Home Affairs today.

"When I came to the office this evening, I checked the mail and found this important letter from the Ministry of Home Affairs," says Paramjit Singh Sarna, president of the DSGMC. "As of now, of rgw 169 Sikh NRIs on the blacklist, 142 names have been taken off because of our persistent efforts," claims Sarna.

Contrary to the claims by the Punjab Government that it had forced the Home Ministry to review the list, a letter from the Home Ministry to the DSGMC says the review had been done following the directions of the Delhi High Court in response to its writ petition dated February 9, 2011.

The list: Gurpal Singh, alias Mandip Singh, alias Hardip Singh, alias Surjit Singh Bittoo, alias Patwari, S/o Sohan Singh; Harvinder Singh Bhattheri s/o Bakhtawar Singh; Ripudaman Singh Malik; Daljit Singh Sekhon s/o Gurdip Singh; Gian Singh Sandhu; Inderjit Singh Reyat; Jagdish Singh Bhura, alias Doctor, S/o Gulzar Singh; Tazinder Singh Kaloe, alias Chhote, alias Singhanwala, alias Tajinder Singh; Bikar Singh Nijjar; Ranjit Singh Sandhu; Saudagar Singh Sandhu; Gurpartap Singh, alias Battu, alias Gurwant Singh, alias Bath, alias Guriqbal, s/o Ajit Singh Jat; Satinder Singh Gill, alias Jathedar, alias Shamir, alias Raina, alias Jat, alias Sikh s/o Baldev Singh; Satinder Pal Singh Gill, alias Ambassador s/o Udhm Singh Jat; Kashmira Singh, alias Kashmir Singh; Balbir Singh s/o Bachittar Singh; Gurdial Singh Lalli s/o Menga Singh; Gurdip Singh Pardesh, alias Milkha s/o Ajit Singh; Hardvinder Singh, alias Tarvinder Singh s/o Ranjit Singh; Harmit Singh Bakna s/o Jagtar Singh; Rachpal Singh s/o Hardip Singh; Satpal Singh Khinda s/o Narinderjit Singh; Satnam Singh Babbar s/o Nirwan Singh; Jagtar Singh, alias Tari, alias Sarpanch, alias Panjola s/o Malkiat Singh; Parminder Singh Bajwa, alias Bittoo s/o Mahinder Singh Bajwa; Tarsem Singh, alias Sema, alias Karam Singh s/o Atma Singh; Chattar Singh s/o Manna Singh; Daya Singh s/o Ishar Singh; Gulab Singh s/o Manna Singh; Naam Singh s/o Ishar Singh; Ranjit Singh, alias Neeta, alias Manpreet s/o Darshan Singh; Jagroop Singh Nihang, alias Chattar Singh; Lakhbir Singh Rode alias Lakhu, alias Lakhbir Singh Barar s/o Late Jagir Singh; Mehal Singh, alias Atma, alias Bhai, alias Bhatt, alias

Jat s/o Jind Singh; Parmjit Singh Panjvar, alias Paramjit Singh Panjvar, alias Pamma, alias Pinderjit s/o Kashmira Singh (Jat); Surinder Singh, alias Chacha, alias Sekhon, alias Surinder Singh, alias Bhau s/o Devinder Singh; Wadhwa Singh Chacha s/o Amar Singh; Dalip Singh s/o Gian Singh; Jasbir Singh s/o Hira Singh; Karan Singh, alias Karam Singh s/o Balwanti Singh; Iqbal Singh Jagat; Jagjit Singh Chauhan; Davinder Singh Nahal, alias Devinder Singh, alias Baig s/o Late Karnail Singh; Loveshinder Singh, alias Love s/o Avtar Singh; Randhir Singh s/o Charan Singh; Tarsem Singh Mehal s/o Baba Singh Ramgarhia; Ajit Singh Khera; Amrik Singh, alias Malkiat Singh; Balbir Singh Atwal; Mukhtiar Singh Baghel, alias Gurmukh Singh alias Dhanna s/o Gurdev Singh; Narinderjit Singh Thandi s/o Bachan Singh Thandi; Nirmal Singh; Parminder Singh Bal; Paramjit Singh Sidhu s/o Gurdev Singh Sidhu; **Ganga Singh Dhillon** s/o S Khan Singh; **Gurdeep Singh Sohal** s/o Lohar Singh; Gurmeet Singh Aulakh, alias Gurmit Singh Aulakh s/ Sunder Singh; Harbhajan Singh Gill s/o Partap Singh; Gurcharan Singh Saidpur s/o Jagir Singh; Nirmal Singh Nimma s/o Mohar Singh; Dhanna Singh, alias Balbir Singh s/o Joginder Singh; Harinder Singh Babbar, alias Bhakta; Pramit Singh Ajrawat, alias Dr Pramjit Singh Ajrawat s/o Pritam Singh; Satinder Singh Gill, alias John Gill alias Satwinder Singh, alias Bhola, alias Gill s/o Gurdev Singh Master; Gurjinder Singh, alias Mana s/o Late Mohinder Singh; Jagjit Singh, alias Billa s/o Hansa Singh; Sukhwinder Singh, alias Penta s/o Teja Singh; Harbhajan Singh Bhinder, alias Chowdhury Bhajan Singh Bhinder, alias BS Iqbal, alias Iqbal, alias Iqbal Singh, alias Iqbal Choudhary, alias Bhagan Singh Bhinder; Parsham Singh, alias Parsan Singh, alias Persian Singh s/o Sewa Singh Lubana; Asaf Shaujah; Bablir Singh Nijjar; Gian Singh Chitti s/o Didar Singh Chitti; Baljit Singh; Jaideep Singh; Rajbir Singh; Santokh Singh, alias Khela, alias Bualla, alias Santokh Singh Khela s/o Chain Singh; Hakkam Singh Bhinds; Kuldip Brar; Piara Singh Pannesar; Surinder Singh Gill; Balkaranjit Singh Gill, alias Balkaran; Jaspal Singh, alias Jassa; Satinder Bir Singh Randhawa s/o Harjit Singh; **Prof Uday Singh**, alias Jawant Singh; Gurinder Singh; Jagwinder Singh; Charan Singh; Gurbax Singh, alias Pala; Tehal Singh; Gurbax Singh; Pritpal Singh, alias Honey; Rajinder Singh, alias Mona; Gurjant Singh, alias Bunty s/o Gurnam Singh; Harjinder Singh, alias Billa, alias Giani alias Kala s/o Gian Singh; Sukhdev Singh Chottu s/o Malkiat Singh; Balbir Singh Sandhu s/o Sardara Singh;

Bhupinder Singh, alias Bhinda s/o Gurcharan Singh; Harcharan Singh Gill; Kewal Singh Nagra; Satwanti Singh Sandhu; Aniljit Singh Uppal; Jarnail Singh Heer; Raminder Singh Bhandar s/o Balwanti Singh Bhandar; Harjit Singh Atwal s/o Sohan Singh Atwal; Jethinder Singh Narwal, alias Roman, alias Jathinder Singh Narwal Roman; Jawinder Parwar s/o Talwinder Singh Parmar; Narinder Singh Parmar s/o Talwinder Singh Parmar; Rajinder Kaur Parmar, alias Cheema s/o Talwinder Singh Parmar; Surinder Singh Parmar s/o Talwinder Singh Parmar; Satwinder Singh Heer; Parmajit S Johal; Harkiran Singh Kular; Mokham Singh Bagri s/o Ajaib Singh Bagri; Jatinder Singh Gill; Gurcharan Singh s/o Sohan Singh Jat; Balwinder Singh alias Dhillon alias Khalsa s/o Sohan Singh.

**TIME TO FORGIVE,
HELP BUILD A NEW INDIA,
CHIDAMBARAM TO SIKHS**

Tribune News Service
New Delhi, June 25, 2011

Seeking to put behind memories of the 1984 anti-Sikh riots, Union Home Minister P Chidambaram on Saturday said the country has moved on since the “tragic incident” and that it was time to “forgive” and build a new India.

“It is time that we forgive and move on to build a new India where every citizen irrespective of faith has equal place,” Chidambaram said while addressing a function here to felicitate him for his role in removing names of 142 Sikhs from the Home Ministry’s ‘blacklist’.

The Kendriya Guru Singh Sabha (KGSS), a body headed by Tarvinder Singh Marwah, a Congress MLA from Jangpura in south Delhi, had organised the event.

“We have moved on when Rajiv Gandhi was the Prime Minister, we have moved on subsequently, we have moved on when Manmohan Singh made that poignant speech asking for forgiveness, we moved on since Sonia Gandhi became Congress president,” he said.

The Home Minister was referring to Manmohan Singh’s speech in Parliament in 2005 where he apologised to the Sikh community for the incident.

“One small step had remained and that was to remove the names from what is called the blacklist. I am happy that I played a small and humble part in removing 142 names from the list,” Chidambaram said.

The government, last month, had removed from its “blacklist” the names of 142 wanted terrorists and their associates. All of them are based in Europe, US, Canada and Pakistan.

Noting that government would initiate all possible steps to address the grievances of the Sikh community, he said orders would be issued “shortly” to help the Sikhs who have returned from strife-hit Afghanistan.

Referring to the community’s complaint that it faces difficulties in getting visa to visit Nankana Sahib, he said the issue is also being addressed to.

CAN’T FORGIVE THE KILLERS: RIOT VICTIMS

Tribune News Service
Patiala/Ludhiana, June 26, 2011

Rejecting P Chidambaram’s advice to the Sikh community to forget the bitter memories of the 1984 riots and move on, families of several victims, who shifted to Ludhiana after the carnage, said they could never overcome the tragedy.

“Our wounds continue to bleed as justice eludes us. Our dear ones were tortured and killed and our world was shattered. We cannot forget the 1984 riots and forgive those responsible,” was the common refrain of the women widowed in the anti-Sikh riots.

Charanjit Kaur, a woman who lost seven members of her family, including her husband, two sons and brothers-in-law, recalled the nightmare: “We were ruined. They were burnt alive. My one-day-old son was snatched from my lap and stabbed.”

Gurdial Kaur, a 70-year-old woman, who lost her two sons in the riots, said, “We often wake up in the middle of the night in panic as we continue to relive the horror of that day. We are unable to forget the bloodshed and the loss of our near and dear ones.

“We want the guilty to be punished. I cannot forget the ruthless killing of my sons aged 18 and 23. I will not forgive their killers. **“Chidambaram has made a mockery of our suffering with his remarks.”**

Removing the names from the blacklist and the Prime Minister seeking forgiveness does not justify what was done, complains Harbans Kaur whose husband never returned after being abducted and her son’s fingers were amputated.

SAD general secretary Prem Singh Chandumajra said it was “extremely unfortunate” that instead of punishing the guilty, the Union Home Minister was asking the Sikh community to forget the anti-Sikh riots.

Chidambaram had yesterday said that the country had moved on since the tragic incident and that it was time to forgive and build a new India.

Various Sikh organisations, including the SAD, alleged that Chidambaram was justifying the denial of justice to the victims of the November 1984 Sikh ‘genocide’.

AMNESTY INTERNATIONAL PUBLIC STATEMENT

On Devender Pal Singh Bhullar’s Death Sentence

AI Index ASA 20/033/2011
24 June 2011

India: Amnesty International calls for death sentence on Devender Pal Singh not to be carried out. Amnesty International calls on the Government of India not to carry out the death sentence imposed on Devender Pal Singh in 2001 after his conviction in an unfair trial. Under international law, the execution of a person convicted and sentenced to death in an unfair trial is a violation of the right to life.

Police claim that Devender Pal Singh (also known as Davinder Pal Singh Bhullar) made a statement confessing to involvement in a 1993 bomb attack in Delhi killing nine people – a statement which he subsequently retracted. In August 2001, with that retracted confession as the sole evidence against him, he was convicted of committing a terrorist act

resulting in death, conspiracy to murder and various other offences and sentenced to death. The conviction and death sentence were confirmed in March 2002, though one of the three judges on the Supreme Court appeal bench found him not guilty. A further review petition was dismissed by the same Supreme Court judges, again by a 2 to 1 majority, in December 2002. A clemency petition to the Indian President was rejected in May 2011, clearing the way for the execution to take place.

A teacher at an Engineering College, Devender Pal Singh was suspected by the police of involvement in a bomb attack on a senior police officer in 1991 as part of the ongoing armed movement for an independent Sikh state. Unable to trace him, the police reportedly abducted and killed his father and uncle in December 1991. A number of police officials have been indicted for those abductions in a criminal investigation which is still ongoing. In 1994, hearing that he was also suspected of involvement in a bomb blast in Delhi in 1993 that killed 9 persons, and fearing torture and extrajudicial execution, Devender Pal Singh attempted to flee to Canada under a false identity and was arrested in transit at Frankfurt airport. He applied for asylum in Germany, but this was rejected and he was subsequently returned to India in January 1995.

On return to India he was arrested at New Delhi's international airport for travelling on false documents. The police claim that during questioning, Devender Pal Singh admitted to involvement in the Delhi bomb blast. He was therefore arrested and tried under the Terrorist and Disruptive Activities (Prevention) Act (TADA) – a subsequently lapsed law that itself contained numerous provisions which were inconsistent with international legal principles of fair trial.

Devender Pal Singh had no access to a lawyer during his initial detention – the period in which the police claim that he made a detailed confession of his involvement in the conspiracy to carry out the bomb attack. The Human Rights Committee, the UN body charged with overseeing the implementation of the International Covenant on Civil and Political Rights (ICCPR), to which India is a state party, has stated that all persons arrested must have immediate access to counsel. The UN Special Rapporteur on the independence of judges and lawyers has also noted the importance of the presence of an attorney during police

interrogation observing particularly “The absence of legal counsel gives rise to the potential for abuse...”

In an application retracting the alleged confessional statement, Devender Pal Singh stated that he had not made any confession, but he had been “physically manhandled, threatened with encounter extinction [extra judicial execution] and was forced to sign several blank papers”. The appellate judgment of the Supreme Court also refers to this: “According to him, he was made to sign some blank and partly written papers under threat and duress and entire proceedings were fabricated upon those documents”. A petition filed in the Supreme Court by Devender Pal Singh also refers to “coercion and torture” in extracting the alleged confession. The Supreme Court appellate judgment also records that in his statement to the trial court, Devender Pal Singh further clarified that en route to the hearing by the judicial magistrate who was to verify the voluntariness of his statement, “he was told that if he made any statement to the Court, he would be handed over to Punjab Police who would kill him in an encounter”.

Such treatment violates the prohibition on torture and other cruel, inhuman, or degrading treatment set out in Article 7 of the ICCPR and the right to fair trial which includes, as set out in Article 14(3)(g) of the ICCPR, the right not to be compelled to testify against oneself or to confess guilt. The Human Rights Committee has stressed that this means there must be no direct or indirect physical or undue psychological pressure from the investigating authorities -- and in particular no torture or other ill-treatment -- on a person in order to obtain a confession; that statements or confessions obtained in violation of the prohibition on torture or other ill-treatment must be excluded from evidence; and that, where a person alleges that they have made a statement as a result of torture or other ill-treatment, the burden is on the state to prove that their statement was made of their own free will. Moreover, where a complaint about torture or other ill-treatment has been made, it must be investigated promptly and impartially.

However, the retraction complaint and subsequent statement made in the trial court by Devender Pal Singh that his statement confessing to the bomb blast was made as a result of torture appear to have been summarily dismissed by both the trial and appellate

court. No investigation into his complaints took place. Moreover, the requirement in TADA that a judicial magistrate verify the voluntariness of a confession made to the police was not complied with adequately. The minority appellate judge who found Devender Pal Singh not guilty noted that the statement of the judicial magistrate shows that he asked only one question: whether the statement was recorded on the particular date. The appellate judge noted that the magistrate asked no further questions; that when Devender Pal Singh was produced before the magistrate he was in police custody and police officials were present in the courtroom during the proceedings; and that the magistrate “did not think it necessary to take the accused to his chamber to assess his mental state. He also admitted that ... no [confessional] statement of the accused was produced before him.”

The failure of the courts to order an investigation into Devender Pal Singh’s complaints of threats, torture, duress and fabrication was compounded by the majority judges of the appellate court who shifted the burden of proof to the defence. Instead of requiring the prosecution to show that the confession was made voluntarily, the majority judgment asserted that once the prosecution had shown that the requirements of the TADA act and its rules were complied with, “it is for the accused to show and satisfy the court that the confessional statement was not made voluntarily.” Yet where lawyers for Devender Pal Singh were able to show that procedural requirements of the TADA rules were not complied with by the police, the judgment dismisses such non-compliance as “not being an incurable illegality” and “merely a procedural requirement”, concluding, “Procedure is handmaiden and not the mistress of law, intended to subserve and facilitate the cause of justice and not to govern or obstruct it”.

The appellate court did not pay due regard to the importance of the requirement to investigate Devender Pal Singh’s complaints that his confession had been made as a result of torture and other ill-treatment. The majority judgment stated: “A mere statement that requisite procedures and safeguards were not observed or that statement was recorded under duress or coercion is really of no consequence. Such a stand can be taken in every case by the accused after having given the confessional statement. It could not be shown as to why the [police] officials would falsely implicate the

accused.” The judgment concluded, “The presumption that a person acts honestly applies as much in favour of a police officer as of other persons, and it is not judicial approach to distrust and suspect him without good grounds therefor. Such an attitude can do neither credit to the magistracy nor good to the public. It can only run down the prestige of police administration.”

Such a conclusion is at odds with the frequent allegations of torture in police custody, particularly of TADA detainees. The concerns about the unlikely claim by police that Devender Pal Singh suddenly chose to make a statement confessing to having committed an act of mass murder while being questioned about offences of travelling on false documents are additionally serious given this context. Further, it should be noted that under current Indian law, confessional statements must be made before a judicial magistrate if they are to be admissible as evidence – those made to the police are not admissible.

In this case, there was no other evidence against Devender Pal Singh to secure or uphold his conviction and death sentence. On appeal, Devender Pal Singh’s counsel noted that his coaccused (against whom the sole evidence was also the alleged confession of Devender Pal Singh) had been acquitted, and argued that he should be given the benefit of the doubt. To this, the majority appellate judgment, rejecting a key principle of criminal justice, stated: ‘Exaggerated devotion [to] the rule of benefit of doubt must not nurture fanciful doubts or lingering suspicions ... Justice cannot be made sterile on the plea that it is better to let hundred guilty escape than punish an innocent... Proof beyond reasonable doubt is a guideline, not a fetish.’

While not every minor procedural failure justifies the quashing of a conviction, in this case the combination of the denial of access to a lawyer – which the Human Rights Committee and the UN Special Rapporteur on torture have identified as a crucial guarantee against torture – and the failure of the judicial magistrate to verify the voluntariness of the alleged confession are not minor procedural failures. These are key failures which cast doubt on the admissibility of the statement of confession which was the only evidential basis for a conviction and a death sentence. At the very least there must be an impartial, independent and thorough investigation into Devender Pal Singh’s complaint of

torture and, unless such an investigation conclusively establishes that his statement was not made as a result of torture or other ill-treatment, the conviction should be quashed and the case submitted for retrial.

The Human Rights Committee has stressed that in trials leading to the imposition of the death penalty “scrupulous respect of the guarantees of fair trial is particularly important”. The imposition of a sentence of death upon conclusion of a trial, in which the provisions of Article 14 of the Covenant [ICCPR] have not been respected, constitutes a violation of the right to life (Article 6 [ICCPR]).”

Amnesty International calls upon the Government of India to not carry out the execution of Devender Pal Singh. He should be removed from death row immediately and retried in proceedings that are in compliance with international standards of fair trial and without recourse to the death penalty. Amnesty International opposes the death penalty in all cases without exception regardless of the nature of the crime, the characteristics of the offender, or the method used by the state to kill the prisoner.

UNITED SIKHS

Press Release

Warrant of Arrest Issued against Punjab Police Officer in Mohali Turban Case

17 April 2011, Mohali, Panjab –A bailable warrant of arrest was issued yesterday against the concerned officer of Mohali Phase VIII Police Station for failing to attend court to report on a complaint filed by UNITED SIKHS concerning the removal of a turban of a Sikh youth by two Punjab Police officers last month.

Judicial Magistrate First Class, Jaswinder Singh, said that the warrant is being issued because the officer had failed to attend court yesterday despite receiving the summons to do so. The officer has been summoned, through a bailable warrant in the sum of 5000 Rs and one surety, to attend court on 26th May 2011 and to also file the report on the turban removal incident on that date.

“We are very concerned that the Punjab Police has not taken the incident of the willful removal of a Sikh’s turban seriously. It’s an affront to justice that Punjab

Police are prepared to ignore a judicial order. We call upon the Director General of Punjab Police to issue a statement explaining why the concerned police officer did not attend court yesterday and failed to file a report on the incident,” said Mejjindarpal Kaur, Legal Director of UNITED SIKHS.

UNITED SIKHS lawyer, Sukhwinder Singh, had filed on 31st March 2011 a criminal complaint with the Mohali Judicial Magistrate First Class about the willful public removal of one Jagjit Singh’s turban by a Punjab Police officer, who said he was acting on the instructions of a police superintendent. Judicial Magistrate First Class, Amanpreet Singh, had ordered the Police to respond with a report on 16th April 2011.

The incident, that has hurt the religious sentiments of the global Sikh Community, took place on March 28, 2011 near the PCA stadium, Mohali, Panjab. A Sikh youth, participating in a peaceful sit-in staged by retrenched rural veterinary pharmacists and employees, was pulled aside by police officials and his Turban was forcibly removed without cause. The police official responsible for the act is a Mohali Phase VIII Station House Officer (SHO), Sub-Inspector Kulbhushan, and he said he acted on orders from Mohali Superintendent of Police (SP)- Pritam Singh to remove the turban of the Sikh individual who had requested that his turban not be touched. A video of the incident may be watched at <http://www.youtube.com/watch?v=ONYV8hUKN3Y>

You may read our previous press release on the aforementioned incident at

<http://www.unitedsikhs.org/PressReleases/PRSRLS-31-03-2011-00.html>

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MASS GRAVE OF SIKHS KILLED IN NOVEMBER 1984 DISCOVERED IN JAMMU

AISSF-SFJ to File Writ Petition before Jammu and Kashmir High Court Against Government’s Lack of Action on F.I.R Regarding Killing of Sikhs

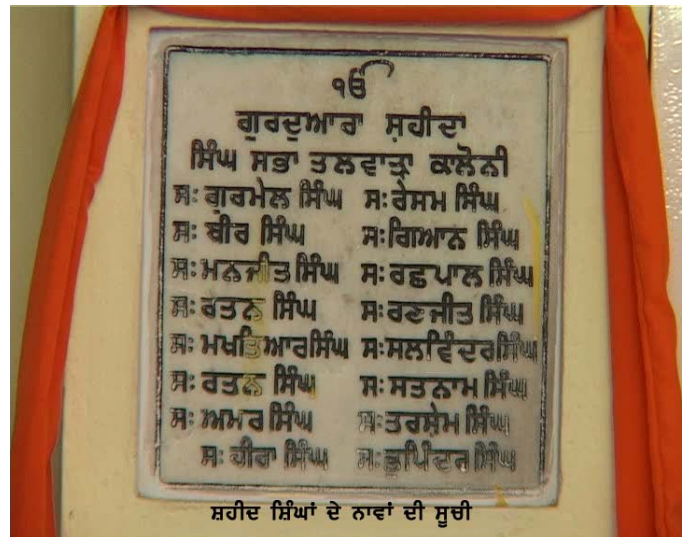
A Mass Grave has been discovered in District Reasi, Jammu & Kashmir where 16 Sikhs were mercilessly murdered by crushing their heads on November 1, 1984. The victims were inside Gurudwara Singh Sabha Talwara colony when the attackers came for them on November 1, 1984, dragged them out and murdered them by crushing their heads with stones and rocks.

According to the 26 years old FIR and other official documents excavated by AISSF and SFJ, 16 Sikhs who were attacked and killed on November 1, 1984 in Talwara Colony, Reasi, Jammu & Kashmir were mostly employees working at nearby Salar Dam. On November 1, 1984, a group of attackers came to the Gurudwara Singh Sabha Talwara Colony where the victims had taken shelter. The attackers got hold of the victims and then tortured to death 16 of them by crushing and grinding their heads with rocks and stones.

AISSF & SFJ announced that they will file a writ petition before Jammu and Kashmir High Court against the Government's inaction against killing of 16 deaths. It is a matter of grave concern that "despite the evidence and filing of FIR, the killing and murder of 16 Sikhs in Reasi Jammu was not even investigated let alone prosecuted", stated attorney Gurpatwant Singh Pannun Legal Advisor to Sikhs For Justice.

According to Karnail Singh Peermohammad President AISSF, not only the killing of Sikhs in Reasi was brutal and ruthless but the continuous denial of justice is also equally ruthless. Just like the case of Hondh-Chillar Mass Grave, AISSF and SFJ will also take action in the case of Reasi killing by approaching the High Court and by seeking justice for the Sikh victims, added Peermohammad.

AISSF and SFJ released the copies of F.I.R filed 26 years ago and the copies of other documents along with the list of the 16 Sikhs who were killed on November 1984 at Reasi, Jammu & Kashmir.



List of Sikhs Killed

- Ratan Singh Son Of Chetan Singh Foremen,Village Mastuana Post Of Badala Bangar,Gurdaspur, Punjab
- Mukhtyar Singh Son Of Preetam Singh Post Office Rosi Kehla Badala Bangar,Gurdaspur, Punjab
- Heera Singh Son Of Mukhtar Singh Jwala Flour Mil Bhai Gurnampura Street Shekhwa Wali Amritsar(Punjab)
- Ranjit Singh Son Of Sadu Singh Foreman.Village Bartiya Postoffice Raowalagarh,Nagar Solan Himachal Pardesh
- Manjit Singh Son Of Sohan Singh Electricians Village Lidopur Post Office Kahnawal Gurdaspur(Punjab)
- Satnam Singh S/O Bachan Singh Telephone Inspector,Village Nawan,Post Office Babehali Gurdaspur(Punjab)
- Giyan Singh S/O Amar Singh Vill.Hargowala, Postoffice And Distt.Hoshairpur(Punjab)
- Rashpal Singh Vill.Mansak Distt Hoshairpur Punjab
- Tersaim Singh S/O Charan Singh Atwal,Vill And Distt Thahto Chak,Teh-Tarntarn,Distt Amritsar(Punjab)
- Beer Singh S/O Suriya Vill And Postoffice Galgalri,Distt Gurdaspur(Punjab)
- Resham Singh S/O Mohan Singh Vill And Teh-Nusapanna Dist- Hoshairpur(Punjab)
- Ratan Singh S/O Lal Singh Dyanpura Poatoffice Narula Gurdaspur
- Amar Singh S/O Ranjit Singh Vill And Post Office Raipur Madan,Tahal Bansal ,Dist-Himachal Pradesh
- Surinder Singh S/O Preetam Singh Matrala,Post Office Bahat Dist-Gurdaspur
- Bhupinder Singh S/O Jaswant Singh,Vill-Singhpura Baramulla(Kashmir)
- Janak Singh Poni Shayad Parakh Jammu



S. Darbara Singh, brother of Rashpal Singh



Widow Bibi Kishan Kaur W/O Resham Singh



Widow Bibi Sudesh Kaur W/O Rashpal Singh

PUNJABI GETS STATUS OF SECOND LANGUAGE IN WEST BENGAL

Perneet Singh Tribune News Service,
Amritsar, May 28, 2011



West Bengal Tourism Minister Rachpal Singh at the Golden Temple in Amritsar on Saturday. A Tribune photo

In her very first set of official decisions after taking the charge, West Bengal Chief Minister Mamata Bannerjee has granted Punjabi (Gurmukhi) the status of second language in the state.

West Bengal Tourism Minister Rachpal Singh, who hails from Punjab, revealed this after paying obeisance at the Golden Temple here today. According to him, with this decision those appearing in competitive exams in West Bengal can also opt for Punjabi as a medium of examination.

The minister said they are preparing a list of historic gurdwaras in West Bengal, most of which are associated with Guru Nanak Dev and Guru Teg Bahadur, and will soon start working on their renovation. “We will also ensure that they are brought into the tourism circuit of West Bengal,” he averred.

On the recent development vis-à-vis visit of Sikh jathas to Bangladesh gurdwaras, he said they will facilitate the devotees in every way possible, including lodging and boarding in West Bengal, while being en route to Bangladesh.

A former IPS officer, Rachpal Singh said his priority was to showcase West Bengal’s tourism, which offers a wide variety ranging from wildlife to religious tourism. He said Bengal has key tourist destinations in the form of Darjeeling, Sunderbans, Plassey, Murshidabad, Terracota temples of Bishnupur and Shanti Niketan. He

said the TMC government will make all the efforts to get world heritage site status for Darjeeling, which had faced utter neglect during the previous Left regime. He said the biggest challenge before him would be to make tourism viable for lower middle income groups. Earlier, Rachpal Singh visited Sri Harmandar Sahib and offered “rumala sahib” on behalf of the new West Bengal CM, besides himself paying his reverence at the shrine.

Mamata had on Thursday announced that Bengal will now have six “second official” languages. English and Bengali are the two official languages of the state. Urdu, Gurmukhi, Nepali, Ol-Chiki, Oriya and Hindi have been added to this list. Out of its total population of nine crore, Bengal has 4 lakh Punjabis.

ਗੁਰੂ ਨਾਨਕ ਦੀ ਆਧੁਨਿਕਤਾ ਨੂੰ ਦੇਣ ਗੁਰਤੇਜ ਸਿੰਘ

(ਗੁਰੂ ਨਾਨਕ ਸਟੱਡੀਜ਼ ਸੈਂਟਰ ਵੱਲੋਂ “ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਆਧੁਨਿਕਤਾ ਨੂੰ ਦੇਣ” ਵਿਸ਼ੇ ’ਤੇ 29 ਮਾਰਚ 2011 ਨੂੰ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਯੂਨੀਵਰਸਿਟੀ, ਅੰਮ੍ਰਿਤਸਰ ਵਿੱਚ ਕਰਵਾਈ ਗਈ ਵਿਚਾਰ-ਗੋਸ਼ਟੀ ਵਿੱਚ ਪ੍ਰਧਾਨਗੀ ਭਾਸ਼ਣ ਦੇ ਤੌਰ ਉੱਤੇ ਪੜ੍ਹਿਆ ਗਿਆ ਪਰਚਾ)

ਗੁਰੂ ਨਾਨਕ (1469-1539) ਦਾ ਜੀਵਨ-ਕਾਲ ਕਈ ਪੱਖਾਂ ਤੋਂ ਮੱਧਕਾਲ ਅਤੇ ਆਧੁਨਿਕ ਕਾਲ ਨੂੰ ਨਿਖੇੜਨ ਵਾਲੀ ਇੱਕ ਚਾਨਣ-ਵੰਡੀ ਲੀਕ ਦਾ ਪ੍ਰਤੀਕ ਜਾਣਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਅਜੋਕੇ ਸਮਿਆਂ ਦੇ ਮਨੁੱਖੀ ਸਰੋਕਾਰ, ਜਿਨ੍ਹਾਂ ਦੀ ਪਿੱਠ ਉੱਤੇ ਮੌਜੂਦਾ ਸਮਾਜਕ, ਆਰਥਕ ਅਤੇ ਸਿਆਸੀ ਢਾਂਚੇ ਉਸਰੇ ਹੋਏ ਹਨ, ਦੀਆਂ ਜੜ੍ਹਾਂ ਲੱਭਣ ਲਈ ਸਾਨੂੰ ਗੁਰੂ ਨਾਨਕ ਦੇ ਜੀਵਨ-ਕਾਲ ਤੱਕ ਪਹੁੰਚ ਕਰਨ ਦੀ ਲੋੜ ਪੈਂਦੀ ਹੈ। ਮਨੁੱਖ ਦਾ ਬੌਧਿਕ ਵਿਕਾਸ ਆਦਿ ਕਾਲ ਤੋਂ ਨਿਰੰਤਰ ਜਾਰੀ ਹੈ ਪਰ ਗੁਰੂ ਤੋਂ ਪਹਿਲਾਂ ਦੀਆਂ ਪ੍ਰਸਥਿਤੀਆਂ ਦੀ ਆਧੁਨਿਕ ਸਮਿਆਂ ਲਈ ਉਸਾਰੂ ਪ੍ਰਸੰਗਕਤਾ ਸਥਾਪਤ ਕਰਨਾ ਬਹੁਤਾ ਲਾਹੇਵੰਦ ਸਾਬਤ ਹੁੰਦਾ ਨਹੀਂ ਜਾਪਦਾ। ਅੱਜ ਦੀ ਮਨੁੱਖਤਾ ਨੂੰ ਟੁੰਬਣ ਵਾਲੇ ਅਤੇ ਆਪਣੇ ਗਰਭ ਵਿੱਚ ਮਨੁੱਖੀ ਵਿਕਾਸ ਦੀ ਚਰਮ-ਸੀਮਾ ਨੂੰ ਪਹੁੰਚਾਉਣ ਵਾਲੇ ਤੱਥਾਂ ਨੂੰ ਪਾਲ ਰਹੇ ਸਰੋਕਾਰਾਂ ਦੀ ਨਿਸ਼ਾਨਦੇਹੀ ਕਰਨ ਲਈ ਸਾਨੂੰ ਗੁਰੂ ਵੱਲ ਹੀ ਪਰਤਣਾ ਪਵੇਗਾ। ਸਮੁੱਚੇ ਮਨੁੱਖੀ ਭਾਈਚਾਰੇ ਦੇ ਪਰਮ-ਸੁੱਖ ਦੀ ਤੀਬਰ ਚਾਹ ਲੈ ਕੇ ਜੋ “ਬਲਿਓ ਚਰਾਗੁ ਅੰਧਾਰ ਮਹਿ ...” ਉਹ ਗੁਰੂ ਨਾਨਕ ਹੀ ਸੀ ਜਿਸ ਦੇ ਸਰਬ-ਸਾਂਝੇ ‘ਨਾਮ-ਧਰਮ’ ਨੇ ਮਨੁੱਖਤਾ ਨੂੰ ਆਪਣੇ-ਆਪ ਨੂੰ ਆਪਣੀ ਜੁੱਤੀ ਦੀ ਨੋਕ ਤੋਂ ਫੜ ਕੇ ਉੱਚਾ ਚੁੱਕਣ ਦਾ ਰਾਹ ਉਜਾਗਰ ਕੀਤਾ (“... ਸਭ ਕਲਿ ਉਧਰੀ ਇਕ ਨਾਮ ਧਰਮ॥”- ਗੁਰੂ ਗ੍ਰੰਥ, 1387)।

2. ਮਨੁੱਖੀ ਜੀਵਨ ਦੀ ਨੁਹਾਰ, ਪ੍ਰਮਾਤਮਾ ਦੇ ਮਨੁੱਖੀ ਇਤਿਹਾਸ ਨਾਲ ਰਿਸ਼ਤੇ ਦੇ ਰਹੱਸ ਬਾਰੇ ਵਿਚਾਰਾਂ ਦੀ ਘਾਟ ਨਹੀਂ। ਜਾਪਦਾ ਹੈ ਕਿ ਮੁਕੰਮਲ ਰਹੱਸ ਨੂੰ ਗੁਰੂ ਨਾਨਕ ਨੇ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਜਾਣਿਆ ਅਤੇ ਪ੍ਰਚਾਰਿਆ। ਭਾਈ ਗੁਰਦਾਸ ਦਾ ਬਚਨ “ਪਹਿਲਾਂ ਬਾਬੇ ਪਾਯਾ ਬਖਸ਼ ਦਰ” ਏਸ ਸਥਿਤੀ ਵੱਲ ਇਸ਼ਾਰਾ ਕਰਦਾ ਹੈ। ਗੁਰੂ ਨੇ ਆਪਣੀ ਬਾਣੀ ਵਿੱਚ ਕਈ ਇਸ਼ਾਰੇ ਏਸ ਹਾਲਤ ਨੂੰ ਸਮਝਾਉਣ ਲਈ ਕੀਤੇ ਹਨ: “ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ॥” (ਗੁਰੂ ਗ੍ਰੰਥ, 763)। ਏਸ ਬਚਨ ਵਿੱਚ ਉਹ ਨਿਰੋਲ ਪ੍ਰਮਾਤਮਾ ਦੇ ਹੁਕਮਾਂ ਦੀਆਂ ਸੀਮਾਵਾਂ ਅੰਦਰ ਰਹਿਣ ਦੇ ਆਪਣੇ ਨਿਸ਼ਚੇ ਨੂੰ ਵੀ ਦ੍ਰਿਸ਼ਟੀ ਦਿੰਦੇ ਹਨ। ਅਤਿਅੰਤ ਸ਼ੁਕਰਾਨੇ ਦੇ ਘਰ ਵਿੱਚ ਨਿਵਾਸ ਕਰਦੇ ਹੋਏ ਗੁਰੂ ਨੇ ਅਤਿ ਦੀ ਹਲੀਮੀ ਨਾਲ ਏਸ ਦਾਤ ਨੂੰ ਸਵੀਕਾਰ ਕੀਤਾ ਜਦੋਂ ਉਨ੍ਹਾਂ ਫੁਰਮਾਇਆ, “ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ॥” (ਗੁਰੂ ਗ੍ਰੰਥ, 150)। ਗੁਰੂ ਨਾਨਕ ਬਾਣੀ ਤੋਂ ਲੈ ਕੇ ਸਾਹਿਬ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਦੇ ਬਹਾਦਰ ਸ਼ਾਹ ਦੇ ਕਾਜ਼ੀ ਨਾਲ ਹੋਏ ਸੰਵਾਦ ਤੱਕ ਇਹ ਉਪਦੇਸ਼ ਨਿਰੰਤਰ ਮਿਲਦੇ ਹਨ ਕਿ ਏਸ ਪਾਵੇ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਮਨੁੱਖ ਯਤਨ ਤਾਂ ਕਰ ਸਕਦਾ ਹੈ, ਵੱਡੀਆਂ ਕਠਨ ਘਾਲਣਾਵਾਂ ਵੀ ਘਾਲ ਸਕਦਾ ਹੈ ਪ੍ਰੰਤੂ ਇਹ ਯਕੀਨੀ ਨਹੀਂ ਬਣਾ ਸਕਦਾ ਕਿ ਉਨ੍ਹਾਂ ਦਾ ਨਤੀਜਾ ਪ੍ਰਮਾਤਮਾ ਦੇ ਦਰ ਉੱਤੇ ਅਜਿਹੀ ਪ੍ਰਵਾਨਗੀ ਅਤੇ ਬਖਸ਼ਿਸ਼ ਵਿੱਚ ਹੀ ਨਿਕਲੇਗਾ: “ਠਾਕੁਰ ਹਾਥਿ ਵਡਾਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥” (ਗੁਰੂ ਗ੍ਰੰਥ, 935)। ਜਿਨ੍ਹਾਂ ਨੇ ਭਾਰੀ ਤਪੱਸਿਆਵਾਂ ਕੀਤੀਆਂ, ਬਾਲਣ ਵਾਂਗ ਆਪਣੇ ਹੱਡ ਬਾਲੇ, ਚਿਲੇ ਕੱਟੇ ਅਤੇ ਇਹ ਪ੍ਰਾਪਤੀ ਨ ਕਰ ਸਕੇ ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਇੱਕ ਸਨ ਨੀਮ-ਨਾਸਤਕ ਸੋਚ ਵਾਲੇ ਮਹਾਤਮਾ ਬੁੱਧ ਜੀ। ਅਨੇਕਾਂ ਕਸ਼ਟਾਂ, ਭੁੱਖਾਂ ਨੇ ਉਨ੍ਹਾਂ ਦੇ ਸਰੀਰ ਨੂੰ ਕੇਵਲ ਨਾਸ਼ ਹੋਣ ਦੇ ਕੰਢੇ ਹੀ ਲਿਆ ਖੜ੍ਹਾ ਕੀਤਾ। ਪ੍ਰਮਾਤਮਾ ਦੇ ਅਨੁਭਵ ਤੋਂ ਸੱਖਣੇ ਮਹਾਤਮਾ ਜੀ ਨੂੰ ਆਖਰ ਸੋਝੀ ਹੋਈ ਕਿ ਮਨੁੱਖ ਦੀ ਗਤੀ ਨੂੰ ਸਮਝਣ ਲਈ, ਜੀਵਨ ਦੇ ਪਰਮ-ਸੱਤ ਨੂੰ ਜਾਣਨ ਲਈ ਸਾਧਿਆ ਬੌਧਿਕ ਚਿੰਤਨ ਹੀ ਸਭ ਤੋਂ ਵੱਧ ਕਾਰਗਰ ਸਾਬਤ ਹੋ ਸਕਦਾ ਹੈ। ਭਾਈ ਸਾਹਿਬ ਕਹਿੰਦੇ ਜਾਪਦੇ ਹਨ ਕਿ ਗੁਰੂ ਨਾਨਕ ਨੇ ਪਹਿਲਾਂ ਆਪਣੀਆਂ ਮਨੋ-ਬਿਰਤੀਆਂ, ਮਨੋਵੇਗਾਂ ਨੂੰ ਸਾਕਾਰਾਤਮਕ ਲੀਹਾਂ ਉੱਤੇ ਤੋਰ ਕੇ ਆਪਣੇ-ਆਪ ਨੂੰ ਪਰਮ-ਸੱਚ ਨੂੰ ਜਾਣਨ ਦੇ ਵੱਧ ਤੋਂ ਵੱਧ ਕਾਬਲ ਬਣਾਇਆ। ਅੰਤ ਰੱਬੀ ਮਿਹਰ ਸਦਕਾ ਅਜਿਹੇ ਰੁਤਬੇ ਨੂੰ ਹਾਸਲ ਕੀਤਾ। ਗੁਰੂ ਨਾਨਕ ਦੇ ਫਲਸਫੇ ਵਿੱਚ ਪ੍ਰਮਾਤਮਾ ਦੇ ਹੁਕਮ ਅਤੇ ਮਿਹਰ ਨੂੰ ਸਾਰਥਕਤਾ ਦਾ ਮੂਲ ਜਾਣਨਾ ਮਨੁੱਖੀ ਕਲਿਆਣ ਦਾ ਅਮਿੱਟ ਧੁਰਾ ਬਣਿਆ। ਏਸ ਸਮੁੱਚੇ ਅਨੁਭਵ ਨੂੰ ਆਪਣੇ-ਆਪ ਵਿੱਚ ਬੌਧਿਕ ਅਤੇ ਪਰਾ-ਬੌਧਿਕ ਦਾ ਸਿਖਰ ਵੀ ਆਖ ਸਕਦੇ ਹਾਂ। ਏਹੋ ਗੁਰੂ ਨਾਨਕ ਦੀ ਆਧੁਨਿਕਤਾ ਨੂੰ ਪਹਿਲੀ ਦੇਣ ਸੀ। ਏਸ ਪਹਿਲੂ ਦੀ ਅਣਹੋਂਦ ਹੀ ਸ਼ਾਇਦ ਨਾਸਤਿਕਤਾ ਦੀ ਫੁਹ ਪ੍ਰਾਪਤ ਫਲਸਫੇ ਦੇ ਆਧਾਰ ਉੱਤੇ ਉਸਰੇ ਸੋਵੀਅਤ ਸਾਮਰਾਜ ਅਤੇ ਸਮਾਜ ਦੇ ਰੇਤ ਦੇ ਮਹਿਲ ਵਾਂਗ ਢਹਿ-ਢੇਰੀ ਹੋ ਜਾਣ ਦਾ ਮੂਲ ਕਾਰਣ ਹੈ।

3. ਪਰਮ-ਸੱਤ ਦੀ ਗਤੀ ਅਤੇ ਉਸ ਦੇ ਹੁਕਮ ਅੰਦਰ ਰਹਿਣ ਦੀਆਂ ਸੀਮਾਵਾਂ ਨੂੰ ਜਾਣਨ ਤੋਂ ਬਾਅਦ ਗੁਰੂ ਨਾਨਕ ਨੇ ਸਾਰੇ ਜੱਗ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ ਦਾ ਜਾਤੀ ਅਨੁਭਵ ਕਰਨ ਲਈ ਇੱਕ ਵੱਡਾ ਹੰਭਲਾ ਮਾਰਿਆ ਜਿਸ ਨੂੰ ਭਾਈ ਗੁਰਦਾਸ ‘ਪਿਛੋਂ ਦੇ ਫਿਰ ਘਾਲ ਕਮਾਈ’

ਦੇ ਸ਼ਬਦਾਂ ਵਿੱਚ ਦੱਸਦੇ ਹਨ। ਏਸ ਮਹਾਂਯੋਗ, ਸੰਸਾਰ-ਮੰਥਨ ਦਾ ਵਿਸਥਾਰ ਨਾਲ ਕੀਤਾ ਯਤਨ ਜਨਮ ਸਾਖੀਆਂ ਵਿੱਚ ਮਿਲਦਾ ਹੈ ਜਿਸ ਨੂੰ ਨਾ ਸਮਝਣ ਦੀ ਹੈਂਕੜ ਨਾਲ ਜੂਝ ਰਹੇ ਕੁਝ ਪੱਛਮੀ ਵਿਦਵਾਨਾਂ ਨੇ ਏਸ ਵਰਤਾਰੇ ਨੂੰ ‘ਇਤਿਹਾਸ ਦੀ ਜੱਦ ਤੋਂ ਬਾਹਰ’ (hagiography) ਦੀ ਸੰਗਿਆ ਦਿੱਤੀ ਹੈ। ਇਨ੍ਹਾਂ ਘਾਲਣਾਵਾਂ ਦਾ ਭਾਈ ਗੁਰਦਾਸ ਦੀਆਂ ਵਾਰਾਂ ਵਿੱਚ ਭਰਪੂਰ ਜ਼ਿਕਰ ਮਿਲਦਾ ਹੈ। ਇਹ ਅਭਿਯਾਨ ਗੁਰੂ ਨਾਨਕ ਨੂੰ ਸਾਰੇ ਸੰਸਾਰ ਦੇ ਦੌਰੇ ਉੱਤੇ ਲੈ ਗਿਆ: ‘ਬਾਬੇ ਡਿਠੀ ਪਿਰਥਮੀ ਨਵੈ ਖੰਡ ਜਿਥੈ ਤਕ ਆਹੀ॥’ ਉਨ੍ਹਾਂ ਤੋਂ ਪਹਿਲਾਂ ਹੋਏ ਸਾਰੇ ਪੈਗੰਬਰਾਂ, ਅਵਤਾਰਾਂ ਨੇ ਰਲ ਕੇ ਏਨਾਂ ਭ੍ਰਮਣ ਮਨੁੱਖ-ਮਾਤਰ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ ਜਾਣਨ ਅਤੇ ਉਨ੍ਹਾਂ ਦਾ ਹੱਲ ਸੁਝਾਉਣ ਲਈ ਨਹੀਂ ਕੀਤਾ ਜਿੰਨਾਂ ਗੁਰੂ ਨਾਨਕ ਨੇ (ਚੜ੍ਹਿਆ ਸੋਧਨ ਧਰਤ ਲੁਕਾਈ - ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ 1-24-8)। ਗੁਰੂ ਨੇ ਇੱਕ ਆਧੁਨਿਕ ਤੱਤ-ਵੇਤਾ ਵਿਗਿਆਨੀ ਅਥਵਾ ਸਮਾਜਕ ਖੋਜੀ ਦੀ ਰੀਤ ਚਲਾਈ। ਸੰਸਾਰ ਦੇ ਵੱਧ ਤੋਂ ਵੱਧ ਜਾਗਦੇ ਮਨੁੱਖਾਂ ਨਾਲ ਸੰਪਰਕ ਕਰ ਕੇ ਉਨ੍ਹਾਂ ਦੀਆਂ ਮੁੱਢਲੀਆਂ ਸਮੱਸਿਆਵਾਂ ਬਾਰੇ ਜਾਣਕਾਰੀ ਹਾਸਲ ਕੀਤੀ ਅਤੇ ਸਮਾਧਾਨ ਲਈ ਆਪਣੇ ਸੁਝਾਅ ਪੇਸ਼ ਕੀਤੇ। ਵੱਡੇ-ਵੱਡੇ ਧਰਮ ਦੇ ਠੇਕੇਦਾਰਾਂ ਨਾਲ ਤੁਹਾਡੀਆਂ ਸੈਮੀਨਾਰਾਂ ਦੀ ਤਰਜ਼ ਉੱਤੇ ਗੋਸ਼ਟੀਆਂ ਰਚਾਈਆਂ ਅਤੇ ਲਾਹੇਵੰਦ ਨਿਸ਼ਕਰਸ਼ ਕੱਢਣ ਦੇ ਢੰਗ-ਤਰੀਕੇ ਈਜਾਦ ਕੀਤੇ। ਪੁਰਾਤਨ ਅਵਤਾਰਾਂ, ਪੈਗੰਬਰਾਂ ਦੀ ਇੱਕ-ਤਰਫ਼ ਪ੍ਰਵਚਨ ਕਰਨ ਦੀ ਰੀਤ ਨੂੰ ਤਜ ਕੇ ਸੰਵਾਦ (“ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ॥” - ਗੁਰੂ ਗ੍ਰੰਥ, 661) ਦੇ ਨਵੇਂ ਸਾਧਨ, ਮਿਆਰ ਅਤੇ ਹੱਦਾਂ-ਬੰਨੇ ਸਿਰਜੇ (“ਮਨੁ ਸਚ ਕਸਵਟੀ ਲਾਈਐ ਤੁਲੀਐ ਪੂਰੈ ਤੋਲਿ॥” - ਗੁਰੂ ਗ੍ਰੰਥ, 22)। ਵੱਧ ਤੋਂ ਵੱਧ ਆਮ ਲੋਕਾਂ ਨਾਲ ਸੰਪਰਕ ਕਰ ਕੇ ਨਵੇਂ ਨਿਆਚੇ ਢੰਗ-ਤਰੀਕਿਆਂ ਨਾਲ ਉਹਨਾਂ ਦੇ ਅੰਤਰ-ਮਨਾਂ ਤੱਕ ਪਹੁੰਚ ਕੀਤੀ ਜਿਵੇਂ ਕਿ ਅੱਜ ਦੀਆਂ ਸੰਚਾਰ ਪੱਧਤੀਆਂ ਕਰ ਰਹੀਆਂ ਹਨ। ਵਾਰਤਾਲਾਪ ਵਿੱਚ ਸੁਣਨ ਦੀ ਪ੍ਰਕਿਰਿਆ, ਕਹਿਣ ਅਤੇ ਮੰਨਣ ਦੇ ਮਹੱਤਵ ਦੀ ਵਿਸਥਾਰ ਨਾਲ ਵਿਆਖਿਆ ਕੀਤੀ। ਚੈਵੀ ਕਾਬਲੀਅਤ ਨਾਲ ਉਹਨਾਂ ਸੰਚਾਰ ਪੱਧਤੀ ਅਤੇ ਸਿੱਖਿਆ ਪ੍ਰਣਾਲੀ ਦੇ ਮੁੱਢਲੇ ਨੇਮਾਂ ਨੂੰ ਲਾਗੂ ਕੀਤਾ। ਇਸ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰੀਏ ਤਾਂ ਜਾਣਾਂਗੇ ਕਿ ਉਹਨਾਂ ਦੇ ਭ੍ਰਮਣ ਨੇ ਹੈਰਾਨੀਜਨਕ ਹੱਦ ਤੱਕ ਅਚੇਤ ਮਨੁੱਖੀ-ਮਨਾਂ ਨੂੰ ਟੁੰਬਿਆ: “ਜਿਥੈ ਬਾਬਾ ਪੈਰ ਧਰੈ ਪੂਜਾ ਆਸਣ ਥਾਪਣ ਸੋਆ॥”

4. ਏਸੇ ਨਵੀਂ ਵਿਕਸਤ ਕੀਤੀ ਸੋਚ-ਪੱਧਤੀ ਦਾ ਇੱਕ ਅਹਿਮ ਅੰਗ ਸੀ ਲੋਕਾਂ ਦੀ ਆਪਣੀ ਬੋਲੀ ਨੂੰ ਫਲਸਫੇ, ਕੋਮਲ-ਕਲਾਵਾਂ, ਇਤਿਹਾਸ, ਸਾਹਿਤ, ਪ੍ਰਬੰਧਕੀ ਮਸਲਿਆਂ, ਤਕਨੀਕੀ ਬਾਰੀਕੀਆਂ ਆਦਿ ਨੂੰ ਬਿਆਨ ਕਰਨ ਦਾ ਇੱਕ ਵਧੀਆ ਜ਼ਰੀਆ ਬਣਾਉਣਾ। ਇਸ ਮਕਸਦ ਲਈ ਗੁਰੂ ਨੇ ਸਭ ਤੋਂ ਪੁਰਾਤਨ ਬੋਲੀ ਪੰਜਾਬੀ ਦੀ ਪਹਿਲਾਂ ਲਿਪੀ ਬਣਾਈ। ਲਿਪੀ ਵੀ ਐਸੀ ਕਿ ਹਰ ਕਿਸਮ ਦੀ ਆਵਾਜ਼ ਨੂੰ ਲਿਖਤ ਵਿੱਚ ਢਾਲਣ ਦੇ ਸਮਰੱਥ ਹੋਵੇ। ਉਹਨਾਂ ਆਪਣੇ ਗੂੜੇ “ਵੈਣੁ (ਬਚਨ) ਅਪਾਰੁ” ਵੀ ਏਸੇ ਬੋਲੀ ਵਿੱਚ ਏਹੋ ਲਿਪੀ ਵਰਤ ਕੇ ਲਿਖੇ। ਲਿਖਣ-ਪ੍ਰਬੰਧ ਇਸ ਪ੍ਰਕਾਰ ਦਾ ਕੀਤਾ ਕਿ ਨਾ ਓਸ ਵਿੱਚ ਅੱਖਰ, ਲਗ, ਮਾਤ੍ਰਾ ਦਾ ਵਾਧਾ ਕੀਤਾ ਜਾ ਸਕੇ ਨਾ ਘਾਟਾ। ਨਿਸਚੇ ਹੀ ਉਹਨਾਂ ਦੇ ਸਾਹਮਣੇ ਅਨੇਕਾਂ ਨਜ਼ੀਰਾਂ

ਸਨ ਜੋ ਦੱਸਦੀਆਂ ਸਨ ਕਿ ਲਿਖਤਾਂ ਦਾ ਮੁਹਾਂਦਰਾ ਵਿਗਾੜਨ ਵਿੱਚ ਆਖੇਪਕਾਰਾਂ ਨੇ ਵੱਡੀਆਂ ਮੱਲਾਂ ਮਾਰੀਆਂ ਸਨ। ਮਹਾਤਮਾ ਬੁੱਧ ਦਾ ਇੱਕ ਵੀ ਪ੍ਰਵਚਨ ਉਸੇ ਰੂਪ ਵਿੱਚ ਨਹੀਂ ਮਿਲਦਾ ਜਿਸ ਰੂਪ ਵਿੱਚ ਉਹਨਾਂ ਕਦੇ ਉਚਾਰਿਆ ਹੋਵੇਗਾ। ਪੈਗੰਬਰਾਂ ਦੇ ਕਹੇ ਲਫਜ਼ ਦੀਵਾ ਲੈ ਕੇ ਭਾਲਿਆਂ ਵੀ ਅੰਜੀਲ ਵਿੱਚ ਨਹੀਂ ਲੱਭਦੇ। ਮਹਿਜ਼ ਅਠਾਰਾਂ ਸਲੋਕਾਂ ਤੋਂ ਵਧ ਕੇ ਸ੍ਰੀ ਮਦ ਭਗਵਤ ਗੀਤਾ ਅਠਾਰਾਂ ਅਧਿਆਇ ਬਣ ਚੁੱਕੀ ਹੈ। ਅਸੀਂ ਜਾਣਦੇ ਹਾਂ ਕਿ ਕਬੀਰ ਬੀਜਕ ਵਿੱਚ ਅਸਾਧਾਰਣ ਵਾਧਾ ਹੋਇਆ ਹੈ ਜਿਸ ਨੇ ਏਸ ਨੂੰ ਭੀਮਕਾਯ ਗ੍ਰੰਥ ਬਣਾ ਦਿੱਤਾ ਹੈ। ਨਾ ਜਾਣੇ ਕਿੰਨੇ ਮਹਾਂ-ਪੁਰਖਾਂ ਦੇ ਮਨੁੱਖਤਾ ਨੂੰ ਸੇਧ ਦੇਣ ਲਈ ਉਚਾਰੇ ਕੀਮਤੀ ਬੋਲ ਆਖੇਪਕਾਰਾਂ ਦੇ ਢਹੇ ਚੜ੍ਹ ਕੇ ਘੱਟੇ ਵਿੱਚ ਰੁਲ ਗਏ ਹੋਣਗੇ। ਇਹ ਕਹਿਣਾ ਵੀ ਸੰਭਵ ਨਹੀਂ ਕਿ ਕਿੰਨੇ ਹੀਰੇ, ਰਤਨ ਆਖੇਪਕਾਰਾਂ ਨੇ ਕੌਡੀਆਂ ਵਿੱਚ ਜੜ ਦਿੱਤੇ ਹੋਣਗੇ। ਗੁਰੂ ਨਾਨਕ ਮਹਾਂ-ਪਰੋਪਕਾਰੀ ਨੇ ਆਪਣੇ ਜਗਤ-ਕਲਿਆਣਕਾਰੀ ਬੋਲਾਂ ਨੂੰ ਸਾਂਭਣ ਦਾ ਅਜਿਹਾ ਨਿੱਗਰ ਉਪਰਾਲਾ ਕੀਤਾ ਕਿ ਅੱਜ ਵੀ ਉਹ ਸਾਨੂੰ ਉਸੇ ਰੂਪ ਵਿੱਚ ਓਹੋ ਨਿਰਮਲ ਆਭਾ ਪ੍ਰਸਾਰਦੇ ਨਜ਼ਰ ਆ ਰਹੇ ਹਨ। ਉਹਨਾਂ ਦਾ ਪੰਜਾਬੀ ਬੋਲੀ ਨੂੰ ਅਦੁੱਤੀ ਬਲ ਬਖਸ਼ਣ ਦਾ ਕਾਰਨਾਮਾ ਇੰਨਾ ਮਹਾਨ ਹੈ ਕਿ ਉਹਨਾਂ ਨੂੰ ਹਰ ਆਉਣ ਵਾਲੇ ਯੁੱਗ ਦੇ ਹਾਣ ਦਾ ਸਥਾਪਤ ਕਰਨ ਲਈ ਕਾਫ਼ੀ ਹੈ।

5. ਗੁਰੂ ਨੇ ਇੱਕ ਬੇਹੱਦ ਸਾਧੇ ਮਨ ਵਾਲੇ ਓਸ ਵਿਗਿਆਨੀ ਵਾਂਗ, ਜਿਹੜਾ ਆਪਣੇ ਪ੍ਰਬਲ ਮਨੋ-ਵੇਗਾਂ ਉੱਤੇ ਕਾਬੂ ਪਾ ਕੇ, ਖੰਡਿਤ ਬਿਰਤੀਆਂ ਨੂੰ ਇਕਾਗਰ ਕਰ ਕੇ ਆਪਣੀ ਸਾਧਨਾ ਦੇ ਕੇਂਦਰ ਉੱਤੇ ਆਪਣਾ ਧਿਆਨ ਟਿਕਾ ਕੇ ‘ਜੋ ਵੇਖਿਦਾ ਸੋ ਆਖਦਾ’ ਹੈ ਦੇ ਪ੍ਰਮਾਣ ਅਨੁਸਾਰ ਅਕਾਲ ਪੁਰਖ ਦੇ ਗੁਣਾਂ ਦਾ ਨਿਰੂਪਣ ਕੀਤਾ। ਏਸ ਵਿਰਾਟ ਵਿਧੀ ਰਾਹੀਂ ਉਹਨਾਂ ਨੇ ਅਕਾਲ ਪੁਰਖ ਨੂੰ ‘ਆਦਿ ਤੋਂ ਸਥਾਪਤ, ਜੁਗਾਂ ਦੇ ਗੇੜਾਂ ਵਿੱਚ ਅਟੱਲ, ਹੁਣ ਭੀ ਸੱਚ ਅਤੇ ਸਦ-ਰਹਿਣਾ’ ਮਨਮੋਹਣਾ ਸੱਤ-ਸਰੂਪ ਪਰਗਟ ਕੀਤਾ। ਆਪਣੀਆਂ ਮਹੱਤਵਾਕਾਂਖਿਆਵਾਂ ਲਈ ਸੂਈ ਦੇ ਨੱਕੇ ਜਿੰਨੀ ਵੀ ਥਾਂ ਨਾ ਰੱਖੀ। ਇਹ ਐਸਾ ਕਾਰਨਾਮਾ ਹੈ ਜੋ ਵੱਡੇ-ਵੱਡੇ ਵਲੀ, ਅਵਤਾਰ, ਪੈਗੰਬਰ ਵੀ ਨਾ ਕਰ ਸਕੇ; ਨਾ ਹੀ ਪਰਬਤਾਂ ਦੀਆਂ ਟੀਸੀਆਂ ਦੇ ਹਾਣ ਦੇ ਵਿਗਿਆਨੀ। ਆਪਣੇ ਵਿਚਾਰਾਂ ਦੀ ਮਹੱਤਤਾ ਸਥਾਪਤ ਕਰਨ ਲਈ ਕਈਆਂ ਨੇ ਪ੍ਰਮਾਤਮਾ ਤੋਂ ਬੇਕਾਬੂ ਬੁਰਾਈ ਦੇ ਸੰਕਲਪ ਨੂੰ ਸਿਰਜਿਆ। ਨਾਸਤਕ ਬੁੱਧ ਧਰਮ ਨੂੰ ਵੀ ‘ਮਾੜੇ’ ਦੇ ਸੰਕਲਪ ਦੀ ਲੋੜ ਭਾਸੀ। ਵਿਗਿਆਨੀਆਂ ਵੱਲ ਆਈਏ ਤਾਂ ਇਸ ਪ੍ਰਵਿਰਤੀ ਨੂੰ ਹੋਰ ਬਲਵਾਨ ਹੁੰਦਾ ਵੇਖਾਂਗੇ। ਇੱਕ ਪ੍ਰਮੁੱਖ ਵਿਗਿਆਨੀ ਨੇ ਆਪਣੇ ਵੱਡੇ ਸਹਿਯੋਗੀ ਨੂੰ ਪੱਤਰ ਲਿਖਿਆ ਕਿ ਮਨੁੱਖ ਤਾਂ ਅਜੇ ਵੀ ਆਪਣੇ ਦਿਮਾਗ ਦਾ ਛੋਟਾ ਜਿਹਾ ਹਿੱਸਾ ਵਰਤ ਰਿਹਾ ਹੈ; ਅਸੀਂ ਇਸ ਦੇ ਬਾਂਦਰਾਂ ਤੋਂ ਵਿਕਾਸ ਕਰ ਕੇ ਏਥੇ ਪਹੁੰਚਣ ਨੂੰ ਏਸ ਤੱਥ ਤੋਂ ਨਿਖੇੜ ਕੇ ਕਿਵੇਂ ਠੰਮ੍ਹਣਾ ਦੇ ਸਕਦੇ ਹਾਂ? ਓਸ ਨੂੰ ਚੁੱਪ ਰਹਿਣ ਦੀ ਹਿਦਾਇਤ ਕਰਦਿਆਂ ਸੰਖੇਪ ਜਵਾਬ ਦਿੱਤਾ ਗਿਆ, ‘ਆਪਣੇ ਬੱਚੇ ਨੂੰ ਆਪੇ ਨਾ ਮਾਰੋ।’ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਨੇ ਐਸਾ ਕੁਈ ਹਰਬਾ ਨਾ ਵਰਤਿਆ ਅਤੇ ਹਰ ਕਿਸਮ ਦੀ ਸੰਗ, ਭਰਮ, ਦੁਬਿਧਾ ਦਾ ਤਿਆਗ ਕਰ ਕੇ ਹਰ ਹਾਲ ਨਿਰੋਲ ਸੱਚ ਦਾ ਪੱਲਾ ਫੜੀ ਰੱਖਿਆ। ਇਹ ਏਨੀ ਵੱਡੀ ਗੱਲ ਹੈ ਕਿ ਚੋਟੀ ਦੇ ਸੰਸਾਰੀ ਮਨੁੱਖਾਂ ਨੂੰ ਇਸ ਪੱਧਰ ਤੱਕ ਪੁੱਜਣ ਲਈ ਅਜੇ ਸਦੀਆਂ ਲੱਗ ਜਾਣਗੀਆਂ। ‘ਏਸ ਪ੍ਰਸਤਾਵ ਵਿੱਚ ਮੇਰੇ

ਲਈ ਕੀ ਹੈ?’ ਉੱਤੇ ਨਿਰੰਤਰ ਕਾਂ-ਅੱਖ ਰੱਖਣ ਵਾਲੇ ਲੋਕ ਗੁਰੂ ਨਾਨਕ ਨੂੰ ਕਿਵੇਂ ਸਮਝਣਗੇ?

6. ਮਾੜੇ, ਸੇਟਨ, ਸ਼ੈਤਾਨ ਦੇ ਸੰਕਲਪ ਨੂੰ ਗੁਰੂ ਨੇ ਸਿਧਾਂਤਹੀਣ ਅਤੇ ਆਪੇ ਪਛਾਣੇ ਸੱਚ ਦੇ ਵਿਪਰੀਤ ਪਾਇਆ। ਅਜਿਹੇ ਸੰਕਲਪ ਨੂੰ ਤਿਆਗਣ ਲਈ ਉਹ ਇੱਕ ਪਲ ਵੀ ਨਾ ਝਿਜਕੇ ਹਾਲਾਂਕਿ ਏਸ ਦਾ ਸਹਾਰਾ ਲੈ ਕੇ ਅਨੇਕਾਂ ਮਹਾਂਪੁਰਖਾਂ (ਜਾਂ ਉਹਨਾਂ ਦੇ ਚੇਲਿਆਂ) ਨੇ ਆਪਣੀਆਂ ਝੋਲੀਆਂ ਫੋਕੇ ‘ਯਸ਼’ ਨਾਲ ਭਰੀਆਂ। ਭਾਈ ਗੁਰਦਾਸ ਨੇ ਏਸ ਸਥਿਤੀ ਦੀ ਵਿਆਖਿਆ ਕਰਦਿਆਂ ਕਿਹਾ ਹੈ, “ਹਉਮੈਂ ਅੰਦਰ ਸਭਕੋ ਡੁਬੇ ਗੁਰੂ ਸਣੇਂ ਬਹੁ ਚੇਲੇ॥” ਇਹ ਅੱਖਰ ਲਿਖਦਿਆਂ ਉਹਨਾਂ ਦੀ ਨਜ਼ਰ “ਜਤੀ, ਸਤੀ, ਸਾਧਿਕ, ਸਿਧ, ਨਾਥ, ਦੇਵੀਆਂ, ਦੇਵ, ਰਿਖੀਸਰ, ਭੈਰਉ, ਖੇਤਰਪਾਲ, ਗਣ, ਗੰਧਰਬ, ਅਪਸਰਾ, ਕਿਨਰ, ਰਾਖਸ਼” ਕਈ ਕੌਮਾਂ ਦੇ “ਪੀਰ ਪੈਕੰਬਰ” ਆਦਿ ਸਭ ਸਨ। ਆਪਣੇ ਮਹੱਤਵ ਨੂੰ ਸਥਾਪਤ ਕਰਨ ਤੋਂ ਗੁਰੇਜ਼ ਕਰ ਕੇ ਨਿਰੋਲ ਸੱਚ ਦੇ ਲੜ ਲੱਗੇ ਰਹਿਣਾ ਕੇਵਲ ਗੁਰੂ ਨਾਨਕ ਦੇ ਹਿੱਸੇ ਹੀ ਆਇਆ ਹੈ। ਤਾਂ ਹੀ ਤਾਂ ਕਥਾ ਚੱਲੀ ਸੀ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਰਿਝਾ ਕੇ ਇੱਕ ਪਾਈਆ ਗਰੀਬੀ (ਹਲੀਮੀ) ਦਾ ਦਾਨ ਮੰਗਣ ਵਾਲੇ ਸਾਧਕ ਦੀ। ਅਕਾਲ ਪੁਰਖ ਦਾ ਜਵਾਬ ਸੀ, ‘ਇਹ ਨਹੀਂ ਹੋ ਸਕਦਾ; ਮੇਰੇ ਘਰ ਇਹ ਵਸਤ ਹੈ ਨਹੀਂ। ਕੁੱਲ ਗਰੀਬੀ ਇੱਕ ਸੇਰ ਸੀ; ਓਸ ਵਿੱਚੋਂ ਇਕੱਲਾ ਨਾਨਕ ਤਿੰਨ ਪਾ ਲੈ ਗਿਆ; ਅੱਧਾ ਪਾਈਆ ਸਾਰੇ ਸੰਸਾਰ ਵਿੱਚ ਵੰਡੀ ਹੋਈ ਹੈ। ਬਾਕੀ ਕੇਵਲ ਅੱਧਾ ਪਾ ਹੀ ਹੈ।’

7. ਆਪਣੇ ਚੇਲੇ ਮੁੰਨਣ ਦੀ ਥਾਂਵੇਂ, ਆਪਣੇ ਵਾੜੇ ਵਿੱਚ ਭੇਡਾਂ ਇਕੱਠੀਆਂ ਕਰਨ ਦੀ ਬਜਾਏ ਜਗਤ-ਗੁਰੂ ਨਾਨਕ ਨੇ ਹਰ ਧਰਮ ਦੇ ਮਨੁੱਖ ਦੇ ਜੀਵਨ-ਮੁਕਤ ਹੋ ਕੇ, ਪ੍ਰਮਾਤਮਾ ਰੂਪ ਧਾਰ ਕੇ ਸੰਸਾਰ ਵਿੱਚ ਆਜ਼ਾਦੀ ਨਾਲ ਵਿਚਰਨ ਦਾ ਗਾਡੀ ਰਾਹ ਸਦਾ ਲਈ ਸਥਾਪਤ ਕੀਤਾ। ਮਰਨ ਤੋਂ ਬਾਅਦ ਮੁਕਤੀ ਦੇ ਭਰਮ ਨੂੰ ਤਿਆਗਿਆ, ਨਰਕ-ਸਵਰਗ ਦੇ ਲਾਰੇ ਤਿਆਗੇ ਅਤੇ ਪ੍ਰਮਾਤਮਾ ਦੇ ਗੁਣਾਂ ਨੂੰ ਸਹਿਜੇ-ਸਹਿਜੇ ਗ੍ਰਹਿਣ ਕਰਦਿਆਂ ਅਕਾਲ-ਰੂਪ ਹੋ ਸੰਸਾਰ ਉੱਤੇ ਜਿਊਣ ਦੀ ਜਾਚ ਦੱਸੀ। ਮੁਕਤੀ, ਨਿਰਵਾਣ ਜਾਂ ਪ੍ਰਮਾਤਮਾ ਦੀ ਪ੍ਰਾਪਤੀ, ਜੋ ਆਮ ਸਾਧਕਾਂ ਦੇ ਜੀਵਨ ਦਾ ਇੱਕੋ-ਇੱਕ ਨਿਸ਼ਾਨਾ ਹੈ, ਗੁਰੂ ਨਾਨਕ (ਜਿਸ ਨੇ ‘ਪਹਿਲਾਂ ਬਖਸ਼ ਦਰ’ ਪਾਇਆ ਸੀ- ਭਾਈ ਗੁਰਦਾਸ, 1-24-1) ਨੂੰ ਗੁਰੂ ਮੰਨਣ ਵਾਲਿਆਂ ਲਈ ਇਹ ਅਧਿਆਤਮਕ ਜੀਵਨ ਦਾ ਪਹਿਲਾ ਕਦਮ ਹੈ। ਓਸ ਤੋਂ ਬਾਅਦ ਦਾ ਜੀਵਨ ਪ੍ਰਮਾਤਮਾ-ਰੂਪ ਹੋ ਕੇ ਸੰਸਾਰ ਦੇ ਭਲੇ ਹਿਤ, ਆਪਣੇ ਆਲੇ-ਦੁਆਲੇ ਨੂੰ ਸੰਭਾਲਦੇ-ਸੁਆਰਦੇ, ਆਪਣੀ ਘਾਲ-ਕਮਾਈ ਉੱਤੇ ਨਿਰਭਰ ਹੁੰਦਿਆਂ ਆਪਣੇ ਤੋਂ ਕਮਜ਼ੋਰਾਂ ਦੀ ਮਦਦ ਕਰਦੇ ਹੋਏ (ਘਾਲ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥ - ਗੁਰੂ ਗ੍ਰੰਥ, 1245) ਗ੍ਰਹਿਸਥੀ ਜੀਵਨ ਜਿਊਣ ਦਾ ਹੀ ਗੁਰੂ ਦਾ ਉਪਦੇਸ਼ ਹੈ। ਆਧੁਨਿਕ ਸਮਿਆਂ ਵਿੱਚ ਹਰ ਉੱਤਮ ਨਿਸ਼ਠਾਵਾਨ ਮਨੁੱਖ, ਹਰ ਸੰਸਥਾ ਅਤੇ ਹਰ ‘ਵੈਲਫੇਅਰ’ ਰਾਜ ਆਪਣਾ ਏਹੋ ਨਿਸ਼ਾਨਾ ਜਾਣਦਾ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਤੋਂ ਪਹਿਲਾਂ ਕਿਸੇ ਸਰਕਾਰ ਦਾ ਇਹ ਨਿਸ਼ਾਨਾ ਨਹੀਂ ਸੀ। ‘ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ॥’ (ਗੁਰੂ ਗ੍ਰੰਥ, 1288) ਦੀ ਪ੍ਰਵਿਰਤੀ ਪ੍ਰਧਾਨ ਸੀ। ਏਥੋਂ ਤੱਕ ਕਿ ਕਈ ਧਾਰਮਕ ਸੰਸਥਾਵਾਂ ਵੀ ਸਰਕਾਰ ਦੀ ਤਰਜ਼ ਉੱਤੇ ਲੋਕਾਂ ਦਾ ਸ਼ੋਸ਼ਣ ਕਰਦੀਆਂ ਸਨ। ਇਹ ਉਹਨਾਂ ਦੀਆਂ

ਧਾਰਮਕ ਭਾਵਨਾਵਾਂ ਤੱਕ ਨੂੰ ਅਧਿਆਤਮਕ ਅਤੇ ਸਮਾਜਕ ਗ਼ਲਾਮੀ ਵਿੱਚ ਜਕੜਨ ਵੱਲ ਵਧਦੀਆਂ ਸਨ। ਯੂਰਪ ਵਿੱਚ ਰੋਮਨ ਕੈਥੋਲਿਕ ਚਰਚ ਤਕਰੀਬਨ ਰਾਜਿਆਂ ਜਿੰਨੀਆਂ ਜ਼ਮੀਨਾਂ ਉੱਤੇ ਕਾਬਜ਼ ਸੀ ਅਤੇ ਉਸ ਦੇ ਮੁਜਾਰਿਆਂ ਦੀ ਹਾਲਤ ਸਰਕਾਰੀ ਮੁਜਾਰਿਆਂ ਨਾਲੋਂ ਬਦਤਰ ਸੀ। ਚਰਚ ਗ਼ੁਲਾਮ ਵੀ ਰੱਖਦਾ ਸੀ। ਹੋਰ ਨੇੜੇ ਆਈਏ ਤਾਂ ਅਮਰੀਕਨ ਸੰਵਿਧਾਨ ਵਿੱਚ ਅਜ਼ਾਦੀ ਦੇ ਸੋਹਲੇ ਗਾਉਣ ਵਾਲਾ ਅਮਰੀਕਾ ਦਾ ਪਹਿਲਾ ਸਦਰ ਜੌਰਜ਼ ਵਾਸ਼ਿੰਗਟਨ ਵੀ ਆਪਣੇ ਖੇਤਾਂ ਵਿੱਚ ਗ਼ੁਲਾਮਾਂ ਦੀ ਮਦਦ ਨਾਲ ਖੇਤੀ ਕਰਦਾ ਸੀ। ਫ਼ਰਾਂਸ ਦੀ ਕ੍ਰਾਂਤੀ ਨਾਲ ਸਬੰਧਤ ਮਨੁੱਖੀ ਅਧਿਕਾਰਾਂ (Rights of Man) ਦਾ ਦਸਤਾਵੇਜ਼ ਵੀ ਗੁਰੂ ਨਾਨਕ ਤੋਂ ਢਾਈ ਸੌ ਸਾਲ ਬਾਅਦ ਲਿਖਿਆ ਗਿਆ।

8. ਗੁਰੂ ਨਾਨਕ ਦੇ ਸਮੇਂ ਔਰਤ ਦਾ ਅਤਿ ਨੀਵਾਂ ਸਮਾਜਕ ਰੁਤਬਾ ਅਤੇ ਹੋਰੀ ਦੁਰਦਸ਼ਾ ਇਤਿਹਾਸ ਤੋਂ ਗੁੱਝੀ ਨਹੀਂ। ਜਗਤ-ਜਣਨੀ ਦੀ ਦੁਰਦਸ਼ਾ ਬਿਆਨ ਕਰਦੇ ਹਜ਼ਾਰਾਂ ਕਿੱਸੇ, ਵਰਣਨ, ਕਹਾਣੀਆਂ ਅਤੇ ਕਵਿਤਾਵਾਂ ਹਰ ਬੋਲੀ ਵਿੱਚ ਮਿਲਦੇ ਹਨ। ਇੱਕ ਹੈ ਜੋ ਚੰਦ ਲਫ਼ਜ਼ਾਂ ਵਿੱਚ ਸੰਸਾਰ ਦੇ ਇਤਿਹਾਸ ਦੇ ਸਭ ਤੋਂ ਹੌਲਨਾਕ ਦਰਦ ਨੂੰ ਬਿਆਨ ਕਰਦਾ ਹੈ: ‘ਅਬਲਾ! ਹਾਏ! ਤੇਰੀ ਯਹੀ ਕਹਾਣੀ, ਆਂਚਲ ਮੇਂ ਦੁਧ ਔਰ ਆਂਖੋਂ ਮੇਂ ਪਾਨੀ।’ ਜੇ ਇਸ ਪ੍ਰਸਥਿਤੀ ਦੇ ਮੁੱਢ ਵੱਲ ਜਾਈਏ ਤਾਂ ਜਾਣਾਂਗੇ ਕਿ ਸੱਭਿਅਕ ਸਮਾਜ ਦਾ ਨਿਰਮਾਣ ਕਰਨ ਵਾਲੇ ਸਾਰੇ ਰਿਸ਼ੀਆਂ, ਮੁਨੀਆਂ, ਅਵਤਾਰਾਂ, ਪੈਗੰਬਰਾਂ ਨੇ ਅੰਤਮ ਸੱਚ ਨੂੰ ਪੁਰਸ਼ ਰੂਪ ਵਿੱਚ ਵੇਖਿਆ ਅਤੇ ਪ੍ਰਚਾਰਿਆ। ਮਰਦ ਪ੍ਰਧਾਨ ਸਮਾਜ ਦੀ ਨੀਂਹ ਏਸੇ ਕ੍ਰਾਂਤੀ ਉੱਤੇ ਰੱਖੀ ਗਈ। ‘ਨਾਸਤਕ ਧਰਮਾਂ’ ਵੀ ਏਸ ਸਥਿਤੀ ਨੂੰ ਅਪਣਾ ਲਿਆ। ਮਹਾਂ ਪਰਿਨਿਰਵਾਣ ਦੇ ਸਮੇਂ ਘਾਹ ਦੇ ਬਿਸਤਰ ਉੱਤੇ ਲੇਟਿਆਂ ਨੂੰ ਪ੍ਰਮੁੱਖ ਚੇਲੇ ਆਨੰਦ ਨੇ ਬੇਨਤੀ ਕੀਤੀ, ‘ਮਹਾਂ ਮੁਨੀ, ਔਰਤ ਨੂੰ ਸੰਘ ਵਿੱਚ ਸ਼ਾਮਲ ਕਰਨ ਦੀ ਇਜਾਜ਼ਤ ਦਿਉ।’ ਸ਼ਾਕਯ ਸਿੰਘ ਇੱਕ ਪਲ ਚੁੱਪ ਰਹੇ; ਸਮੇਂ ਦੇ ਅੱਥਰੇ ਘੋੜੇ ਨੂੰ ਸਰਪਟ ਦੌੜਦਿਆਂ ਜਾਣ ਕੇ ਬੋਲੇ, ‘ਇਜਾਜ਼ਤ ਹੈ ਆਨੰਦ। ਪਰ ਜਿਸ ਧਰਮ ਨੇ ਹਜ਼ਾਰ ਸਾਲ ਰਹਿਣਾ ਸੀ, ਹੁਣ ਮਸਾਂ ਪੰਜ ਸੌ ਸਾਲ ਹੀ ਕੱਟੇਗਾ।’ ਅੱਜ ਦਾ ਸੰਸਾਰ ਔਰਤ-ਮਰਦ ਬਰਾਬਰੀ ਪ੍ਰਵਾਨ ਕਰਨ ਵੱਲ ਵਧ ਰਿਹਾ ਹੈ। ਕਿਤੇ ਨਾ ਕਿਤੇ, ਏਸ ਨਵੇਂ ਵਿਚਾਰ ਦੀ ਜੜ੍ਹ ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ ਦੇ ਉਹ ਮਹਾਂਵਾਕ ਹਨ ਜਿਨ੍ਹਾਂ ਨੂੰ ਉਹਨਾਂ ਨੇ ਸੱਚ ਦੇ ਜਲੌਅ ਵਿੱਚ ਖੜ੍ਹ ਕੇ ਉਚਾਰਿਆ ਸੀ: “ਸੁੰਨ ਮੰਡਲ ਇਕੁ ਜੋਗੀ ਬੈਸੇ॥ ਨਾਰਿ ਨ ਪੁਰਖੁ ਕਹਹੁ ਕੋਊ ਕੈਸੇ॥” (ਧਨਾਸਰੀ ਮ:੧, ਗੁਰੂ ਗ੍ਰੰਥ, 685)। ਮਾਰੂ ਰਾਗ ਵਿੱਚ ਆਪ ਨੇ ਫੁਰਮਾਇਆ ਸੀ: “ਆਪੇ ਪੁਰਖੁ ਆਪੇ ਹੀ ਨਾਰੀ॥” (ਗੁਰੂ ਗ੍ਰੰਥ, ਪੰਨਾ 1020)। ਇਹਨਾਂ ਲੀਹਾਂ ਉੱਤੇ ਚੱਲਦਿਆਂ ਉਹਨਾਂ ਵੱਲੋਂ ਸਦਾ “ਤੂ ਮੇਰਾ ਪਿਤਾ ਤੂ ਹੈ ਮੇਰਾ ਮਾਤਾ” (ਭੈਰਉ ਮਹਲਾ ੫, ਗੁਰੂ ਗ੍ਰੰਥ, 1140) ਪ੍ਰਚਾਰਿਆ ਗਿਆ। ਗੁਰੂ ਨਾਨਕ ਨੇ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਲਿੰਗ-ਭੇਦ ਤੋਂ ਉਤਾਰ ਹੋ ਕੇ ਵੇਖਿਆ ਸੀ ਅਤੇ ਮਰਦ-ਪ੍ਰਧਾਨ ਸਮਾਜ ਦੀ ਰਤਾ ਕਾਣ ਨਾ ਰੱਖਦਿਆਂ ਉਵੇਂ ਹੀ ਪ੍ਰਗਟ ਕੀਤਾ। ਦੂਸਰਿਆਂ ਦੀਆਂ ਮਜ਼ਬੂਰੀਆਂ ਦੂਸਰੇ ਜਾਣਨ!

9. ਜਿਸ ਤਰ੍ਹਾਂ ਦਾ ਸਰਬ-ਸਾਂਝਾ ਮਨੁੱਖੀ ਸਮਾਜ ਗੁਰੂ ਸਿਰਜਣਾ ਲੋਚਦੇ ਸਨ ਉਹ ਕੇਵਲ ਗਿਆਨ ਦੀ ਪੱਕੀ-ਪੀਢੀ ਨੀਂਹ ਉੱਤੇ ਹੀ ਉਸਾਰਿਆ ਜਾ ਸਕਦਾ ਸੀ। ਅਜੇ ਸੰਸਾਰ ਓਸ ਸੰਕਲਪ ਤੋਂ ਕੋਹਾਂ ਦੂਰ ਹੈ ਪਰ ਫੇਰ ਵੀ ਗਿਆਨ ਅੱਜ ਦੇ ਸੰਸਾਰ ਦਾ ਧੁਰਾ ਹੈ ਅਤੇ ਏਸ ਦਾ ਰਚੈਤਾ ਵੀ। ਅੱਜ ਅਗਿਆਨਤਾ ਏਨਾਂ ਵੱਡਾ ਕਲੰਕ ਹੈ ਜਿੰਨਾ ਵੱਡਾ

ਇਹ ਪਹਿਲਾਂ ਕਦੇ ਵੀ ਨਹੀਂ ਸੀ। ਗੁਰੂ ਨੇ ਏਸ ਮਰਮ ਨੂੰ ਸਦੀਆਂ ਪਹਿਲਾਂ ਭਾਂਪ ਲਿਆ ਸੀ (“ਸਤਿਗੁਰੁ ਹੈ ਗਿਆਨੁ ਸਤਿਗੁਰੁ ਹੈ ਪੂਜਾ॥”- ਗੁਰੂ ਗ੍ਰੰਥ, 1069)। ਗੁਰੂ ਗ੍ਰੰਥ ਵਿੱਚ ਦੋ ਵਾਰ ਆਏ ਇੱਕ ਸ਼ਬਦ ਵਿੱਚ ਆਪ ਆਖਦੇ ਹਨ, ‘ਮਨਾਂ ਦੇ ਅੰਨ੍ਹੇ ਲੋਕ ਅੰਨ੍ਹੇ ਖੂਹ ਵਾਂਗ ਖਤਰਨਾਕ ਹੁੰਦੇ ਹਨ। ਉਹਨਾਂ ਦੀ ਸਮਝ ਪੁੱਠੇ ਕਮਲ ਵਾਂਗ ਸੱਖਣੀ ਰਹਿੰਦੀ ਹੈ। ਉਹ ਨਾ ਸ਼ਬਦਾਂ ਦਾ ਭੇਦ ਜਾਣਨ, ਨਾ ਉੱਤਮ ਰੀਤਾਂ ਪਛਾਣਨ। ਉਹ ਨਿਰੇ ਕਰੂਪ ਦਿੱਸ ਆਉਂਦੇ ਹਨ। ਨਾ ਉਹ ਨਾਦ ਦੀ ਸੁੱਧ ਰੱਖਦੇ ਹਨ, ਨਾ ਬੌਧਿਕ ਪ੍ਰਵਿਰਤੀ, ਨਾ ਰਸਾਂ ਦੀ ਵਾਕਫ਼ੀਅਤ। ਪਸ਼ੂ ਪ੍ਰਵਿਰਤੀਆਂ ਨੂੰ ਪਾਲਦੇ ਇਹ ਲੋਕ ਅਸਲ ਖੇਤੇ ਹਨ ਜੋ ਗੁਣਹੀਣਤਾ ਉੱਤੇ ਗਰਬ ਕਰਦੇ ਹਨ।’

10. ਆਪ ਨੇ ਅੰਧਵਿਸ਼ਵਾਸ, ਮਾਨਸਿਕ ਡਰ, ਭੈ, ਭਰਮ, ਬੇਲੋੜੀ ਸ਼ਰਧਾ ਦੀ ਜਕੜ ਅਤੇ ਨਰਕ-ਸਵਰਗ ਦੇ ਫਲਾਵਿਆਂ ਆਦਿ ਨੂੰ ਆਪਣੇ ਮਤ ਦੇ ਅਨੁਯਾਈ ਬਣਾਉਣ ਲਈ ਨਹੀਂ ਵਰਤਿਆ ਹਾਲਾਂਕਿ ਓਦੋਂ ਇਹ ਬੜਾ ਸੌਖਾ ਤਰੀਕਾ ਸੀ। ਅਨੇਕਾਂ ਫ਼ਰੋਬੀ ਸੰਤਾਂ, ਡੇਰੇਦਾਰਾਂ, ਬਹਿਰੂਪੀਆਂ, ਪਾਖੰਡੀਆਂ ਦੇ ਚੇਲਿਆਂ ਦੀ ਭਰਮਾਰ ਦੱਸਦੀ ਹੈ ਕਿ ਇਹ ਹਰਬੇ ਅੱਜ ਵੀ ਓਨੇਂ ਹੀ ਕਾਰਗਰ ਹਨ। ਮੁਕਾਬਲੇ ਵਿੱਚ ਆਪ ਦਾ ਪ੍ਰਚਾਰ ਹੈ, “ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥ ਅਕਲੀ ਪੜ੍ਹਿ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥ ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ॥” (ਗੁਰੂ ਗ੍ਰੰਥ, ਪੰਨਾ 1245)।

11. ਅਜਿਹੇ ਮੱਤ ਵੀ ਹਨ ਜੋ ਨਿਰੋਲ ਕਰਾਮਾਤਾਂ ਉੱਤੇ ਆਧਾਰਤ ਹਨ। ਧਰਮ ਪੁਸਤਕਾਂ ਵਿੱਚ ਲਿਖੇ ਅਜਿਹੇ ਬਿਆਨ ਵੀ ਹਨ ਕਿ ਫਲਾਨੀਆਂ-ਫਲਾਨੀਆਂ ਕਰਾਮਾਤਾਂ ਨਹੀਂ ਵਾਪਰੀਆਂ ਤਾਂ ਸਾਡਾ ਯਕੀਨ, ਇਮਾਨ ਵਿਅਰਥ ਹੈ। ਜਦੋਂ ਨਾਨਕ ਨੇ ਜੋਗੀਆਂ ਸਾਹਮਣੇ ਆਪਣੇ ਜਗਤ ਉਧਾਰ ਦਾ ਮਨਸੂਬਾ ਰੱਖਿਆ ਤਾਂ ਜੋਗੀਆਂ ਨੇ ਏਸ ਨੂੰ ਮੋਮ ਦੇ ਦੰਦਾਂ ਨਾਲ ਲੋਹਾ ਖਾਣ ਤੁਲ ਜਾਣ ਕੇ ਪੁੱਛਿਆ ਕਿ ਕਿਹੜੀ ਕਰਾਮਾਤ ਹੈ ਤੇਰੇ ਕੋਲ ਜਿਸ ਰਾਹੀਂ ਏਸ ਮਨਸੂਬੇ ਨੂੰ ਹਕੀਕਤ ਵਿੱਚ ਤਬਦੀਲ ਕਰੇਂਗਾ? ਆਪ ਦਾ ਜੁਆਬ ਸੀ, ‘ਸਾਧ ਸੰਗਤ ਅਤੇ ਸੱਚੇ ਨਾਮ ਬਿਨਾ ਮੇਰੇ ਕੋਲ ਕੋਈ ਕਰਾਮਾਤ ਨਹੀਂ।’ ਇਹਨਾਂ ਲਫ਼ਜ਼ਾਂ ਨਾਲ ਉਹਨਾਂ ਨੇ ‘ਨਿਆਂ ਆਧਾਰਤ ਲੋਕ-ਰਾਜ’ ਨੂੰ ਪਰਿਵਰਤਨ ਦਾ ਵੱਡਾ ਜ਼ਰੀਆ ਸੰਸਾਰ ਦੇ ਤਖ਼ਤੇ ਉੱਤੇ ਪਹਿਲੀ ਵਾਰ ਪ੍ਰਗਟ ਕੀਤਾ ਜਿਸ ਤੋਂ ਬਿਨਾ ਅੱਜ-ਕੱਲ੍ਹ ਰਾਜ-ਪ੍ਰਬੰਧ ਦਾ ਤਸੱਵਰ ਕਰਨਾ ਵੀ ਅਸੰਭਵ ਹੈ। ਗਿਆਨਵਾਨ ਲੋਕ ਹੀ ਲੋਕਤੰਤਰ ਦਾ ਆਧਾਰ ਹੋ ਸਕਦੇ ਹਨ। ਗਿਆਨ ਨੂੰ ਆਪ ਨੇ ਸਦੀਵੀ ਪਵਿੱਤਰਤਾ ਦਾ ਸੋਮਾ ਦੱਸਿਆ: “ਗਿਆਨਿ ਮਹਾ ਰਸਿ ਨਾਈਐ ਭਾਈ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ॥” (ਗੁਰੂ ਗ੍ਰੰਥ, 637)

12. ਉਪਰੋਕਤ ਅੰਧਵਿਸ਼ਵਾਸ ਦਾ ਇੱਕ ਪਹਿਲੂ ਲੋਕਾਂ ਨੂੰ ਇਹ ਆਖ ਕੇ ਵਰਗਲਾਉਂਦਾ ਹੈ ਕਿ ‘ਤੁਹਾਨੂੰ ਕਿਸੇ ਹੋਰ ਤਰੱਦਦ ਦੀ ਲੋੜ ਨਹੀਂ; ਤੁਸੀਂ ਸਿਰਫ ਫਲਾਨੇ ਪੈਗੰਬਰ ਵਿੱਚ ਯਕੀਨ ਹੋਣ ਸਦਕਾ ਹੀ ਸਵਰਗ ਵਿੱਚ ਪਹੁੰਚ ਜਾਉਗੇ।’ ਇਹ ਵਹਿਮ ਅਨੇਕਾਂ ਸਾਮੀ ਅਤੇ ਹਿੰਦੀ ਧਰਮਾਂ ਵਿੱਚ ਪ੍ਰਚੱਲਤ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਨੇ ਏਸ ਪਹੁੰਚ ਨੂੰ ਮੁੱਢੋਂ ਰੱਦ ਕੀਤਾ। ਮੌਕੇ ਵਿੱਚ ਹਾਜੀਆਂ ਨੇ ਪੁੱਛਿਆ ਕਿ ਹਿੰਦੂ ਮੱਤ ਚੰਗਾ ਹੈ

ਜਾਂ ਮੁਸਲਮਾਨ ਮੱਤ? ਗੁਰੂ ਦਾ ਜੁਆਬ ਸੀ ‘ਸੁਭ ਅਮਲਾਂ ਦਾ ਮੱਤ ਸਭ ਤੋਂ ਸ਼੍ਰੇਸ਼ਠ ਹੈ’ (“ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ॥”- ਗੁਰੂ ਗ੍ਰੰਥ, 141)। ਇਹ ਸੋਚ ਅਤੇ ਪਹੁੰਚ ਏਨੀ ਸਾਰਥਕ ਹੈ ਕਿ ਅਜੇ ਉਹ ਜਮਾਨਾ ਨਹੀਂ ਆਇਆ ਜੋ ਏਸ ਨੂੰ ਅਪਣਾ ਕੇ ਆਪਣੇ-ਆਪ ਨੂੰ ਆਧੁਨਿਕਤਾ ਦੇ ਹਾਣ ਦਾ ਪ੍ਰਮਾਣਤ ਕਰ ਸਕੇ।

13. ਗੁਰੂ ਨਾਨਕ ਦੇ ਉਪਦੇਸ਼ ਦਾ ਅੰਤਮ ਫਲ ਹੈ ਕੁਲਨਾਸ਼, ਧਰਮਨਾਸ਼, ਕਰਮਨਾਸ਼, ਭਰਮਨਾਸ਼ ਖਾਲਸਾ ਜਿਸ ਨੇ ਗੁਰੂ ਪਾਸ ਪ੍ਰਾਪਤ ਅੰਮ੍ਰਿਤ ਨੂੰ ਲੱਭ ਲਿਆ ਅਤੇ ਮਨੁੱਖਾ ਜੀਵਨ ਦਾ ਅਧਿਆਤਮਕ ਟੀਚਾ ਸਰ ਕੀਤਾ (“ਜਿਸ ਜਲ ਨਿਧਿ ਕਾਰਣ ਤੁਮ ਜਗ ਆਏ ਸੋ ਅੰਮ੍ਰਿਤ ਗੁਰ ਪਾਹੀ ਜੀਉ॥ ਛੋਡਉ ਵੇਸ ਭੇਖ ਚਤੁਰਾਈ ਦੁਬਿਧਾ ਇਹੁ ਫਲ ਨਾਹੀ ਜੀਉ॥” - ਗੁਰੂ ਗ੍ਰੰਥ, 598)। ਇਹ ਨਵਾਂ ਮਨੁੱਖ ਏਨਾਂ ਸਬਲ ਹੋ ਨਿੱਬੜਿਆ ਕਿ ਏਸ ਨੇ ਅੱਠ ਨੌਂ ਸਦੀਆਂ ਦੀ ਗੁਲਾਮੀ ਨੂੰ ਸੱਪ ਦੀ ਕੁੰਜ ਵਾਂਗ ਲਾਹ ਕੇ ਵਗਾਹ ਮਾਰਿਆ। ਇਉਂ ਏਸ ਨੇ ਮੌਮ ਦੇ ਦੰਦਾਂ ਨਾਲ ਲੋਹਾ ਚੱਬਿਆ। ਏਸ ਨੇ ਮੁਕਤੀ ਪ੍ਰਾਪਤ ਕਰ ਕੇ ਲੋਕ-ਸੇਵਾ ਨੂੰ ਆਪਣਾ ਆਦਰਸ਼ ਬਣਾਇਆ ਅਤੇ ਏਸ ਨੂੰ ਅਧਿਆਤਮਕ ਤਰੱਕੀ ਜਾਣਿਆ। ਗੁਰੂ ਨਾਨਕ ਨੇ ਦੱਸਿਆ ਕਿ ਹਰ ਸਮਾਜ ਅਜਿਹੇ ਮਨੁੱਖ ਸੰਗਠਿਤ ਕਰ ਕੇ ਸਦੀਵੀ ਸੁਖ-ਚੈਨ ਦਾ ਰਾਹ ਉਲੀਕ ਸਕਦਾ ਹੈ। ਤਾਂ ਹੀ ਆਪ ‘ਜਗਤ ਗੁਰੂ’ ਅਕਵਾਏ (ਜਗਤ ਗੁਰੂ ਗੁਰ ਨਾਨਕ ਦੇਉ॥ - ਭਾਈ ਗੁਰਦਾਸ, 24-2-7)

14. ਮਨੁੱਖਤਾ ਨੂੰ ਏਥੇ ਪਹੁੰਚਾਉਣ ਲਈ ਗੁਰੂ ਨੇ ਇੱਕ ਪ੍ਰੌਢ ਮਨੋਵਿਗਿਆਨੀ ਵਾਂਗ ਕੰਮ ਕੀਤਾ। ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਆਪ ਨੇ ਕੇਵਲ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ‘ਸੱਚਾ ਪਾਤਸ਼ਾਹ’ ਜਾਣਿਆ (“ਸਚੇ ਕੀ ਸਿਰਕਾਰ ਜੁਗੁ ਜੁਗੁ ਜਾਣੀਐ॥”- ਗੁਰੂ ਗ੍ਰੰਥ, 142)। ਉਹਨਾਂ ਪ੍ਰੇਰਨਾ ਦਿੱਤੀ ਕਿ “ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲ” ਕੇ “ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ॥” (ਗੁਰੂ ਗ੍ਰੰਥ, 1412) ਅਤੇ ਏਸ ਪ੍ਰਕਿਰਿਆ ਨੂੰ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਪਿਆਰ ਕਰਨ ਦੀ ਚਰਮ-ਸੀਮਾ ਦੱਸਿਆ: “ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ॥...” (ਗੁਰੂ ਗ੍ਰੰਥ, 1412)। ਨਿਰਭਉ ਵਿੱਚ ਸਮਾ ਕੇ ਪਹਿਲਾਂ ਮੌਤ ਕਬੂਲ ਕਰ ਚੁੱਕਿਆ ਮਨੁੱਖ ਗੁਰੋਪਦੇਸ਼ ਨੇ ਏਨਾਂ ਸਬਲ ਬਣਾ ਦਿੱਤਾ ਕਿ ਉਹ ‘ਸੂਰਮਾ’ ਬਣ ਕੇ “ਗੋਸਾਈ ਦਾ ਪਹਿਲਵਾਨਤਾ” (ਗੁਰੂ ਗ੍ਰੰਥ, 74) ਬਣ ਕੇ ਨਿਡਰ ਹੋ ਗਿਆ (“ਮੂਏ ਕਉ ਕਹੁ ਮਾਰੇ ਕਉਨੁ॥ ਨਿਡਰੇ ਕਉ ਕੈਸਾ ਡਰੁ ਕਵਨੁ॥”- ਰਾਗ ਗਉੜੀ, ਮ:੧, ਗੁਰੂ ਗ੍ਰੰਥ, 221) ਅਤੇ ਨਿਹੱਥੇ, ਨਿਮਾਣੇ, ਨਪੀੜੇ, ਲਿਤਾੜੇ ਲੋਕਾਂ ਦੇ ਪ੍ਰਮਾਤਮਾ ਵੱਲੋਂ ਬਖਸ਼ੇ ਹੱਕਾਂ ਨੂੰ ਮਹਿਫੂਜ਼ ਰੱਖਣ ਲਈ ਨਿਰੰਤਰ ਜੁਝਿਆ। ਕਬੀਰ ਜੀ ਦੇ ਸੁਪਨੇ ਨੂੰ ਓਸ ਨੇ ਸੱਚ ਕਰ ਵਿਖਾਇਆ: “ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਚੈ ਦੀਨ ਕੇ ਹੇਤ॥ ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ॥” (ਗੁਰੂ ਗ੍ਰੰਥ, 1105)। ਮੈਦਾਨੇ ਜੰਗ ਦੇ ਜੋ ਨੇਮ ਓਸ ਨੇ ਆਪਣੇ-ਆਪ ਲਈ ਸਿਰਜੇ ਉਹ ਸਾਰੇ ਸੰਸਾਰ ਦੇ ਜੰਗੀ ਨੇਮਾਂ ਤੋਂ ਵਿਲੱਖਣ ਸਨ। ਉਹ ਮਾਨਵ-ਪ੍ਰੇਮ, ਇਸਤਰੀ-ਸਤਿਕਾਰ, ਭਰਾਤਰੀ-ਭਾਵ ਅਤੇ ਸਾਉਪੁਣੇ ਨਾਲ ਏਨੇ ਓਤ-ਪੋਤ ਹਨ ਕਿ ਸਿਪਾਹੀ ਨੂੰ ਇੱਕ ਪਰਮ-ਸਾਧਕ ਨਾਲੋਂ ਨਿਖੇੜਨਾ ਅਸੰਭਵ ਹੋ ਜਾਂਦਾ ਹੈ। ਸੰਤ-ਸਿਪਾਹੀ ਦਾ ਇਹ ਸੰਕਲਪ ਮਨੁੱਖੀ ਬਿਹਤਰੀ ਦਾ ਜਾਮਨ ਬਣਾ ਕੇ, ਮਨੁੱਖੀ ਅਧਿਆਤਮਕ ਵਿਕਾਸ ਦੀ

ਚਰਮ-ਸੀਮਾ ਦੇ ਆਦਰਸ਼ ਵਜੋਂ ਘੜ ਕੇ ਗੁਰੂ ਨੇ ਮਾਨਵਤਾ ਨੂੰ ਤੋਹਫੇ ਦੇ ਤੌਰ ਉੱਤੇ ਪਰੋਸਿਆ। ਐਸਾ ਪੁਖਤਾ ਪ੍ਰਬੰਧ ਦਇਆ-ਨਿਧਾਨ ਨੇ ਕੀਤਾ ਕਿ ਜਦੋਂ ਵੀ ਮਨੁੱਖਤਾ ਏਸ ਨੂੰ ਅਪਣਾ ਲਵੇਗੀ ਓਸ ਦੇ ਸਾਰੇ ਦੁੱਖ-ਦਰਦ, ਕਲਹ-ਕਲੇਸ਼ ਓਸ ਨਾਲੋਂ ਤੁਰੰਤ ਝੜ ਜਾਣਗੇ। ਮਨੁੱਖਤਾ ਨੇ ਗੁਰੂ ਨਾਨਕ ਦੇ ਏਸ ਆਦਰਸ਼ ਦੇ ਹਾਣ ਦਾ ਹੋ ਕੇ ਅਜੇ ਉੱਭਰਨਾ ਹੈ।

15. ਪਹਿਲੇ ਸਮਿਆਂ ਵਿੱਚ ਪੁਜਾਰੀਵਾਦ ਦੇ ਫੈਲਾਏ ਆਤੰਕ ਅਤੇ ਸ਼ੋਸ਼ਣ ਨੇ ਗੁਰੂ ਨਾਨਕ ਦਾ ਧਿਆਨ ਆਪਣੇ ਵੱਲ ਖਿੱਚਿਆ। ਉਹਨਾਂ ਵੇਖਿਆ ਕਿ ਸਾਰੇ ਜਗਤ ਨੂੰ ਕੋਹਣ ਦਾ ਕਰਮ ਕਰਨ ਵਾਲੇ ਮੱਥੇ ਟਿੱਕੇ ਲਾ ਕੇ ਪੁਜਾਰੀ ਬਣੇ ਹੋਏ ਹਨ: “ਮਥੈ ਟਿਕਾ ਤੇਤਿ ਧੋਤੀ ਕਖਾਈ॥ ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ॥” (ਗੁਰੂ ਗ੍ਰੰਥ, 471-472)। ਧਨਾਸਰੀ ਰਾਗ ਵਿੱਚ ਆਪ ਨੇ ਫੁਰਮਾਇਆ ਕਿ ਕਾਜ਼ੀ, ਬ੍ਰਾਹਮਣ ਅਤੇ ਜੋਗੀ ਸਾਰੇ ਮਨੁੱਖਤਾ ਦੇ ਉਜਾੜੇ ਦਾ ਪੱਕਾ ਬੰਦੋਬਸਤ ਹਨ: “ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ॥ ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ॥” (ਗੁਰੂ ਗ੍ਰੰਥ, 662)। ਮਨੁੱਖ ਅਤੇ ਪ੍ਰਮਾਤਮਾ ਦੇ ਵਿਚਾਲੇ ਆਪੇ ਬਣੇ ਵਿਚੋਲਿਆਂ ਦੀਆਂ ਖ਼ਤਰਨਾਕ ਕਰਤੂਤਾਂ ਨੂੰ ਗੁਰੂ ਨੇ ਨਸ਼ਰ ਕੀਤਾ ਅਤੇ ਨਕਾਰਿਆ। ਬਾਬਰਵਾਣੀ ਵਾਲੇ ਸ਼ਬਦ ਵਿੱਚ ਉਹਨਾਂ ਇਹਨਾਂ ਲੋਕਾਂ ਨੂੰ ਘੋਰ ਅੰਧ-ਵਿਸ਼ਵਾਸ ਫੈਲਾਉਣ ਦੇ ਵੱਡੇ ਸੋਮੇ ਬਣੇ ਵੇਖਿਆ। ਇਹਨਾਂ ਨੂੰ ਕਲਾਮ ਪੜ੍ਹ ਕੇ ਦੁਸ਼ਮਣ ਫੌਜਾਂ ਨੂੰ ਅੰਨ੍ਹਿਆਂ ਕਰਨ ਦੇ ਦਾਅਵੇ ਕਰਦਿਆਂ ਵੇਖਿਆ। ਅਜਿਹੇ ਦਾਅਵੇ ਕਦੇ ਸੋਮਨਾਥ ਦੇ ਪੁਜਾਰੀਆਂ ਨੇ ਕਰ ਕੇ ਹਿੰਦੁਸਤਾਨ ਦੀ ਸਦੀਆਂ ਦੀ ਗੁਲਾਮੀ ਦਾ ਮੁੱਢ ਬੰਨ੍ਹਿਆ ਸੀ। ਯਕੀਨਨ ਗੁਰੂ ਦੇ ਧਿਆਨ ਵਿੱਚ ਕਰੂਸੇਡ (crusades) ਵੀ ਸਨ ਜਿਨ੍ਹਾਂ ਨੂੰ ਛੇੜ ਕੇ ਪੋਪ ਅਰਬਨ ਦੂਜੇ ਨੇ ਦੋ ਸਦੀਆਂ ‘ਸੱਭਿਅਤਾਵਾਂ ਦਾ ਭੇੜ’ ਕਰਵਾਇਆ ਅਤੇ ਲੱਖਾਂ ਲੋਕਾਂ ਦੇ ਦੁੱਖਾਂ ਦਾ ਕਾਰਣ ਬਣਿਆ। ਗੁਰੂ ਨਾਨਕ ਨੇ ਦੱਸਿਆ ਕਿ ਆਪਣੇ-ਆਪ ਨੂੰ ਸਵਰਗ ਪਹੁੰਚਾਉਣ ਲਈ ਆਪੂੰ ਥਾਪੇ ਵਿਚੋਲੇ ਤਾਂ ਪੁਜਾਰੀਆਂ ਨੇ ਕੀ ਹੋਣਾ ਸੀ ਇਹ ਜਮਾਂ ਦੀ ਮਾਰ ਤੋਂ ਆਪਣੇ-ਆਪ ਨੂੰ ਵੀ ਨਹੀਂ ਬਚਾਅ ਸਕਦੇ (“ਕਾਜੀ ਮੁਲਾਂ ਹੋਵਹਿ ਸੇਖ॥ ਜੋਗੀ ਜੰਗਮ ਭਗਵੇ ਭੇਖ॥ ਕੇ ਗਿਰਹੀ ਕਰਮਾ ਕੀ ਸੰਧਿ॥ ਬਿਨੁ ਬੂਝੇ ਸਭ ਖੜੀਅਸਿ ਬੰਧਿ॥”- ਬਸੰਤ ਮ:੧, ਗੁਰੂ ਗ੍ਰੰਥ, 1169)। ਇਹਨਾਂ ਕਾਰਣਾਂ ਸਦਕਾ ਗੁਰੂ ਨੇ ਪੁਜਾਰੀਵਾਦ ਨੂੰ ਬੀਤੇ ਕਾਲੇ ਸਮਿਆਂ ਤੋਂ ਉਪਜੀ ਸੰਸਥਾ ਤਸਵਰ ਕਰਦਿਆਂ ਆਪਣੀ ਵਿਚਾਰਧਾਰਾ ਵਿੱਚੋਂ ਏਸ ਨੂੰ ਮੁਕੰਮਲ ਤੌਰ ਉੱਤੇ ਮਨਫੀ ਕਰ ਦਿੱਤਾ। ਆਉਣ ਵਾਲੇ ਯੁੱਗਾਂ ਦੀ ਲੋੜ ਨੂੰ ਭਾਂਪਦਿਆਂ ਪਰਮਾਤਮਾ ਅਤੇ ਮਨੁੱਖ ਦੇ ਰਿਸ਼ਤੇ ਵਿੱਚੋਂ ਵਿਚੋਲਿਆਂ ਨੂੰ ਸਦਾ ਲਈ ਖਾਰਜ ਕਰ ਦਿੱਤਾ।

16. ਅੰਤ ਵਿੱਚ ਕਹਿਣਾ ਬਣਦਾ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਨਾ ਕੇਵਲ ਆਧੁਨਿਕ ਸਮਿਆਂ ਦੇ ਜ਼ਿੰਮੇਵਾਰ ਜਾਮਨ ਹਨ ਬਲਕਿ ਉਹਨਾਂ ਪ੍ਰਵਿਰਤੀਆਂ ਦੇ ਸਾਜਣ ਵਾਲੇ ਹਨ ਜਿਨ੍ਹਾਂ ਨੇ ਮਨੁੱਖ ਮਾਤਰ ਨੂੰ ਮੱਧ-ਕਾਲ ਦੇ ਹਨੇਰੇ ਵਿੱਚੋਂ ਕੱਢ ਕੇ ਸਿੱਧਾ ਆਧੁਨਿਕ ਸਮਿਆਂ ਦੇ ਦਰਵਾਜ਼ੇ ਉੱਤੇ ਲਿਆ ਖੜ੍ਹਾ ਕੀਤਾ। ਉਹਨਾਂ ਆਉਣ ਵਾਲੇ ਸਮਿਆਂ ਲਈ ਵੀ ਵੱਡਮੁੱਲੀ ਅਗਵਾਈ ਪ੍ਰਦਾਨ ਕੀਤੀ। ਹੋਣਾ ਵੀ ਇਉਂ ਹੀ ਚਾਹੀਦਾ ਸੀ ਕਿਉਂਕਿ ਜਿਸ ਪ੍ਰਮਾਤਮਾ ਦਾ ਰੂਪ ਹੋ ਕੇ ਆਪ ਸੰਸਾਰ

ਉੱਤੇ ਵਿਚਰੇ ਉਹ 'ਨਿਤ ਨਵਾਂ ਸਾਹਿਬ' ਹੈ। ਉਹ ਕਦੇ ਪੁਰਾਣਾ ਨਹੀਂ ਹੁੰਦਾ ("ਸਚੁ ਪੁਰਾਣਾ ਨਾ ਥੀਐ.....॥"- ਗੁਰੂ ਗ੍ਰੰਥ, 1248)। ਗੁਰੂ ਦੀ ਏਸ ਸਦੀਵੀ ਪ੍ਰਸੰਗਕਤਾ ਨੂੰ ਜਿਨ੍ਹਾਂ ਪ੍ਰਵਾਨ ਕੀਤਾ ਉਹਨਾਂ ਅਨੇਕਾਂ ਗੁੰਝਲਾਂ, ਜੰਜਾਲਾਂ ਤੋਂ ਮੁਕਤੀ ਪ੍ਰਾਪਤ ਕੀਤੀ ("ਫੂਟੇ ਆਂਡਾ ਭਰਮ ਕਾ ਮਨਹਿ ਭਇਓ ਪਰਗਾਸੁ॥ ਕਾਟੀ ਬੇਰੀ ਪਗਹ ਤੇ ਗੁਰਿ ਕੀਨੀ ਬੰਦਿ ਖਲਾਸੁ॥"- ਗੁਰੂ ਗ੍ਰੰਥ, 1002)।

ਗੁਰੂ ਨਾਨਕ ਨੇ ਕੋਈ ਐਸੀ ਸ਼ਰਤ ਨਹੀਂ ਰੱਖੀ ਕਿ ਉਹਨਾਂ ਦਾ ਪ੍ਰਗਟ ਕੀਤਾ ਸੱਚ ਕੇਵਲ ਉਹਨਾਂ ਨੂੰ ਰਹਿਬਰ ਮੰਨਣ ਵਾਲਿਆਂ ਤੱਕ ਸੀਮਤ ਹੈ। ਨਿੱਤਯਾਨੰਦ ਸੁਆਮੀ ਦੇ ਗੁਰੂ ਸੁਆਮੀ ਬ੍ਰਹਮਾਨੰਦ ਜੋਗੀ ਦੀ ਆਖਰੀ ਇੱਛਾ ਸੀ ਕਿ ਉਹਨਾਂ ਨੂੰ ਇੱਕ ਜੀਵਨ ਹੋਰ ਮਿਲੇ ਜਿਸ ਵਿੱਚ ਉਹ ਗੁਰੂ ਦੇ ਪਾਵਨ ਉਪਦੇਸ਼ ਦਾ ਭਰਪੂਰ ਫਾਇਦਾ ਉਠਾ ਸਕਣ। ਰਾਮ ਤੀਰਥ ਦੰਡੀ ਸੁਆਮੀ ਨੇ ਗੁਰੂ ਦੀ ਬਾਣੀ ਨੂੰ ਸੰਪੂਰਨ ਤੌਰ ਉੱਤੇ ਨਿਰਦੇਸ਼, ਸਰਬ-ਫਲ-ਦਾਇਨੀ ਜਾਣਿਆ ਅਤੇ ਆਪਣਾ ਜੀਵਨ ਏਸ ਦੇ ਲੜ ਲੱਗ ਕੇ ਸਫਲ ਕੀਤਾ। ਜਿਵੇਂ ਜਿਵੇਂ ਗੁਰੂ ਨਾਨਕ ਦੀ ਸਭ ਧਰਮਾਂ ਨੂੰ ਪਵਿੱਤਰਤਾ ਅਤੇ ਖੁਸ਼ਬੂ ਬਖਸ਼ਣ ਦੀ ਰੀਤ ("ਅਗੋਂ ਪੀਰ ਮੁਲਤਾਨ ਦੇ ਦੁਧ ਕਟੋਰਾ ਭਰ ਲੈ ਆਈ॥ ਬਾਬੇ ਕਢ ਚੰਬੇਲੀ ਬਗਲੀ ਤੇ ਦੁੱਧ ਵਿਚ ਮਿਲਾਈ॥") ਨੂੰ ਦੁਨੀਆ ਦੇ ਲੋਕ ਜਾਣਨਗੇ, ਤਿਵੇਂ ਤਿਵੇਂ ਉਹ ਅਨੇਕਾਂ ਪਾਪਾਂ, ਦੁੱਖਾਂ ਤੋਂ ਬਚਣ ਦਾ ਗਾਡੀ ਰਾਹ ਲੱਭ ਲੈਣਗੇ। ਅਲ ਕਾਇਦਾ ਦੇ ਜਹਾਦ ਦੇ ਸੰਦਰਭ ਵਿੱਚ ਸੰਸਾਰ ਭਰ ਦੇ ਮੁਸਲਮਾਨਾਂ ਨੂੰ ਅਸਲ ਇਸਲਾਮ ਸਬੰਧੀ ਵਾਕਫੀਅਤ ਦੇਣ ਲਈ ਕੈਨੇਡਾ ਵਿੱਚ ਇੱਕ ਕਿਤਾਬ ਛਪੀ (Tarek Fateh, *Chasing a Mirage*, John Wiley & Sons, Canada- ISBN 978-0-470-84116-7)। ਭੂਮਿਕਾ ਵਿੱਚ ਲੇਖਕ ਆਖਦਾ ਹੈ, 'ਮੁਸਲਮਾਨਾਂ ਨੂੰ ਇਸਲਾਮ ਦੇ ਅਸਲ ਰੂਪ ਵੱਲ ਪਰਤਾਣਾ ਚਾਹੀਦਾ ਹੈ ਜਿਸ ਦੀ ਵਿਆਖਿਆ ਗੁਰੂ ਨਾਨਕ ਨੇ ਆਪਣੇ ਪਵਿੱਤਰ ਕਲਾਮ ਵਿੱਚ ਕੀਤੀ ਹੈ': "ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ॥ ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ॥ ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜੁ॥ ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜੁ॥" (ਗੁਰੂ ਗ੍ਰੰਥ, 140-141)।

ਜਦੋਂ ਗੁਰੂ ਨਾਨਕ ਦੇ ਸਰਬ-ਕਲਿਆਣਕਾਰੀ ਉਪਦੇਸ਼ ਲੋਕ-ਮਨਾਂ ਵਿੱਚ ਵੱਸ ਜਾਣਗੇ ਉਦੋਂ 'ਈਮਾਂ ਦੀ ਹਰਾਰਤ' ਲੋਕਾਂ ਵਿੱਚੋਂ ਖਤਮ ਹੋ ਜਾਵੇਗੀ (ਮਸਜਿਦ ਤੋਂ ਬਣਾ ਦੀ ਸ਼ਬ ਭਰ ਮੇਂ ਈਮਾਂ ਕੀ ਹਰਾਰਤ ਵਾਲੋਂ ਨੇ। ਮਨ ਅਪਨਾ ਪੁਰਾਨਾ ਪਾਪੀ ਹੈ ਬਰਸੋਂ ਮੇਂ ਨਮਾਜ਼ੀ ਬਨ ਨਾ ਸਕਾ।); ਉਦੋਂ ਮਨ ਸੱਚੇ ਦੀ ਪ੍ਰਸਤਿਸ਼ ਵਿੱਚ ਸਾਰਥਕ ਪ੍ਰਾਰਥਨਾਵਾਂ ਕਰਨ ਯੋਗ ਹੋ ਜਾਣਗੇ। ਮਾਨਵਤਾ ਨੂੰ ਸਮਝ ਪੈ ਜਾਵੇਗੀ ਕਿ ਸਭ ਰਸਤੇ ਓਸੇ ਇੱਕ ਪ੍ਰਮਾਤਮਾ ਦੇ ਦਰ ਉੱਤੇ ਪੁੱਜਣ ਲਈ ਕਿਰਿਆਸ਼ੀਲ ਹਨ ਜਿਹੜਾ "ਸਭਨਾ ਕਾ ਮਾ ਪਿਉ ਆਪਿ ਹੈ" (ਗੁਰੂ ਗ੍ਰੰਥ, 653)। ਫੇਰ ਧਰਮ ਪਰਿਵਰਤਨ ਦੀ ਲੋੜ, ਜੋ ਸਭ ਪੁਆਤਿਆਂ ਦੀ ਜੜ੍ਹ ਹੈ, ਨੂੰ ਮੱਧ-ਯੁੱਗ ਦੀ ਪੁਜਾਰੀ ਜਮਾਤ ਦੀ ਬਿਮਾਰ ਮਾਨਸਿਕਤਾ ਦੀ ਉਪਜ ਜਾਣ ਕੇ ਤਿਆਗ ਦਿੱਤਾ ਜਾਵੇਗਾ। ਲੋਕਾਂ ਦੇ ਧਰਮ-ਪਰਿਵਰਤਨ ਲਈ ਕਰੁਸੇਡਜ਼ ਨੂੰ ਅੱਗੇ ਤੋਰਦੀਆਂ ਸੈਨਾਵਾਂ (Salvation Army) ਅਤੇ ਜਹਾਦੀ ਵਾਪਸ ਬੁਲਾ ਲਏ ਜਾਣਗੇ। ਸਿਆਸੀ ਧੌਸ ਨਾਲ ਗੁਰੂ ਨਾਨਕ ਦੁਆਰਾ ਹੋਂਦ ਵਿੱਚ ਲਿਆਂਦੀ ਸਾਂਝੀ ਸੱਭਿਅਤਾ ਦੇ ਗਲੇ ਘੁੱਟਣ (ਗਲਾਂ ਵਿੱਚ ਟਾਇਰ ਪਾ

ਕੇ ਸਾੜਨ) ਦੀਆਂ ਕੁਚੇਸ਼ਟਾਵਾਂ ਬੰਦ ਹੋਣਗੀਆਂ; ਸਭ ਪਾਸੇ ਅਮਨ-ਚੈਨ ਹੋਵੇਗਾ। ਪੰਜਵੇਂ ਨਾਨਕ ਦੇ ਇਹ ਸ਼ਬਦ ਓਸ ਸਮੇਂ ਦਾ ਸਿੰਘਨਾਦ ਹੋਣਗੇ: "ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਮਿਹਰਵਾਣ ਦਾ॥ ਪੈ ਕੋਇ ਨ ਕਿਸੈ ਰਵਾਣਦਾ॥ ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ॥" (ਗੁਰੂ ਗ੍ਰੰਥ, 74)। ਆਧੁਨਿਕ ਮਨੁੱਖ ਇਹ ਪ੍ਰਾਪਤੀ ਕਰਨ ਦੇ ਯੋਗ ਹੈ ਬਸ਼ਰਤੇ ਕਿ ਇਹ ਗੁਰੂ ਨਾਨਕ ਦੇ ਬਚਨਾਂ ਨੂੰ ਸਦ-ਜੀਵਨ ਦੇਣ ਵਾਲਾ ਅੰਮ੍ਰਿਤ ਜਾਣ ਕੇ ਦਿਲਾਂ ਵਿੱਚ ਥਾਂ ਦੇਵੇ। ਕਾਸ਼! ਓਹ ਸੁਲੱਖਣੀ ਘੜੀ ਛੇਤੀ ਆਵੇ ਜਿਸ ਵਿੱਚ ਮਨੁੱਖਤਾ ਸ਼ਹੀਦਾਂ ਦੇ ਸਿਰਤਾਜ ਦੀ ਆਵਾਜ਼ ਨਾਲ ਆਵਾਜ਼ ਮਿਲਾ ਕੇ ਗੁਰੂ ਨਾਨਕ ਨੂੰ ਸੰਬੋਧਤ ਹੋ ਕੇ ਆਖੇ: "ਅੰਮ੍ਰਿਤਾ ਪ੍ਰਿਅ ਬਚਨ ਤੁਹਾਰੇ॥ ਅਤਿ ਸੁੰਦਰ ਮਨਮੋਹਨ ਪਿਆਰੇ ਸਭਹੁ ਮਧਿ ਨਿਰਾਰੇ॥੧॥ ਰਹਾਉ॥ ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ॥" (ਗੁਰੂ ਗ੍ਰੰਥ, 534)।

ਅਰਥ ਕਿ ਅਨਰਥ ?

(ਜੀਵਤ ਗੁਰੂ)

ਗੁਰਬਚਨ ਸਿੰਘ ਸਿੱਧੂ, ਨੌਟਿੰਘਮ (ਇੰਗਲੈਂਡ)

ਆਮ ਸਿੱਖਾਂ ਵਿੱਚ (ਖਾਸ ਕਰਕੇ ਇੰਗਲੈਂਡ ਵਿੱਚ) ਇਹ ਗੱਲ ਪਰਚਾਰੀ ਜਾਂਦੀ ਹੈ ਅਤੇ ਪਰਵਾਣ ਵੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਜਿਉਂਦੇ ਜਾਗਦੇ ਜੀਵਤ ਗੁਰੂ (living Guru) ਮੰਨ ਕੇ ਸਤਿਕਾਰ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਹ ਵਿਸ਼ਵਾਸ ਸ਼ਾਇਦ ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਜੀ ਦੇ ਇਸ ਦੋਹਰੇ ਨਾਲ ਆਰੰਭ ਹੋ ਗਿਆ ਹੈ ਜੋ ਉਨ੍ਹਾਂ ਨੇ ੧੮੮੯ ਨੂੰ ਛਪੇ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਵਿੱਚ ਲਿਖਿਆ ਸੀ। ਇਸ ਵਿੱਚ ਉਹ ਲਿਖਦੇ ਹਨ, "ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਬੀ ਚਲਾਇਓ ਪੰਥ ਸਭ ਸਿਖਨ ਕੇ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨੀਓ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹਿ ਜੋ ਪ੍ਰਭ ਕੇ ਮਿਲਬੋ ਚਹੈ ਖੋਜ ਸਬਦ ਮੇ ਲੇਹ।" ਇਹ ਦੋਹਰਾ ਅਸਲ ਵਿੱਚ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਬਚਪਨ ਦੇ ਸਾਥੀ ਪ੍ਰਹਿਲਾਦ ਸਿੰਘ ਜੀ ਦਾ ਲਿਖਿਆ ਹੋਇਆ ਸੀ ਜਿਸ ਦਾ ਅਸਲੀ ਰੂਪ ਸੀ, "ਅਕਾਲ ਪੁਰਖ ਕੇ ਬਚਨ ਸਿਉ ਪ੍ਰਗਟ ਚਲਾਇਓ ਪੰਥ ॥ ਸਬ ਸਿਖਨ ਕੇ ਬਚਨ ਇਹ ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ ॥ ਗੁਰੂ ਖਾਲਸਾ ਮਾਨੀਓ ਪ੍ਰਗਟ ਗੁਰੂ ਕੀ ਦੇਹ" ॥ ਜੋ ਸਿਖ ਮੇ ਮਿਲਬੋ ਚਹੈ ਖੋਜ ਇਨ੍ਹੋਂ ਮੇ ਲੇਹ (ਰਹਿਤਨਾਮਾ ਭਾਈ ਪ੍ਰਹਿਲਾਦ ਸਿੰਘ ਅੰਕ ੨੬)। "ਗੁਰੂ ਖਾਲਸਾ ਮਾਨੀਓ ਪ੍ਰਗਟ ਗੁਰੂ ਕੀ ਦੇਹ" ਗੁਰਬਾਣੀ ਸਿਧਾਂਤ ਨਾਲ ਮੇਲ ਖਾਂਦਾ ਸੀ ਪਤਾ ਨਹੀਂ ਗਿਆਨੀ ਜੀ ਨੇ ਕਿਉਂ ਬਦਲ ਕੇ "ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨੀਓ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ" ਕਰ ਦਿੱਤਾ।

ਉਪ੍ਰੋਕਤ ਅਦਲਾ ਬਦਲੀ ਨੂੰ ਨਾ ਸਮਝਦੇ ਹੋਏ ਕੁੱਝ ਡੇਰੇਦਾਰ ਤਾਂ ਇੱਥੋਂ ਤੱਕ ਚਲੇ ਗਏ ਹਨ ਕਿ ਗਰਮੀਆਂ ਵਿੱਚ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਲਈ ਬਿਜਲੀ ਦੇ ਪੱਖੇ ਲਾਉਂਦੇ ਹਨ ਅਤੇ ਸਰਦੀਆਂ ਵਿੱਚ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਰਜ਼ਾਈਆਂ ਨਾਲ ਢਕਦੇ ਹਨ। ਹੋ ਸਕਦਾ ਹੈ ਕਿ ਕਦੀ ਸ੍ਰੀ

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਇਸ਼ਨਾਨ ਵੀ ਕਰਵਾਉਣ ਵੀ ਲੱਗ ਜਾਣ । ਸਵਾਲ ਇਹ ਹੈ ਕਿ ਕੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੇ ਸਿੱਖਾਂ ਲਈ ਕੋਈ ਜਾਨਦਾਰ ਗੁਰੂ ਦੀ ਰਚਨਾ ਕੀਤੀ ਸੀ ਜਿਸ ਨੂੰ ਗਰਮੀ ਸਰਦੀ ਤੋਂ ਬਚਣ ਲਈ ਵੀ ਮਨੁੱਖਾਂ ਦੇ ਆਸਰੇ ਹੋਣਾ ਪਵੇ ? ਜੇ ਇਹ ਗੱਲ ਮੰਨ ਲਈ ਜਾਵੇ ਤਾਂ ਇਹ ਵੀ ਮੰਨਣਾ ਪਵੇਗਾ ਕਿ ਇੱਕੋ ਸਮੇਂ ਦੋ ਜਾਨਦਾਰ ਗੁਰੂ ਹਾਜ਼ਰ ਸਨ ਇੱਕ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ (ਕਰਤਾਰਪੁਰੀ ਬੀੜ) ਅਤੇ ਦੂਸਰੇ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਆਪ ਅਤੇ ਇੱਕ ਜੀਵਤ ਗੁਰੂ ਨੇ ਦੂਸਰੇ ਜੀਵਤ ਗੁਰੂ ਨੂੰ (ਬਗੈਰ ਮਾਂ ਤੋਂ) ਪੈਦਾ ਕੀਤਾ । ਭਾਈ ਬੰਨੋ ਵਾਲੀ ਬੀੜ ਵੀ ਉਦੋਂ ਹੀ ਤਿਆਰ ਹੋ ਗਈ ਸੀ । ਉਸ ਨੂੰ ਕਿਹੜਾ ਜੀਵਤ ਗੁਰੂ ਕਿਹਾ ਜਾਵੇਗਾ ? ਬਾਦ ਵਿਚ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਹੋਰ ਬੀੜ ਤਿਆਰ ਕੀਤੀ । ਕੀ ਪਹਿਲੀ ੧੬੦੪ ਵਿੱਚ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਵਲੋਂ ਤਿਆਰ ਕੀਤੀ ਬੀੜ ਨੂੰ ਜੀਵਤ ਗੁਰੂ ਕਿਹਾ ਜਾਵੇ ਜਾਂ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਵਾਲੀ ਨੂੰ ਜਾਂ ਦੋਹਾਂ ਨੂੰ ? ਗੁਰੂ ਤਾਂ ਇੱਕ ਹੀ ਹੋ ਸਕਦਾ ਹੈ । "ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੂ ਇਕੋ ਸ਼ਬਦੁ ਵੀਚਾਰਿ" (ਪੰਨਾ ੬੪੬)। ਜੀਵਤ ਜੀਅ ਜੰਤ ਇੱਕ ਵਾਰ ਇੱਕ ਸਮੇਂ ਪੈਦਾ ਹੁੰਦੇ ਹਨ ਪਰ ਕੀ ਸਾਡਾ ਜੀਵਤ ਗੁਰੂ ਦੋ ਵਾਰ (੧੬੦੪ ਅਤੇ ੧੭੦੫) ਜਨਮਿਆ? ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਰਚਨਾ ਵਿੱਚ ਕੀ ਭਾਈ ਗੁਰਦਾਸ ਨੂੰ ਦਾਈ ਦਾ ਰੋਲ ਨਿਭਾਉਂਦੇ ਮੰਨਿਆ ਜਾਵੇ? ਐਸੇ ਹੋਰ ਕਈ ਸਵਾਲ ਗੁਰੂ ਨੂੰ "ਜੀਵਤ ਗੁਰੂ" ਮੰਨਣ ਨਾਲ ਖੜ੍ਹੇ ਹੋ ਜਾਂਦੇ ਹਨ।

ਸਾਨੂੰ ਇਹ ਕੁਦਰਤੀ ਨਿਯਮ ਵੀ ਨਹੀਂ ਭੁੱਲਣਾ ਚਾਹੀਦਾ ਕਿ ਹਰ ਜੀਵਤ ਚੀਜ਼ ਸਮਾਂ ਪਾ ਕੇ ਮਰਦੀ ਵੀ ਹੈ । ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਆਪ ਹੀ ਕਹਿੰਦੇ ਹਨ, "ਜੀਵਤ ਦੀਸੈ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ" (ਪੰਨਾ ੩੭੪) । ਪਰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਇਹ ਵੀ ਕਹਿੰਦੇ ਹਨ ਕਿ ਗੁਰੂ (ਅਗਿਆਨਤਾ ਦੂਰ ਕਰਲਕੇ ਗਿਆਨ ਦੇਣ ਵਾਲਾ) ਕਦੇ ਮਰਦਾ ਨਹੀਂ, "ਜੋ ਆਇਆ ਸੇ ਚਲਸੀ ਅਮਰੁ ਸੁ ਗੁਰੁ ਕਰਤਾਰੁ" (ਪੰਨਾ ੬੩)। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ "ਜੀਵਤ ਗੁਰੂ" ਕਹਿਣ ਵੇਲੇ ਸਾਨੂੰ ਸੋਚਣਾ ਪਵੇਗਾ ਕਿ ਅਸੀਂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਕਿਸ ਕਤਾਰ ਵਿੱਚ ਰੱਖਣਾ ਹੈ "ਜੀਵਤ ਗੁਰੂ" ਵਿੱਚ ਜਾਂ "ਅਮਰ ਸੁ ਗੁਰੁ ਕਰਤਾਰੁ" ਵਿੱਚ ?

ਸਿੱਖ ਗੁਰੂਆਂ ਨੇ ਕਿਧਰੇ ਵੀ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਆਮ ਜੀਵਾਂ ਜੰਤਾਂ ਵਾਂਗ ਜੀਵਤ ਨਹੀਂ ਕਿਹਾ । ਆਪ ਲਿਖਦੇ "ਨਾਮ ਨਿਧਾਨ ਤਿਸਹਿ ਪ੍ਰਾਪਤਿ ਜਿਸੁ ਸਬਦੁ ਗੁਰੂ ਮਨਿ ਵੂਠਾ ਜੀਉ" (ਪੰਨਾ ੧੦੧) । ਸੋ ਜਾਹਰ ਹੈ ਕਿ ਸਿੱਖਾਂ ਦਾ ਗੁਰੂ "ਸ਼ਬਦ" ਹੈ ਜੋ ਕਿਸੇ ਵੇਲੇ ਵੀ ਸਰੀਰ ਨਹੀਂ ਧਾਰਦਾ । ਹੁਣ ਸਵਾਲ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਇਹ ਸ਼ਬਦ ਕਿਹੜਾ ਹੈ ? ਇਸ ਦੀ ਵਿਆਖਿਆ ਲਈ ਸੰਸਾਰ ਦੇ ਸਾਰੇ ਧਰਮ ਇੱਕੋ ਗੱਲ ਕਹਿੰਦੇ ਹਨ ਕਿ "ਮੁੱਢ ਵਿੱਚ ਸ਼ਬਦ ਸੀ ਅਤੇ ਸ਼ਬਦ ਹੀ ਰੱਬ ਸੀ ।" (In the beginning was the word and the word was with God John 1.12) । ਮੁਸਲਮਾਨ ਇਸ ਨੂੰ "ਕੁਨਫਯੂਕੁਨ (ਕੁਰਾਨ ੬.੨), ਹਿੰਦੂ ਉਦਗੀਤ (ਸ਼ਬਦਾਬ੍ਰਹਮ), ਯੂਨਾਨੀ ਲੋਗੋਸ, ਈਸਾਈ ਮੈਸਰਾ, ਪਾਰਸੀ ਸ਼ਰੋਸ਼ਾ ਅਤੇ ਚੀਨੀ ਤਾਉ ਕਹਿੰਦੇ ਹਨ । ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਕਹਿੰਦੇ ਹਨ "ਉਤਪਤਿ

ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ " (ਪੰਨਾ ੧੧੭), "ਏਹੁ ਅਖਰੁ ਤਿਨਿ ਆਖਿਆ ਜਿਨਿ ਜਗਤੁ ਸਭੁ ਉਪਾਇਆ"(ਪੰਨਾ ੩੦੬)। ਇਸ ਆਦਿ ਸ਼ਬਦ ਨੂੰ ਅਨਹਦ (ਇਕ ਰਸ) ਜਾਂ ਅਨਾਹਤ (ਅਨੰਤ) ਸ਼ਬਦ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਜਿਸ ਨੂੰ ਸੁਣਨ ਲਈ ਆਤਮਿਕ ਦ੍ਰਿਸ਼ਟੀ ਦੀ ਲੋੜ ਪੈਂਦੀ ਹੈ ਤੇ ਅਤਿਅੰਤ ਉੱਨਤ ਆਤਮਿਕ ਚੇਤੰਤਾ ਵਾਲੇ ਵਿਅਕਤੀ ਹੀ ਇਸ ਨੂੰ ਸੁਣ ਸਕਦੇ ਹਨ ।

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਇਸ ਆਦਿ ਨਿਰੰਕਾਰੀ ਸ਼ਬਦ ਨੂੰ "ਸ਼ਬਦ," "ਸੱਚ," "ਹੁਕਮ" ਜਾਂ "ਨਾਮ" (ਭਾਵ-ਵਾਚਕ ਨਾਵਾਂ) ਨਾਲ ਯਾਦ ਕਰਦੇ ਹਨ । ਸਪਸ਼ਟ ਹੈ ਕਿ ਇਨਸਾਨ ਇਨ੍ਹਾਂ (ਭਾਵ-ਵਾਚਕ ਨਾਵਾਂ) ਦੀ ਖੋਲ੍ਹ ਕੇ ਸਹੀ ਵਿਆਖਿਆ ਨਹੀਂ ਕਰ ਸਕਦਾ ਕਿਉਂਕਿ ਇਸ ਨਿਰੰਕਾਰੀ ਸ਼ਬਦ (ਬ੍ਰਹਮ ਗਿਆਨ- ਚੇਤੰਤਾ) ਦੇ ਉਤਪਨ ਹੋਣ ਵੇਲੇ ਇਨਸਾਨ ਸੰਸਾਰ ਵਿੱਚ ਨਹੀਂ ਸੀ । ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਨੁਸਾਰ ਇਸ ਅਨਹਦ ਸ਼ਬਦ ਦੇ ਦੋ ਅੰਗ ਹਨ ਇੱਕ ਸ਼ਬਦ (ਜੋ ਬ੍ਰਹਮ ਗਿਆਨ ਦਿੰਦਾ ਹੈ) ਅਤੇ ਦੂਜਾ ਰਾਗ (ਸੁਰ, ਲੈ, ਤਾਲ, ਨਾਦ ਜਾਂ ਧੁੰਨ ਜਿਸ ਨੂੰ ਪੱਛਮ ਵਾਲੇ divine melody ਕਹਿੰਦੇ ਹਨ)। "ਗੁਰਮੁਖਿ ਨਾਦੰ (ਧੁਨ) ਗੁਮੁਖਿ ਵੇਦੰ (ਬ੍ਰਹਮ ਗਿਆਨ)" (ਪੰਨਾ ੨)। ਅਸੀਂ ਜਾਣਦੇ ਹਾਂ ਕਿ "ਸ਼ਬਦ" (ਵੇਦ-ਬ੍ਰਹਮ ਚੇਤੰਤਾ ਜਾਂ ਗਿਆਨ) ਨੂੰ ਤਾਂ ਕੇਵਲ ਇਨਸਾਨ ਹੀ ਪੂਰਨ ਤੌਰ ਤੇ ਸਮਝ ਕੇ ਗਿਆਨ ਪ੍ਰਾਪਤ ਕਰ ਸਕਦੇ ਹਨ ਬਾਕੀ ਜੂਨਾਂ ਨਹੀਂ । ਪਰ "ਧੁਨ" ਵਿੱਚ ਗਿਆਨ ਨਹੀਂ ਹੁੰਦਾ ਇਹ ਕੇਵਲ ਅਗੰਮੀ ਮਸਤੀ ਪੈਦਾ ਕਰਦੀ ਹੈ ਜੋ ਇਨਸਾਨ ਨੂੰ ਵੀ ਕੀਲ ਲੈਂਦੀ ਹੈ ਅਤੇ ਜੀਵ ਜੰਤੂਆਂ ਨੂੰ ਵੀ । ਮਿਸਾਲ ਵਜੋਂ ਸੱਪ ਬੀਨ ਦੀ ਧੁਨ ਤੇ ਮਸਤ ਹੋ ਕੇ ਡੰਗ ਮਾਰਨਾ ਵੀ ਭੁੱਲ ਜਾਂਦਾ ਹੈ, ਘੰਡਾ ਰੇੜਾ ਸੰਗੀਤ ਸੁਣ ਕੇ ਹਿਰਨ ਜਾਨ ਦੀ ਪ੍ਰਵਾਹ ਨਾ ਕਰਦਿਆਂ ਉੱਠ ਨਸਦਾ ਹੈ (ਨਾਦ ਕੁਰੰਕਹ ਬੋਧਿਆ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ ਪੰਨਾ ੭੦੮) । ਕਵਿਤਾ ਜਾਂ ਕੋਇਲ ਆਦਿਕ ਦੀ ਮਿੱਠੀ ਲੈ, ਤਾਲ ਜਾਂ ਧੁਨ ਸੁਣ ਕੇ ਇਨਸਾਨ ਵੀ ਮਸਤੀ ਵਿਚ ਝੁਮ ਉਠਦਾ ਹੈ । ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਕ੍ਰਿਸ਼ਨ ਜੀ ਦੀ ਬੰਸਰੀ ਤੇ ਗਾਈਆਂ ਮੱਝਾਂ ਮਸਤ ਹੋ ਜਾਂਦੀਆਂ ਸਨ (ਸੁਣ ਕੇ ਸਦ ਮਾਹੀ ਦੀ ਮੇਹੀ ਪਾਣੀ ਘਾਹੁ ਮੁਤੋ ਨੇ-ਬਚਿੱਤਰ ਨਾਟਕ) । ਅੱਜ ਕਲ੍ਹ ਤਾਂ ਇਹ ਵੀ ਸਿੱਧ ਕਰ ਦਿੱਤਾ ਗਿਆ ਹੈ ਕਿ ਰਾਗ ਸੁਣ ਕੇ ਗਾਈਆਂ ਵਧੇਰੇ ਦੁੱਧ ਦਿੰਦੀਆਂ ਹਨ । ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਨੇ ਇਸ ਅਗੰਮੀ ਧੁਨ ਵਾਲੇ ਨਿਰੰਕਾਰੀ ਅਨਹਦ ਸ਼ਬਦ ਨੂੰ ਹੀ ਆਪਣਾ ਗੁਰੂ ਕਿਹਾ ਸੀ । "ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਹੁਤਿ ਜਨਮਿ ਨ ਆਵਾ" (ਪੰਨਾ ੭੯੫) । ਇਸ ਸ਼ਬਦ ਨੂੰ ਆਤਮ ਗਿਆਨੀ ਅੱਜ ਵੀ ਸੁਣ ਸਕਦਾ ਹੈ । ਗੁਰੂ ਜੀ ਨੂੰ ਜਦ ਸਿੱਧਾਂ ਨੇ ਪੁੱਛਿਆ ਕਿ ਤੇਰਾ ਗੁਰੂ ਕੌਣ ਹੈ ਤਾਂ ਆਪ ਜੀ ਦਾ ਉੱਤਰ ਸੀ "ਸ਼ਬਦ ਗੁਰੂ ਸੁਰਤ ਧੁਨ ਚੇਲਾ" ਭਾਵ ਇਹ ਕਿ ਗਿਆਨ (ਸੁਰਤ) ਸ਼ਬਦ ਤੋਂ ਲੈਂਦਾ ਹਾਂ ਅਤੇ ਸਦੀਵੀ ਨਾਮ ਖੁਮਾਰੀ ਲਈ ਉਸ ਸ਼ਬਦ ਦੀ "ਧੁਨ" ਵਿਚ ਮਸਤ ਹੋ ਜਾਂਦਾ ਹਾਂ ਜੋ ਨਿਰੰਕਾਰੀ ਸ਼ਬਦ ਤੋਂ ਵਖਰੀ ਨਹੀਂ ਕੀਤੀ ਜਾ ਸਕਦੀ । "ਅਨਹਦ ਸੁਣਿ ਮਾਨਿਆ ਸਬਦੁ ਵੀਚਾਰੀ" (ਪੰਨਾ ੪੧੫)

ਇਸ ਅਕੱਥ ਅਗੰਮੀ "ਸ਼ਬਦ ਸੁਰਤ" ਗਿਆਨ ਨੂੰ ਅਤੇ ਅਗੰਮੀ "ਧੁਨ" ਨੂੰ ਮਾਣਿਆਂ ਤਾਂ ਜਾ ਸਕਦਾ ਹੈ ਪਰ ਬਿਆਨ ਕਰਨਾ ਬਹੁਤ ਕਠਨ ਹੈ ।

ਇਸੇ ਲਈ ਅਗੰਮੀ ਆਤਮਿਕ ਅਵਸਥਾ ਵਿਚ ਪੁੱਜੇ ਸਤਿਗੁਰੂ ਜੀ ਕਹਿੰਦੇ ਹਨ, "ਅੰਤਰਿ ਰਤਨੁ ਪਦਾਰਥੁ ਮੇਰੈ ਪਰਮ ਤਤੁ ਵੀਚਾਰੇ (ਪੰਨਾ ੨੬੪)" ਜਿਸ ਨੂੰ ਬਿਆਨ ਕਰਨਾ ਮੇਰੇ ਲਈ ਕਠਨ ਹੈ (ਗਿਆਨੁ ਨ ਗਲਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ (ਪੰਨਾ ੪੬੫), "ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ" (ਪੰਨਾ ੧) । ਪਰ ਇਸ ਨੂੰ ਬਿਆਨ ਕੀਤੇ ਬਿਨਾ ਇਨਸਾਨ ਦੇ ਉਧਾਰ ਦਾ ਬਾਨੂ ਵੀ ਨਹੀਂ ਸੀ ਬੰਨ੍ਹਿਆ ਜਾ ਸਕਦਾ ਕਿਉਂਕਿ ਪਰਮਾਤਮਾ ਦਾ ਹੁਕਮ ਬੁੱਝਣਾ ਜ਼ਰੂਰੀ ਹੈ (ਹੁਕਮੈ ਬੁਝੈ ਤਾਂ ਦਰੁ ਸੂਝੈ -ਪੰਨਾ ੪੬੬)।

ਸੋ ਗੁਰੂ ਜੀ ਨੇ ਅਗੰਮੀ ਨਿਰੰਕਾਰੀ ਸ਼ਬਦ ਦਾ ਪਰਛਾਵਾਂ ਜਾਂ ਪ੍ਰਤੀਕ ਪੈਦਾ ਕਰਨ ਲਈ "ਸ਼ਬਦ" ਰਚਨਾ ਆਰੰਭ ਕੀਤੀ ਜਿਸ ਵਿਚ ਰਾਗ (ਧੁਨ) ਨੂੰ ਇਸ ਦਾ ਇੱਕ ਜ਼ਰੂਰੀ ਭਾਗ ਬਣਾ ਲਿਆ ਗਿਆ । ਜਿੰਨਾ ਵਧ ਤੋਂ ਵੱਧ ਗਿਆਨ ਇਸ ਅਗੰਮੀ ਸ਼ਬਦ ਦਾ ਕਿਸੇ ਭਗਤ ਜਾਂ ਨਾਮ ਅਭਿਆਸੀ ਕੋਲ ਸੀ ਉਹ ਸਾਰੇ ਦਾ ਸਾਰਾ ਗੁਰੂ ਜੀ ਨੇ ਇਕੱਤਰ ਕਰਨ ਦਾ ਯਤਨ ਕੀਤਾ । ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੇ ਇਹ ਇਕੱਤਰ ਕੀਤਾ ਹੋਇਆ ਬ੍ਰਹਮ-ਗਿਆਨ ਰੂਪੀ ਸ਼ਬਦ-ਭੰਡਾਰ ਸਾਰਾ ਇੱਕ ਥਾਂ ਕਰਕੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬੀੜ ਤਿਆਰ ਕੀਤੀ ਪਰ ਨਾਲ ਹੀ ਅਤੀ ਨਿਮਰਤਾ ਸਹਿਤ ਇਹ ਵੀ ਲਿਖ ਦਿੱਤਾ ਆਪ ਤਾਂ ਮੈਂ ਗਿਆਨਾਵਨ ਨਹੀਂ ਮੈਂ ਤਾਂ ਇਹ ਸਾਰਾ ਯਤਨ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਦਿੱਤੇ ਗਿਆਨ ਅਨੁਸਾਰ "ਹੁਕਮ" ਦੀ ਵਿਆਖਿਆ ਲਈ ਹੀ ਕੀਤਾ ਹੈ । (ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ਪੰਨਾ ੨੬੩) । ਸੋ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸਤਿਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਵਲੋਂ ਆਰੰਭੇ ਉਸ ਆਤਮਿਕ ਗਿਆਨ ਦਾ ਸਾਰ ਹੈ ਜੋ ਗੁਰੂ ਜੀ ਨੇ ਦਿੱਤਾ ਦ੍ਰਿਸ਼ਟੀ ਨਾਲ ਪ੍ਰਾਪਤ ਕਰ ਲਿਆ ਸੀ । ਉਨ੍ਹਾਂ ਨੇ ਆਤਮਿਕ ਗਿਆਨ ਦੀ ਨੀਂਹ ਰੱਖ ਦਿੱਤੀ ਅਤੇ ਇਸ ਨੂੰ ਸੰਸਾਰ ਵਿੱਚ ਫੈਲਾਉਣ ਲਈ ਦੂਸਰੇ ਗੁਰੂਆਂ ਦੀ ਡਿਊਟੀ ਲਾਈ । "ਅਬਿਚਲ ਨੀਵ ਧਰੀ ਗੁਰ ਨਾਨਕ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ" (ਪੰਨਾ ੫੦੦) । ਇਸ ਅਬਿਚਲ ਨੀਵ (ਸਦੀਵੀ ਨਿਉਂ) ਵਿਚ ਵਿਆਪਕ ਅਨਹਦ ਬਾਣੀ ਨੂੰ ਸਾਰੇ ਸੰਸਾਰ ਨੇ ਵਰਤ ਕੇ ਜੀਵਨ-ਜਾਚ ਬਨਾਉਣਾ ਹੈ ਅਤੇ ਆਪਣਾ ਸੁੱਕਿਆ ਮਨ ਹਰਾ ਕਰਨਾ ਹੈ "ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਵਖਾਣੀ ਜਸ ਸੁਣਿ ਸੁਣਿ ਮਨੁ ਤਨੁ ਹਰਿਆ" (ਪੰਨਾ ੨੮੧)

ਪੰਚਮ ਗੁਰੂ ਜੀ ਵਲੋਂ ਉਨ੍ਹਾਂ ਨੂੰ ਪ੍ਰਾਪਤ ਹੋਏ ਆਤਮਿਕ "ਸ਼ਬਦ" ਦੀ ਇੱਕ ਪੋਥੀ ਤਿਆਰ ਕਰ ਲਈ ਗਈ ਜਿਸ ਨੂੰ ਆਪ ਜੀ ਨੇ "ਪੋਥੀ ਸਾਹਿਬ" ਕਹਿ ਕੇ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਅੰਮ੍ਰਿਤਸਰ ਵਿੱਚ ਪ੍ਰਕਾਸ਼ਤ ਕੀਤਾ (ਪ੍ਰਭ ਬਾਣੀ ਸਬਦੁ ਸੁਭਾਖਿਆ - ਪੰਨਾ ੬੧੧) । ਇਸ ਪੋਥੀ ਦੀਆਂ ਨਕਲਾਂ ਦਾ ਕੰਮ ਆਰੰਭ ਹੋ ਗਿਆ ਤਾਂ ਜੋ ਸੰਸਾਰ ਨੂੰ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਘਰ ਦਾ ਗਿਆਨ ਖੁਲ੍ਹ ਕੇ ਵੰਡਿਆ ਜਾ ਸਕੇ ਤੇ ਨਾਲ ਹੀ ਇਹ ਯਤਨ ਵੀ ਜਾਰੀ ਰੱਖੇ ਗਏ ਕਿ ਇਸ ਬਾਣੀ ਤੋਂ ਫਾਇਦਾ ਉਠਾਉਣ ਲਈ ਇਸ ਨੂੰ ਗਾ ਕੇ ਪੜ੍ਹਿਆ ਜਾਵੇ (ਕੀਰਤਨ ਕੀਤਾ ਜਾਵੇ) । ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਇਸ ਕਾਰਜ ਬਾਰੇ ਲਿਖਦੇ ਹਨ, "ਗੁਰਬਾਣੀ ਲਿਖ ਪੋਥੀਆਂ ਤਾਲ ਮ੍ਰਿਦੰਗ ਰਬਾਬ ਬਜਾਵੈ " ਭਾਵ ਇਹ ਕਿ "ਸ਼ਬਦ ਸੁਰਤ" ਅਤੇ "ਧੁਨ" ਨੂੰ ਅਸਲੀ ਨਿਰੰਕਾਰੀ (ਅਨਹਦ ਨਾਦ) ਦੇ ਰੂਪ ਵਿਚ ਪ੍ਰਚਾਰਣ ਪਰਸਾਰਣ ਦੇ ਯਤਨ (Practical

demonstration) ਵੀ ਉਸੇ ਵੇਲੇ ਅਰੰਭ ਕਰ ਦਿੱਤੇ ਗਏ । ਅੱਜ ਜੋ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸਾਡੇ ਪਾਸ ਹਨ ਇਹ ਅਤਿਮਕ ਅਨੁਭਵ ਵਿੱਚ ਸਰਸਾਰ ਭਗਤਾਂ, ਸੰਤਾਂ ਗੁਰੂਆਂ ਪੀਰਾਂ ਦੇ ਉਹ ਮਿੱਠੇ ਆਤਮਿਕ ਬਚਨ ਹਨ ਜੋ ਪਰਮਾਤਮਾ ਨਾਲ ਮਿਲੇ ਉਨ੍ਹਾਂ ਦੇ ਨਿਰੰਕਾਰੀ ਅੰਤ੍ਰਆਤਮੇ ਵਿਚੋਂ ਪਰਗਟ ਹੋਏ ਹਨ ਤੇ ਸਾਨੂੰ ਜੀਵਨ ਜੁਗਤ ਦਰਸਾ ਰਹੇ ਹਨ । ਇਹ ਬਚਨ ਕੋਈ ਛਿਨ ਭੰਗਰ ਗਿਆਨ ਨਹੀਂ । "ਲੋਗੁ ਜਾਨੈ ਇਹੁ ਗੀਤੁ ਹੈ ਇਹੁ ਇਹੁ ਤਉ ਬ੍ਰਹਮ ਬੀਚਾਰ (ਪੰਨਾ ੩੩੫) ।

ਇਹ ਸਦੀਵੀ ਬ੍ਰਹਮ ਗਿਆਨ ਹੈ ਜੋ ਸੰਸਾਰ ਦੇ ਅੰਤ ਤੱਕ ਭੁੱਲੇ ਭਟਕੇ ਇਨਸਾਨ ਨੂੰ ਰਾਹ ਪਾਉਂਦਾ ਰਹੇ ਗਾ । ਜਦੋਂ ਅਸੀਂ ਕਹਿੰਦੇ ਹਾਂ "ਗੁਰੂ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ (ਪੰਨਾ ੩੬੪)" ਉਦੋਂ ਇਹ ਨਹੀਂ ਕਲਪਿਆ ਜਾ ਸਕਦਾ ਕਿ ਅਸੀਂ ਜਿਉਂਦੇ ਜਾਗਦੇ ਗੁਰੂ ਨੂੰ ਜੋਬ ਵਿੱਚ ਪਾ ਕੇ ਨਾਲ ਲਈ ਫਿਰਦੇ ਹਾਂ। ਭਾਵ ਇਹ ਹੈ ਕਿ ਗੁਰੂ ਦਾ ਸ਼ਬਦ-ਗਿਆਨ, ਜਿਸ ਨੂੰ ਅਸੀਂ ਅਪਣੇ ਜੀਵਨ ਦਾ ਭਾਗ ਬਣਾ ਲਿਆ ਹੋਵੇ, ਹਮੇਸ਼ਾ ਨਾਲ ਰੱਖ ਸਕਦੇ ਹਾਂ। ਇਹ ਗਿਆਨ ਹੀ ਹਰ ਥਾਂ ਸਾਡਾ ਰਾਹ ਦਸੇਰਾ (guide) ਹੈ ।

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਕਿਸੇ ਇਨਸਾਨੀ ਜਾਮੇ ਵਿੱਚ ਸਾਡੇ ਨਾਲ ਨਹੀਂ ਹਨ ਤੇ ਨਾਂ ਹੀ ਇਸ "ਸ਼ਬਦ" ਰੂਪੀ ਗੁਰੂ ਨੂੰ ਭੁੱਖ ਪਿਆਸ, ਪਾਲਾ, ਗਰਮੀ ਜਾਂ ਹਨੇਰੀ ਕੋਈ ਨੁਕਸਾਨ ਪਹੁੰਚਾ ਸਕਦੀ ਹੈ । ਇਹ ਨਾਸ਼ ਨਾ ਹੋਣ ਵਾਲਾ ਬ੍ਰਹਮ-ਗਿਆਨ ਹੈ । ਜਦ ਗੁਰੂ ਜੀ ਜੋਤੀ ਜਤਿ ਸਮਾ ਗਏ ਤਾਂ ਲੋਕ ਕਹਿਣ ਲੱਗੇ ਕਿ ਗੁਰੂ ਚਲਣਾ ਕਰ ਗਿਆ ਹੈ । ਭਾਈ ਸਾਹਿਬ ਗੁਰਦਾਸ ਜੀ ਦਸਦੇ ਹਨ ਉਹ ਭੁੱਲ ਗਏ ਸਨ ਕਿ ਸਾਧ ਸੰਗਤ ਵਿੱਚ ਜਿਸ ਗੁਰੂ ਦੀ ਸਥਾਪਣਾ ਹੋ ਗਈ ਸੀ ਉਹ ਅਬਿਨਾਸ਼ੀ ਸੀ (ਗੁਰੂ ਸਮਾਣਾ ਆਖੀਐ ਸਾਧ ਸੰਗਤਿ ਅਬਿਨਾਸੀ ਹਸੈ " । ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਵਿੱਚ ਅਬਿਨਾਸ਼ੀ ਪ੍ਰਭੂ ਦੇ ਗੀਤ ਗਏ ਗਏ ਹਨ ਇਸ ਲਈ ਇਹ ਆਪ ਵੀ ਅਬਿਨਾਸ਼ੀ ਹੋ ਗਿਆ ਹੈ "ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਵਸਿਆ ਘਟਿ ਭੀਤਰਿ ਹਰਿ ਮੰਗਲੁ ਨਾਨਕੁ ਗਾਵੈ ਜੀਉ" (ਪੰਨਾ ੯੮) ।

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਜੀਵਤ ਗੁਰੂ (Living Guru) ਕਹਿਣ ਦੀ ਥਾਂ ਅਬਿਨਾਸ਼ੀ ਗੁਰੂ (Eternal Guru Or immortal Guru) ਕਹਿਣਾ ਹੀ ਇਸ ਦਾ ਸਹੀ ਮੁਲ-ਅੰਕਣ ਹੈ । "ਗੁਰ ਕਾ ਬਚਨੁ ਸਦਾ ਅਬਿਨਾਸੀ" (ਪੰਨਾ ੧੨੨)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ - ਪੰਨਾ ੯੯੮ ॥

ਡਰਪੈ ਧਰਤਿ ਅਕਾਸੁ ਨਖੁਤ੍ਰਾ ਸਿਰ ਉਪਰਿ ਅਮਰੁ ਕਰਾਰਾ ॥

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਡਰਪੈ ਡਰਪੈ ਏੰਦ੍ਰੁ ਬਿਚਾਰਾ ॥ ੧ ॥

ਅਰਥ: ਗੁਰੂ ਸਾਹਿਬ ਸਾਨੂੰ ਉਪਦੇਸ਼ ਕਰਦੇ ਹਨ ਕਿ ਧਰਤੀ, ਤਾਰੇ ਅਤੇ ਸਾਰਾ ਆਕਾਸ਼ ਮੰਡਲ, ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਅਨੁਸਾਰ ਹੀ ਵਿਚਰ ਰਹੇ

ਹਨ । ਇਵੇਂ ਹੀ ਹਵਾ, ਪਾਣੀ, ਅੱਗ ਆਦਿਕ ਭੀ ਅਕਾਲ ਪੁਰਖ ਦੇ ਨਿੱਯਮ ਹੇਠ ਚਲ ਰਹੇ ਹਨ ਅਤੇ ਹਿੰਦੂਆਂ ਦੇ ਸਾਰੇ ਦੇਵਤਿਆਂ ਦਾ ਮੁੱਖੀ ਵਿਚਾਰਾ ਇੰਦਰ ਦੇਵਤਾ ਭੀ ਅਕਾਲ ਪੁਰਖ ਦੀ ਰਜ਼ਾ ਵਿਚ ਹੀ ਰਹਿੰਦਾ ਹੈ । (੧)

Guru Sahib teaches us that the whole Universe, including the earth, the stars and the sky have been following the Divine Command. Even the elements like air, water, fire as well as the Hindus' helpless god-king Indar, are also under the control of the Almighty God. (1)

ਏਕਾ ਨਿਰਭਉ ਬਾਤ ਸੁਨੀ ॥

ਸੋ ਸੁਖੀਆ ਸੋ ਸਦਾ ਸੁਹੇਲਾ ਜੋ ਗੁਰ ਮਿਲਿ ਗਾਇ ਗੁਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਅਰਥ: ਗੁਰੂ ਸਾਹਿਬ ਸਾਨੂੰ ਸਮਝਾਉਂਦੇ ਹਨ ਕਿ ਇਕ ਗੱਲ ਨੂੰ ਆਪਣੇ ਪੱਲੇ ਬੰਨ੍ਹ ਲਵੋ ਕਿ ਜਿਹੜਾ ਪ੍ਰਾਣੀ ਅਕਾਲ ਪੁਰਖ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਵਿਚ ਲੀਨ ਹੋਇਆ ਰਹਿੰਦਾ ਹੈ, ਉਹੀ ਸੁਖੀ ਅਤੇ ਸੌਖਾ ਜੀਵਨ ਬਤੀਤ ਕਰਨ ਵਿਚ ਸਫਲ ਹੋ ਸਕਦਾ ਹੈ । ਇੰਜ, ਪ੍ਰਾਣੀ ਦੁਨਿਆਵੀਂ ਦੁੱਖਾਂ ਦੇ ਡਰ ਤੋਂ ਭੀ ਬਚਿਆ ਰਹਿੰਦਾ ਹੈ । (੧ - ਰਹਾਉ)

Guru Sahib advises us that we should always remember One Truth that if we wish to lead the satiated life in complete equipoise, then we should get rid of our fear-complex by reciting God's True Naam, which would enable us to attain emancipation in life. (1 - Pause)

ਦੇਹਧਾਰ ਅਰੁ ਦੇਵਾ ਡਰਪਹਿ ਸਿਧ ਸਾਧਿਕ ਡਰਿ ਮੁਇਆ ॥

ਲਖ ਚਉਰਾਸੀਹ ਮਰਿ ਮਰਿ ਜਨਮੈ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਜੋਇਆ ॥ ੨ ॥

ਅਰਥ: ਸਾਰੇ ਪ੍ਰਾਣੀ, ਦੇਵਤੇ, ਸਿੱਧ ਅਤੇ ਸਾਧਿਕ (ਮੁਨੀ, ਜੋਗੀ ਆਦਿਕ) ਭੀ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਦੀ ਉਲੰਘਣਾ ਨਹੀਂ ਕਰ ਸਕਦੇ ਅਤੇ ਉਸ ਦੇ ਭੈ ਵਿਚ ਹੀ ਰਹਿੰਦੇ ਹਨ । ਅਨੇਕ ਜੂਨਾਂ ਦੇ ਬੇਅੰਤ ਜੀਵ, ਜਿਹੜੇ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਵਿਚ ਨਹੀਂ ਵਿਚਰਦੇ, ਉਹ ਹਰ ਸਮੇਂ ਕਈ ਜੂਨਾਂ ਦੇ ਜਨਮ-ਮਰਣ ਦੇ ਡਰ ਵਿਚ ਹੀ ਪਏ ਰਹਿੰਦੇ ਹਨ । (੨)

All the human beings, gods, mendicants and Yogis, etc. engaged in penance can't disobey Divine Command but they, in fact, remain afraid of God. The beings of countless species, which do not obey God's Order, ever lead fearful life and remain afraid of birth and death like various species. Under the prerogative of the Almighty God, this process of birth and death has been going on. (2)

ਰਾਜਸੁ ਸਾਤਕੁ ਤਾਮਸੁ ਡਰਪਹਿ ਕੇਤੇ ਰੂਪ ਉਪਾਇਆ ॥

ਛਲ ਬਪੁਰੀ ਇਹ ਕਉਲਾ ਡਰਪੈ ਅਤਿ ਡਰਪੈ ਧਰਮ ਰਾਇਆ ॥ ੩ ॥

ਅਰਥ: ਐਸੇ ਅਣਗਿਣਤ ਜੀਵ ਹਨ ਜਿਹੜੇ ਰਜੋ, ਸਤੋ ਅਤੇ ਤਮੋ ਗੁਣਾਂ ਦੇ ਪ੍ਰਭਾਵ ਕਰਕੇ ਭੀ, ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਤੋਂ ਮੁਨਕਰ ਨਹੀਂ ਹੋ ਸਕਦੇ । ਇੰਜ ਹੀ, ਹਿੰਦੂਆਂ ਦੀ ਪ੍ਰਮੁੱਖ ਮਾਇਆ ਲਖਸ਼ਮੀ ਦੇਵੀ ਅਤੇ ਉਨ੍ਹਾਂ ਦਾ ਮਿਥਿਹਾਸਕ ਧਰਮਰਾਜ ਦੇਵਤਾ ਭੀ ਅਕਾਲ ਪੁਰਖ ਦੇ ਡਰ ਵਿਚ ਹੀ ਰਹਿੰਦੇ ਹਨ । (੩)

There are countless persons, who remain engrossed in three-pronged Attachment viz. lust for power, greed and equipoise but despite their influence, they can't afford to

disobey the Almighty God. Even the Hindus' goddess Lakshmi of wealth and their god of justice (Dharam Raj) are afraid of God's Authority. (3)

ਸਗਲ ਸਮਗ੍ਰੀ ਡਰਹਿ ਬਿਆਪੀ ਬਿਨੁ ਡਰ ਕਰਣੈਹਾਰਾ ॥

ਕਹੁ ਨਾਨਕ ਭਗਤਨ ਕਾ ਸੰਗੀ ਭਗਤ ਸੋਹਿਹ ਦਰਬਾਰਾ ॥ ੪ ॥ ੧ ॥

ਅਰਥ: ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਦੀ ਅਵਗਿਆ ਨਹੀਂ ਕਰ ਸਕਦੀ, ਪਰ ਉਹ ਆਪ ਕਿਸੇ ਭੀ ਬੰਦਸ਼ ਦਾ ਮੁਹਤਾਜ ਨਹੀਂ । ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਗਿਆਨ-ਜੋਤਿ ਸਦਕਾ, ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਬਿਆਨ ਕਰਦੇ ਹਨ ਕਿ ਅਕਾਲ ਪੁਰਖ ਆਪਣੇ ਭਗਤਾਂ ਦੇ ਅੰਗ-ਸੰਗ ਰਹਿੰਦਾ ਹੈ ਅਤੇ ਉਹ ਅਕਾਲ ਪੁਰਖ ਦੀ ਮਿਹਰ ਦੇ ਪਾਤਰ ਬਣੇ ਰਹਿੰਦੇ ਹਨ । (੪ / ੧)

The entire Universe can never dare to disobey God's Command, except the Almighty, who is fearless. By virtue of Guru Nanak Sahib's enlightened-wisdom, Guru Arjan Sahib says that the true devotees, who have attained God's refuge, get honoured and acclaimed in Divine Court. (4)

Waheguru jee ka Khalsa Waheguru jee kee Fateh.

Shared by: Gurmit Singh (Sydney - Australia): Sunday, 16th January 2011

JUST FOR LAUGHS

Subject: Obama & the Canadian PM

President Obama and the Canadian PM are shown a time machine which can see 50 years into the future. They both decide to test it by asking a question each.

President Obama goes first: "What will the USA be like in 50 years time?"

The machine whirls and beeps and goes into action and gives him a printout, he reads it out: "The country is in good hands under the new president, Jose Fernandez.... crime is non-existent, there is no conflict, the economy is healthy. Vice President Jin Tao has declared Chinese language mandatory in all USA schools. There are no worries."

The Canadian PM thinks, "It's not bad, this time machine, I'll have a bit of that" so he asks: "What will Canada be like in 50 years time?"

The machine whirls and beeps and goes into action, and he gets a printout. But he just stares at it.

"Come on, Stephen," says Obama, "Tell us what it says."

"I can't! It's all in Punjabi!"

BOOKS FROM KHALSA TRICENTENNIAL FOUNDATION OF NORTH AMERICA INC.

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

1. Sikh Religion and Christianity – 110 pages
2. Sikh Religion and Islam – 153 pages (Co-authored with Gurmukh Singh)
3. An Introduction to Sikhism – 76 pages
4. Panjab and Panjabi – 177 pages

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

TEACH YOURSELF GURBANI. FOLLOWING TWO SOURCES ARE EXCELLENT:

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

Some other useful links:

www.sikhbullertin.com

www.singhsabhacanada.com

Aarti condemned by the Sikh Gurus being practiced at Patna Sahib:

<http://www.youtube.com/watch?v=1gWDcBdddU>

www.sawaddinewsusa.com; www.sikhmarg.com;

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