



ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oaṅkār saṭ nām kartā purakh nīrbha'o nirvair akāl mūrati ajūnī saibha'n gur parsād.



THE SIKH BULLETIN GURU NANAK AND HIS BANI

November-December 2018

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EDITORIAL

TIME TO SPREAD GURU NANAK'S PHILOSOPHY ACROSS THE WORLD

"Guru Nanak (1469-1539 CE) originated a unique philosophy and challenged the existing concepts about God, heaven/hell, reincarnation/transmigration, idol worship, caste system, astrology, mantra systems, etc. in Southeast Asia."

Amen! Halleluia! This quote came to me from a Sikh Scholar who is doing a great service to the cause of Sikhi and I could not help but compliment him and told him that I agreed with his quote whole heartedly. **To that I added, that Guru Nanak was not a prophet in the sense of Biblical or Muslim prophets who claimed to speak to or spoken to by God, directly as in the case of Moses or indirectly, as in the case of Mohammed, who had an Angel as an intermediary. When Bani talks about 'dhur-ki-bani' it is not God talking to Nanak; Sikhi is not a 'revealed' religion; it is born out of Guru's life experience; it is Guru's own inspiration and thought process that inspires him to seek and speak fundamental truths. He wrote back that he was pleased to read my response but observed, "No Sikh scholar could dare to say what you have said."**

He is right and therein lies the tragedy. I am not afraid to say it precisely because I am not a scholar. The tragedy is that Sikh scholars are too fearful of consequences if they break with the established tradition; as Mr. Tohra had explained away the un-sikh practice of denial of sewa to the women at Darbar Sahib because of the long-established tradition. The fact that Guru Nanak had broken many traditions going back centuries was inconsequential. [From January-February 2009 Sikh Bulletin Editorial]

UN Secretary General Antonio Guterres, world's most powerful Diplomat, gave the following message after his visit to Darbar Sahib on **October 3, 2018**:

I want to express my deep respect for the religion of the Sikh people and this wonderful Golden Temple, in which the spirit of peace, tolerance and ecumenism is present. I prayed here as a Catholic but, all people, from all religions in the world, can pray in this holy place.

There are unfortunately not many temples in the world where this is possible, and this makes me feel very happy to be here and very proud to be invited. And, at the same time, it increases my admiration for the Sikh communities everywhere: the Sikh community in India, the Sikh community in my part of the world, in Europe, in North America, everywhere where Sikhs are contributing to the development of our world.

I want to express to my hosts my deep gratitude and wish you all the best – to the wonderful practice that the Golden Temple represents, receiving everybody, sharing with everybody the food, but, more than the food, sharing this wonderful spirit of peace, of harmony, of understanding that we badly need in today's world.

Similar comments are made by everyone who visits Darbar Sahib. But what the world is ignorant about is the true meaning of Guru Nanak's Philosophy, which was never intended to be taught as a religion but was surely given to all humanity as a, 'Jeevan-Jaach', how to live life. Sikhs have failed as its custodians.

In **1996** we started a Sikhi Reform movement as was the case with Singh Sabha movement during the British occupation of Panjab. Year **2004** was the second most audacious attempt when Prof. Gurtej Singh and I went around the world for six weeks and held six major and three minor conferences in

six countries, Malaysia, Australia, Canada, USA, UK and India.

For the last **twenty-two years** I have attempted to learn about and spread the word of Guru Nanak's philosophy to the best of my ability through the pages of **The Sikh Bulletin** that commenced publication in **November 1999** at Roseville, California, USA.

This issue marks the **19th anniversary** of publication of the Sikh Bulletin, in print from 1999 to 2005 when we had to close the Gurdwara for lack of sangat. It was mailed to twenty-two countries. Since **2005** it has gone out in electronic format and attained much wider circulation with help from our readers in other countries passing it along to the people on their mailing lists.

On **January 3rd 2019** I will be **85 years old** and had been pondering whether to make this the last issue or go for another year to complete two decades of publication. Then **Dr. Devinder Singh Chahal** announced plans for celebration of **Guru Nanak's 550th anniversary in 2019**. Dr. Chahal is the Sikh Scholar who is quoted in the beginning of this editorial. He is also the person from whom I have learned the most.

Then on August 28, 2018 a very positive development, of great significance for the future of Sikh Bulletin, took place in the form of the following email with an attachment, which is published following this editorial:

"Hardev Veerji, thank you for writing this article. I am so happy to read it... Once again, thank you for a brilliant piece. Can you please include my email address in your distribution list for Sikh Bulletin? I will be most grateful."

Rabb Rakha, Harpreet Kaur

My response:

"Preet Ji: Thank you for your kind words. The second attachment has some supplemental material to the first one that you have read. Our website is www.sikhbulletin.com."

*I am 84 years old. One cannot teach new tricks to an old Dog. **What Nanak needs are much younger people who can use modern social media to spread his message of tolerance, love, brotherhood, togetherness and common humanity of the highest form of life in the animal kingdom, us all.** If you and your friends can start sending out bits of these attachments on the social media it would work wonders. Much obliged by your initiative to communicate with me."*

*Best regards,
Hardev Singh Shergill*

The biggest surprise came on August 30th 2018 in the following email:

*"Shergill Ji it is great to hear from you. **Preet is my beloved wife.** She has been reading the SB and has been appreciative of your work, **but your last article on Guru Nanak moved her to want to convey her appreciation to you personally.***

*"I am honored that you consider me suitable to take over the responsibility of keeping SB going; It's going to be very tough to fill your shoes; but I want SB to live on. After all, how many publications are out there promoting **Guru Nanak's spirituality in the authentic way that SB works.***

"I am sure you have already worked on the Nov Dec 2018 Issue. I am sending you an article on Guru Nanak for that issue.

"I can be co-editor for as long as you see fit. Am prepared to resume full responsibility from whatever point you want me to.

As for your condition - I am on board. You can view my articles and videos on this site: www.sikhivicharforum.org

The one thing that will come across is that I consider Guru Nanak's bane to be the basis of his spirituality for the entire humanity - which is not only unique and new - it is also a deep critique

AGAINST religion - which is a clergy construct. Guru Nanak poured damning critique on the clergy - Teenay Ujarrey Ka Bandh - the clergy of all three existing religions are the ROOT cause of the UPROOTING (Ujarrey) of spirituality from humanity.

Guru Nanak's spirituality / philosophy is what I prescribe to.

Sikh Religion is something I don't identify with because:

- (i) it was never meant to exist;
- (ii) it was created by a group that was rooted in Vedic / Snatan / Udasi / Nirmala thought;
- (iii) it is maintained by a group that was **NOT supposed to exist in the first place - Sikh Clergy.**

Sikh spirituality is found in the SGGS ji. Sikh Religion is found in our Gurdwaras, institutions, dogma, ritual, practices etc. Sikh Spirituality and Sikh Religion are actually antonyms in the sense that one negates the other.

The Chahal Conference papers can be published in the May/ Jun and July August 2019 issues. I expect that there will be enough material for use in 2 issues. The other 4 issues we can work on together.

Remain in Chardee Klaa as always. My article for the Nov/Dec issue is attached."

Warm regards, Karminder

*

The above email by Karminder Singh was in response to the following email to him by me:

On Thu, Aug 30, 2018 at 7:21 AM Hardev Singh Shergill <editor@sikhbulletin.com> wrote:

*Many years ago (2013) when my health insurer, Kaiser Permanente, almost killed me with over dose of radiation, I had approached **Dr Sarjeet Singh Sidhu,** your colleague, to take over*

publication of the Sikh Bulletin but he did not think he will be able to do justice due to constraint of time availability. Would you consider taking that responsibility?

*I was considering Nov-Dec 2018 to be the last issue until **Dr Chahal** came up with the **550th anniversary of Guru Nanak project**. Now the last issue will be Nov-Dec 2019, culminating 20 years of publication of the Sikh Bulletin that I had never dreamed of nor planned.*

If you agree we could jointly put out the remaining issues of 2019 and you take over full responsibility from 2020.

I have only one condition:

Guru Nanak's philosophy should never be presented as a RELIGION. It should be presented as "Jeevan Jaach", how to live life, for the whole mankind."

*

To the Readers of and the contributors to the Sikh Bulletin:

I am grateful to you all, both who liked the limited knowledge I was able to bring to you and those who felt offended by my views. Mostly we had a civil dialogue. That is what Guru Nanak preached and practiced all his life, **civil dialogue**. I can assure you, unequivocally, that unlike me who was totally ignorant of authentic Gurbani and had to search for truth like searching for a needle in a haystack of literature on Gurbani, **you will be getting an original thinker scholar of Gurbani in Dr. Karminder Singh Dhillon whose articles have appeared in the Sikh Bulletin since the July-August 2007 issue which is reprinted on page 9. I assure you, you will not be disappointed.**

Best Regards,
Hardev Singh Shergill

MY EXPERIENCE WITH RELIGION

[This was the article that inspired Harpreet Kaur to write to me.]



Hardev Singh Shergill, Publisher of the Sikh Bulletin at Calgary, Alberta, Canada Conference on April 11, 2015.

My life journey began on January 3rd 1934 at my Nanke village, Sakruli, of Hoshiarpur District of Panjab, India, in the same house where my mother was born, as was the custom those days. Born into a khande-di-pahul dhari Sikh household, I had turned agnostic by the time I turned twelve. Being educated in a Hindi medium state, my mother had taught me Gurmukhi at home when I was in 3rd grade. For practice I read my father's books, among them ***Bale-dian-Sakhian*** and ***Bachittar Natak***.

Although village Gurdwara always had a resident Granthi, my father used to perform all the religious services such as monthly Sangrands, Gurpurabs, weddings etc. I grew up knowing people addressing him as Giani Ji. So, I had a fair understanding that Sikh faith started with Guru Nanak, followed by nine other Gurus who were considered Guru Nanak's jyot and that the tenth Guru declared an end to bodily Guru and assigned Guruship to Adi Granth now called Sri Guru Granth Sahib.

I did not believe a word in those two books.

Most galling thing I remember is the writer taking us for fools, when talking about God coming to Guru Gobind Singh while he was doing tapasya at **Hemkunt** in his previous life and wanting to send him to earth (*maatloke*) to save the mankind.

Two questions arose in my ten-year-old mind: Hemkunt was already on this earth in Himalayas, so Guru Gobind Singh was already on this earth. Secondly, if this Guru was to be deputed by God to save the humanity then which God had sent Guru Nanak, ten generations earlier, whose message Guru Gobind Singh was propagating?

For 5th grade I was sent to a **boarding school**. Since English in **Bikaner State** started in 3rd grade and village teachers knew no English, the curriculum for the grades 1 to 5 had two streams, one for village schools and another for city schools. Village 4th grade pass students were enrolled in a class called **Special Class** in which they studied only English; grade 3 and 4 English during the first half of the year and grade 5 English during second half. Other 5th grade city subjects were mastered in the 3rd and 4th grades of village schools. So, I had plenty of time in my 5th grade to read all the Hindu Granths in the middle school library, including **Mahabharat and Ramayan**.

My strongest memory from all that reading is the wonderment in my mind about God. Any time a tapasvee had done enough tapasya to reach God, God would send an **Apasra (I called them heavenly prostitutes)** and the poor tapasvee would fall from grace. To a twelve-year-old there was no difference between Hinduism and Sikhism. I turned agnostic, although I did not know this term then. I just could not see any difference between Hinduism and Sikhism nor could I believe in God that seemed the same in both the religions.

Gurbani stresses '*bibek-budhi*', *discerning mind*. I did not know it then but I was unconsciously using

it when I rejected what I read in *Bale-dian-Sakhian*, *Bachittar Natak*, and *Hindu Granths* by the ripe old age of twelve.

I was not confused; I was turned off religion.

Any lingering doubts were cleared by the 1947 riots in India and Pakistan which preceded the partition in the Punjab region in the west and Bengal on the east; between 200,000 to 500,000 people were killed in the retributive genocide in the name of religion. Estimated 14 million Hindus, Sikhs and Muslims were displaced during the partition. The home land of two communities with same history, language and culture, who had lived in harmony for centuries, Bengal in the east and Panjab in the west, were dismembered with a pen into two. It was the largest [mass migration](#) in human history.

The only reason for this partition of a country was religion.

I had no use for any religion. During my seven years of university education in Panjab where I received my Masters and Bachelor of Education degrees and three years of teaching in Panjab and Delhi, I visited no Gurdwara, other than Gurdwara Sis Ganj in New Delhi, once, for its historical interest, where Muslim Mughal rulers had put to death 9th Nanak, Guru Tegh Bahadur, for purely religious reasons.

Around age sixty, under the influence of Hindu Granths read in my childhood and having helped raise my younger siblings and my own children I wanted to do something for the community that I was born into. But I could never have dreamt what a traumatic experience that desire would put me through. Gurdwaras do not do what I wanted to do but I was introduced to a **Sant Baba who turned out to be a world class con artist, scoundrel, rapist and a sociopath.**

After acquiring the Gurdwara building through Court Order in April 1996 and learning the meaning

of the **Commencing Verse of Adi Granth** in English I said to myself that **Guru Nanak's 'God' I could believe in** because it was not human at all. In fact, the verse says clearly that **Ek Onkar is Nirbhau, Nirvair, Akaal Murat, Aajuni**, all the attributes that humans don't possess. To the best of my understanding Guru Nanak's 'God' was some mysterious and all powerful (Shakti) ENERGY, mother of all the forces, that cannot be described and there was only one of its kind and self-created.

I could not bring myself to run this Gurdwara as the other Gurdwaras were run. I wanted to understand what entire Adi Granth meant. I searched for and met some practicing Sikhs; but they were so few. In **1996** we started a **Sikhi Reform** movement as was the case with **Singh Sabha** movement during the British occupation of Panjab. Year 2004 was the second most audacious attempt when Prof. Gurtej Singh and I went around the world for six weeks and held six major and three minor conferences in six countries, Malaysia, Australia, Canada, USA, UK and India.

All that came to naught when the Amritsar, Panjab based Sikh religious establishment first tried desperately to deny us a venue for the 2003 conference in Chandigarh. We had to obtain a court order to hold our conference, less than 24 hours hence. The judge had to hold court in his house on Diwali day, Saturday, before our Sunday conference to reinstate our third venue.

October 2003 conference report appears in December 2003 issue of The Sikh Bulletin. Please go to www.sikhbulletin.com
Report on 2004 conferences was published in November-December 2004 Sikh Bulletin. Please go to www.sikhbulletin.com

By the time I came back home from the 2003 conference two weeks later, there was a new Gurdwara in our vicinity, established on short order and with three-year lease at \$8,300.00 per month. Upon return home after six worldwide conferences in 2004 I found that the 2003 Gurdwara had split into two, a very common occurrence in the history of Gurdwaras in North America. The second group was paying over \$5,000.00 monthly rent. I was

charging no rent for the 7,900.00 square foot building being used as Sikh Center, Roseville, California.

By this time, we had banned from our Gurdwara everything from Dasam Granth, including three khande-di-pahul Banis and beloved Chaupai, dropped Bhagauti from Ardass, adopted Nanakshahi calendar before SGPC or Akal Takhat approved it and best of all stopped the practice of Akhandpaths.

We closed doors on Vaisakhi day in 2005 for lack of sangat. Seventy years later I have not only come full circle but also gone beyond.

I have now become a confirmed Atheist, when it comes to multi religious Gods

Hardev Singh Shergill

EDITORIAL

Rare is the occasion in my life where an honor of tremendous measure is simultaneously a challenge of extraordinary proportions.

The honor of stepping in to help continue the illustrious work of one of Sikh community's most distinguished and upright members - one who withstood one unsurmountable challenge after another for 22 years - can only be described as one that has no parallel.

The story of Hardev Singh Shergill, 85, braving the onslaught of regressive forces in Sikhi, steadfastly fighting an uphill battle for progressive spirituality - all the time roaring like a lion to live up to his trademark Shergill name - is indeed one that has no equal.

That *the Sikh Bulletin* stands tall today as a journal of genuine discourse, authentic debate, inclusive authorship and unpretentious narratives is testimony of the sacrifices of its custodian for the past two decades.

Yet it is the eminence of Shergill Ji and the resulting distinction of *The Sikh Bulletin* that stand before me as my biggest trials. Both must be maintained in order to do justice to the Bulletin's readers, contributors, critics, and the toils of Shergill Ji and his editorial teams of the past 22 years.

My own discovery of *The Sikh Bulletin* happened in 2006. It provided me with material that was critical, thought provoking, and **nonconformist - written by authors who were unafraid of challenging the tide that was steadily turning Guru Nanak's universal spirituality into narrow and exclusive religious dogma.** The Bulletin provided me space for my own unconventional views.

This defining characteristic of *The Sikh Bulletin* too needs to be maintained.

I humbly ask for continued support from Shergill Ji, the Editorial board, writers, contributors and readers as I strive to maintain the quality of the Bulletin in the patterns and parameters set by Shergill Ji.

Readers will notice two changes. The first relates to the frequency of the publication. Beginning 2019 *The Sikh Bulletin* will appear in a quarterly fashion. The second change will see the Bulletin according increased emphasis to Gurbani discourse – Gurbani being defined as compositions within the Sri Guru Granth Sahib.

The emphasis on Gurbani is in response to the **vacuum that exists in the English-speaking Sikh world today.**

Serious and scholarly discourse on Gurbani and dialogue relying on Gurbani is severely lacking. It is also in response to my own inclinations. **I hold the view that the application of Gurbani as a benchmark for the test of authenticity of our spiritual and Guru-related historical views is both necessary and helpful.**

This is illustrated aptly in this issue. It carries a thought-provoking article titled “**Is Guru Nanak's Parkash Day Different from Guru Nanak's Birth Day?**” Professor Emeritus Harbans Lal ji answers this rather innovative question in the affirmative. He relies largely on non-Gurbani sources.

I have answered the same question in the negative, and have attempted to rely on Gurbani as the basis of my arguments.

Readers are invited to read both and see if there is merit and utility in using Gurbani as a benchmark for our narratives. Feedback is most welcome.

Karminder Singh, PhD (Boston), Co-Editor

Dr. Karminder Singh Dhillon A Brief Bio

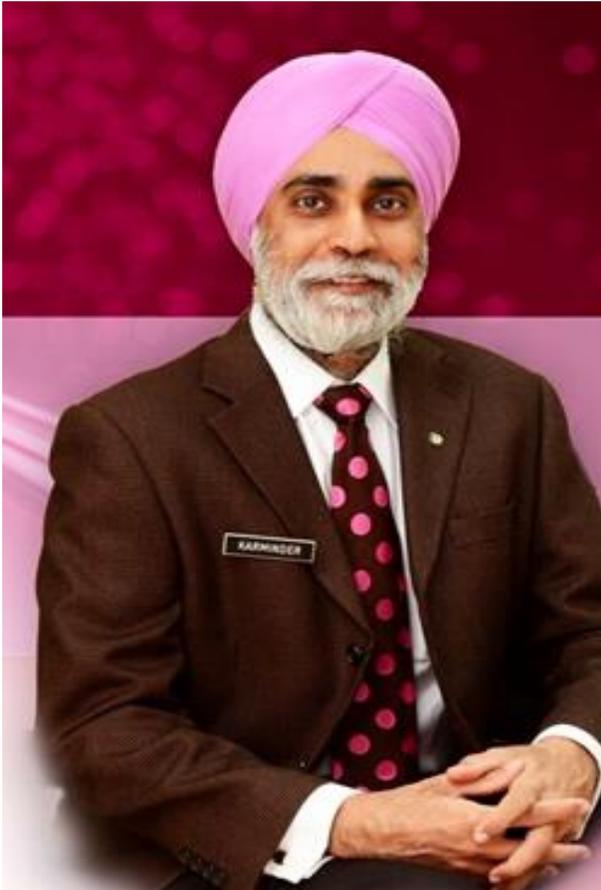
Dr. Karminder Singh Dhillon is an Administrative and Diplomatic officer in the Malaysian Civil Service for the past 30 years.

He holds a B.Sc. in Political Science, a post graduate diploma in Public Management, a Masters degree in International Relations and International Communication and a Doctorate in Political Science.

He obtained his educational and professional training from Harvard University, Cambridge, USA; the University of Nottingham, and the Chartered Institute of Professional Development U.K.; the National Defense University Beijing, China; Boston University, Boston, USA; and University of Sciences Malaysia.

He has served his country in a variety of positions. He is currently the Deputy Secretary General in the Ministry of Defense (MinDef). His other positions served include Deputy Director of the National Institute of Public Administration, Senior Coordinator of the International Security

Programme at the Institute of Diplomacy and Foreign Affairs, and as a Research Officer at the Prime Minister's Department.



He serves as an Adjunct Lecturer at the Department of International and Security Studies, National University of Malaysia teaching Foreign and Defense Policy Analysis. He has previously taught International Relations and Diplomacy at University of Malaya, Kuala Lumpur, Malaysia.

He has authored books and published numerous articles and chapters in books in his areas of professional expertise. His *Dilemmas of Development: Twenty-Two years of Malaysian Foreign Policy in Mahathir Era 1981-2003*, published by the National University of Singapore University Press is standard text for students and researchers of Malaysian foreign policy.

In addition to his professional achievements, Dr Karminder Singh has made remarkable contributions towards the authentic understanding of Gurbani through reform-oriented writings and videos. He is currently the director of Sikhi Vichar Forum (SVF) – a Global platform that desires to initiate logic and reason-based discourse on Gurbani.

His thought-provoking essays and articles on Sikh philosophy, and his deep and insightful research into Gurbani can be found on the SVF website at www.sikhivicharforum.org. His discourse on Guru Nanak's seminal *banis* – Jup and Sidh Goshat – available on the above website is particularly noteworthy in terms of its originality and quest for authenticity. Dr Karminder has written for the Sikh Bulletin USA since 2015.

EK OANGKAR:

THE MARVEL OF GURU NANAK

By Karminder Singh Dhillon, Ph.D. Kuala Lumpur, Malaysia

[From July-August 2007 SB]

No other concept captures the core essence of Sikhism as Ek Oangkar. Innovative, mystical, marvelously concise and definitive, it also captures the spiritual genius and devotional brilliance of Guru Nanak. Never before had so much divinity been captured in so few syllables as is embodied in this strikingly illuminative concept.

Innovative and brilliant:

Hence creation **For some four thousand years, Indian spiritualism had counted as three, the functions and powers of God. In such trinity, one entity creates, another sustains and the third destroys.** is in a continuous cycle of coming into existence, being nurtured and finally being destroyed. The three powers were denoted by the Sanskrit syllables representing “o”, “aa” and “m” and they represented the words *Okar*, *Akaar* and *Makaar*. Put together – to signify the continuity of the functions of God - the syllables created the word

Oam (sometimes spelt *Aum*. *Oam* thus represented both the separated trinity of God's functions, as well as the combined unity of its powers. **But while the separation won almost complete acceptance over time, the concept of combined unity was completely lost.**

Modern Hinduism even named the **trinities** separately as ***Brahma* (creator), *Vishnu* (sustainer) and *Shivji* (destroyer)** and *mandirs* were associated with these beings, even creating competition. *Vishnu*'s community won hands down for the simple reason that human beings – being lovers of life – preferred to pray for the continuance of life (sustenance). It is estimated that for every 10 *mandirs*, 7 belong to *Vishnu*, 2 to *Shivji* and one to *Brahma*. *Shivji* came in a far second because of the fear of death. He could not be ignored completely. *Brahma* was least important for the ironic reason that having being already created, there was little need to bother with creation anymore.

Guru Nanak's message was clear – **God was One. Only He created, only He sustained and only He destroyed.** His conviction in the unity of God saw him change *Oam* to *Oang*. The former, even though combining the three functions, was not unified enough. *Oang* is a new word; it amalgamates the three functions so well and so thoroughly that there is no more separation. The separation cannot be seen, felt, pronounced or heard anymore, simply because there was no separation. So, if *Oam* represented a mixture of three that had the potential for separation, *Oang* represented an un-alloyed, inseparable and new entity that was no more than one. And to signify that the unity of God was all pervading, omnipresent and overarching, he invented the *Kaar*.

This is the curved line that extends from the vowel that is above the E. The *Kaar* is graphic. It is an illustration. A drawing if one prefers. But one that is truly worth a thousand words. It shows clearly that anything and everything is under the control and power of the One *Oang*. And that nothing was outside of the *Oang*'s influence. It was thus

Oangkar. Guru Nanak's brilliance sought to ground the unity of God to the extent that a second interpretation was impossible. He put the word *Ek*, meaning one to precede *Oangkar*. Guru Nanak understood the human mind well – he knew that a spelt out *Ek* (ੴ), had the potential of creating a second or third meaning. So, he resorted to the numerical. The numeral 1 could have only one meaning.

It was thus ੴ. Guru Arjun Dev Ji gave ੴ the fitting place that it deserves in the *Guru Granth Sahib*. This is the only scripture in the world that begins with the numeral 1 to signify the unity of God. Every raag, every section and subsection of the raag and every bane in the *Guru Granth Sahib* began with ੴ.

Marvelously Concise and Definitive:

The definite wonder was that the newly created ੴ packed core Godly attributes in such a way that its repeated recitation filled the Sikh's mind, body and soul with the defining spirit and Godly unity that Guru Nanak possessed. The conciseness of ੴ further ensured that it became the core philosophy around which the *mool mantar* (basic, starting or root *mantar*) of Sikhism was centered. Eight more marvelous jewels crystallized from the inner being of the Guru's spirituality to create the most wondrous *mool mantar*. The ੴ stood majestically at the head of the *mool mantar*, formed its integral part and acted as the string that beaded the rosary of the *mool mantar*. The result was a *mantar* capable of bringing about divine grace, immeasurable blessings, and emancipation of the human soul. ***Ek oangkar, Satnam, Karta Purakh, Nirbhau Nirvair, Akaal Moorat, Ajune, Saibhang, Gurbarsaad*** takes the reciting Sikh into the folds of the unity that the Guru enjoyed with God. And this is because that One and only One God who is transcendent as well as immanent, who is True and Eternal, who is the Creator-being, who is without Fear and without Enmity, who is Timeless, who is

Unborn, and who is Self-existent is realized by
Divine Grace (*Parsaad*) of the Guru.

PURPOSE OF HUMAN LIFE

By

DR. KALA SINGH (PRAVASSI RATTAN)

**Life is not for a purpose but there is a purpose
for life.**

In this paper we will discuss where we come from
and the purpose of human life. **Let's start with
how human life came into existence.**

All religions have their own belief system about
that, but **Guru Nanak gave theory of Big Bang** for
the creation of this universe which was **accepted by
science in 1950**. According to this theory, **from
nothingness innumerable number of galaxies
and gas formed after a big bang**. From gas, water
formed and all creations came into existence from
water.

Almost five centuries ago Guru Nanak said:

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥

Saachae Thae Pavanaa Bhaeiaa Pavanai Thae Jal
Hoe | (SGGS 19)

ਜਲ ਤੇ ਤ੍ਰਿਭੁਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੇਇ ॥

Jal Thae Thribhavan Saajiaa Ghatt Ghatt Joth
Samoe ॥

**Guru gave theory of evolution in SGGS
on page 176.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Gourree Guaaraeree Mehalaa 5 ॥ (SGGS 176)

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥

ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥

Kee Janam Bheae Keett Pathangaa ॥

Kee Janam Gaj Meen Kurangaa ॥

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥

ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥੧॥

Kee Janam Pankhee Sarap Hoeiou |

Kee Janam Haivar Brikh Joeiou ॥1॥

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥

ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥੧॥ ਰਹਾਉ ॥

Mil Jagadhees Milan Kee Bareeaa |

Chirankaal Eih Dhaeh Sanjareeaa ॥1॥

Rehaao ॥

ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥

ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ ॥

Kee Janam Sail Gir Kariaa ॥

Kee Janam Garabh Hir Khariaa ॥

ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ ॥

ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਕ੍ਰਮਾਇਆ ॥੨॥

Kee Janam Saakh Kar Oupaeiaa ॥

Lakh Chouraaseeh Jon Bhramaeiaa ॥2॥

ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ ॥

ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ ॥

Saadhhasang Bhaeio Janam Paraapath ॥

Kar Saevaa Bhaj Har Har Guramath ॥

ਤਿਆਗਿ ਮਾਨੁ ਝੂਠੁ ਅਭਿਮਾਨੁ ॥

ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ ॥੩॥

Thiaag Maan Jhooth Abhimaan ॥

Jeevath Marehi Dharageh Paravaan ॥3॥

ਜੇ ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ ॥

ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਣੈ ਜੋਗੁ ॥

Jo Kishh Hoaa S Thujh Thae Hog ॥

Avar N Dhoojaa Karanai Jog ॥

ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ ਮਿਲਾਇ ॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥੪॥੩॥੭੨॥

Thaa Mileeai Jaa Laihi Milaae ॥

Kahu Naanak Har Har Gun Gaae ॥4॥3॥72॥

**Guru explains evolution from unicellular
organism to human being. It has taken millions
and millions of years from unaccountable
number of species of insects, worms, birds, trees
and different types of animals to be perfect
creation of a human being. Human is the only
species which can obtain knowledge through**

company of good noble saintly people and be one with God. Here Guru used 8.4 million species, because it was a common belief at that time. In fact, Guru said that there are, uncountable and endless number of species.

ਰਾਤੀ ਰੁਤੀ ਬਿਤੀ ਵਾਰ ॥
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥
ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ (SGGS 7)
Raathee Ruthee Thhithee Vaar ॥
Pavan Paanee Aganee Paathaal ॥
This Vich Dhharathee Thhaap Rakhee Dhham
Saal ॥
ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥
This Vich Jee Jugath Kae Rang ॥
Thin Kae Naam Anaek Ananth ॥

Bhai Gurdas says among all these countless species human being is the superior most creation.

ਚਉਰਾਸੀਹ ਲਖ ਜੋਨਿ ਵਿਚਿ
ਉਤਮੁ ਜਨਮੁ ਸੁ ਮਾਣਸਿ ਦੇਹੀ।
(Bhai Gurdas Vaar 1 Pauri 3)
Chauraaseeh Lakh Joni Vichi
Utamu Janamu Su Maanasi Dayhee |

According to science all life on earth replicate with the process of evolution through survival instinct, also called survival of the fittest. For survival and replication organisms must change genetically to cope with changes in its environments. Human being is the best result of evolution. **So, the theory of creation and evolution is same in both Gurbani and science though Gurbani described it more than five centuries before science.**

According to both Gurbani and science there is no reason for us to be on this earth except evolution. Since human beings could not cope with natural disasters and other adversities of life, gods, religions, faiths, belief systems, prayers and sacrifices were invented for survival and security.

Most religions according to their belief system punish people for their sins, which in turn created guilt, and superstitions; hell, and heaven after death.

In most religions the purpose of life is to stop the cycle of repeated births and deaths. Obtain salvation (moksha), get in heaven, avoid hell and join God after death.

Let's see the purpose of life in Sikhism according to Gurbani.

ਆਸਾ ਮਹਲਾ ੫ ॥
ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥(SGGS 12)
Bhee Paraapath Maanukh Dhaehureeaa ॥
Gobindh Milan Kee Eih Thaeree Bareeaa ॥
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥
Avar Kaaj Thaerai Kithai N Kaam ॥
Mil Saadhhasangath Bhaj Kaeval Naam ॥1॥

Guru says this human life has evolved after a long process. Human species is the only one who can try to be one with God, while living, not after death. For that we should keep company of good noble saintly people where we get knowledge and wisdom of the cosmic law. All other rituals we do to please God are useless.

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ॥
ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥(SGGS 1159)
Gur Saevaa Thae Bhagath Kamaae ॥
Thab Eih Maanas Dhaehee Paae ॥
ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ॥ ਸੇ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ
॥੧॥
Eis Dhaehee Ko Simarehi Dhaev ॥
So Dhaehee Bhaj Har Kee Saev ॥1॥
ਭਜਹੁ ਗਦਬੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ॥ ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ
ਲਾਹੁ ॥੧॥ ਰਹਾਉ ॥
Bhajahu Guobindh Bhool Math Jaahu |
Maanas Janam Kaa Eaehee Laahu ॥1॥
Rehaao ॥

Bhagat Kabir says human species is the only species which have the choice to meet noble saintly people and get knowledge from them. This human life is of any use only if we use that knowledge and wisdom and live life according to the teachings of the Guru.

ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ ॥
 ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ ॥੧॥(SGGS 188)
Dhulabh Dhaeh Paaee Vaddabhaagee ॥
Naam N Japehi Thae Aatham Ghaathee ॥1॥
 ਮਰਿ ਨ ਜਾਹੀ ਜਿਨਾ ਬਿਸਰਤ ਰਾਮ ॥
 ਨਾਮ ਬਿਹੂਨ ਜੀਵਨ ਕਉਨ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥
Mar N Jaahee Jinaa Bisarath Raam ॥
Naam Bihoon Jeevan Koun Kaam ॥1॥ Rehaao ॥
 ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਬਿਸਥਾਰ ॥
 ਕਵਨ ਅਰਥ ਮਿਰਤਕ ਸੀਗਾਰ ॥੨॥
Khaath Peeth Khaelath Hasath Bisathhaar ॥
Kavan Arathh Mirathak Seegaar ॥2॥
 ਜੇ ਨ ਸੁਨਹਿ ਜਸੁ ਪਰਮਾਨੰਦਾ ॥
 ਪਸੁ ਪੰਖੀ ਤਿਗਦ ਜੋਨਿ ਤੇ ਮੰਦਾ ॥੩॥
Jo N Sunehi Jas Paramaanandhaa ॥
Pas Pankhee Thrigadh Jon Thae Mandhaa ॥3॥

Guru says this human body has been obtained after a long process. Those who don't live life according to the cosmic law, teachings of Guru, to live a perfect noble life, are spiritually, morally dead. They are worse than animals. Guru even says ਕਰਤੂਤਿ ਪਸੁ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥ Karathooth Pasoo Kee Maanas Jaat (SGGS 267) that their body is of human being but their actions are of an animal.

ਆਇਓ ਸੁਨਨ ਪੜਨ ਕਉ ਬਾਣੀ ॥
 ਨਾਮੁ ਵਿਸਾਰਿ ਲਗਹਿ ਅਨ ਲਾਲਚਿ
 ਬਿਰਥਾ ਜਨਮੁ ਪਰਾਣੀ ॥੧॥ ਰਹਾਉ (SGGS 1219)
Aaeiou Sunan Parran Ko Baanee ॥
Naam Visaar Lagehi An Laalach
Birathhaa Janam Paraanee ॥1॥

The only difference between humans and animals is that humans can listen and read teachings of the Guru, get knowledge and wisdom to live a perfect noble life and animals can't. Those, who live life of

temptations and don't get such knowledge, live life of miseries. Guru gives this knowledge

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ
 ਅਗਿਆਨ ਅੰਧੈਰ ਬਿਨਾਸੁ ॥
Giaan Anjan Gur Dheea
Agiaan Andhhaer Binaas ॥(SGGS 293)
 ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥
 ਹਰਿ ਕੇ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥(SGGS 266)
Sarab Dharam Mehi Sraesatt Dharam ॥
Har Ko Naam Jap Niramal Karam ॥

Guru says the best religion is to live a perfect noble life according to the cosmic law, teachings of the Guru.

That means Guru is not pointing it out to believers of any particular religion but to all humanity.

ਮਃ ੧ ॥Ma 1 ॥
 ਕਿਆ ਖਾਧੈ ਕਿਆ ਪੈਧੈ ਹੋਇ ॥
 ਜਾ ਮਨਿ ਨਾਹੀ ਸਚਾ ਸੋਇ ॥ (SGGS 142)
Kiaa Khaadhhai Kiaa Paidhhai Hoe ॥
Jaa Man Naahee Sachaa Soe ॥
 ਕਿਆ ਮੇਵਾ ਕਿਆ ਘਿਉ ਗੁੜੁ ਮਿਠਾ
 ਕਿਆ ਮੈਦਾ ਕਿਆ ਮਾਸੁ ॥
 ਕਿਆ ਕਪੜੁ ਕਿਆ ਸੇਜ ਸੁਖਾਲੀ
 ਕੀਜਹਿ ਭੋਗ ਬਿਲਾਸ ॥
Kiaa Maevaa Kiaa Ghio Gurr Mithaa
Kiaa Maidhaa Kiaa Maas ॥
Kiaa Kaparr Kiaa Saej Sukhaalee
Keejehi Bhog Bilaas ॥
 ਕਿਆ ਲਸਕਰ ਕਿਆ ਨੇਬ ਖਵਾਸੀ
 ਆਵੈ ਮਹਲੀ ਵਾਸੁ ॥
 ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ
 ਸਭੇ ਟੋਲ ਵਿਣਾਸੁ ॥੨॥
Kiaa Lasakar Kiaa Naeb Khavaasee
Aavai Mehalee Vaas ॥
Naanak Sachae Naam Vin
Sabhae Ttol Vinaas ॥

Guru says without living perfect noble life free of temptations, all good food we eat, nice clothes we wear, good bed we sleep on, enjoy company

of beautiful women and good houses we live in are just like the life of animals as they also enjoy all these pleasures in their own way. Guru further says in SGGS page 648 that we should use all these to sustain our lives, and live a good noble perfect life according to the teachings of the Guru and help others. We should not use them to fulfill our ego, desires and greed.

ਪਉੜੀ ॥ Pourree ॥

ਤਿਨ ਕਾ ਖਾਧਾ ਪੈਧਾ ਮਾਇਆ ਸਭੁ ਪਵਿਤੁ ਹੈ
ਜੇ ਨਾਮਿ ਹਰਿ ਰਾਤੇ ॥ (SGGS 648)

Thin Kaa Khaadhhaa Paidhhaa

Maaeiaa Sabh Pavith Hai

Jo Naam Har Raathae ॥

ਤਿਨ ਕੇ ਘਰ ਮੰਦਰ ਮਹਲ ਸਰਾਈ ਸਭਿ ਪਵਿਤੁ ਹਰਿ
ਜਿਨੀ ਗੁਰਮੁਖਿ ਸੇਵਕ ਸਿਖ ਅਭਿਆਗਤ ਜਾਇ ਵਰਸਾਤੇ ॥
Thin Kae Ghar Mandhar Mehal Saraaee Sabh

Pavith Rehi

Jinee Guramukh Saevak Sikh

Abhiaagath Jaee Varasaathae ॥

ਤਿਨ ਕੇ ਤੁਰੇ ਜੀਨ ਖੁਰਗੀਰ ਸਭਿ ਪਵਿਤੁ ਹਰਿ
ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਿਖ ਸਾਧ ਸੰਤ ਚੜਿ ਜਾਤੇ ॥

Thin Kae Thurae Jeen Khurageer
Sabh Pavith Heri

Jinee Guramukh Sikh Saadhh

Santh Charr Jaathae ॥

ਤਿਨ ਕੇ ਕਰਮ ਧਰਮ ਕਾਰਜ
ਸਭਿ ਪਵਿਤੁ ਹਰਿ

ਜੇ ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਸਾਤੇ ॥
Thin Kae Karam Dharam Kaaraj

Sabh Pavith Heri

Jo Bolehi Har Har Raam Naam Har Saathae ॥

ਜਿਨ ਕੈ ਪੋਤੈ ਪੁੰਨੁ ਹੈ

ਸੇ ਗੁਰਮੁਖਿ ਸਿਖ ਗੁਰੁ ਪਹਿ ਜਾਤੇ ॥੧੬॥

Jin Kai Pothai Punn Hai

Sae Guramukh Sikh Guroo Pehi Jaathae ॥16॥

ਮਃ ੧ ॥ Ma 1 ॥

ਸਉ ਓਲਾਮ੍ਹਰੇ ਦਿਨੈ ਕੇ ਰਾਤੀ ਮਿਲਨਿਹੁ ਸਰੰਸ ॥
ਸਿਫਤਿ ਸਲਾਹਣੁ ਛਡਿ ਕੈ ਕਰੰਗੀ ਲਗਾ ਹੰਸੁ ॥

So Oulaamhae Dhinai Kae

Raathee Milanih Sehans ॥

Sifath Salaahan Shhadd Kai

Karangee Lagaa Hans |

ਫਿਟੁ ਇਵੇਹਾ ਜੀਵਿਆ ਜਿਤੁ ਖਾਇ ਵਧਾਇਆ ਪੇਟੁ ॥
ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੇ ਦੁਸਮਨੁ ਹੇਤੁ ॥੨॥

(SGGS 790)

Fitt Eivaehaa Jeeviaa Jith Khaae Vadhhaaeiaa

Paett|Naanak Sachae Naam Vin Sabho

Dhusaman Haeth.

Guru says as swan collects pearls, human being was also supposed to get Guru's knowledge which is as precious as pearls. On the contrary human is wasting life in this world by indulging in useless desires and temptations. That's why we are suffering in endless pain all the time. Guru says on page 1414 of SGGS that if we don't live life according to the teachings of the Guru, our life in this world has been useless as we have lived it in suffering.

ਸਤਿਗੁਰੂ ਨ ਸੇਵਿਓ ਸਬਦੁ

ਨ ਰਖਿਓ ਉਰ ਧਾਰਿ ॥

ਧਿਗੁ ਤਿਨਾ ਕਾ ਜੀਵਿਆ

ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥

(SGGS 1414)

Sathiguroo N Saeviou Sabadh

N Rakhio Our Dhhaar ॥

Dhhig Thinaa Kaa Jeeviaa

Kith Aaeae Sansaar ॥

ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੋਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥

ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ

ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥੨॥(SGGS 522)

Naanak Sathigur Bhaettiai Pooree Hovai

Jugath ॥ Hasandhiaa Khaelandhiaa

Painandhiaa Khaavandhiaa Vichae Hovai

Mukath ॥2॥

Guru says we are allowed to use and enjoy everything in life but in moderation while remembering Guru's teachings all the time so that we don't indulge ourselves only in the pleasures. That's how we can attain salvation (moksha) while living this life. Guru says we can live a perfect noble life and attain salvation (moksha) while

living and enjoying life free of temptations with our family.

ਸਤਿਗੁਰ ਕੀ ਐਸੀ ਵਡਿਆਈ ॥ ਪੁ
ਤ੍ਰ ਕਲਤ੍ਰ ਵਿਚੇ ਗਤਿ ਪਾਈ ॥੨॥ (SGGS 661)
Sathigur Kee Aisee Vaddiaaee ॥
Puthr Kalathr Vichae Gath Paaee ॥2॥

Guru further says on page 938 of SGGS that we should live life in this world the way lotus flower floats and duck swims untouched upon the surface of water. Both take their nutrition from water but don't get wet. Same way we should focus our conscious mind on the teachings of the Guru while living in this terrifying world-ocean and does not let it affect us.

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ
ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥
ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ
ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥ (SGGS 938)
Jaisae Jal Mehi Kamal Niraalam
Muragaaee Nai Saanae ॥
Surath Sabadh Bhav Saagar Thareeai
Naanak Naam Vakhaanae ॥

In conclusion, as per Gurbani and science, we are here because human species is the best creation of replication process of evolution. Everyone irrespective of their faith and religion wishes to live a perfect noble life happily without pain and suffering, in unison with God, and that is the purpose of human life. For that we need to prepare ourselves.

It is a journey in which we need to acquire knowledge, wisdom, humility, compassion, love, tolerance and honesty as per Guru's teachings.

<https://youtu.be/tn3BeHQYxjU>

SIKHI MISREPRESENTED

[From an article by Dr Devinder Singh Chahal
“WHERE DOES SIKHI STAND
550 YEARS AFTER GURU NANAK?
appearing in Jan-Feb 2019 issue of the SB.]

The “Sikhi of Guru Nanak has been misrepresented by his followers, Sikhs, and Non-Sikhs to make it an esoteric, miraculous, mystic, and ritualistic religion called “Sikhism” as discussed below.

The Sikh Became Ritualistic. According to Guru Nanak, a ਸਿਖੁ (Sikh) is one who researches/discovers the “enlightening philosophy” as discussed earlier.

Now that same Sikh has been assigned a number of duties and rituals to perform by Guru Ramdas:

The Sikhs must repeat Naam himself and make others do so:

ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ

ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥

Jis no ðaiāl hovai merā suāmī
tis gursikh gurū updes suṇāvai.

ਜਨੁ ਨਾਨਕੁ ਯੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ

ਜੇ ਆਪਿ ਜਪੈ ਅਵਰਰ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

Jan Nānak ḍhūr mangai tis gursikh kī
jo āp japai avrah nām japāvai. ॥2॥

ਅਗਗਸ, ਮ: 4, ਪੰਨਾ 306.

Guru Ramdas says:

The Eternal Entity (God) bestows Its teachings and will be kind only when the Sikh of the Guru repeats Naam himself and inspires others to do

so.

Consequently, Nanak will beg for the dust of the feet of that Sikh.*

AGGS, M 4, p 306.

*Nanak here is a pen name for Guru Ramdas.

Guru Ramdas also assigned a number of rituals* to be performed by Sikhs:

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੇ ਸਿਖੁ ਅਖਾਏ

ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
 ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ
 ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ ॥
 ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ
 ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ ॥
 ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ
 ਬਹਦਿਆਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
 ਜੇ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ
 ਸੇ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥
 ਅਗਸ, ਮ: 4, ਪੰਨਾ 305.

Gur satgur kā jo sikh akhāe
 so bhalke uṭh har nām dhiāvai.
 Udam kare bhalke parbhātī
 isnān kare amrit sar nāvai.
 Updes gurū har har jap jāpai
 sabh kilvikh pāp dokh lēh jāvai.
 Fir chārāi divas gurbāṇī gāvai
 bahdiā uṭhdiā har nām dhiāvai.
 Jo sās girās dhiāe merā har har
 so gursikh gurū man bhāvai.

Manmohan Singh translate this as follows [12]:

*He who calls himself a Sikh of the
 Great True Guru*

should rise early and meditate on God's Name.

*He should make efforts early in the morning,
 take a bath, and have ablution in the
 tank of nectar.*

*By repeating the Lord God's Name
 under the Guru's instruction,
 all his sins, misdeeds, and accusations
 are wiped off.*

*Afterwards, at sunrise he sings gurbani,
 and whilst sitting or standing,
 he meditates on God's Name.*

*The Guru's disciple, who with every breath
 and morsel contemplates over my Lord God,
 becomes pleasing to the Guru's mind.*

AGGS, M 4, p 305.

SIDH GOSHTI Sawan Singh Gogia

Sidh means a mystic adept in *hatha yoga* and possessing supernatural powers, and *goshti* means discourse or dialogue. It is one of Guru Nanak's long compositions and is recorded in Sri Guru Sahib Granth Sahib on pages 938 to 946. It is a recollection by Guru Nanak of major points of the discourses that took place between the *Sidhas* and Guru Nanak during his visit to *Gorakh Matta*, *Sumer Parbat* and *Achal Vatala now called Batala* while he was touring different parts of the world to educate the misguided people.

Bhai Gurdass has also mentioned about these discourses in his *vaars* Sidh Goshti is a profound composition of Guru Nanak describing his philosophy vis-a-vis of the *Sidhas* and more.

Time of its Being Composed, its Language and Style

The text does not provide any clue as to the time and place of its composition. As recorded by Prof. Sahib Singh in his book 'Sri Guru Granth Sahib Darpn' part 7th page17, it was composed in 1539 at Kartarpur after Guru Nanak visited the fair at Achal Vatala. Its language is *Sadh Bhasha*, language used by the Hindu saints and is difficult for a common man to fully understand it. It contains many technical terms used by *Sidh* Yogis. Brevity is its main characteristic and many symbols and metaphors have been used. Sidh Goshti contains seventy-three stanzas. Most of these stanzas contain questions raised by the *Sidhas* and their answers given by Guru Nanak. These questions answers bring out the philosophy of the *Sidhas* and teachings of Guru Nanak.

According to S. Manmohan Singh, author of 'Sri Guru Granth Sahib English Punjabi Translation' Vol.6, there are 89 questions and answers. These cover a wide variety of subjects such as how to live a pure life, how to achieve salvation, renunciation, origin of the world, significance of truthfulness,

meditation on His Name and definition of a true Yogi etc. Sidh Goshti brings out strikingly the crux of the philosophy, way of life and teachings of Sidhas and Guru Nanak. Keeping in view the length of the article, only a few main topics will be dealt with in this article.

Central Idea

Central idea of the whole text is given by Guru Nanak in the following couplet just after the first stanza of the text. This is marked as *rehaao* or pause. This couplet advises the Sidhas that renouncing the world and wandering in the woods and mountains will be fruitless; it is through the True Name, i.e. obeying the commands of the Lord, that life becomes pure and purposeful, and one gets emancipation:

ਕਿਆ ਭਵੀਐ ਸਚਿ ਸੂਚਾ ਹੋਇ॥
ਸਾਚ ਸਬਦੁ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਇ॥ (SGGS:938)
*‘What is the use of wandering around?
Purity comes only through Truth.
Without the True
Name, no one finds liberation.’*

How to Live a Pure Life

In the 4th stanza, Charpat, who belonged to the Nath tradition, asked Guru Nanak how to swim across successfully ocean of life and how to get liberation by remaining detached while still living:

ਦੁਨੀਆ ਸਾਗਰੁ ਦੁਤਰੁ ਕਹੀਐ
ਕਿਉ ਕਰਿ ਪਾਈਐ ਪਾਰੇ॥ (SGGS:938)
*‘The world-ocean is treacherous and impassable;
how can one cross over it?’*

In the next stanza Guru Nanak replies that one can achieve liberation by remaining detached from the impurities of life while living in this world and by making human heart abode of the Supreme Being and not by renouncing the world:

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ॥

ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ॥
(SGGS:938)

‘As the lotus flower floats untouched upon the surface of the water, and as the duck swims through the stream; so, with one’s consciousness focused on the Guru’s words and uttering the Name, one can cross over the terrifying world-ocean. O Nanak.’

Sidhas admire their Faith and Persuade Nanak to join them. Sidhas proclaim the importance of renunciation, outer grabs and rituals. They feel proud of their life away from cities living on roots and underground bulbs. They persuade him to put on their dress, adopt their symbols and join them:

ਹਾਟੀ ਬਾਟੀ ਰਹਹਿ ਨਿਰਾਲੇ ਰੂਖਿ ਬਿਰਖਿ ਉਦਿਆਨੇ॥
ਕੰਦ ਮੂਲੁ ਅਹਾਰੇ ਖਾਈਐ ਅਉਧੁ ਬੋਲੈ ਗਿਆਨੇ॥
(SGGS:938)

‘We live in the woods away from stores and highways, among plants and trees. For food, we take fruits and roots. This is the spiritual wisdom which the Yogi uttered.’

ਦਰਸਨੁ ਭੇਖ ਕਰਹੁ ਜੋਗਿੰਦ੍ਰਾ ਮੁੰਦ੍ਰਾ ਝੋਲੀ ਖਿੰਥਾ॥
ਬਾਰਹ ਅੰਤਰਿ ਏਕੁ ਸਰੇਵਹੁ ਖਟੁ ਦਰਸਨੁ ਇਕ ਪੰਥਾ॥
(SGGS:939)

‘Wear the robes of the sect of Yogis who follow Gorakh; put on the ear-rings, begging wallet and patched coat. Among the twelve schools of Yoga, adopt the one, among the six schools of philosophy, ours is the one sect.’

Guru Nanak Rejects the Offer

Guru Nanak rejects the significance of outer grabs, symbols, renunciation and pilgrimage to holy places as ultimate aim of life. He recommends them to control their passions and fix their mind on Him who pervades throughout the universe. He advocates the cultivation of virtues like truth, self-restraint and continence:

ਅੰਤਰਿ ਸਬਦੁ ਨਿਰੰਤਰਿ ਮੁੰਦ੍ਰਾ ਹਉਮੈ ਮਮਤਾ ਦੂਰਿ ਕਰੀ॥
ਕਾਮੁ ਕ੍ਰੋਹੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਸਮਝ ਪਰੀ॥

ਖਿੰਥਾ ਝੋਲੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਨਾਨਕ ਤਾਰੈ ਏਕੁ ਹਰੀ॥

(SGGS:939)

'Let constant absorption in the Guru's Word deep within be your ear-rings. It eradicates egotism and attachment, discards sexual desire, anger and egotism, and thus one attains true understanding through the Word of the Guru. See the Lord pervading everywhere and treat it as your patched-coat and begging-bowl. O Nanak, the One Lord will carry you across.'

Origin of the World

The Sidhas ask Guru Nanak about the origin of the world and want clarification about the concept of *sunya* (void). Nanak replies that before the creation of the world there was no universe, yet it was not an empty void. The Light of the Formless Lord pervaded the three worlds. Guru Nanak' does not mean nothing or an empty void. There was a state about which one can talk in terms of wonder.

ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੋ॥

(SGGS:940)

'What can you tell us about the beginning? In what home did the Profound Lord dwell then?'

ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ॥

(SGGS:940)

'We can only express a sense of wonder about the beginning. The Profound Lord abided deep within Himself then.'

ਗਉਨੁ ਗਗਨੁ ਜਬ ਤਬਹਿ ਨ ਹੋਤਉ ਤਿਭਵਣ ਜੋਤਿ ਆਪੇ ਨਿਰੰਕਾਰੁ॥

(SGGS:941)

'When the world and the sky did not even exist, the Light of the Formless Lord filled the three worlds.'

Yogi, Gurmukh (Guru-ward) and Manmukh (Self-willed)

From stanzas 23rd to 42nd, there are no questions and answers. In these stanzas, Guru Nanak defines Yogi, Gurmukh and Manmukh. According to Guru Nanak, a true Yogi is not one who renounces the world, wanders in the woods and mountains, but one who effaces one's ego, becomes detached from the impurities of life and enshrines the Lord in one's heart, while a *manmukh*, the self-willed, is assailed by doubt and wanders in the wilderness. A *gurmukh* who has his face and mind turned to the *Guru* remains busy in remembering the Lord:

ਆਪੁ ਮੋਟਿ ਨਿਰਾਲਮੁ ਹੋਵੈ ਅੰਤਰਿ ਸਾਚੁ ਜੋਗੀ ਕਹੀਐ ਸੋਈ॥

(SGGS:940)

'He alone is a Yogi, who enshrines the True Lord deep within, eradicates his self-conceit and becomes free of desires.'

ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਵੈ॥

ਗੁਰਮੁਖਿ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਵੈ॥ (SGGS:941)

'The gurmukh sings praises of the Immaculate Lord and attains the supreme, sanctified status.'

ਮਨਮੁਖਿ ਭਰਮਿ ਭਵੈ ਬੋਝਾਣਿ॥

ਵੇਮਾਰਗਿ ਮੁਸੈ ਮੰਤ੍ਰਿ ਮਸਾਣਿ॥ (SGGS:940)

'The manmukhs are confused by doubt and wander in the wilderness. Having lost their way, they are plundered; they chant their mantras at cremation grounds.'

How to Realize the Lord

Yogis ask Guru Nanak when the Lord has no form, color and garb, how we can know and see Him. Guru Nanak replies that those who are detached and who are imbued with His Name, i.e. follow His Commands, can see the Lord everywhere:

ਵਰਨੁ ਭੇਖੁ ਅਸਰੁਪੁ ਨ ਜਾਪੀ ਕਿਉ ਕਰਿ ਜਾਪਸਿ ਸਾਚਾ॥

(SGGS:945)

'When color, dress and form could not be seen, how could the True Lord be known?'

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਇਬ ਤਬ ਸਾਚੋ ਸਾਚਾ॥

(SGGS:945)

'O Nanak, those detached who are attuned to the Naam, the Name of the Lord, always see the Truest of the True.'

In reply to the Sidha's question as to what is the state of those who are imbued with the Lord, Guru Nanak replies that who obtain Him are like Him from whom they originated.

ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ॥ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ॥

(SGGS:943)

Of what kind are they who are attuned to the Imperishable Lord? They are like the Lord, from whom they originated.'

Conclusion

The Sidh Goshti is a strategic correction by Guru Nanak whose aim was to check and curb the egoistic actions of the Sidhas and to encourage the common man to lead a simple and pure life. The Guru has separated the spiritual life from the ritual life. He has built a common highway to God for human beings upholding purity of life. Guru Nanak has given us a systematic representation of his perception of God, Guru, Naam, *Sabad*, meditation, and Gurmukh.

Sidh Goshti is relevant even today as it suggests in a simple way how to lead a peaceful and useful life. It shows the imbalance the Sidhas had brought in our social life and explains the real philosophy of Guru Nanak. Sidhas are the Yogis who renounce worldly living, move to hills/jungles and wander to different places and pilgrimages. They try to show their belief system by symbolism. But Guru Nanak emphasized the need for practical living guided by the guru. This is the theme that runs all through.

SIMILARITY BETWEEN THE UTTERANCES OF BHAGAT KABIR AND COMPOSITIONS OF THE SIKH GURUS Sawan Singh Gogia

Bhagat Kabir (1398-1518), a torch-bearer of the Bhakti movement, was born at Banaras. As mystic, he is ranked among the top most well-known Bhakats of his era. He was also acknowledged a literary figure of north India. As written by Prof. Sahib Singh (Guru Granth Darpan Vol.5th page 756), Guru Nanak (1469- 1539) collected Bhagat Kabir's utterances when he visited Banaras during his **first odyssey (1507-1515)** as he liked them. This collection was preserved and handed over to the successive Gurus till Guru Arjan Dev included 227 *padas* in 17 musical measures and 237 *Slokas* by **Bhagat Kabir** in Aadi Granth. **McAuliffe** writes that Guru Nanak and Bhagat Kabir met each other, but there is no evidence to prove it. Some historians think that Kabir died in 1448.

There are **fifteen Bhagats whose compositions are included in Sri Guru Granth Sahib, but Bhagat Kabir has been given special importance.** The number of his hymns and *saloks* (prologs) included in SGGS is larger than those of any other Bhagat. His hymns always come immediately just after those of the Gurus. He is one of the two persons whose compositions have been explained or clarified by the Sikh Gurus. This shows Bhagat Kabir has special importance in the eyes of the Gurus.

This may be due to the fact that there is a remarkable similarity of ideas and expression in the compositions of Bhagat Kabir and those of the Sikh Gurus. Sometimes, they have used the same metaphor or simile for expressing the same idea.

Only a few examples of this similarity are being given in this article. These examples also reveal the philosophy of Bhagat Kabir. **God is the Creator of All:** Bhagat Kabir and Guru Nanak both believed that God is the Creator of all and His light pervades

in His creation; He is both Transcendent and Immanent. Other Sikh Gurus also emphasized this point.

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ॥

ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦਾ॥

(Bhagat Kabir.SGGS:1349)

“First, Allah (God) created the Light; then, by His Creative Power, He made all mortal beings. From the One Light, the entire universe welled up. So, who is good, and who is bad?”

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ॥

ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ॥

(Guru Nanak Dev.SGGS:13)

“Amongst all is the Light,

You are that Light.

By this Illumination,
that Light is radiant within all.”

Condemnation of Caste System:

Kabir boldly condemned the caste system among Hindus and challenged the Brahmans who according to him were the root cause of this prejudice. All the Sikh Gurus preached against this evil. The Sikh Gurus also condemned the caste system with equal boldness and advised those who believed in this system that many evils are born out of this system:

ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ॥

ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ॥

ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣ ਹਮ ਕਤ ਸੁਦਾ॥

ਹਮ ਕਤ ਲੋਹੂ ਤੁਮ ਕਤ ਦੂਧਾ॥

(Bhagat Kabir. SGGS:324)

“If you are indeed a Brahmin, born of a Brahmin mother, then why didn't you come by some other way? How is it that you are a Brahmin, and I am of a low social status? How is it that I am formed of blood, and you are made of milk?”

ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰਿ ਮੂਰਖ ਗਵਾਰਾ

ਇਸੁ ਗਰਬ ਤੇ ਚਲਹਿ ਬਹੁਤੁ ਵਿਕਾਰਾ॥

(Guru Amar Daas.SGGS:1127)

*Do not be proud of your social class and status,
You ignorant fool!*

So much sin and corruption come from this pride.” Relation between God and Human Soul: Bhagat Kabir and the Sikh Gurus have often used the simile of bride and groom for human soul and the Lord respectively. Their union has been described as marriage of bride with her groom:

Relation between God and Human Soul:

Bhagat Kabir and the Sikh Gurus have often used the simile of bride and groom for human soul and the Lord respectively. Their union has been described as marriage of bride with her groom:

ਗਾਉ ਗਾਉ ਰੀ ਦੁਲਹਨੀ ਮੰਗਲਚਾਰਾ॥

ਮੇਰੇ ਗ੍ਰਿਹ ਆਏ ਰਾਜਾ ਰਾਮ ਭਤਾਰਾ॥

(Bhagat Kabir. SGGS:482)

“Sing, sing, O wedded- mates, the marriage songs of the Lord. The Lord, my King, has come to my house as my Husband.’

ਗਾਵਹੁ ਗਾਵਹੁ ਕਾਮਣੀ ਬਿਬੇਕ ਬੀਚਾਰੁ॥

ਹਮਰੈ ਘਰਿ ਆਇਆ ਜਗਜੀਵਨੁ ਭਤਾਰੁ॥

(Guru Nanak.SGGS:351)

‘So, sing - yes, sing the songs of wisdom and reflection, O brides. My spouse, the Life of the world, has come into my home.’

Transmigration:

Bhagat Kabir and the Sikh Gurus both believed in the theory of transmigration and according to them, it happens in God's Will:

ਆਵਨ ਜਾਨਾ ਹੁਕਮੁ ਤਿਸੈ ਕਾ ਹੁਕਮੈ ਬੁਝਿ ਸਮਾਵਹਿਗੇ॥

(Bhagat Kabir. SGGS: 1103)

‘Coming and going is by His Command; realizing His Command, I shall merge in Him.

ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ॥
(Guru Nanak. SGGS:472)

‘Birth and death are subject to the Command of the Lord’s Will; through His Will we come and go.’

The Lord’s Contemplation:

Bhagat Kabir and the Sikh Gurus preach that attainment of peace is possible through the contemplation of the Lord. They consider it very important:

ਅਬ ਮੋਹਿ ਸਰਬ ਕੁਸਲ ਕਰਿ ਮਾਨਿਆ॥
ਸਾਂਤਿ ਭਈ ਜਬ ਗੋਬਿਦੁ ਜਾਨਿਆ॥
(Bhagat Kabir. SGGS: 326)

Now, I feel that everything brings me peace. Peace and tranquility have come, since I realized the Lord of the Universe.’

ਰਸਨਾ ਗੁਣ ਗੋਪਾਲ ਨਿਧਿ ਗਾਇਣ॥
ਸਾਂਤਿ ਸਹਜੁ ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਸਗਲੇ ਦੁਖ ਪਲਾਇਣ॥
(Guru Arjan Dev. SGGS:713)

‘My tongue sings the Praises of the Lord of the world, the ocean of virtue. Peace, tranquility, poise and delight wells up in my mind, and all sorrows run away.’

Effects of Lust and Wrath:

Bhagat Kabir as well as the Sikh Gurus have warned us against the ruinous effects of lust and wrath and advised us to control them:

ਕਾਮ ਕ੍ਰੋਧ ਤ੍ਰਿਸਨਾ ਕੇ ਲੀਨੇ ਗਤਿ ਨਹੀ ਏਕੈ ਜਾਨੀ॥
(Bhagat Kabir. SGGS: 1123)

‘You are engrossed with unsatisfied sexual desire and unresolved anger; you do not know the State of the One Lord.’

ਕਾਮ ਕ੍ਰੋਧਿ ਮਨੁ ਹਿਰਿ ਲਇਆ ਮਨਮੁਖ ਅੰਧਾ ਲੋਇ॥
(Guru Amar Daas/SGGS:1414)

‘The self-willed is blind in the world and his mind is lured away by sexual desire and anger.’
Purpose of Life:

According to Bhagat Kabir and the Sikh Gurus, the purpose of our life is to contemplate the Lord, to obey His command and to emulate His virtues:

ਇਹੀ ਤੇਰਾ ਅਉਸਰੁ ਇਹ ਤੇਰੀ ਬਾਰ॥
ਘਟ ਭੀਤਰਿ ਤੂ ਦੇਖੁ ਬਿਚਾਰਿ॥
(Bhagat Kabir. SGGS: 1159)

‘This (life) is your chance, and this is your time. Look deep into your own heart, and reflect on this.’

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥
(Guru Arjan Dev. SGGS:12)

‘This (life) is your chance to meet the Lord of the Universe.’

Idol Worship:

Kabir as well as Guru Nanak raised their forceful voice against the blind faith of worshipping idols. They told peoples how can an idol save someone from drowning in the ocean of Maya:

kabeer paahan paramaesur keea poojai sabh sa(n)saar //

ਕਬੀਰ ਪਾਹਨੁ ਪਰਮੇਸੁਰੁ ਕੀਆ ਪੂਜੈ ਸਭੁ ਸੰਸਾਰੁ॥
ਇਸ ਭਰਵਾਸੇ ਜੋ ਰਹੇ ਬੂਝੇ ਕਾਲੀ ਧਾਰ॥
(Bhagat Kabir. SGGS:1371)

Kabeer, someone sets up a stone idol and the whole world worships it as the Lord. They who hold to this belief will be drowned in the river of darkness. ‘

ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ॥
ਓਹਿ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰ॥
(Guru Nanak. SGGS:556)

“The ignorant fools pick up stones and worship them. But when those stones themselves sink, who will carry you across?”

Heaven and Hell:

Bhagat Kabir and the Sikh Gurus agree that a true seeker has no desire to attain to heaven; nor does he care for hell. All he cares is to keep contemplating God:

ਕਬੀਰ ਸੁਰਗ ਨਰਕ ਤੇ ਮੈ ਰਹਿਓ ਸਤਿਗੁਰ ਕੇ ਪਰਸਾਦਿ॥
ਚਰਨ ਕਮਲ ਕੀ ਮਉਜ ਮਹਿ ਰਹਉ ਅੰਤਿ ਅਰੁ ਆਦਿ॥
(SGGS: Bhagat Kabir1370)

“Kabeer says, I have been spared from heaven and hell by the Grace of the True Guru. ‘From beginning to end, I abide in the joy of the Lord's Lotus Feet.’

ਧਨੁ ਨਹੀ ਬਾਛਹਿ ਸੁਰਗ ਨ ਆਛਹਿ॥
ਅਤਿ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਸਾਧ ਰਜ ਰਾਚਹਿ॥
(Guru Arjan Dev.SGGS:251)

“They (true seekers) do not seek wealth, and they do not desire paradise. They are immersed in the deep love of their Beloved, and the dust of the feet of the Holy.”

Hypocrisy:

Bhagat Kabir and the Sikh Gurus condemn hypocrisy and believe that it cannot be washed away by taking dips at holy places. Only contemplation on God's name can wash its dirt away:

ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਏਂ॥
(Bhagat Kabir.SGGS:1349)

‘If someone has deception in his heart, what good is it for him to utter prayers? And what good is it for him to go on pilgrimage to Mecca?’

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ॥

ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ॥
(Guru Arjan Dev.SGGS:747)

‘The religious rites, rituals and hypocrisies which are seen, are plundered by the Messenger of Death, the ultimate tax collector. Sing the Creator's Praises selflessly; contemplating even for an instant, one is saved.’

Humility:

Both Kabir and Guru Nanak believe that humility is a great virtue liked by God. Both say that they are worst of all.:

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੇ ਸਭੁ ਕੋਇ॥
(Bhagat Kabir.SGGS:1364)

Kabeer, I am the worst of all. Everyone else is good.

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ॥
(Guru Nanak.SGGS: 728)

I am not good; no one is bad.

Importance of Naam:

Bhagat Kabir as well as the Sikh Gurus attach great importance to Naam. They think that obeying the Lord's commands and imitating His virtues are more important than material wealth. According to them, only worldly wealth cannot make a person rich. For them, even the richest man in the eyes of the world is a pauper if he does not possess spiritual wealth:

ਕਹਿ ਕਬੀਰ ਨਿਰਧਨੁ ਹੈ ਸੋਈ॥ ਜਾ ਕੇ ਹਿਰਦੈ ਨਾਮੁ ਨ ਹੋਈ॥
(Bhagat Kabir.SGGS:1159)

Kabeer, he alone is poor who does not have the Naam, the Name of the Lord, in his heart.’

ਨਾਨਕੁ ਨਿਰਧਨੁ ਤਿਤੁ ਦਿਨਿ ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਨਾਉ॥
(Guru Nanak.SGGS: 1244)

“Nanak becomes poor on the day when he forgets the Lord's Name.”

Conclusion:

It can be safely concluded that there is a remarkable similarity not only in the ideas, but also in the expression of Bhagat Kabir and those of the Sikh Gurus. We find that some hymns, words and phrases used by them are also common. Guru Nanak found that Bhagat Kabir's ideas were mostly the same that he preached, so he collected the hymns and prologues of Bhagat Kabir and wanted them to be preserved. There is little to suggest that Guru Nanak owed anything to Kabir's teachings.

IS GURU NANAK'S PARKASH DAY DIFFERENT FROM GURU NANAK'S BIRTH DAY?

YES, IT IS.

Harbans Lal, Ph.D.; D.Litt. (Hons) and
Ek Onkaar Kaur Khalsa Michaud
Vaisakhi – Guru Nanak's Birth Day

Through much of Sikh history and the Sikh world, Vaisakhi (April 1469) has been recognized as the Day of Celebration for Guru Nanak's birth. On this day, Nanak was born to his parents, his father Kalyan Chand Das Bedi, popularly shortened to Pita Kalu and his mother, Mata Tripta.

There has been no eye-witness record of the date of Guru Nanak's birthday. However, Gyan Ratnavali (1712) of Bhai Mani Singh and Mehma Parkash (1776) of Sarup Das Bhalla, recorded April as his date of birth. Further, recent historians have calculated Guru Nanak's birthday from his death records.

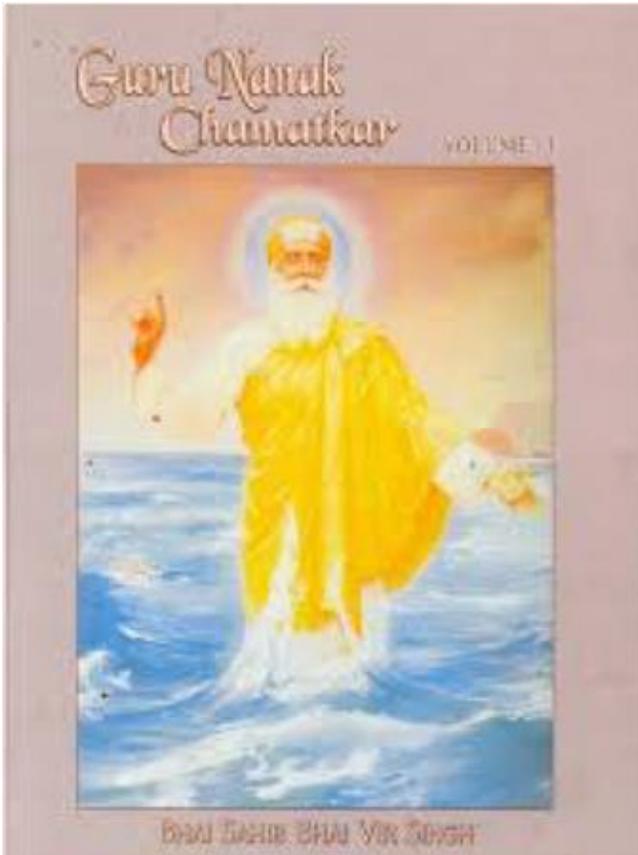


The date of Guru Nanak's passing is inscribed on the stone memorializing his death, and it was recorded in other historical documents. The number of days Guru Nanak lived on this earth is also known. Bhai Santokh Singh, a highly learned Sikh biographer, recorded the total age of Guru Nanak as 70 years, five months and 7 days. From this data, the distinguished contemporary Sikh historian, Karam Singh, calculated Guru Nanak's age from the date of his death and established mid- April as Guru Nanak's birthday.

Presently, prominent historians such as Giyani M.A. Macauliffe, Hew McLeod, Kahn Singh Nabha, Indu Bhushan Banerji, Khushwant Singh, Kirpal Singh, Ganda Singh, Harbans Singh, H.R. Gupta, Principal Satbir Singh, and others accept April as the date of the birth of Guru Nanak. Thus, April 2019 will be Guru Nanak's 550th birth anniversary. The global Sikh community is preparing in various ways to celebrate this auspicious day.

At his birth, Guru Nanak's destiny to spread Divine Wisdom was not recognized either by his parents or the community around him; with the possible exception of Rai Bullar who was the head administrator of the town where Guru Nanak was born.

The nine Gurus who followed Guru Nanak and the Guru Panth (Sikh community throughout the world) have traditionally celebrated Guru Nanak's birthday on Vaisakhi in a variety of ways. The celebrations included spiritual services as well as the holding of conferences, teaching retreats, and launching of new books or other initiatives.



However, Guru Nanak's birth day is not the same as his Prakash day.

The Gurus, themselves, designated Vaisakhi day to meet and greet Sikh congregations from distant places and to inaugurate a variety of programs throughout their ministry.

Their ministry expanded for nearly two centuries. The Vaisakhi of Guru Gobind Singh remains the most memorable celebration today. Maharaja Ranjit Singh chose this day for his coronation

which he celebrated at both Nankana Sahib, Guru Nanak's birthplace, and in Lahore in 1801.

Katik – Guru Nanak's Parkash Day

Guru Nanak's birthday contrasts with Guru Nanak's Parkash Day that falls in the month of October-November (Katik or Kartik) on the full moon (pooranmashi) night.

The word **Prakash** is derived from the Sanskrit word "prakāśa", literally meaning "Bright light" or "Sun light" or "Moonlight" or simply "Light."

Bhai Gurdas, the Sikh theologian of the highest recognition in Sikh history described Guru Nanak Parkash in var 1, Pauri 27 by the following verses:

ਸਤਿਗੁਰ ਨਾਨਕ ਪ੍ਰਗਟਿਆ ਮਿਟੀ ਧੁੰਧ ਜਗ ਚਾਨਣ ਹੋਆ॥
ਜਿਉਂ ਕਰ ਸੂਰਜ ਨਿਕਲਿਆ ਤਾਰੇ ਛਪੇ ਅੰਧੇਰ ਪਲੇਆ॥
ਸਿੰਘ ਬੁਕੇ ਮਿਰਗਾਵਲੀ ਭੰਨੀ ਜਾਏ ਨ ਧੀਰ ਧਰੇਆ॥
ਜਿਥੈ ਬਾਬਾ ਪੈਰ ਧਰੈ ਪੂਜਾ ਆਸਣ ਥਾਪਣ ਸੋਆ॥
ਸਿਧ ਆਸਣ ਸਭ ਜਗਤ ਦੇ ਨਾਨਕ ਆਦ ਮਤੇ ਜੇ ਕੋਆ॥
ਘਰ ਘਰ ਅੰਦਰ ਧਰਮਸਾਲ ਹੋਵੈ ਕੀਰਤਨ ਸਦਾ ਵਿਸੋਆ॥
ਬਾਬੇ ਤਾਰੇ ਚਾਰ ਚਕ ਨੇ ਖੰਡ ਪ੍ਰਿਥਮੀ ਸਚਾ ਢੋਆ॥
ਗੁਰਮੁਖ ਕਲਿ ਵਿਚ ਪਰਗਟ ਹੋਆ ॥੨੭॥

*"Satguru Nanak pragatai miti dhundhu jagi
chananu hoa.*

*Jiu kar suraju nikalia tare chhapi andheru paloa.
Singh buke miragavali bhanni jai na dhir dharao.*

*Jithe baba pair dhari puja asanu thapani soa.
Sidhasani sabhi jagati de Nanak adi mate je koa.
Ghari ghari andari dharamsal hovai kirtan sada
visoa.*

*Babe tare chari chaki nau khandi prithavi sacha
dhao.*

Gurmukhi kali vichi paragatu hoa."

Pauri 27 (Rise of Guru Nanak)

"With the emergence of the Eternal Guru Nanak, the mist (metaphor for multiple factions toeing the religiosity by clergies) cleared and the light (true enlightening wisdom) sprinkled all around. As if

at the sun rise the stars disappeared and the darkness dispelled. With the roar of the lion in the forest the flocks of escaping deer now cannot have endurance. Wherever Baba put his feet, a religious place was erected and established. All the worship places now have been renamed on the name of Nanak. Every home has become a place of dharma where singing to all four directions and nine divisions of earth. Gurmukh (Guru Nanak) has emerged in this kaliyug, the dark age.”

In the case of Guru Nanak, the Parkash refers to the event when Guru Nanak's inner Light manifested in his form and identity, initiating a period in history when the Pure Light of Universal Wisdom spread to the communities Guru Nanak visited and touched. The event is described as below.

The Reference to Parkash Day of Guru Rank

In 1496, after a lifetime of spiritual curiosity, exploration, study and devotion, Guru Nanak entered a deep meditative trance where he experienced the truth of Creation. He saw the Cosmos, the Creator, and the human being intimately linked in a dance of learning and of consciousness. He was 27 years old.

The vision he received went beyond the ideology of any particular religious faith, but rather recognized that all people undertake a common journey in life. It was this commonality that ignited Guru Nanak's heart. He developed a sovereign relationship with the Divine – directly hearing the Song of Universal Truth and sharing it in many different languages throughout his life.

At the time of his enlightenment experience, Guru Nanak was a 27-year old man, employed as a business manager of the store and the properties of one Daulat Khan, a Muslim, who was also the head of the town of Sultanpur Lodhi.

The Kali Vein River has been given a special historical significance in North India because it provided the venue where Guru Nanak experienced his enlightenment. The 160-kilometer long river

springs from Dhanao village and merges in the confluence of the Beas and Ravi rivers. The base spring was considered holy by the local Dhanao people. Mogul Emperor Akbar (1542-1605) ordered it brick-lined for preservation and pilgrimage.

Halfway in the Kali Bein's journey toward the confluence lies the town of Sultanpur Lodhi, an old Muslim settlement on the riverbanks, now regarded as sacred by the Sikhs. There in the town stands a gurdwara commemorating Guru Nanak's spiritual awakening. Several other monuments in the town memorialize the Guru's dialogues with the community of scholars and religious leaders. **They are the evidence that Guru Nanak was the first among the religious leaders to initiate and popularized the interfaith dialogues.**

The Guru visited the river daily for his bath and meditation in the early hours of the morning. After that, while on his way to work in town, he often visited with a Muslim holy man for a chat. It is during one of these early morning meditations that his awareness expanded and he communicated with the Creator. The story goes as follows:

One morning, Guru Nanak disappeared into the river and spent, it is said, three days in meditation. He re-emerged in a divine trance, reportedly, and as soon as he came out of that trance, he said he had a vision, a revelation. The revelation inspired him to teach the world that a Divine Presence permeates the universe. **That religions were only man-made and should not be employed to profile and divide people.** This reference was about Hindus and Muslim, the two major religions in the area.

It was the night of the full moon in November 1496 (some historians report the year to be 1499) that he emerged from his meditation.

The Day of Enlightenment as Parkash Day

The day of Guru Nanak's enlightenment known as Guru Nanak's Parkash Divas is celebrated every year. Thousands of devotee flock to the holy town

of Sultanpur Lodi to pay their homage. In 2005, the President of India Dr. A.P.J. Abdul Kalam visited this memorial of enlightenment as it is called today, and in 2006 the Government of India, encouraging Indian tourists to visit this city, declared it a holy city to be preserved as part of the Sikh heritage. On this day Guru Nanak began to claim in more than one way that the Creator had summoned him and assigned him the mission of sharing this divine message to all humanity. He claimed to have received the message directly from the ONE in a state of heightened consciousness, and he taught it to people by singing it in inspired hymns.

There are many famous verses of his pronouncements including the commencing verse of Sri Guru Granth Sahib, popularly known as Mool Mantar. This hymn begins with a symbol to serve as Sikh insignia. The symbol of Ek Onkaar is popularly translated as the One Reality (Force) that is manifested in all creation.

The Guru said that he would transcribe the divine message for people of all times. The formal pronouncement of his mission startled the town's people, although they had known him as a spiritually enlightened person. Those vested in the old beliefs went to the authorities to complain that Nanak was claiming to be a new prophet.

When the town authorities heard complaints against Nanak, the town's head Daulat Khan summoned him for a high-level dialogue. Khan also invited his chief religious' advisor, a Muslim Imam, leading a group of imams and other Muslim scholars, to interrogate Nanak about his prophetic experience.

A public debate took place, taking almost a week to conclude. Many questions were asked, many issues were raised. Guru Nanak answered them all and made many pronouncements during the dialogue.

At the end of the dialogue-meeting, much to the Imam's befuddlement, Khan declared that Nanak had indeed received a divine vision and had been

given the responsibility and authority to share that vision with humanity.

The following excerpt taken from the oldest written record available describes Khan's judgment:

ਤਬ ਕਾਜੀ ਹੈਰਾਨ ਹੋਇ ਰਹਿਆ –

ਤਬ ਖਾਨੁ ਕਹਿਆ ਕਾਜੀ

ਇਸ ਕਉ ਪੁਛਣਾ ਤਕਸੀਰ ਹੈ

ਏਹੁ ਖਦਾਇ ਕਾ ਕੋਈ ਉਲੀਯਾ ਹੈ

“The Imam, the chief interrogator, was wonderstruck. Then, Khan, the head of the town, told the Imam that further questioning would be arrogant, and declared that this person is an aulia (saint-prophet) of Khudaa (Islamic term for God). (B 40 Janamsakhi)”

This public acknowledgment of Nanak as God's messenger clearly earned him the title of the prophet or aulia in the Muslim tradition and the title of the Guru in the non-Muslim traditions of India.

Thus, the day Guru Nanak shared his divine vision and announced his mission to teach what he had learned became known and celebrated as Guru Nanak's Parkash Day.

The Mission of Parkash Day

The mission that Guru Nanak undertook that day was to engage the religious leaders of South East Asia and the Middle East in dialogue to define a **truly Universal, human path of truthfulness.** A path that would cultivate both a successful life and spiritual achievement. It is then that Guru Nanak advanced three core values to live by. These core values became the central theme in his wide-ranging missionary endeavors.

Guru Nanak designated **three core values** that, when blended, would transform life into something perfect. In doctrinal terms, Guru Nanak named them:

1. NAAM,
2. DAAN,
3. ISNAAN.

Translated into today's idiom, they are:

NAAM – Mindful Awareness of the Creator's Presence within oneself and within all of Creation.

DAAN – Receiving what the Creator gives (materials of livelihood and virtues of good human beings), and then sharing that with others.

ISNAAN – Self-cleansing – bathing to keep the body healthy and clean, and practicing good deeds to keep the mind healthy and clean, as well.

Mixing of Guru Nanak's Birth Day and Parkash Day

There is no denying that over a period of time, the Sikh community has forgotten the distinction between the celebration of Guru Nanak's birthday, and Guru Nanak's Parkash Day. How did this happen?

How Did Parkash Day Come to be Celebrated

Until the time of Maharaja Ranjit Singh (1780 – 1839), only Guru Nanak's human birthday was celebrated both at Nankana Sahib and other towns with significant Sikh populations. It always occurred in the middle April at the time of harvest and other Hindu religious festivals. These events divided the Indian population and the attendance at the major gurdwaras was scanty. The Sikh clergy were always on the lookout to find an occasion when the community might be exclusively attracted to sacred Sikh places, particularly at Amritsar. **The story goes as follows:**

There lived in the time of Maharaja Ranjit Singh, Bhai Sant Singh Giyani, who was held in high estimation by the monarch and who lived in Amritsar. Bhai Sant Singh would search for ways to bring Hindus and Sikhs to Amritsar for a celebration after they sold their crops and had plenty of money in their pockets. That period was usually around Diwali which is Hindu new year.

Some five miles from Amritsar is an old lake called Ram Tirath. It is a pilgrimage place of Lord Ram for the Hindu community. At that place, a Hindu fair was and still is held at the time of the full moon in the month of Kartik. All the monetary donations from the earnings of the people would go to that place.

The pilgrimage place is essentially Hindu, and it had the further demerit in the eyes of Bhai Sant Singh of having been restored by Lakhpat, the prime minister of Zakaria Khan, the inhuman prosecutor of the Sikhs.

Bhai Sant Singh desired to establish a competitive fair in Amritsar on the same date, and to divert the Hindus and Sikhs from making the pilgrimage to Ram Tirath. To that end, he adopted the Handali date of Guru Nanak's Parkash and proclaimed that his new fair at Amritsar on the full moon in the month of Kartik was to honor the nativity of Guru Nanak. It is recorded that Bhai Sant Singh obtained both permission and patronage from Maharaja Ranjit Singh to do so.

Conclusion

In conclusion let us summarize Giyani Max Arthur Macauliffe at the Guru Nanak Parkash issue. There is no doubt that Guru Nanak was born in Vaishakh month. All the older Janamsakhis give that as Guru Nanak's natal month. As late as the Sambat 1872 it was in Baisakh that the anniversary fair of Guru Nanak's birth was always celebrated at Nankana. And finally, the Nanak Parkash gives the full moon in Kartik Sambat 1526, as the time of Guru Nanak's Enlightenment or Parkash; and the tenth of the dark half of Assu, Sambat 1596, as the date of his death.

The Nanak Parkash states that he lived seventy years five months and seven days. This total is irreconcilable if one equates the Parkash date with Guru Nanak's physical birthday. But the total is very nearly reconcilable with the date of the Guru's birth given in the old Janamsakhi." (Max Arthur Macauliffe, The Sikh Religion, first edition

1909CE, reprinted by Low Price Publications. Delhi 1996 p. lxxxiv.).

Thus, the month of April is Guru Nanak's birth month and the month of October-November is when Guru Nanak's Parkash or enlightenment recognized.

The Parkash Day of Guru Nanak was the day when Guru Nanak began to share the Divine Vision he received during his enlightenment with others, and a new Light began to shine in the world. It is then that Guru Nanak began to impact humanity and the stories of that impact began to be told for posterity.

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IS GURU NANAK'S PARKASH DAY DIFFERENT FROM GURU NANAK'S BIRTH DAY? NO, IT ISN'T.

Karminder Singh, PhD (Boston)

The basic argument of Prof Emeritus Harbans Lal Ji in “**Is Guru Nanak's Parkash Day different from Guru Nanak's Birthday, Yes, it is**,” in *The Sikh Bulletin* Volume 20 Number 11&12, Nov – Dec 2018 can be summarized in the following two points:

(i) The BIRTHDAY refers to a physical event; namely the birth of Guru Nanak on April 15, 1469.

(ii) The “PARKASH DAY” refers to the date of “enlightenment” of Guru Nanak on Kathik, 1496 (or 1499) when Guru Nanak was 27 (or 30) years of age.

The primary basis for point (ii) above is the *sakhi* contained in the *Janam Sakhis* that Guru Nanak disappeared in the Kali Vein River for three consecutive days; believed to have drowned and yet come out alive after three days. At the crux of the *sakhi* is the claim that Guru Nanak was summoned by the Creator; and upon his appearance before the Creator, Guru Nanak was given both enlightenment (*Parkash*) and a mission for the world (*Sikhi*).

EXAMINING THE SAKHI ON THE BASIS OF GURBANI.

If we accept the Vein River *sakhi* to be true, then we will need to accept the following three basic principles:

(i) That disappearance in a river for three consecutive days – a miraculous and otherwise unexplainable phenomenon – did indeed happen.

(ii) That the Creator resides in a particular location; and that Guru Nanak appeared before the Creator at this location during his disappearance.

(iii) That “enlightenment” is an “occurrence, event, occasion, incident,” that happens at a specific place and time (*Puranmasee* of Kathik 1496 or 1499 in the case of Guru Nanak).

If we accept the Vein River *sakhi* to be true, then we will further need to accept the following two consequent principles:

(i) That there existed a group of people, who had the *capacity* to know that the Nanak who came out of the river after three days was different from the one that went into the river. That these people had a *spiritual capacity* to confirm that Guru Nanak was now “enlightened.”

(ii) That all that Guru Nanak said, did and discoursed prior to reaching 27 or 30 years of age (depending on whichever of the ‘*parkash* year’ we accept) was said, done and discoursed in a state of “non-enlightenment.”

If we accept that the “birthday” and “*parkash*” day of Guru Nanak are two different events that happened three decades apart from each other; then we will further need to accept the following consequent challenge.

(i) We will have to sort out the “birthdays” and “*parkash*” days of the remaining nine Gurus.

Let’s try and examine the above six points on the basis of Gurbani.

(i) THE ‘MIRACLE’ OF DISAPPEARANCE IN A RIVER.

Gurbani’s position on “miracles” can be distilled from the following verse on page 1103 of the SGGS:

ਰਿਧਿ ਸਿਧਿ ਜਾ ਕਉ ਫੁਰੀ
 ਤਬ ਕਾਹੂ ਸਿਉ ਕਿਆ ਕਾਜ ॥
 ਤੇਰੇ ਕਹਨੇ ਕੀ ਗਤਿ ਕਿਆ ਕਹਉ
 ਮੈ ਬੇਲਤ ਹੀ ਬਡ ਲਾਜ ॥ ੧ ॥
*Ridh Sidh Ja Kao Furee,
 Tab Kahun Sio Kya Kaaj.*

Terey Kehney Kee Gutt Kya Kho, Mein Bolat He Budd Laaj.

Ridh Sidh is the term for miracles. The damning critique in the second verse is worth pondering - the claim about miracles is absolutely embarrassing (*Budd Laaj*) within the parameters of genuine spirituality.

In another instant, Bhai Gurdas ji captures the moments at Shiv Raat da Mela (the final 6 months of Guru Nanak’s life) where the Sidhs had gathered for a discourse with Guru Nanak, (Sidh Goshat, page 928 SGGS) and demanded that Guru Nanak perform a miracle for them to witness.

ਸਿਧ ਬੇਲੇ ਸੁਨ ਨਾਨਕਾ
 ਤੁਹਿ ਜਗ ਨੂੰ ਕਰਾਮਾਤ ਦਿਖਲਾਈ ॥
 ਕੁਝ ਦਿਖਾਈ ਅਸਾਨੂੰ ਭੀ
 ਤੂੰ ਕਿਉਂ ਢਿਲ ਅਜੇਹੀ ਲਾਈ ॥
*Sidh Boley Sun Nanaka
 Tuhe Jug Nu Kramaat Dikhlayee.
 Kuch Dikhayee Asaa Nu Bhee,
 Tu Kion Dhell Ajehi Layee.
 (Var 1, Pauree 42).*

The demand by the Sidhs was clear and unequivocal – You have shown *Kramaat* (miracles) to the world. Show us some, why are you delaying (*dhell*)?

The response by Guru Nanak is recorded in the succeeding verses.

ਬਾਬਾ ਬੇਲੇ ਨਾਥ ਜੀ
 ਸ਼ਬਦ ਸੁਨਹੁ ਸਚ ਮੁਖਹੁ ਅਲਾਈ ॥
 ਬਾਜਹੁ ਸਚੇ ਨਾਮ ਦੇ
 ਹੋਰ ਕਰਾਮਾਤ ਅਸਾਥੇ ਨਾਹੀ ॥
*Baba Boley Naath Ji,
 Shabd Sunho Sach Mukho Alahee.
 Bajho Sachey Naam Dey,
 Hor Kramaat Asathe Nahin (Var 1, Pauree 43).*
 The key words are within the second verse:
*Other than the realization of Godly virtues,
 I have no miracle within my spirituality,
 said Nanak.*

That the Sidhs ACCEPTED Guru Nanak's position is captured by Bhai Gurdas ji as follows:

ਬਾਬੇ ਕੀਤੀ ਸਿਧ ਗੋਸ਼ਟ
ਸ਼ਬਦ ਸ਼ਾਂਤਿ ਸਿਧਾਂ ਵਿਚ ਆਈ ॥
ਜਿਣ ਮੇਲਾ ਸ਼ਿਵਰਾਤ ਦਾ
ਖਟ ਦਰਸ਼ਨ ਆਦੇਸ਼ ਕਰਾਈ ॥
ਸਿਧ ਬੋਲਨ ਸੁਭ ਬਚਨ ਧੰਨ
ਨਾਨਕ ਤੇਰੀ ਵਡੀ ਕਮਾਈ ॥

*Babe Keetee Sidh Goshat,
Shabad Shant Sidhan Vich Aiye.
Jinn Mela Shivarat Da,
Khutt Darsan Adesh Karayee.
Sidh Bolan Shubh Bachan, Dhun
Nanak Teri Vadee Kamayee. (Var 1, Pauree 44).*

The key words are *Dhun Nanak Teri Vadee Kamayee*. Meaning the Sidhs accepted - as Guru Nanak's greatest spiritual accomplishment- (*Vadee Kamaayee*) to be one that was devoid (*Bajho*) of his "miracle performance."

And that the Guru's acquisition of Godly virtues was indeed the ONLY miracle in Gurmat.

Furthermore, Guru Nanak's primary question for Sikhi as contained on page 1 of the SGGS is this:

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
Kiv Schiara Hoeyey Kiv Kooray Tootey Paal.

Meaning: How then can I become a God-Realized Being WITHIN; how can I remove the obstacle of my non-realized state WITHIN.

Guru Nanak's answer in the immediate succeeding verse is:

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧ ॥
Hukum Rajayee Chalna, Nanak Likhia Naal.

This seminal answer captures the essence of Guru Nanak's enlightenment – **Hukam**. **Guru Nanak's Sikhi is about Hukam** – about attempting to know and understand the **Will of the Creator**; about

wanting to abide by (*chalna*) and live one's life within the confines of this will; about wanting to be part and parcel of this will (*likhiya naal*), and about making the will of the Creator as the object of our spiritual life (*rajayee*).

HUKM is ANT-THESIS to Miracle.

The very definition of Miracle is the performance of an act that defies the *Hukm*, goes against the law of nature, contravenes the principles of nature.

The Vein River *sakhi* therefore pits Guru Nanak as going against the *Hukm* of the Creator. How can a Guru tell us Sikhs to know, understand, and abide by the *Hukam* of the Creator, while he himself destructed the Hukam at every step of the way, in this *sakhi*?

The conclusions with regard to the miracle aspect of this *sakhi* are straightforward. The miracle of disappearance did not happen. It is not in the character of Guru Nanak's spiritual make up to perform such acts that defy belief and defy the law of nature.

(ii) GURU NANAK'S APPEARANCE IN THE CREATOR'S COURT.

The logic of Guru Nanak's disappearance in the Vein River as per the *sakhi* is that he appeared in the Court of the Creator for those three days.

The notion that the Creator has a court at a particular location, and the notion of "appearing before Him" are alien to Sikhi.

Gurbani is clear on both points:

The Creator is OMNIPRESENT. And He resides WITHIN us.

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥
ਕਾਹੇ ਰੇ ਬਨ ਖੇਜਨ ਜਾਈ ॥
ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ

ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥ ੧ ॥
*Kahey Rey Ban Khojan Jayee.
 Sarab Niwasi Sda Alepa
 Tohi Sang Samahi.*

O mind! Why search the Creator outside in the wilderness. He resides in all. He resides within you.

Gurbani explains in crystal clear terms the concept that the Creator is within.

ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ
 ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥
*Puhup Madh Jio Baas Basat Hai
 Muker Mahey Jaisey Chae.*

**Just like fragrance resides within a flower;
 And an image within a mirror. SGGS 684.**

The Shabd continues.

ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ
 ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ ॥ ੧ ॥
*Taisey Hee Har Basay Nirantar,
 Ghat Hee Khojo Bhaee.* Similarly,

He resides within us, that is where we will find Him.

And again, on page 102 of the SGGS.

ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ ॥
 ਬਾਹਰਿ ਟੋਲੈ ਸੇ ਭਰਮਿ ਭੁਲਾਹੀ ॥
*Sabh Kich Ghar Mein Bahar Nahin.
 Bahar Toley So Bhram Bhulahee.*

He is all WITHIN. Searching for Him OUTSIDE is a misconception towards waywardness. The conclusion on this point is clear. The key ingredient of the Vein River sakhi fails the benchmark test of Gurbani. The crux of the *sakhi* contradicts the basic principle of Gurbani. It contravenes Gurmat understanding of the Creator being Omnipresent.

(iii) ENLIGHTENMENT AS AN “OCCURRENCE,” THAT HAPPENS AT A SPECIFIC PLACE AND TIME.

This is basically a premise that is preached by the clergy, in particular *dera sants, babas*. That one has to keep at a particular practice or a ritual repeatedly or undertake repeated recitations of a *mantar* or *banee* under specific conditions and methods, and when the critical “rewards point” is reached; the “outcome” happens in a bang.

The sakhi says that in the case of Guru Nanak, this “outcome” happened at the Vein River. Prof Habans Lal’s contention is that it happened on *Pruanmasee* of Kathik in either 1496 or 1499.

In Gurmat, the ROOT of enlightenment is the *Shabd*. Or more specifically the messages that are contained within the *shabd*.

ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ
 ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥ ੧ ॥ SGGS 67.
*Gurbanee Es Jug Mein Chanan,
 Karam Vasei Mun Aiye.*

Gurbani is the Enlightenment (*Chanan*) within which the divine blessings (*Karam for Persian*) will fill the heart of the Enlightened.

Enlightenment is a process that is acumulative. It begins from the first instance of our understanding of Gurbani. It grows and develops as we pursue the path of a spirituality based on the *Shabd*. The *Shabad*-based spiritual search is a process that takes place at every step of our spiritual journey.

The conclusion on this point is clear. Guru Nanak would not tell us seekers to obtain our enlightenment incrementally from the *Shabd*; while he himself would choose a different route – disappear in a river and “appear” in the court of the Creator to collect his enlightenment in one installment.

(iv) GURU NANAK “CAME OUT OF THE RIVER” ENLIGHTENED.

For this assertion to have any truth in it we would need to accept that there existed a group of people who had the capacity to know that the Nanak who came out of the river after three days was different from the one that went into the river.

We would have to accept that these people had a spiritual capacity to confirm that Guru Nanak was “un-enlightened” prior to his disappearance and “enlightened” as he stepped out of the river.

Physical birth can be specified to the date of the month, day of the week, hour and even the second. This is because there is/are other human beings – doctors, nurses, midwives, delivery attendants, family member etc - attending to the physical act of a baby appearing within the senses of sight and touch. They thus confirm the delivery of a baby at a particular time.

One is tempted to ask if such a standard of measurement can exist in determining the date and time of one’s “enlightenment.” One is further tempted to ask if there were people waiting for the “delivery of Guru Nanak’s enlightened self” as he “re-emerged after his disappearance”; that they had with them some instrument of measure with which they were able to determine that the Guru was now enlightened. One is also tempted to ask how the writers of this sakhi “came to know” that “the Guru went before the Creator.”

(v) WHAT THEN OF GURU NANAK’S CONTRIBUTION PRIOR TO RIVER VEIN.

If we accept the notion that Guru Nanak was enlightened after his re-appearance from Vein River at age 27 or 30 then what do we make of all that he discoursed prior to reaching 27 or 30 years of age (depending on whichever of the ‘*parkash* year’ we accept).

Are we to accept that all that was said, done and discoursed till 30 years of age was undertaken in a state of “non-enlightenment.”?

What would we make, for instance, of the event when he refused to adorn the *Janeyu* at age 11.? What would we make of the discourse he had to “enlighten” the *Pandit* – and the thousands who were gathered for the ceremony – relating to the futility of the sacred thread? Was it conducted in a state where his “*parkash*” / enlightenment had not yet happened?

What would we make of the Gurbani verses he uttered at that point?

ਸਲੋਕੁ ਮ: ੧ ॥
ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੁਤੁ
ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥
ਏਹੁ ਜਨੇਉ ਜੀਅ ਕਾ
ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥ GGS 471.

Salok M: 1.

Dya Kapah Santokh Soot

Jutt Ghandee Sat Vatt.

Eh Janeu Jee Ka

Hayee Ta Pandey Ghat.

Will we argue that all the Gurbani that Guru Nanak composed from the depths of his spirituality prior to age 27 / 30 was composed in a state of non-enlightenment or pre-enlightenment? How will anyone even begin to figure out which of his 947 shabds were composed before “Vein River” and which after?

A substantial amount of Guru Nanak’s travels was conducted before he reached the age of 27/30. Bhai Gurdas states Guru Nanak met the Yogis at Sumer Parbat as a child. Are we to accept that the discourse with the Yogis there was in a pre-enlightened state?

Guru Nanak went to a number of Ashrams of the *Bhagats* to collect their spiritual compositions – some as a teenager and young adult. While doing so

he had to make critical decision as to which compositions to accept and which to reject. The basis of the choice was on one criterion – were their compositions in line with his spiritual thought, his Sikhi, his Gurmata. Are we going to say that these decisions were taken in a pre-enlightened state?

(VI) APPLYING THE “BIRTHDAYS” AND “PARKASH” DICHOTOMY TO NINE OTHER GURUS.

At what point was Guru Gobind Singh ji “enlightened”? We know the date he was born. Was he enlightened only at the point he was appointed the tenth Guru? He wasn’t Guru when the Kashmiri Pandits came to Guru Tegh Bahadur. At that tender age Gobind Rai persuaded his father-Guru to make the sacrifice. Was this persuasion in a state of pre-enlightenment?

We can go on asking such questions of all the nine Gurus. The answers will produce one simple straight forward conclusion. That the “Birthday – Parkash Day” dichotomy makes no sense.

The very word “DAY” – because it is the measure of physical measurement of time – can only make sense if applied to a physical phenomenon. Birth is as much a physical occurrence as any other physical happening.

Enlightenment (*Parkash*) is a metaphysical phenomenon. The specifics of time, place and degree cannot be applied to it. The only thing one can say is whether it exists or otherwise.

CONCLUSIONS

THE BIRTH DATE. Guru Nanak was born on April 15, 1469. This date is recorded by a variety of historians of repute. In the spiritual parlance of reverence that Sikhs accord to their Gurus – the terms that we have used may be multiple – but they all refer to the physical birth.

For an ordinary being the term is *Janam Din* – birth day.

Notwithstanding the fact that our Gurus were least concerned with their birth dates and even less concerned that we turn them into celebrations of grandiose – the way we have made them to be today - our Gurus would have been just fine with this word “Janam Din”.

Bhai Gurdas understood this point very well indeed. Bhai ji terms it:

ਸਤਿਗੁਰ ਨਾਨਕ ਪ੍ਰਗਟਿਆ

Satgur Nanak Pargetiya.

The Coming, or Emergence of Guru Nanak.

Elsewhere Bhai ji says:

ਗੁਰ ਨਾਨਕ ਜਗ ਮਾਹਿੰ ਪਠਾਯਾ ॥

Guru Nanak Jug Mahe Pathaya.

The Advent of Guru Nanak into this world.

Yet elsewhere he says:

ਕਲਿ ਤਾਰਣ ਗੁਰ ਨਾਨਕ ਆਯਾ ॥

Kal Taran Gur Nanak Aiya. Or

ਨਾਨਕ ਕਲਿ ਵਿਚ ਆਇਆ

Nanak Kal Vich Aiya.

Guru Nanak Came (Aiya) into the world.

But, for reasons that need not be discussed here, we Sikhs were not content with using such definitive language. We did not consider it respectful enough to label the birth days of our Gurus as “*Janam Din*”

At the very least it had to be *Janam Dihara*. Or *Janam Purab*. Or *Parkash Dihara*. Or *Parkash Divas*. Or *Avtar Dihara*.

It makes little sense to want to distinguish and differentiate these different terms of reverence. It makes even less sense to want to give separate dates to all these terms.

THE CHANGING OF BIRTH DATE.

This is of course a real issue. Historian Karam Singh established - more than one century ago and beyond any doubt - that the date was altered by a gamut of non-Sikhs, anti-Sikhs and others with other agendas.

Sikhs are stuck with a spiritual leadership that has sold its soul; institutions that are under the control of anti-Sikh forces; clergy that has taken Sikhi back to 1468; intellectuals who are silenced by the weight of their grants; a religion that has been hijacked by the *deras, sants, babas, cults* and deviant sects; and a general body that is largely lethargic.

All these factors and many others operate in tandem to cripple us Sikhs against correcting this one single error of celebrating the birth of our Guru on the wrong day. Sikhs have perhaps not witnessed a period in their history when enlightenment was as desperately needed as it is today.

WHO AM I?

(Hardev Singh Shergill)

1. I was born in **Sakruli**, a village in District Hoshiarpur, Panjab, India on **January 3rd 1934**, in the same house where my mother was born, as per custom for first born births in those days.
2. At the age of two I moved to our new ancestral home, **village 35BB**, in Ganganagar District of Bikaner State, not part of British governed part of India that Panjab was. This village was founded by my Grandparents in **1927** when Maharaja Ganga Singh of Bikaner State brought Panjabi farmers to cultivate irrigated farming with water purchased by him from the British rulers of Panjab since his citizens were not familiar with irrigated farming practices. This part is the eastern end of the

Great Sahara Desert that stretches east from the Atlantic coast of North Africa.

My village was very small, only six land owning families, and a dozen farm workers' families, but it was self sufficient to meet the necessities of life. Village women were the cotton ginners who separated seed from the fiber with hand operated machines; we had one family who had a cotton seed mill operated by ox power, that extracted oil from the cotton seed and solid residue became diet for milk buffalo that was kept for milking instead of cows as in many countries; village women spun cotton into thread with hand operated spinning wheel which the village weaver turned into cotton blankets; water carrier who supplied pitchers of water to households drawn out from village water storage tank; Kotwal, the Courier between Numberdar of the village, my Grandfather, and the government administrators; our own carpenter who made and repaired farm equipment and built homes and thrilled children by making playing equipment and toys out of wood; we made our own hockey sticks from young branches of acacia tree that had a natural curve which we accentuated by heating it on the open fire and built our own balls from pebbles, cloth and thread and needle.

Plans for our village and all other canal irrigated villages were prepared by the British Engineers hired by the Maharaja and our village had building plots assigned for the use of all the skilled workers enumerated above and my grandfather scouted Panjab to persuade them to settle in our village.

Every year the world came to our village which included snake charmers, domesticated bear show, trained monkey show, acrobats, puppet show, kabbadi and wrestling matches and the *gaddian wale*,

whom the western world knows as Gypsies and they call themselves Roma and Romani. They were so good at metal working, it was awe inspiring to see them convert village's discarded metal containers and other discarded metal objects into useable articles and toys; they were so good at turning metal into weapons of war that every invader of India took some back with them, may be starting as early as Alexander the Great. And now they are on every continent but instead of ox power in India they switched to horse power in flesh in Europe and now ultimately machines whose strength is measured in horse power.

In 1961, soon after arriving at Western Washington State College, I got a job at the College Library at \$1.00 an hour, the going rate. One dollar went a long way then; it could buy Swanson's Turkey TV Dinner that costs \$14.99 today. But the thing that I remember most of working there is coming across a book. My job there was shelving in their proper place the returned books.

One day I came across 'Irving Brown's book 'Gypsy Fires in America' and was surprised to find that these European Gypsies were the same people who visited our village in my childhood and spoke the same language. Language of course changes with distance and by coming into contact with other languages. But I did make a list of common words. Here is a small sample:

katar aves prala? Whence come you brother?

Dikhlian amare roman? Have you seen any of our people?

Devla! Devla! So me kardia? O' God! O God! What have I done?

Janas tu? (Do you know?)

Tato pani (Hot water)

De la Chumi. lai la chumi. Give me kiss, take a kiss.)

Kalo Roma San tu? Are you a black Gypsy?

That is a question a **white Gypsy** (through inter marriages with white Europeans) would ask his darker cousins. Here are some examples of **white Gypsies**, in addition to an **American President who had 25% Gypsy blood**:

British actor Michael Caine, Charlie Chaplin, American actor Yul Brynner, Elvis Presley, Bob Hoskins, Pablo Picasso, Rita Hayworth...

My village was a laboratory for me!

3. On September 1st 1936 a Primary School opened, literally in our own family compound, in the cattle quarters, spruced up for the school that got its own facilities within few months. School was one of two gifted by the Maharaja to our Tahsil Padampur (An administrative unit) that received the other school. School started with 18 students, 15 of whom were from 35BB, other 3 from three surrounding villages. Since the school was in our own family compound, I started attending school from its vey inception although registration commenced in pre-school in 1940. School day started with all students lined up to repeat after one senior student praying for long life of Maharaja Ganga Singh, as the British do for their kings and queens to this day. This was followed by **lesson in Civics** and cleanliness. To this day, because of habit created then, I pick up odd pieces of paper on a public wash room floor if the wash room is kept clean and the floor is not filled with paper.

The day ended with everybody lined up again and this time repeating after a senior student multiplication tables up to 40. Then

out of village students would leave and rest of us play football until dusk.

Talking about Civics, my adopted country needs it badly, starting with every member of Lincoln's party, the Republican Party, from Mitch McConnell down to the last member. Even President Trump could certainly benefit from it. He is the President and he has taken this oath:

"I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my Ability, preserve, protect and defend the Constitution of the United States", of which he knows nothing.

4. Education was new to our family of ancestral farmers. It caught interest of my Grandfather when the Tehsildar inquired of my Grandfather if there were any educated members of the family whom he could offer jobs. None of my ancestors had ever gone to school because there were none. My uncle, **Gurbax Singh Shergill**, six years older than I, was one of 18 students in the founding class. After graduating with Master's Degree in Economics from **Khalsa College Amritsar**, a premier Sikh Institution, established by the British in 1892, he started his educating career as Vice Principal of **Sikh National College Banga**, relocated from **Lahore** after partition of Panjab in 1947 and eventually became **Principal of that college**. His next job was as **founding Principal of Khalsa College Chandigarh**, brand new capital of Indian Panjab, planned by the famous French architect Le Corbusier. From there he was persuaded by the management committee of Khalsa College Amritsar to become the Principal of his **Alma mater**. Upon retiring from there he was appointed Chairman of **Panjab Education Board**.

5. My uncle was my Role Model, my Idol and I followed in his footsteps. Upon completing Master's degree in Geography at age 21 followed by B. Ed., my first job was as a Professor at a Teacher training College. Two months into the job I was promoted to Vice-Principalship. That was followed by teaching Geography at the Air Force Central School in New Delhi for two years and from there I took off for adventures in my life.
6. In **1960** I received admission to the **University of Washington** in Seattle, Washington for Ph. D. in Geography. My grandfather gave me \$1200.00 to meet first year's expenses at the University. One-way airfare from New Delhi to Seattle was also about \$1200.00. The latter was no problem because I did not intend to fly. I was going to hitch-hike from New Delhi to Seattle with just the US Army second world war back pack, entrusting to a friend a metal trunk full of my clothes and other necessities to be shipped by sea to arrive in Seattle by end of September. On September 21st 1960, I arrived in Seattle having left New Delhi on June 24th 1960.

This is what the last passage in my diary of September 21st, 1960 reads:

"This is the end of my 3 months' adventures and my mission fulfilled. It has cost me only \$18.00 from New Delhi to here. \$15.00 up to London; free across the Atlantic; \$3.00 up to Yuba City; and nothing up to here and a distance of:

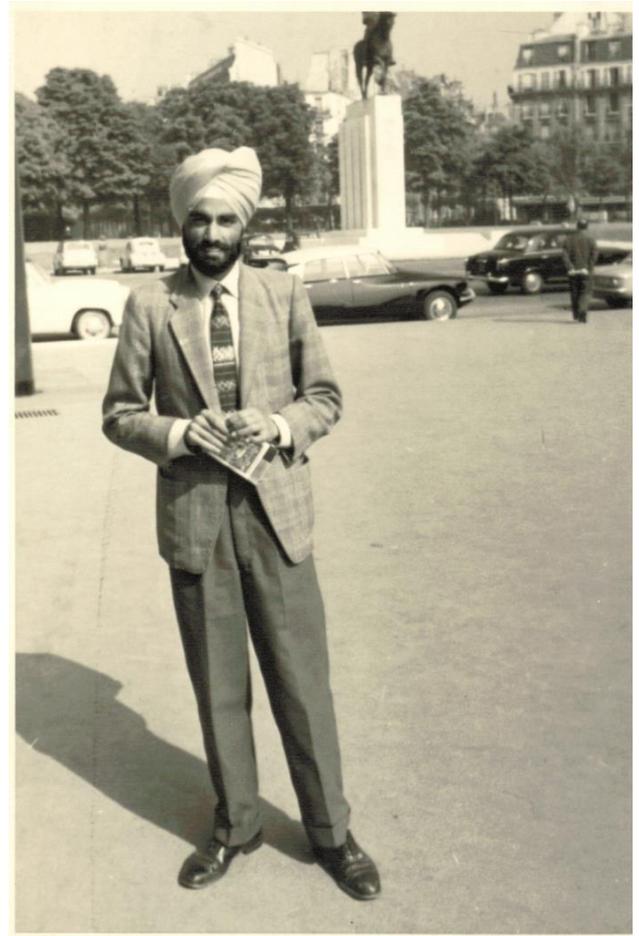
<i>New Delhi to London</i>	<i>6,800 miles</i>
<i>Bristol to Houston</i>	<i>5,400 miles</i>
<i>Houston to Seattle</i>	<i>3,000 miles</i>
<i>Total of</i>	<i>15,200 miles</i>

Miraculous!

Received \$1152.00 from home and plus what I have with me (\$60.00), I am starting my living in States with roughly \$1200.00."

This trip was dream come true. In Pakistan and Iran, I stayed with Muslim and Sikh families, respectively, whose addresses I had brought from their family members living in New Delhi. **Upon entering Turkey, I was left to my own devices, all the way to England and Seattle, Washington.**

The nicest and most helpful people I came across were the **Turkish** and **Yugoslavs**, the worst being **British**. I was most concerned about my reception in Turkey, a member country of **CENTO**, President Eisenhower's Secretary of State **John Foster Dulles'** military alliance along with **SEATO** to encircle two communist countries, China and Russia. India under Jawaher Lal **Nehru** remained non-aligned that John Foster Dulles considered a hostile stance. His motto was **'if you are not with us you are against us'**. Egypt's **Nasser**, communist country Yugoslavia's **Tito**, Indonesia's Sukarno and Ghana's Nkrumah were the only other world leaders that joined **Nehru** against United States' hegemony.



Hardev S. Shergill, Paris, Aug. 5th 1960 in Borrowed Clothes



Hardev S. Shergill 1960 hitch hiking, location unknown; could be Turkey near Greek border.



Lady Bird and Linda Johnson in the Stonewall Jackson Centennial Parade, Wimberley, TX.
Picture from The Radio Post,



Hardev S. Shergill Sept. 5th 1960 Fredericksburg, Texas. 1st day in USA. Picture from The Radio Post, same day.



Seattle Times Friday, September 23, 1960. Sikh Here Finds Travel Inexpensive H. S. Shergill Seattle Post-Intelligencer



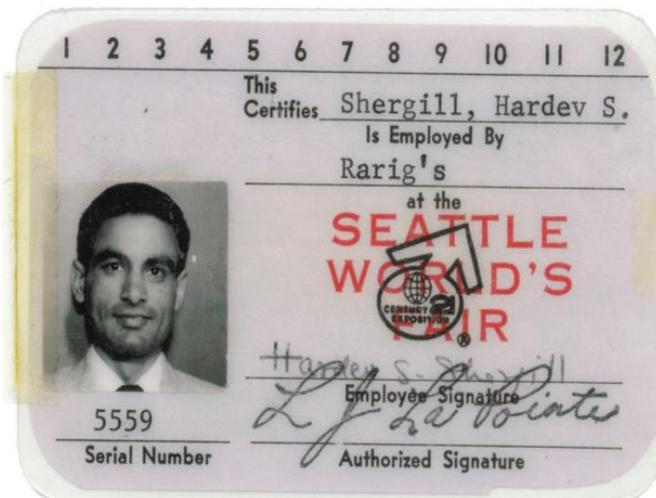
Hardev (black-and-white) Russ Clift Bellingham, Washington Best Men's Portrait The National Professional Photographer, Oct. 1961.



September 23, 1960. H. Sheik (Sic) Shergill shows How He Hitchhiked 6,800 Miles



Hardev S. Shergill Dec 14th 1961 operating elevators at Macy's Bellingham, Washington



Hardev S. Shergill
April 21-Aug. 10, 1962
Seattle World's Fair A-V support

University of Washington had a superb program for guiding the foreign students. The Director of the program inquired about my objectives. I told him I wanted to see the world by teaching in the various English-speaking countries that were coming out of British Colonialism around the world. His advice

was that getting Ph. D. in Geography is not what I should want. He advised me to get **Master's Degree in Audio-Visual Education** that they had started that year in two of State's Teacher Training Colleges, one in the interior and one in Bellingham.

In **January 1961** I chose **Western Washing State College, now Western Washington University, in Bellingham**, because of its location on the coast, not too much extremes in the climate and its proximity to Vancouver, British Columbia and its Sikh community.

In **1961** while studying I started writing letters to the English-speaking countries in Central America and western Africa but responses were not very encouraging. They had already started getting educators, at no cost to them, through the efforts of the United Nations and wanted me to apply from within India.

In the United States **President Kennedy** had announced the formation of what came to be known as **Peace Corps**. He first mentioned the idea on **October 14, 1960, at 2 a.m.** to a crowd of 10,000 cheering students at the University of Michigan in Ann Arbor during a presidential campaign speech. In his improvised speech, Kennedy asked, "*How many of you, who are going to be doctors, are willing to spend your days in Ghana? Technicians or engineers, how many of you are willing to work in the Foreign Service and spend your lives traveling around the world?*"

His young audience responded to this speech with a petition signed by 1,000 students willing to serve abroad. Senator Kennedy's challenge to these students—to live and work in developing countries around the world; to dedicate themselves to the cause of peace and development—inspired the beginning of the **Peace Corps**.

Just two weeks later, in his November 2, 1960, speech at the Cow Palace in San Francisco, Kennedy proposed "*a peace corps of talented men and women*" *who would dedicate themselves to*

the progress and peace of developing countries.

Encouraged by more than 25,000 letters responding to his call, Kennedy took immediate action as president to make the campaign promise a reality. **The Peace Corps was established by executive order on March 1, 1961.**

Oh, how I wished to be part of that! That was my dream opportunity but there was one big hitch. I was not a US citizen, not even an immigrant. But my opportunity came soon and in totally unexpected ways. **In 1962, by Order-in-Council PC 1962-86, 1962 Canada modified its immigration policy** that eliminated overt racial discrimination from Canadian immigration policy. Skill became the main criteria for determining admissibility rather than race or national origin. I had applied for immigration to Canada from India in **1957**, soon after appearing for B.Ed. examination, but my application was rejected, without explanation.

By **March 1962** I had finished all of my course requirements for **M. Ed. Degree**. US policy allowed the foreign students to obtain employment during the summer break but it required documentation from the Institution. Head of my Department, **Dr. McDonald**, refused to sign the relevant form. Disappointed and puzzled I mentioned my dilemma to a fellow student who was resident of Bellingham. That city had a strong presence of **Ku Klux Klan** and **Dr. McDonald** was a long-term member of that group. But he suggested an alternative, going over Dr. McDonald's head to his boss, the **Dean**. Dean had no hesitation in signing the required document.

The same fellow student also told me that no non-white person could spend the night in Bellingham because the hotels would not rent a room to him. The same, he said is true of **entire State of Oregon**. That explained to me the strange experience I had on my last night in my hitch-hiking journey. It was **September 20th**. I had left Hazara Singh's ranch near **Chico**, northern California, in the morning. After several rides I

ended up in **Albany, Oregon**. Dusk was falling rapidly and it was chilly.

I requested my last ride to drop me at the police station thinking, mistakenly, that police everywhere would be as helpful as in Texas and Arizona. When the police refused to shelter me for the night, I requested the gentleman to put me on the highway again.

It was dark on the highway and the fast-going cars could not have spotted me. I started walking away from the city in the hope of finding a gas station. Half mile down the road I found two, but in both places the teenage attendants were indifferent, rude and unhelpful. Not only they were not going to allow me to spend the night away from the cold, they told me, in response to my question, that there were motels down the road but they will be all full. I walked half mile back in the head lights of freeway traffic to get across from an abandoned shed I had scouted earlier. Shed was abandoned but next to it was a gate to some factory. I walked to the locked gate and spotted a watchman. At first, he refused me permission to spend the night in that shed but when I stated to him that I was a student on my way to the University of Washington and this was my last night of hitchhiking from New Delhi, he relented as he stated that he too used to hitch rides when he was young. My last night of this journey, in the forests of Oregon, was cold and damp.

In 1962 when I was experiencing this strange hatred from **Dr. McDonald**, I had no knowledge of what had transpired in Bellingham 55 years earlier. **The Bellingham riots occurred on September 4, 1907**, in [Bellingham, Washington](#), United States.^[1] A mob of 400–500 white men, predominantly members of the [Asiatic Exclusion League](#), with intentions to exclude [East Indian](#) immigrants from the work force of the local lumber mills, attacked the homes of the South Asian Indians.^[2] The Indians were mostly [Sikhs](#) but were labelled as [Hindus](#) by much of the media of the day.^[3]

The mob threw the East Indian workers into the streets, beat them, and pocketed their valuables. The authorities co-operated with the mob by corralling the beaten Indian immigrants into the City Hall, ostensibly for their safety.^[4] "By the next day 125 South Asians had been driven out of town and were on their way to British Columbia".^[5] Six Indians were hospitalized; no one was killed. About 400 were held in the Bellingham Jail, reportedly under "[protective custody](#)". No participants in the mob violence were prosecuted.^[6]

Some victims of the riots migrated to [Everett, Washington](#) where two months later, they received similar treatment.^[7] Similar [riots](#) occurred during this period in [Vancouver, BC](#)^[8] and [California](#).^[9] In recognition of the 100th anniversary of the riots, [Whatcom County](#) Executive [Pete Kremen](#) and Bellingham Mayor [Tim Douglas](#) jointly proclaimed **Sept. 4, 2007, a "Day of Healing and Reconciliation,"** acknowledging and atoning for those regrettable events.^[10]

Panjabis now grow berries on both sides of the International border and own substantial amount of acreage between Bellingham and the border and are a major contributor to the economy of that former remote back yard of the country.

By **mid-March 1962** I had moved to Seattle to work for Rarig Motion Picture Company which had audio-visual equipment contract at the **Seattle World's Fair** and also some hours at the Indian Government Pavilion. Our office was in the basement of the **Space Needle. The Fair opened on April 21st.**

On **May 4, 1962** I received a letter from the Western Washington State Graduate School that I have passed the Qualifying Exam and that the Graduation ceremonies will take place on **June 8th 1962.**

In the meanwhile, I had also applied for immigration to Canada and on **May 12, 1962** mailed my medical exam report.

Uncle Beant Singh, who had moved to Vancouver with his family some years ago, having been sponsored by his Canadian Citizen father-in-law, had informed me of Canada's new immigration policy when I was working at the Seattle World's Fair. I contacted the Minister of Immigration office in Ottawa to get the details. They were simple. They sent me the addresses of all the Education Departments in the Provinces and the Union Territories; asked me to get a letter of appointment and mail it to them; they will arrange for a medical exam in Seattle; when they have the appointment letter and medical results, they will issue a letter of entry.

June 21st 1962, I received the letter of appointment from the **Nelson School District**, without an interview. I will be teaching Geography and Social Studies to Jr. and Sr. High School grades in **Salmo.**

June 30th 1962 was my day, I received my immigration permit from the Minister of immigration in Ottawa.

August 11th 1962, Saturday, at 3:30pm my dream to live in Canada arrived, five years after when it was first denied, when I checked in at Douglas border crossing at Blaine, Washington with the letter from the Minister of Immigration. "They must have liked you, up there in Ottawa, very much". These were the words greeting me from the Canadian Immigration officer at the Blaine border when he saw my immigration permit category.

By special request to the Minister of Immigration five years later, I received my Citizenship Certificate dated August 11, Friday 1967, exactly five years after arriving into Canada.

First thing I did was to buy a used Karmann ghia with money borrowed from uncle and head south on Highway 101 to Disneyland.

Teaching in Canadian School System:**1962-1963 School District #7 (Nelson) British Columbia.****1963-1965 School District #35 (Langley) British Columbia.**

Langley is 34 miles from Vancouver. I always wanted to settle down at a place that was about 30 miles from a big city, but not in it. British Columbia Schools' policy was to employ teachers on probation the first year. If their teaching passed the test their positions became permanent. Since I started thinking of Langley as my future home, I accepted an invitation to join the local **Lions Club**. If that invitation had not come, I would have sought one. They immediately made me **Secretary of the Club**. **I chose a service club as the vehicle for me to integrate with the community that I was going to call home.**

Any time I think of Langley, I am reminded of a great contrast between now and 1963 when it comes to mail delivery. Langley then was a small village with no home delivery; everybody had a mail box. There was a surprise for me in my mail box one day. It was an **aerogramme**. For the younger generation, an **aerogramme is a sheet of light paper folded and sealed to form a letter for sending by airmail**. It was from my Idol uncle who was then the Principal of Khalsa College **Banga**, Panjab, India. It was addressed simply to:

Hardev Singh Shergill
Langley
 And in red ink **"Try Canada"**

Because it was an aerogramme, it was meant to go to England only; England had only one Langley; the Post Master knew there was no Hardev Singh Shergill in his Langley; so, he forwarded it to Canada that had only one Langley and that is where the letter found me, **clearly postmarked 'Banga' four days before it was delivered.**

During the summer of 1964 the Langley School District advertised a position of **District Audio-Visual Director**. I thought my dream job had come. My M.Ed. degree programme was so new, I was the only one in the entire country with that degree. University of British Columbia had started sending one of the Professors from College of Education to Portland Oregon for three summers to get that degree. The job that I applied for went to a recent graduate of University of British Columbia whom the District enrolled in the three summers in Portland, Oregon programme at its expense. His best qualification was his uncle, a member of the School Board. Since Langley was not going to be my home, in the spring break of 1965, I got a job in Revelstoke School District, in the heart of the Canadian Rockies, on the Columbia River, one of the ski havens. I had learned to ski on the slopes of Mt. Baker in 1961 while going to school there. Besides I was getting married on Christmas day 1965.

1965-1966 School District #19 (Revelstoke) British Columbia.

British Columbia and Washington State shared a joint International Lions District. The Secretary General of the District started pushing me to open a **Lions club** there that they had been desperately trying to establish for many years. I did and became its **Charter President**. But I did not give up my search for a position that was eluding me because it was classified as an Administrative position, thus coveted.

Spring break 1966 again saw me at teacher hiring gathering of the School Superintendents. **Squamish School Board** was advertising just such a position. The Superintendent greeted me warmly, read my resume and complimented me profusely but added that for my own sake he would not offer me the job of Audio-visual director of his District. Asked why, his answer was shocking.

Because I was such a highly educated person I would not like to live in Squamish because my

countrymen (Panjabis) who work in the local saw mills were illiterate persons. I had never heard such an absurd racist comment. I do not recall what I said to him exactly but it was neither rude nor complimentary; **sarcastic may be!**

1966 August-December 1967 School District # 85 (Port Hardy) British Columbia.

I walked out of his room and went in for the only other position that I desired. Squamish was on the mainland, 40 miles north of Vancouver. That is why it became my first preference. The other job was on the North end of Vancouver Island, without any paved roads, mostly gravel covered trucking roads for lumber trucks. There were five School Districts in five small communities, all of them were administered by the Superintendent from Courtney/ Campbell River area. He had advertised for two positions, one **District Librarian** and one **Adult Education Director**. Five small communities were: **Port Hardy**, a fishing village; **Port McNeill**, Lumber Company headquarters; **Alert Bay**, native Indian fishing village on a small island across from Port McNeill; **Port Alice**, a Pulp Mill town on the west coast of the Island; and **Holberg**, an Air Force Base.

Knowing that all those communities were not only small and not even easily accessible, if they hire two people, it will stretch their budgets. I could do both jobs and that is what I proposed to the Superintendent. He liked the idea and promised to call me once he had discussed this with five School Boards. **I had created a job for myself, starting in August 1966.**

Within first few months I **Chartered five Lions Clubs in these five communities and was elected Charter President of Port Hardy Lions Club,** where my office was located.

That year's budget was already prepared. When I proposed my budget for the following year an ethical dilemma arose. I was not getting the minimum funds I needed to do my job. **My budget**

was less than my salary. Should I stay and be unhappy or resign effective December 1967. For the school teachers of British Columbia there were only two dates in the year when they could resign, June 30th or Dec 31. After serious consideration I came to the conclusion that perhaps the School Districts' were premature in wanting the services for which they had no budget. I chose to resign effective December 31st 1967.

1968 January-May 30, 1968 Substitute Teacher School District #39 (Vancouver)

By now I was confident that I will line up a job starting in **September 1968**. My wife and I will have almost eight months to fulfill my dream travel: fly to Germany, pick up a Volkswagen Camper, drive to India via a route different from I took in 1960, head back retracing my 1960 route before heat wave envelops India. Vancouver School Board was the largest system in British Columbia. I went to see the Superintendent. **I laid out my plans to use the resources of School buildings, libraries and human resources for adults during after school hours. He was intrigued.** There was only one progressive Head Master he knew. He set up an appointment for us to meet. He also gave me a rather unpleasant news. Every summer officers of the School Boards used to fly to England to fill up teaching positions starting in September of that year. This year they flew to Australia, where school year ends on December 31st and brought back a chartered plane load of teachers. That meant that I will have to wait until Easter to line up a September job and that will jettison my planned trip.

Meeting with the Principal went very well. We both had the same ideas and his Librarian who had no interest in something like I was proposing, was retiring that June, with one proviso; the teacher-school board contract provided her with the option to delay her retirement by one year and she had until June 1st to decide. Superintendent had one solution for me. They had a brand-new School, designed for a new method of teaching called **team teaching** with large classes. The Social Studies teacher was

on an extended sick leave; I could take his place as a substitute teacher. I welcomed that offer but the days started sliding by and Easter break came. Then a new idea came into my mind. Ontario was one province where Geography was taught as a separate discipline, not social studies, which was history with a different name. They did their hiring during Easter break as well. I applied for one position just north of Toronto city limits.

A clerk from the Principal's office came to my classroom to say that there is an important phone call for me in the Principal's office. It was the Superintendent in Ontario offering me the job, without an interview. I accepted. As soon as I walked into my house my wife told me there was a call for me from the Superintendent of the Vancouver School Board. Time was past 5:00pm. Next morning the Superintendent told me that the School Librarian had opted to retire and that the job that I desired was mine. I broke the news to him that I am sorry, I had already accepted a job in Ontario, yesterday. I should mention here that one of the good things for the students of British Columbia is the practice that a verbal offer and verbal acceptance of a job between the Superintendent and the teacher is as good as a written one. I could have chosen to call the Superintendent in Ontario to release me from the verbal contract but he went through a great deal of effort. He called my home first; my wife told him I was teaching in one of Vancouver's Schools; he called the Vancouver School Board to find out which school and then he persuaded the Principal of that school to call me to the phone for an important phone call. **My conscience would not allow it although it will prove to be life altering experience for me.**

If I had accepted my 'dream job' in Vancouver I would never have a run in with George Wootten six years later and won't be sitting in the sunshine state of California, at an elevation of 1000 feet with 180-degree 100-mile view, looking down at the capital of the world's fifth-largest economy, bigger than Britain, Sacramento, California 30 miles away, 30 feet above sea level,

provided, of course the air is not full of smoke from the forest fires, as is lately happening. I would have missed the challenging experiences and retired as a Librarian from Vancouver School Board. There would never have been a Sikh Bulletin. I should be thanking George Wootten for his contribution towards my rich and rewarding life and person I have become.

It is up to the individual to turn adversity into opportunity provided your actions are based on certain fundamental principles of life. My advice to everyone who reads this is to give the best of yourself to any task in life that you choose, without fear, and go around the obstacles to the next higher plane.

1968-1970 York County Board of Education, Aurora, Ontario.

The trip that I had planned was in shambles. Cooler season for drive to India was gone. If I could line up a September job now, I will fly, solo, around the world for three or four months, arriving back in Vancouver a week before schools started. That is what transpired; I flew east and returned from the west, spending almost a month in India, Kashmir and Nepal, visiting family after eight years. All our possessions fitted into the smallest U Haul that we hauled, non-stop almost, to Toronto.

1970-1971 Head, Geography Department, Kent County Board of Education, Chatham Ontario.

My posting was in an old small agricultural town, **Ridgetown**, where almost every one living there was born there. People were friendly. The Geography teacher I was replacing had a house there which I ended up buying. Revived the OTC programme at the school and received the rank of **2nd Lieutenant in the Canadian Armed Forces.** 1971 Easter break brought the news for the position of a Geography Professor at Douglas College in New Westminster, B. C. that had commenced classes in 1970 but I knew nothing about. This was an opportunity to get back to British Columbia.

Drove to Toronto to be interviewed by the Dean and got the job. Rules were first year probation and then three-year contracts. The house that I had bought came with a Maple tree that we tapped in the spring for home-made maple syrup. But I would strongly advise against that practice; it takes too long to get the final product.

1971-1972 Douglas College, New Westminster, British Columbia.

New Westminster was my wife's home town. Her parents had a hundred-year-old house less than half a mile from the temporary location of Douglas College, in portable class rooms, from the house. Her parents had purchased a water front lot on one of the Gulf Islands in the Strait of Georgia, between Vancouver Island and the mainland of British Columbia, Canada, and were building their house themselves. I bought their New Westminster house thinking that I was finally home, teaching the subject I love and beautiful sight of Mt. Baker across the border, where I learnt to Ski, from the house, where I could one day build a multistory house with a Pent House Suite.

1972-1975 As per College policy Three Year contract issued.

1972 Elected President of the Douglas College Faculty Association and delegate to the College Faculties Federation.

In 1972, I received my three-year contract. Appointed during the first year by the Principal of the College, George Wootten, outgoing President of the Douglas College Faculty Association, proposed my name for next year's presidentship and I got elected by acclamation. Reason for this became clear the same evening when the Past President invited me for Dinner with the College President, where 'collegiality' was preached, and next time at my very first meeting with the College Faculties Federation. George Wootten did not want CFF to succeed and that was the reason why only a small fraction of Douglas College Faculty belonged

to the association, Things changed quickly. Membership increased. **By arranging to have me nominated for Presidentship, George Wootten made a big mistake, both for himself and for me.** There was no reason for him to panic but panic he did. He put all kinds of pressure on me through my three colleagues who were hired during the first year of college.

1973 November appointed to the Task Force on the Community College as representative of College teaching faculties.

Newly elected government of the Province had promised access to two-year colleges for all the people of British Columbia. To that effect the Minister of Education appointed an English Educator to develop a course of action. He appointed the Task Force on the Community College, staffed by representatives chosen by him out of two nominated by various interest groups within the province. Out of the two nominations from the College Faculties Federation he chose me. All the hell broke loose. George Wootten panicked. He was not chosen for the Task Force from the names proposed by the Principals. He was losing control.

He immediately set upon to harass me by using or abusing my three colleagues from the very first year of college. Poor characters, they obliged by scheduling my classes from first thing in the morning to the last on the opposite side of a large jurisdiction where classes were held, leaving no time for me to attend the Task Force meetings.

I have never in my life given up easily.

The Chairperson of the Task Force was a lady member of the Douglas College Council and also a good friend of the lady Minister of Education. I took my concerns to her. She spoke to The Minister who instructed the Director of the Task Force to see to it that I am allowed time to attend the Task Force meetings by providing a substitute teacher. A lot of activity happened out of sight and details were not

known to me then. I learned of all that in the local newspaper article of May 8, 1974, “**DOES STAR CHAMBER EXIST AT DOUGLAS COLLEGE?** To this day I do not know who initiated this exhaustive coverage of this incident and why.

1974, January 24 remaining of three-year contract bought out.

January 31st 1974 was the last day for the current College Council that had practically given George Wootten dictatorial powers to operate the college. Coming from industry background he wanted to run the college as a CEO. Council had been compliant with whatever he did. Before the Council changed, he wanted me out of the way and the only way for that, against which I had no recourse, was to buy out my contract as is the practice in the industry. **My entire effort was directed at getting rights written into law for the protection of the teaching faculty, among other things. George and I had irreconcilable differences**

1974 February appointed full time to the Task Force on the Community College by the Minister of Education.

By buying my contract George wanted to kill two birds with one stone. Get me out of his hair forever and see me thrown out of The Task Force. Unfortunately for him neither happened. I got appointed full time to The Task Force that led me to start a brand-new college and sit across the table from George in Principals' meetings.

1975 January Appointed College Development Consultant by the Minister of Education to prepare a report for viability of a college to serve North Vancouver Island.

This was my territory in 1966 and 1967 when I served as **District Librarian and Adult Education Director** for the five School Districts and **chartered five Lions Clubs**. That played a very large role for the Minister to assign me for this task.

1975 March Report to establish North Island College submitted to the Minister of Education.

In depth effort to start the college began in earnest by hiring a college Bursar, teaching staff and starting classes, including an arrangement with University of Edmonton, Alberta in the field of Adult Education.

1975 July-March 31, 1976 North Island College, Campbell River, Administrative Director.

I was assigned to this job by the Minister of Education. Now the College Council, representatives of the participating school boards, was in charge. They advertised position of the Principal. I too applied but the job went to an Englishman who had migrated to Canada same year I did, 1962, taught for one year in Saskatchewan and moved south across the border. At the time of applying for this job he was working as administrative assistant to the Principal of the Community College in Vancouver, Washington State.

He was gracious enough to ask me to stay on but I had other ventures to explore, may be in non-educational field. In two years working non-stop and after giving fourteen years of my life to Canada's education system, I had achieved the highest position I could. This was enough. I had three months paid vacation coming. That cheque went towards buying four tickets for my family to visit India, first time for them, for three months.

1976 Move to California and new life.

Upon return in April 1976 I proceeded with my effort to relocate in California where I chose to live near Sacramento. I obtained Teaching and Administrative Credentials for employment in California's Community Colleges, the system on which our Task Force recommendations were based, but never did try for a job. I settled in my own Real Estate business where I still am and living

in the same house since 1982, longest ever and hopefully last stay in my life.

When I was a child living in 35BB in Ganganagar District of Bikaner State, we used to experience almost daily sand storms during dry summer months before the rains came and they changed colour as time lapsed from frightening dark black wall of sand coming at you through various shades to milky white due to suspended small dust particles in the air, that one could look at the sun directly.

I let child's imagination run wild, imagining that the colourful dust came from East Africa where my mother's cousins were living and wished I could too.

I often dreamed of seeing the wide world beyond the confines of annual train travel from 35BB to Sakruli. In 1949 when I was in first year college at Mahalpur, one of my mother's cousins was visiting India. I begged him to take me with him. I did not know the intricacies of foreign travel.



Glorious Sunsets from the House



In my almost 85 years of life I have learned a lot and have lived through lot. Having given up on all the religions before my teenage years and never visiting the Gurdwaras when I was young, I have run a gurdwara at my expense for nine years with the purpose of reforming Sikhi; spent eight years wondering why Sikhism cannot be reformed; finding out the fundamental truth that no religion has ever been reformed; basically because religion, like God, is creation of humans and human nature is to err; and published the Sikh Bulletin for nineteen years. There was a course correction for the Sikh Bulletin in 2013 when I discovered Guru Nanak and saw the LIGHT. Click the link below to see what I have learned about Nanak.

<https://sikhbulletin.com/Files/NanakMyDiscovery.pdf>

Going through college and reading magazines and books I developed fascination with the United States of America and admiration for President Lincoln who went to war to preserve the Union and I dreamed.

The country seemed to be unique, very different from every other country. It was home to people with many nationalities. It accepted people from various countries of Europe where minorities with different religious beliefs were persecuted. Africans were the integral part of the fabric of the

society although they had to struggle harder than Europeans to get their rights. Indian scholars were also going there on various scholarship programs. And of course, there was large presence of Hispanics, United State having annexed by force their territories from Texas to California just because it could.

When I received immigration into Canada, I did run into discrimination but at the same time I ran into some of the best people. There is more discrimination in India based on the caste system among the people who are otherwise the same.

By 2013 I was beginning to understand Guru Nanak's (April 15, 1469 -September 22, 1539) philosophy but not as a basis for yet another divisive religion but rather the philosophy of living by all mankind, living in harmony with nature and with each other, on this small blue dot, without any religious sermonizing and fear of fictitious God.

To Qazi Ruknuddin's question in Mecca, "Fala Allah mazabo"? (What is your religion?), Guru Nanak's response was "Abdulla Allah la mazaboo" (I am a man of 'God' and belong to no religion.

The strongest evidence of Guru Nanak's aversion towards religion is found on P. 1136 of AGGS.

ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥ Nā am Hindū nā

Musalmān.

We are neither Hindus, nor Muslims. AGGS M5, p 1136

Fifth Guru, Guru Arjan, does not say we are Sikhs.

Nor did Guru Nanak believe in GOD as other religions do and in this he was not alone. However, Guru Nanak was not the first person to reject religion as an institution. **Aristotle 384-322 BC: rejected man-made religions and their Gods.**

"According to the book of Genesis, God created man in his own image, but according to Aristotle, men create gods after their own image."

I regret not finding the truth about Guru Nanak's philosophy, buried under gobbledygook in the gurdwaras, when I was a lot younger. It is imperative that our younger generation, living in multiple countries and distinct societies, be made aware of Guru Nanak's philosophy so that they become healthy members of those societies.

I started looking at Canada and the United States as societies where Guru Nanak's concept of society could be accomplished and I have every hope that eventually it will be so.

Canada is still on track. In 1962 John Diefenbaker, the then Prime Minister of Canada let me in on the basis of what I could contribute to its growth and development. In 1972 Prime Minister Pierre Trudeau, the father of the current Prime Minister of Canada, opened Canada's doors for Panjabi and other Asian refugees evicted by Idi Ameen, dictator of Uganda, where they had lived for generations. He gave them 90 days to leave the country. In 2018 Justin Trudeau, Canada's current Prime Minister, followed in his father's footsteps by offering new home to Syrian refugees that United States created.

But United States has run into a temporary hitch. 61% of the population in the United States is white and all white Evangelicals, who call themselves Christians, voted for Trump, including the women in spite of what he thinks of them. People like that calling themselves Christians should be of concern to all Christians, if there are any true Christians.

Climate for Trump's rise was created by eight years of Obama Presidency and the climate for Trump like presidency was created by the extreme right wing of the Republican Party, encouraged by the disgraceful Senate Majority Leader, Mitchell

McConnell, who tacitly remained silent when Trump trumpeted the false rumor that Obama was not born in the USA. He doubled down to pledge that he will make Obama one term President, in which he failed. The whole Republican Party, **Lincoln's Party**, appealed to the baser instincts of White Christians. **Now we have a congenital liar, spitting lies day and night, unashamedly, a misogynist, Narcissistic Sociopath, a crazy clown for a President with zero civic sense.**

Trump was not elected President by the people who **did vote** but by the people who **did not vote**. Out of total **231,556,622 eligible voters** only **138,884,643** (57.9%) actually voted. Of these **65,844,954 (48.2%)** voted for **Hillary** and **62,979,879 (46.1)** for **Trump**. **The real electors of Trump were the 42.1% who did not vote** in this crucial election; **Shame on them**. The reason Trump won with fewer votes goes back to the time when North, mostly Republican, defeated the slave owning South, mostly Democrat, in their Civil War and gave the vanquished South unfair advantage in electing the President through the practice called **Electoral College**.

Political parties in my adopted country have reversed roles since I first studied them in 1950's. Slave owning Democrats of the previous century have become Republicans in their policy and Republicans of today have donned the garb of previous slave owners. The GOP is now the party of neo-Confederates. They have been emboldened to come into open by Trump's appeals to racism and xenophobia. Even in matters of Tariffs, in 2018 the two parties have reversed positions, Democrats who used to be for Tariffs when I was going through college are now against them and Republicans have not raised hue and cry against their President who brags himself as Tariffs President.

Now I have come to the 4th stage in my life that I read about in my 5th grade, the first time I had access to Hindu Granths in my Middle School library. I have already gone through my

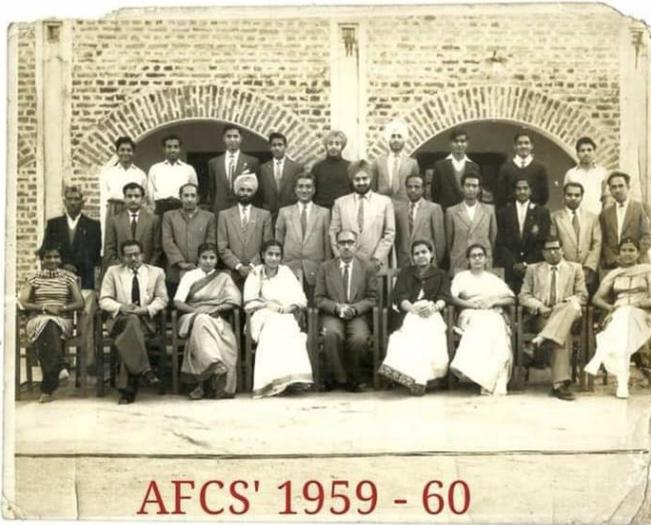
childhood, the first stage; life as a householder, the second stage; having done my duty towards my children, my younger siblings and other dependents, I think I have done something for the community I was born into, the third stage. This is the fourth stage where finally I have to meet my maker.

Guru Nanak (1469-1539), a Panjabi Philosopher, (I do not wish to call him Indian because India rejected him. Jawaher Lal Nehru, in his book "Discovery of India", Guru Nanak, just the name only, is mentioned only once, on page 240 alongside Amir Khusrau in the heading: "The Indian Social Structure: Importance of the Group". Not a single other word is used about Guru Nanak or his contribution to India's Social Structure.) **makes it easy for me to understand what to expect in this stage of life, become immortal by merging with the Creator. There is no second coming, no matter what the man-made religions claim.**

ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ॥ ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੂਆ ਹੈ ਕਉਣੁ॥
ਮੁਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ॥ ਓਹ ਨ ਮੂਆ ਜੋ ਦੇਖਣਗਾਰੁ॥

"The body is made of earth (various elements) and it is the air (breath) that keeps it alive. O wise one, then tell me who died because the body and the air it breathed are still here? It is consciousness that died along with disputes caused by egotistical pride, but the One (Creator) who takes care of all does not die." AGGS, M 1, p. 152.

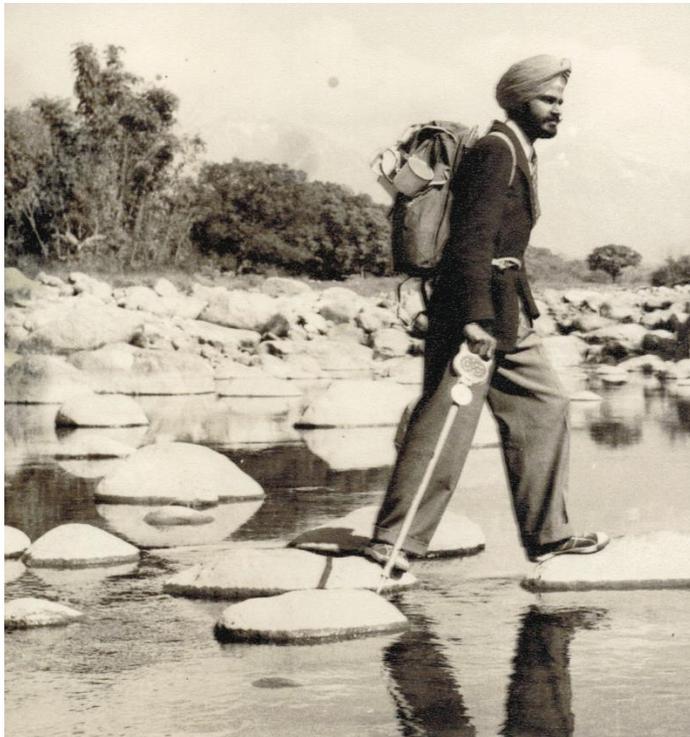
Hardev Singh Shergill
December 21, 2018



Air Force Central School, New Delhi, a few weeks before my journey.
 In this Staff Picture I am 4th from the left in the second row.
 Photo Courtesy, Parminder Dhillon, my student, who now lives in North Carolina State.



Dharamshala environs
Those Primus stove cooked meals, everything in one pot, were delicious.



1956-1957

One glorious year studying for B. Ed and spending weekends hiking around with friends in nature's bounty conferred on Dharamshala, now the seat of Dalai Lama.



1954 MA Geography Class on Field Trip in Gulmarg, Kashmir.
 I am standing, tasting and seeing my first snow.
 Seven years later I would learn to Ski on it on the other side of the globe on slopes of Mt. Baker, WA



Task Force on the Community College in British Columbia, Canada
August 1974

Front Row from the left, Dev Shergill; Len O'Neill; John Bremer, Commissioner of Education; Honourable Eileen Dailly, Minister of Education; Hazel L'Estrange, Chairman, is extreme right of the front row.

**Khalsa Tricentennial Foundation
Income and Expense Statement 2018**

Income:

Hardev Singh Shergill.....	3,000.00
Dr. Kulbir Singh Khehra.....	2,000.00
Richard Leigon.....	25.00
Amrit P. Singh Aulakh.....	500.00
<u>Sahajpreet Singh.....</u>	<u>1,250.00</u>
Total Receipts in 2018.....	6,775.00
Carry over from 2017.....	5,168.27
Total Funds.....	11,943.27

Disbursements

K.T.F.....	4,652.91
Singh Sabha International Canada...	2,500.00
<u>Total Disbursements.....</u>	<u>7,152.91</u>
Carry into 2019 all KTF funds.....	4,790.36

ALLEGORY
A TAPESTRY OF NANAK'S TRAVELS



ALLEGORY, a hidden message, is a tapestry of Guru Nanak's travels.

It will be the first documentary of its kind to chronicle the sites and narratives across nine countries visited by Guru Nanak.

[CLICK TO SEE THE INTRODUCTION VIDEO](#)

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ਮੈਂ ਕਿੰਝ ਭੁੱਲ ਜਾਵਾਂ

ਹਰਭਜਨ ਸਿੰਘ ਭੱਜੀ



ਉਹ ਕਹਿ ਰਹੇ ਨੇ
ਜੋ ਚੁਕਾਸੀ ਵਿਚ ਹੋਇਆ
ਉਸ ਨੂੰ ਭੁੱਲਾ ਦਿਓ।
ਜਿਨ੍ਹਾਂ ਨੇ ਆਪਣੀਆਂ ਜਾਨਾਂ ਗੁਆਈਆਂ ਹਨ
ਉਨ੍ਹਾਂ ਦੀ ਸ਼ਹੀਦੀ ਨੂੰ
ਭੋਗ ਦੇ ਭਾਤੇ ਭੁੱਲਾ ਦਿਓ।
ਉਹ ਤਾਂ ਭੁੱਲਣਾ ਚਾਹੁੰਦੇ ਨੇ
ਜਿਨ੍ਹਾਂ ਸਾਡੇ ਨਾਲ
ਅੰਨੀ ਮਾੜੀ ਕੀਤੀ ਹੈ।
ਪਰ ਅਸੀਂ
ਕਿਸ ਤਰ੍ਹਾਂ ਭੁੱਲ ਜਾਈਏ
ਜਿਨ੍ਹਾਂ ਦੇ ਇਹ ਹੱਥੀ ਥੀਤੀ ਹੈ।
ਖੂਨੀ ਤਾਂ ਹਮੇਸ਼ਾ
ਖੂਨ ਕਰਕੇ
ਜਿਨ੍ਹਾਂ ਨੂੰ ਛੁਪਾਉਣਾ ਹੈ।
ਉਹ ਜਗ ਜਾਹਿਰ ਨਾ ਹੋਵੇ
ਉਸ ਤੋਂ ਲੱਖ ਪੜ੍ਹਦੇ ਪਾਉਣਾ ਹੈ।
ਪਰ ਅਫ਼ਸੋਸ
ਕੁਝ ਸਾਡੇ ਆਪਣੇ ਹੀ
ਇਹ ਹੀ ਰੋਲਾ ਪਾ ਰਹੇ ਨੇ।
ਜੋ ਪਾਠ
ਉਨ੍ਹਾਂ ਦੇ ਮਾਲਕਾਂ ਨੇ ਪੜ੍ਹਾਇਆ
ਉਹ ਹੀ ਦੁਹਰਾ ਰਹੇ ਨੇ।
ਜਿਨ੍ਹਾਂ ਕੋਲ
ਸਾਡੀ ਕੌਮ ਦਾ ਠੱਕਾ ਹੈ
ਉਹ ਕੁਰਸੀਆਂ ਖਿੱਚਣ ਦੇ ਡਰ ਤੋਂ
ਕੁਝ ਨਹੀਂ ਬੋਲਦੇ।
ਸਟੇਜਾਂ ਤੇ ਉੱਚੀ ਉੱਚੀ ਰੋਲਾ ਪਾਉਣ ਵਾਲੇ
ਇਸ ਮੁੱਦੇ 'ਤੇ
ਕਦੇ ਮੂੰਹ ਨਹੀਂ ਖੋਲ੍ਹਦੇ।
ਉਨ੍ਹਾਂ ਪਿਛਲੇ ਤੋੜੀ ਸਾਲਾਂ ਵਿਚ
ਕੁਝ ਨਹੀਂ ਕੀਤਾ
ਨਾ ਹੀ ਕੁਝ ਅਗਾਂਹ ਕਰਨਾ ਹੈ।
ਇਹ ਤਾਂ ਜਿਸ ਤਨ ਤੋਂ ਲੱਗੀਆਂ ਨੇ
ਉਨ੍ਹਾਂ ਨੂੰ ਹੀ
ਪੰਟਾ ਜਰਨਾ ਹੈ।
ਪਰ ਕਿੰਝ ਭੁੱਲ ਜਾਵੇ
ਉਹ ਔਰਤ
ਜਿਸ ਦੇ ਸਿਰ ਦੇ ਸਾਈ ਦੀ
ਭੀੜ ਨੇ ਪੰਗ ਲਾਹੀ ਸੀ।
ਉਸ ਪੰਗ ਨਾਲ
ਉਹਦੇ ਹੱਥ ਬੇਨੁਕੇ
ਸਿਰ ਤੋਲ ਤੇ ਗਲ ਟਾਇਰ ਪਾ
ਉਹ ਨੂੰ ਅੱਗ ਲਾਈ ਸੀ
ਉਹਨੂੰ ਤੜਫਦਾ ਦੇਖ
ਉਹ ਸਭ ਉੱਚੀ ਉੱਚੀ
ਹੱਸ ਰਹੇ ਸੀ।
ਅਥ ਕਹਾ ਹੈ
ਤੁਮਾਹਰਾ ਭਿਠੀ ਵਾਲਾ
ਕਹਿਕੇ ਤਾਨ ਕਸ ਰਹੇ ਸੀ।
ਫੇਰ ਉਨ੍ਹਾਂ ਉਹਨੂੰ ਸਭ ਦੇ ਸਾਹਮਣੇ
ਅਲਫ ਨੰਗੀ ਕਰ ਦਿੱਤਾ
ਗਿਰਭਾ ਵਾਗ
ਉਹਦਾ ਪਿੱਛਾ ਨਚਕੇ
ਆਪਣੀ ਹਵਾਸ ਦੇ ਹਵਾਲੇ ਕਰ ਦਿੱਤਾ।
ਕਿੰਝ ਭੁੱਲ ਜਾਵੇ
ਉਹ ਪੰਜ ਸਾਲਾਂ ਦੀ ਬੱਚੀ

ਜੋ ਮੰਜੇ ਬੋਲੇ ਲੁਕੀ
ਇਹ ਸਭ ਤੱਕਦੀ ਰਹੀ।
ਉਹ ਕੁਝ ਨਾ ਕਰ ਸਕੀ
ਡਰਦੀ ਚੀਕ ਮਾਰਨ ਤੋਂ ਵੀ
ਉਹ ਜਕਦੀ ਰਹੀ।
ਜਿਹਦੀਆਂ ਅੱਖਾਂ ਸਾਹਮਣੇ
ਉਹ ਘਰ ਦਾ ਸਾਰਾ ਸਮਾਨ
ਲੁੱਟ ਲੈ ਗਏ।
ਵਿਹੜੇ ਵਿਚ
ਜੋ ਉਹਦੇ ਬਾਪੂ ਨੇ
ਉਹਦੇ ਲਈ ਪੀਂਗ ਪਾਈ ਸੀ
ਉਹ ਵੀ ਪੁੱਟ ਕੇ ਲੈ ਗਏ।
ਦਿਨ ਦਿਹਾੜੇ
ਮਾਰਕੇ ਠੰਗੀ
ਸਭ ਕੁਝ ਗਏ ਉਹ ਠੰਗ।
ਰਹਿੰਦੇ ਪੁੱਹਦੇ
ਜੋ ਰਹਿ ਗਈ ਸੀ ਘਰ ਵਿਚ
ਉਸ ਨੂੰ ਲਾ ਗਏ ਔਰ।
ਉਨ੍ਹਾਂ ਦੇ ਜਾਣ ਮਗਰੋਂ
ਜਿਸ ਨੇ ਆਪਣੇ ਨਿੱਕੇ ਕੰਬਦੇ ਹੱਕ ਨਾਲ
ਆਪਣੀ ਨੰਗੀ ਮਾਂ ਤੋਂ
ਲਿਆ ਕੇ ਚਾਦਰ ਪਾਈ ਸੀ।
ਹੱਸ ਆਉਣ ਤੋਂ
ਉਸ ਮਾਂ ਨੇ
ਉਹ ਬਰ ਬਰ ਕੰਬਦੀ ਬੱਚੀ
ਘੁੱਟ ਆਪਣੀ ਛਾਤੀ ਨਾਲ ਲਾਈ ਸੀ।
ਫਿਰ ਉਸ ਨੇ
ਆਪਣੀ ਮਾਂ ਨਾਲ ਚੁਕ
ਉਸ ਜਲਦੇ ਘਰ ਵਿਚ
ਆਪਣੇ ਪਿਓ ਦੀ ਲਾਸ਼ ਸਾੜੀ ਸੀ।
ਕੋਈ ਅੱਗ ਬੁਝਾਉਣ ਨਹੀਂ ਆਇਆ
ਸਭ ਤੁਮਾਬੰਧੀਨ ਬਣਕੇ
ਵਜਾ ਰਹੇ ਤਾੜੀ ਸੀ।
ਉਹ ਬੱਚੀ
ਭਾਵੇਂ ਹੁਣ ਖੁਦ
ਬਣ ਚੁੱਕੇ ਇਕ ਨਾਰ ਹੋ
ਪਰ
ਅੱਜ ਵੀ ਉਹਦੇ ਦਿਲ ਉਤੇ
ਮਣਾ ਬੱਧੀ ਭਾਰ ਹੈ।
ਉਹ ਕਿੰਝ ਭੁੱਲ ਜਾਵੇ
ਜੋ ਨਿੱਕੀ ਉਮਰ ਹੋਈ
ਇਸ ਜੁਲਮ ਦਾ ਸ਼ਿਕਾਰ ਹੋ।
ਤੂੰ ਹੀ ਦੋਸ
ਕਿੰਝ ਭੁੱਲ ਜਾਵੇ
ਉਹ ਭਰਾ ਜਿਸ ਨੇ ਆਪਣੇ ਪਿੱਛੇ ਤੋਂ
ਪਈਆਂ ਲਾਠੀਆਂ ਤਾਂ ਜਰ ਲਈਆਂ।
ਜੋ ਭੀ
ਉਨ੍ਹਾਂ ਵਧੀਕੀਆਂ ਕਰੀਆਂ ਸੀ
ਉਨ੍ਹਾਂ ਕਰ ਲਈਆਂ
ਪਰ ਉਸ ਨੇ ਅੱਜ ਵੀ
ਅੱਖਾਂ ਬੰਦ ਕੀਤੀਆਂ ਤੇ ਦਿਸ਼ਾਈ ਹੈ
ਉਸਦੀ ਭੈਣ ਨੰਗੀ ਖੜੀ।
ਉਹ ਇਹ ਦ੍ਰਿਸ਼
ਨਹੀਂ ਭੁੱਲਾ ਸਕਿਆ
ਸ਼ਰਾਬ ਪੀ ਪੀ ਕੇ ਕੀਤੀ
ਉਸ ਭੁੱਲਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਬੜੀ
ਕਿੰਝ ਭੁੱਲ ਜਾਵੇ

ਉਹ ਬਾਪ
ਜਿਸ ਦਾ ਜਵਾਨ ਪੁੱਤ
ਪੁਲਿਸ ਵਾਲੇ ਘਰੋਂ ਚੁੱਕ ਕੇ ਲੈ ਗਏ।
ਸ਼ਾਮ ਤੱਕ ਦੇ ਲੱਖ ਰੁਪਏ
ਬਾਣੇ ਪਹਿਚਾ ਦੇਈਂ
ਜਾਂਦੇ ਜਾਂਦੇ ਇਹ ਕਹਿ ਗਏ।
ਕਿੱਥੋਂ ਲਿਆਉਣਾ ਉਹ ਗਰੀਬ
ਦੇ ਲੱਖ ਰੁਪਏ
ਪੁਲਸੀਆ ਉਹਦਾ ਪੁੱਤ ਮਾਰ ਦਿੱਤਾ।
ਉਹਦੀ ਲਾਸ਼ ਭੀ
ਪਿਓ ਨੂੰ ਨਾ ਦਿੱਤੀ
ਉਹਦੇ ਟੋਟੇ ਕਰਕੇ
ਦਰਿਆ ਵਿਚ ਤਾਰ ਦਿੱਤਾ।
ਕਿੰਝ ਭੁੱਲ ਜਾਵੇ
ਉਹ ਭੈਣ
ਜਿਸ ਨੇ ਰੱਖੜੀ ਵਾਲੇ ਦਿਨ
ਦੇਖੀ ਸੀ ਆਪਣੇ ਵੀਰ ਦੇ
ਗੁੱਟ ਤੇ ਲੱਗੀ ਹਥਕੜੀ।
ਹਾਲ ਵੀ ਹੋ
ਉਹ ਉਡੀਕ ਰਹੀ
ਆਪਣੇ ਵੀਰ ਨੂੰ
ਰੱਖੜੀ ਉਸ ਹੱਥ ਫੜੀ।
ਕਿੰਝ ਭੁੱਲ ਜਾਵੇ
ਉਹ ਮਾਂ
ਜਿਸ ਨੇ ਆਪਣੇ ਪੁੱਤ ਨੂੰ
ਸਕੂਲ ਤੋਰਿਆ ਸੀ
ਤੇ ਉਹ ਮੁੜ ਘਰ ਨਹੀਂ ਆਇਆ।
ਅੰਨ੍ਹੀ ਹੋ ਗਈ ਹੈ
ਉਹ ਬੁੱਢੇ ਵੱਲ ਤੱਕਦੀ
ਪਰ ਹਾਲ ਉਹਦੇ ਪੁੱਤ ਨੇ
ਵੇਹੜੇ ਪੱਰ ਨਹੀਂ ਪਾਇਆ।
ਤੁਸੀਂ ਦੋਸ
ਤੁਸੀਂ ਖੁਦ ਆਪਣੇ ਬਾਪੂ ਨੂੰ
ਆਪਣੇ ਹੱਥੀ ਮਾਰਕੇ
ਉਹਦੀ ਬਰਸੀ ਹੁਣ ਤੱਕ ਮਨਾਈ ਜਾਂਦੇ ਹੋ।
ਸੱਠ ਸਾਲ ਤੋਂ
ਉਪਰ ਹੋ ਗਏ
ਉਹਦੀ ਚਿਤਾ ਤੋਂ
ਹਾਲ ਵੀ ਜਿਤਾ ਜਗਾਈ ਜਾਂਦੇ ਹੋ।
ਸਾਡਿਆਂ ਦੇ ਤਾਂ ਸਿਵ
ਹਾਲ ਠੰਢੇ ਨਹੀਂ ਹੋਏ
ਤੁਸੀਂ ਕਹਿ ਰਹੇ ਹੋ
ਉਨ੍ਹਾਂ ਨੂੰ ਯਾਦ ਨਾ ਕਰੋ।
ਜੋ ਮਰ ਗਿਆ
ਉਹ ਵਾਪਸ ਨਹੀਂ ਆਉਂਦਾ
ਉਨ੍ਹਾਂ ਵਾਸਤੇ ਵਕਤ ਬਰਬਾਦ ਨਾ ਕਰੋ।
ਉਹ ਤੁਹਾਡੇ
ਇਸ ਆਜ਼ਾਦ ਮੁਲਕ ਵਿਚ
ਸਾਨੂੰ ਐਨਾ ਵੀ ਹੱਕ ਨਹੀਂ
ਕੀ ਆਪਣੇ ਮਇਆਂ ਨੂੰ ਰੋ ਸਕੀਏ ?
ਜੇ ਸਾਡੇ ਦਿਲ 'ਤੇ ਹਾਲ
ਜ਼ਖਮ ਨੇ ਰਿਸਦੇ
ਉਨ੍ਹਾਂ ਨੂੰ ਟੋਹ ਸਕੀਏ ?
ਤੁਹਾਡਾ ਕੀ ਜਾਦਾ ਹੈ
ਜੋ ਅਸੀਂ ਉਨ੍ਹਾਂ ਦੀਆਂ

ਚਾਰ ਤਸਵੀਰਾਂ ਕਿਤੇ ਲਾ ਦੇਈਏ ?
ਜਾਂ ਉਨ੍ਹਾਂ ਵਿਛੜੀਆਂ ਰੂਹਾਂ ਨੂੰ
ਯਾਦ ਰੱਖਣ ਲਈ
ਕਿਤੇ ਛੋਟਾ ਜਿਹਾ ਕਮਰਾ ਪਾ ਦੇਈਏ ?
ਜਿਨ੍ਹਾਂ ਨੇ
ਇਦਰਾ ਮਾਰੀ ਸੀ
ਉਨ੍ਹਾਂ ਦਾ ਕੋਸ ਤਾਂ
ਤੁਸੀਂ ਕੁਛ ਹਫ਼ਤਿਆਂ ਵਿਚ ਹੀ ਨਿਪਟਾ ਦਿੱਤਾ।
ਬੇਅੰਤ ਨੂੰ ਥਾਂ ਤੇ ਗਲੀ ਮਾਰ
ਸਤਵੇਂਤ ਅਤੇ ਕੇਹਰ ਨੂੰ
ਝਟ ਫਾਂਸੀ ਲਾ ਦਿੱਤਾ।
ਤੁਹਾਡਿਆਂ ਉਨ੍ਹਾਂ ਹੀ
ਇਨਸਾਫ਼ ਪਸੰਦ ਅਦਾਲਤਾਂ ਵਿਚ
ਸਿੱਖਾਂ ਦੇ ਖੂਨੀਆਂ ਦੇ ਕੋਸ
ਤੇੜੀ ਸਾਲ ਬਾਅਦ ਵੀ ਲਟਕ ਰਹੇ ਨੇ।
ਕਈ ਖੂਨੀ ਤਾਂ
ਕੁਦਰਤੀ ਮੌਤ ਮਰ ਗਏ
ਪਰ ਸਿੱਖ ਹਾਲ ਤੱਕ
ਕਚਹਿਰੀਆਂ 'ਚ ਭਟਕ ਰਹੇ ਨੇ।
ਭੁੱਲਣ ਦੀ ਗੱਲ
ਤਾਂ ਤੁਸੀਂ ਕਰਦੇ ਹੋ
ਪਰ ਕੀ ਕੀਤਾ ਹੈ ਤੁਸੀਂ
ਹੁਣ ਤਾਈਂ ਇਸ ਨੂੰ ਭੁੱਲਣ ਲਈ ?
ਸਾਡੇ ਜ਼ਖਮਾਂ ਤੇ
ਸਦਾ ਲੁਣ ਛਿੜਕਿਆ ਹੋ
ਕਦੇ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ
ਇਨ੍ਹਾਂ 'ਤੇ ਮੱਲਮ ਲਾਉਣ ਲਈ।
ਤੁਸੀਂ ਮਾਰਦੇ ਵੀ ਹੋ
ਤੇ ਫਿਰ ਰਣ ਵੀ ਨਹੀਂ ਦਿੰਦੇ।
ਤੁਸੀਂ ਸਾਡੇ ਨਾਲ ਰਹਿ ਕੇ ਖੁਸ਼ ਨਹੀਂ
ਪਰ ਅੱਭ ਹੋਣ ਵੀ ਨਹੀਂ ਦਿੰਦੇ।
ਜਿੱਥੇ ਖੂਨੀ
ਖੁਦ ਹੀ ਜੱਜ
ਖੁਦ ਹੀ ਵਕੀਲ
ਤੇ ਖੁਦ ਹੀ ਗਵਾਹ।
ਉੱਥੇ ਭਲਾ ਇਨਸਾਫ਼
ਕੀ ਮਿਲਣਾ ਹੋ ਸਕਦਾ।
ਤੁਸੀਂ ਕਮਿਸ਼ਨ ਤੇ ਕਮਿਸ਼ਨ
ਬਿਠਾਈ ਹੋ ਜਾਂਦੇ।
ਫਾਈਲਾਂ ਨੂੰ ਅਲਮਾਰੀਆਂ 'ਚ ਬੰਦ ਕਰ
ਸਿੱਖਾਂ ਅੱਗੇ ਘੱਟਾ
ਪਾਈ ਹੋ ਜਾਂਦੇ।
ਅਗਰ ਵਾਕਿਆ ਹੀ
ਤੁਸੀਂ ਭੁੱਲਣਾ ਚਾਹੁੰਦੇ ਹੋ
ਤਾਂ ਆਪਣੀ ਗਲਤੀ ਮੰਨ ਲਵੋ
ਤੇ ਕੋਈ ਪਿਆਰ ਦੀ ਗੱਲ ਕਰੋ।
ਜੋ ਬੜ੍ਹੇ ਬਹੁਤ ਕੋਸ
ਕਚਹਿਰੀਆਂ 'ਚ ਲਟਕ ਰਹੇ ਨੇ
ਉਨ੍ਹਾਂ ਨੂੰ ਛੇੜੀ ਹੋਲ ਕਰੋ।
ਫਿਰ ਦਿਓ ਤੁਸੀਂ
ਆਪਣੇ ਕਨੂੰਨ ਦੇ ਹਵਾਲੇ
'ਟਾਇਟਲਰ' ਤੇ 'ਸੋਜਟਾ' ਠੰਗ ਨੂੰ।
ਭਜੀ ਜਿਨੀ ਦੇਰ
ਉਹ ਅੱਖਾਂ ਸਾਹਮਣੇ
ਮੈਂ ਕਿੰਝ ਭੁੱਲ ਜਾਵਾਂ
ਉਨ੍ਹਾਂ ਹੱਥ ਪਾਇਆ ਸੀ ਸਾਡੀ ਪੰਗ ਨੂੰ।