



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸਿੱਖ ਬੁਲੇਟਨ

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EDITORIAL

WHY BARACK OBAMA IS MY CANDIDATE.

During the 1950’s when I was going through college in Panjab India, the Indian media described the Republican and Democratic parties as two sides of the US DOLLAR, in other words, it made no difference to the rest of the world which party ruled. This was the period of US Foreign policy driven by fear of Russia and China and attempts to encircle these communist nations with military alliances such as NATO, CENTO and SEATO. During Republican John Foster Dulles’ State Secretary ship (1953-59) if you were not allied with the United States, you were treated as an ‘enemy’, much the same doctrine as practiced by the current Republican President, George W. Bush. So, Pakistan was a friend, a recipient of American largesse in military and economic aid (including facilitation of nuclear bomb) while India, because of its policy of non-alignment, was an enemy state, irrespective of the fact that India was not anti US but simply wished to pursue a non-aligned policy and did not wish to enslave itself to the big power rivalry. It has taken until the Clinton administration to bring about a thaw in US policy towards India. The current parallel to this is the phony right wing republican media attacks on the US mainstream media as having liberal bias. There was a time when US mainstream media engaged in factual, non-partisan and independent reporting but, alas, no more. Now there is not much difference between the right wing media and the so called mainstream media, as has been illustrated by media’s omission of objective assessment of rush to war in Iraq and Israeli destruction of Lebanon.

After arriving in this country in 1960 my perception of the two political parties changed. I came to the conclusion that most republicans are self centered and have no compassion because they have no soul, present republican President’s slogan of ‘compassionate conservative’ being just another ploy to deceive the people. Bush turned out to be neither compassionate nor conservative. Most Democrats on the other hand possess and practise these qualities. There were two other things that I immediately observed. They concerned me then and they still concern me now after 47 years. First was and is the lack of universal health coverage in this world’s richest and most powerful nation. This republican administration is squandering hundreds of billions of dollars in Iraq and Afghanistan (funded not by tax increase but with tax breaks for the rich) and yet they deny the children of working poor the very medical coverage that they themselves, having the means to pay for it, enjoy free by virtue of being elected. But whereas the lack of universal health coverage adversely affects only the Americans, the second thing I noticed not only adversely affects American interests in the world but it adversely affects the rest of

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the world as well. That is the US foreign policy in general but in the Middle East in particular. We are living in perilous times but that is not because of Al Qaeda, Hezbollah, Hamas or Iran's Revolutionary Guard. They came much later as a consequence of US Middle East policy, which since 1960 has become progressively disgraceful and unbecoming for the world's only super power. It has become a case of tail (Israel) wagging the dog (USA).

In his 250 page book 'Palestine Peace Not Apartheid', President Jimmy Carter, the only noble Statesman President of The United States in my experience, summarises the truth in less than half a page on page 216:

"The bottom line is this: Peace will come to Israel and the Middle East only when the Israeli government is willing to comply with international law, with the Roadmap for Peace, with official American policy, with the wishes of a majority of its own citizens—and honor its own previous commitments—by accepting its legal borders. All Arab neighbors must pledge to honor Israel's right to live in peace under these conditions. The United States is squandering international prestige and goodwill and intensifying global anti-American terrorism by unofficially condoning or abetting the Israeli confiscation and colonization of Palestinian territories. It will be a tragedy—for the Israelis, the Palestinians, and the world—if peace is rejected and a system of oppression, apartheid, and sustained violence is permitted to prevail."

Current Republican administration has taken US Middle East policy to its new low and the arrogant course of confrontation with every thing and every body is speeding us towards irreparable damage. It is imperative, therefore, that the next President of the United States is visionary enough to bring fresh perspective to reverse the downhill course and restore the prestige of this nation among the community of nations, not by its military might but by projecting to the rest of the humanity, rich or poor, strong or weak, the right to life, liberty and pursuit of happiness, which the current Republican administration is in the process of depriving even to the US citizens.

Media and the Republican candidates are virtually treating Hillary Clinton as the Democratic nominee and the Republicans would even wish for her to be the candidate because nothing would unite them as would the Clinton candidacy. If she per chance wins, we should expect more of the same old worn out foreign policy and the establishment of Third World like ruling family dynasty. During her husband's presidency, while visiting Palestine, she had made a sympathetic, and I would say sincere, remark about the sad state of the Palestinian people and need for fair settlement of the conflict. Israelis went up in arms and she was instantly muzzled. By connecting the dots I have come to the conclusion that Hillary's decision to run for US Senate from New York had its roots in President Clinton's failed attempt at Israeli and Palestinian peace effort in 2000. ***That effort failed because Pres. Clinton was not being a fair broker.***

Agreement that was being forced upon Arafat was blatantly unfair to the Palestinians while giving the Israelis everything they wanted. Clinton and New York Jewish community knot was tied.

Following maps illustrate what President Jimmy Carter calls 'Apartheid' that earned him the wrath of the Zionist Lobby in the United States and wholesale resignation of Jewish members from his organization, Habitat for Humanity. President Clinton, Israel, Israeli Lobby in USA and US right wing as well as 'mainstreet' 'liberal' media branded Arafat as solely responsible for the failure of the 2000 effort by President Clinton. To Arafat's enduring legacy, unlike all of our Sikh leaders in Panjab and India, he did not betray the trust of his people even though it eventually cost him his life at the hands of the current President George W. Bush, who abetted Sharon to subject Arafat to humiliation by destroying his head quarters and making him the prisoner in its ruins. This 'democracy' loving President lost no sleep over the fact that Arafat was democratically elected President of his people.



Israeli Interpretation of Clinton's Proposal 2000



Palestinian Interpretation of Clinton's Proposal 2000

What a difference between the son and the father! The elder Bush had frozen the aid to Israel until they clearly demonstrated that they have stopped establishing Jewish settlements on occupied Palestinian lands and in victory in the first US war with Iraq he wisely chose not to march all the way to Baghdad. What does his son do? Hire everybody from his father's administration who did not agree with his father's decision, fabricate and manipulate selective intelligence, invent danger where none existed, lie to the US Congress, lie to the American people and have his Secretary of State lie to the world at the United Nations.

Right now the media are wondering why Hillary voted for the Kyl-Lieberman Bill in the Senate that targeted Iran and which parallels the Bill that she voted for to give Pres. Bush the license to invade Iraq, or as Obama calls President 'cashing the cheque' signed by Hillary Clinton among others. John Edwards, who also signed that cheque has publicly acknowledged his mistake but not Hillary because that will anger and alienate her Zionist backers.

Hillary cannot solve the Israeli/Palestinian issue and without that America cannot live in peace. Nor can Hillary, after the disastrous failure of her ***universal health care*** effort during her husband's first term, deliver on that now because she is increasingly becoming beholden to big money. ***NAFTA*** is yet another issue that needs to be visited by the next President because its consequences for the American working class have been devastating. Big corporations have benefited tremendously by closing US plants and taking manufacturing of their products to much cheaper labour countries and bringing finished products back duty free. ***NAFTA was the gift to big money by President Clinton.*** When it comes to the interests of big International Corporations both the Democratic and Republican entrenched leadership are two sides of the same dollar. As to Hillary's much touted '***experience***' ***Rudy Giuliani***, his flip flop politics aside, that being Republican problem, has summed it best: ***"Honestly and most respectfully, I don't know Hillary's experience. She's never run a city; she's never run a state; she's never run a business; she's never met a payroll; she's never been responsible for the safety and security of millions of people, much less even hundreds of people. So I'm trying to figure out where the experience is here."***

To quote ***Reverend Joseph Lowery***, President, Southern Christian Leadership Conference (1977-1997), ***"Today, I am proud to march alongside one of the most inspiring leaders our country has seen in a generation. His name is Barack Obama, and he holds out the promise of a new politics steeped in possibility. And once more, we're hearing that tired old refrain."*** The refrain Reverend Lowery is talking about is the advice he, Martin Luther King Jr. and others got, "wait, time is not right yet" and the same thing is now being

said, by those who want to maintain the status quo, about ***Obama's*** candidacy, "why doesn't he wait?" Neither America nor the world can afford to wait. Even former Secretary of State ***Colin Powell***, who knowingly lied to the world for his President, senses the need for urgency in change in this country's foreign policy when he says, ***"We have gotten a reputation of being too unilateralist and too arrogant in our approach to the rest of the world, and I think that has to change in order for us to start recovering what we were"***. We need to turn the page now. ***Obama has the experience that counts and America needs it now. I believe him when he says, "I will make sure every single American has health care that is at least as good as my health care as a member of Congress. You pay my salary. Why should my health care be better than yours."*** Show audacity; make your vote count; vote for and support Obama. Time is now. Hardev Singh Shergill

MOOL MANTAR

THE GIFT OF GURU NANAK

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

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

No other spiritual instrument energizes the HUMAN- GOD uniting power as does Guru Nanak's *Mool Mantar*. Powerful, inspiring, and enlivening, it has unequivocal force to propel the human conscience into the doorsteps of the Guru's *Dar* (door) and *Waheguru's Ghar* (Abode).

This article analyses three issues. First, it lays out the meaning of the terms "*Mool Mantar*." Second it attempts to explain the eleven concepts of the *Mantar*, and third, it attempts to answer the very common question regarding the composition of the *Mantar*. This question is usually asked in the following form: is the *Mool Mantar* till *Gurparsad*, or *Nanak Hosee Bhee Sach* ?

Indian philosophy and spirituality uses three terms to represent three basic ways of bring about change within the human condition. *Jantar* refers to the use of an external instrument to achieve transformation. *Mantar* refers to the use of articulated sounds to do the same. And finally *Tantar* refers to the use of projected thoughts to bring about change. Since Sikhism regards *Guru* and *God* to be in the form of *Shabad*, and hence a function of *naad* (sound), Sikh spirituality therefore acknowledges the utility of the *Mantar* above all. *Tantar* is rejected, while *Jantar* has only physical utility (The *Kakars* and *Shastars* for instance).

Mool can be translated as root, original, inaugural, basic, or foundational. Considered in totality it means the most important. Indeed, the *Mool Mantar* is unmatched in its place and importance in Sikh Life. The *Mool Mantar* appears on page 1 of the *Guru Granth Sahib* (GGS) and again at the start of every *Rag*, every major *Banee*, and

every major section and subsection of the GGS.

The *Mool Mantar* starts with the numerical ONE. It underlines the *Sikhi* conviction that God was One. The curved line that extends from the E that is called the *Kaar* signifies that anything and everything was under the control and power of the One God and that nothing was outside of its influence. Taken together, *EK OANGKAR* refers to the One and only One God who is transcendent as well as immanent.

Satnam originates from two Sanskrit words *Satya* and *Aass* It signifies permanence, omnipresence and ubiquity. *Sat* signifies something that was true in reality (as opposed to being true in relativity) and also that God was not a function of time and space. *Karta* translates as Creator and *Purakh*, translates as being. Read together these two words explain a special characteristic of God's creation namely that He creates and then resides within His creation. *Nirbhau* comes from the Sanskrit word *Bhou* meaning fear. The root word of *Nirvair* is *Vair* meaning enmity. Both these words have prefixes (*Nir*) added which negate (or reverse) the meaning. God is hence Fearless because he has no Enemy (an equal or a superior). *Akaal* comes from the root word *Kaal* which means time bound or death bound. The addition of the prefix (A) negates the meaning. *Moorat* is the Sanskrit word for the Punjabi word *Sarooop* and thus refers to form. *Akaal* explains *Moorat*. Taken together *Akaal Moorat* means His Stature is NOT time bound. In other words, having created all Form (creation) and having being residing inside all Form, God was still Formless and Timeless. *Ajune* comes from the word *Joon* meaning life form. Again, the prefix (A) negates the meaning, effectively explaining that God does not come within the parameters of life forms – He creates all life forms, yet is above it all. *Saibhang*, is composed of two Sanskrit words *Swaiy* and *Bhu(n)* The former means self and the latter created. God, therefore came into being by Himself. *Gurparsaad* again consists of two words *Gur* meaning Guru, and *Parsaad* meaning blessing. By this attributes of God is meant that He is reached by the Guru's Blessing. (*Parsaad* should NOT be pronounced as *Parshaad* – the latter pronunciation makes it to mean the *deg* that is served in the *Guru Ghar*!).

Now to the question of where does the *Mool Mantar* end. The answer is straight forward if one looks closely at the composition, arrangement, grammar and logic of its use. The following points will help.

1. From *Ek Oangkar* till *Gurparsaad* – all eleven words are attributes (explanations) of the characteristics of God. Grammar wise they are adjectives. The NEXT word, *JAP*, however, is stated with an *aungkar* below the P. In Gurbani the *aungkar* signifies one or more of three things – masculine, singular or noun (proper name). *JAP* with an

aungkar is there fore a singular noun. It is thus the name and title of the next composition. We add the word *Ji* out of respect and call it *Jap Ji*. The word *Jap* as a singular noun therefore cannot be part of the *Mool Mantar*. *Jap* (with an *aungkar*) is NOT an adjective and NOT an attribute of God. In other parts of Gurbani where *JAP* appears as a verb, it appears with a *Sihari* to the P – as it does some 100 times in the first 300 pages of GGS. (Note: the *aungkar* appears grammatically below *Naam*, *Purakh* and *Nirvair* in the first 11 words of the *Mool Mantar*. In each it signifies the masculine gender of all three words. In none of this does the *aungkar* signify a noun, simply because God can have no proper names. The *aungkar* below *Nirbhau*, however is not a grammar sign, it appears as a vowel (u) that actually makes the (u) sound – hence *Nirbhau*. Note also the *sihari* to the word *Moorat* – signifying its feminine gender.

2. *Ek Oangkar* till *Gurparsaad* is NOT in poetry form. No word rhymes with the other. There is no poetical form or verse in the 11 words. However the next 10 words, *Aad Sach*, *Jugaad Sach*, *Haibhee Sach*, *Nanak Hosee Bhee Sach* are indeed in poem form. The measure of such poetry (17 – 22 *matras*) is called a *Slok*. On page 285 of the GGS, Guru Arjun Dev Ji wrote the word *SLOK* above the line *Aad Sach*, *Jugaad Sach*, *Haibhee Sach*, *Nanak Hosee Bhee Sach* which appears there again. Obviously The first 11 words of the *Mool Mantar* cannot be seen as being part of the next 10 words – the compositions of both sections are worlds apart – one is verse the other lyrical.

3. It therefore makes sense to say that that while the GGS starts with the *Mool Mantar*, the *Japji Bane* starts with a title name – *JAP*- and consists of 38 *pauris* and two *sloks*. The first *slok* is *Aad Sach*, *Jugaad Sach*, *Haibhee Sach*, *Nanak Hosee Bhee Sach*, and Guru Nanak writes the numerical ONE after the *Slok* – signifying this is the first *slok*. This *slok* is followed by 38 *paurees* – all numbered 1 till 38. A *pauree* is another form of verse. (That is why the numerical 1 appears twice in the *Japji* numbering – the first numeral is for the first *slok*, and the second for the first *pauree*.) The *Japji* ends with another *slok* – *Pavan Guru Pane* *Pita*. And at the end of this *slok*, again Guru Nanak writes the numerical 1 to say this is NOT the 39th *pauree*, but ONE more *slok*.

4. It therefore also makes sense to say that the 11 words of the *Mool Mantar* are part of the GGS per se, but NOT strictly part of the *Japji*. In the same way, this same *Mool Mantar* is stated before other *Banees* for instance, *Assa Di Vaar*, and all major *ragas*. It is again appearing therein as a *Mool Mantar*, but NOT as part of *Assa Di Vaar* and the other *Banees*.

Gurbani grammar is the result of painstaking but recent research. Prof Sahib Singh of Khalsa College spent his

entire life putting the puzzle together. He succeeded in producing a complete reference text of *Gurbani* grammar in 1951 and a ten-volume translation of the entire GGS on the basis of grammar as late as 1961. The erroneous belief that *Mool Mantar* extends until *Nanak Hosee Bhee Sach* is therefore simply the result of non-exposure to *Gurbani* grammar.

May the repeated recitation of the *Mool mantar* take the reciting Sikh into the folds of the unity that the *Guru* Himself enjoyed with God.

GURDWARA LEGISLATION

Gurtej Singh, Chandigarh

[An attempt was made to push through All India Gurdwara Legislation during the last period of Mr. P. S. Badal as chief minister. This created a huge controversy within the panth. It was felt that the Bill was proposed for subordinating the SGPC to the All India Board to be (in the circumstances) nominated by state governments other than the Punjab government and the central government. Fortunately we had at that time Justice Kuldeep Singh, General Narinder Singh and other stalwarts who saw through the game. Both of them took my help and together we were able to expose the government design which really sought to abolish the SGPC in a devious manner. It was opposed on the ground that by abolishing the autonomous SGPC, another link in the chain around the Sikhs would be forged. On December 4, 5, and 6, 1999, a seminar was held by the Delhi State Gurdwara Management Committee and the World Sikh Council, at which learned speakers laid bare the actual intention of the government in power. Sahijdhari concept or the 'Hindu-Sikh' concept evolved by McLeod was exploited to make the Hindu voter preponderant in the All India Gurdwara Act. Gurdwaras all over the country could then be controlled by the permanent communal majority composing the Indian population.

The Gurdwara Bill at that time had been promoted by a section of the Institute of Sikh Studies (IOSS) lead by Dr. Kharak Singh, Dr. Kirpal Singh and Bhai Ashok Singh. The group which opposed them was eliminated from the IOSS in due course. It consisted of Dr. Sukhdeep Kaur Gill, Dr. Gurdarshan Singh, Sardarni Surinderpal Kaur and Gurtej Singh. None of them is now a member of the IOSS although they were the founder-members. The IOSS received more than 20 lakhs of rupees from those in power. Whether this was a part of the deal, is anybody's guess. The opposing group including also Sardar Santokh Singh objected to receiving donation from the government and the SGPC because the constitution of the IOSS forbids receiving donations. Their objections were brushed aside and money was received contrary to constitutional provisions.

The two main actors who were operating the entire scene were Harbans Singh and Kharak Singh. Of them, Harbans Singh is no more. They had very cleverly duped everybody and were trying to get acceptance for the Bill without laying bare all the facts. It was being pushed at the back of the panth. It is presumed that it is the same Bill that is being promoted again now. An attempt will again be made to push it through without public scrutiny. I had written a sort of history of the Bill at that time, I present it again for the benefit of those who may want to understand what is happening.

I had written an article "A horse to carry." It meant to convey that the horse being promised to us was not for riding and that we would have to carry it on our shoulders. It is also being presented to those interested in knowing a point of view held by most of the enlightened people at that time. It is placed at part II. At part III is the paper I had written for the seminar held by the IOSS, when it was not being controlled by the Kharak Singh group for a short while. Part IV is the official version contained in the Bill. The reader may form his own views after going through most of the material, I had put together in 1999.

Sardar Amarjit Singh from Canada and Sardar Nirmal Singh have asked me to inform them of the facts regarding the Bill. I had initially thought of sending them both a copy of Part II. That was delayed because of a snag in my computer. But soon I deemed it better to share most of the information I have with all the friends who would be expected to read it. Some time was needed for preparing a presentable copy and hence the delay of about three days. -Author.]

Part I

1. Early in 1997, a meeting of the Institute of Sikh Studies (IOSS) had taken place at Gurdwara Singh Sabha Kanthala to decide the subject for the annual seminar. At that meeting two subjects for the two day seminar were proposed by Dr. Kharak Singh. One was 'Sikh Personal Law' and the other was 'Gurdwara Legislation'. Gurtej Singh supported by others, asked for reconsideration on the ground that both these subjects had been adequately dealt with from 1979 to 1983 and even the relevant draft laws had been prepared. Several other reasons were given. But the subjects were adopted by the IOSS without heeding the contentions and without putting the issue to vote and without proper thought or scrutiny.

2. In a special meeting of the IOSS held on September 4, 1999, at Kanthala, the above fact was pointed out. Dr. Kharak Singh observed that the subjects were appreciated by many and a draft of the All India Gurdwara Act and proposal for amendments to the Shiromani Gurdwara Prabandhak Committee (SGPC) had already been sent to the Central Government.

3. On September 8, 9 and 10, 1999, appeared references to and a controversy in the daily papers, regarding the draft bill sent by the Central Government to the SGPC to give their comments within a week. The contents of the draft bill were bitterly criticised by a member of the SGPC executive and the President. On September 10, Gurtej Singh sent a fax to the President of the IOSS to hold a special meeting of the IOSS to consider the implications of the draft bill. (Copy attached). The same day he went to the Office of the Gurdwara Election Commission and read over the relevant papers through his own sources, because they were not available officially. Then he met the presiding officer Justice Harbans Singh and requested for a copy of the relevant communications. Harbans Singh refused to provide the copies because he had already sent the copies to the IOSS 'for internal use' and opined that these should be available to the members. He sent for his assistant and asked him whether he had delivered the copies to Dr. Kharak

Singh when he had asked for them to be delivered. The assistant said he had delivered them around the 2nd of September, personally.

3.1. On receiving a request for an emergency meeting, Dr. Kirpal Singh President wrote to Gurtej Singh on 10-9-1999, to say, "We have decided to call general meeting and invite Justice Harbans Singh to explain provisions of the bill. The Members would be free to ask questions. In the light of that we would form our policy". (Photocopy of the letter is attached).

4. In another special meeting of the IOSS, Gurtej Singh asked for copies of the papers and requested the office bearers of the IOSS to enlighten the members about the role of the IOSS in the preparation of the drafts etc. He was told that the papers had not been received and that the IOSS had no role in preparing the draft. He revealed that he had found out from Harbans Singh and that the papers had been delivered at the residence of Kharak Singh around the 2nd of September, 1999. On this Kharak Singh reluctantly admitted that the papers had been 'received only recently'. This was clearly wrong because on the meeting of the 4th he had confirmed that the draft had been sent to the Central Government and was obviously in the know of everything that was going on. It was finally decided to send the first six pages of both sets of papers to all the members of the IOSS and complete sets to at least four or five members.

4.1. All present denied that the IOSS had anything to do with the draft Bill and Kharak Singh even asserted that he had been asking Harbans Singh, how he had sent the draft to the government without even consulting the IOSS. He also said that none in the IOSS had been consulted at any stage. Gurtej Singh, who had read the papers, told the gathering that the Committee on the authority of which the draft had been sent was appointed by the IOSS. Kharak Singh again relented and said that although that was true, Harbans Singh had never consulted the Committee and none of the office bearers were its members. At this Gurtej Singh (G.S) reminded them that according to the minutes of the meetings maintained by Harbans Singh, Kirpal Singh, Kharak Singh (K.S) and Bhai Ashok Singh were the members of the Committee and all six or seven others were their nominees. He also said that the Committee had first met on 28th November 1997, and all of them had attended the meeting. K.S once again relented and said that they had attended the first meeting only. G. S. again asserted that all of them had attended several meetings including the last one held on 16-4-1999. To this there was no reply. (Later – on September 26, 1999, Kirpal Singh admitted at the house of Joginder Singh of *Spokesman* that all three of them had attended the last meeting on 16-4-1999).

4.2. At this meeting a resolution disapproving the draft, particularly the definition of a Sikh it proposed, was adopted unanimously. K.S was to send this to the Press in accordance with the prevalent practice. This was never done. On September 26, 1999, Kirpal Singh asserted that the resolution had been sent and had been published. He promised to supply the printed copy with the proper reference, though he did not

remember where it had been published. Of the seven other members of the IOSS present there, and others besides them, none had seen it in the Press.

5. During the next few days the matter erupted into a big controversy. Sikhs all over the country and abroad were concerned about what was happening. The promised papers were not supplied to the members for study and for forming an opinion, neither was a meeting of the IOSS or the promised general meeting of the same body ever held. G. S. approached the President, the Vice-President and the Patron for supply of relevant documents. These were not supplied until the evening of September 26, 1999. At the afore mentioned meeting, Dr. Kuldeep Singh stated that some six pages of the documents at random had been sent to all the members. Bibi Baljit Kaur and I. S. Jaijee besides G. S confirmed that they had not received the papers.

5.1. At the same meeting on September 26, Justice Kuldeep Singh affirmed that on the previous day a meeting of a certain body calling itself the 'Core Group' had taken place at the residence of Kharak Singh and at that meeting all the papers were shown to those present. He said he had also seen them. He also said that in the opinion of K. S. expressed at that meeting, there was nothing wrong with the draft and that he had also suggested commending Harbans Singh for doing such a fine job. All the members considered this to be strange since this was not the stand of the IOSS. Bibi Baljit Kaur especially asked Justice Kuldeep Singh whether K. S had said all that. He affirmed that he had. Kirpal Singh intervened to say that these were K. S's personal views although his official views were the same as those of the IOSS. The next day, the 'private/personal views' of K. S were all over the Press. (Press clippings from two papers are attached).

6. The consensus at the meeting of the 26th was that the present move, to get the act amended and the All India Gurdwara Act enacted was, in the words of Justice Kuldeep Singh, 'sinister'. It would result in 'government control over all the Takhats and the Gurdwaras all over India. Everyone present concurred that it needs to be resisted. (Those present included: Justice Kuldeep Singh, Dr. Kuldeep Singh Patron of IOSS, Dr. Sukhjeet Kaur, Sardarni Harpal Singh, Bibi Baljit Kaur, Prof. Prabhjot Kaur, Sardarni Jagjit Kaur, Dr. Harnam Singh Shan, Kirpal Singh President of the IOSS, Dr. Gurdarshan Singh, S. Joginder Singh, S. Harinder Singh, I. S. Jaijee and Gurtej Singh).

7. The whole story of the presentation of the relevant bill to the government can now be recapitulated. It begins in 1978, when a Committee under J. Harbans Singh was appointed by the newly formed Akali government in the Punjab to finalise the All India Gurdwara Act. The purpose was only to fool the Sikh masses into believing that the Akalis were doing something for them. Differences of approach soon developed in the Committee. Harbans Singh wanted to use the proposed legislation for handing over the Gurdwaras in the Punjab to a Boards formed by those living outside.

Other members aimed at subordinating the Gurdwara Boards of other states to that of the Punjab. Harbans Singh pretended to agree with all other members and prepared a common draft giving effect to majority views. Privately he prepared another draft strictly according to his own views. The common draft was finalised with due ceremony. The next day Harbans Singh recalled the copies in the custody of all other members on the pretext of getting them bound. He threw them all into the dustbin and instead had copies of his own version bound. One copy was sent to the government. There was a lot of hew and cry when the mean trick was discovered. This then killed the move to get the All India Act enacted.

8. However, the Government of India had prepared a draft of the Sikh Gurdwaras Bill 1986 and was keen to see it through. It required an opportunity to revive it. It appears that the IOSS was approached and certain unscrupulous elements in the IOSS decided to collaborate with the collaborator Harbans Singh. This is the reason for which the afore mentioned subjects were chosen for the annual seminar of the IOSS. Harbans Singh was chosen by the IOSS collaborators to deliver the key note address at the seminar and thereafter was provided with a committee of eight members to execute the job. It is significant that Harbans Singh never talked to anyone in the committee and worked in tandem with the main collaborator Kharak Singh only. According to the previously conceived plan, a copy of the draft Bill of 1986 was sent to Harbans Singh in December 1997. Meanwhile the chief collaborators kept satisfying the base cravings of each other in an effort to remain thick as thieves. Harbans Singh had floated a public trust which had some few lakhs of rupees. They augmented its finances by pressurising the SGPC to donate another fifteen lakhs. A clear prospect of cornering another fifty lakhs or so by public donation also existed. Kharak Singh was made its General Secretary. That was his Khalistan. Harbans Singh wanted flattery and public attention, he was asked to present the address at the annual seminar of the IOSS and to inaugurate a library in the premises of a Gurdwara where IOSS had certain amount of influence. The Gurdwara administration was not even formally consulted and in addition he was made the prime mover in a venture of significance. This was Khalistan for Harbans Singh. Both had achieved the ambitions of their lives.

9. The rest was easy. 'Jack could eat no fat and his wife could eat no lean. So bet'wext the both of them they licked the platter clean'. Both collaborators used all their resources and finalised the recommendation which would gladden the hearts of any government with imperialistic design. They arranged a series of meetings with some Sikhs and Sikh organisations and got some opinions from several Toms, Dicks and Harrys. As is clear also from the letter of September 16, 1999, the keenly watching government kept on patting them on their backs and continued egging them on. The end result is there for all to see. A perfect draft for handing over the complete control of all the Gurdwaras and

their Maryada to representatives of the Central Government has been hammered out by the two collaborators. Attempts are now being made to thrust it down the throats of the Sikhs.

[We are publishing only Part I of Prof. Gurtej Singh's excellent expose of the tragedy in store for the Sikhs under the guise of 'All India Sikh Gurdwara Act'; Part II was published in The Sikh Bulletin of Feb. 2000. It was also the subject of the July-August 2007 issue of The Sikh Bulletin. Sikhs are known for reacting to events affecting them only after the fact when it is too late and our adversaries know it. All they have to do is persevere. We have written before that Dr. Kharak Singh is a Kesadhari Hindu and heads the Institute of Kesadhari Hindu Studies (IOSS). According to The Tribune dated September 19, 2007, Avtar Singh Makkar, SGPC chief, has set up a board of 'scholars' to rewrite Sikh history. Guess whom he appointed its Head? Dr. Kharak Singh, of course! Fox will be guarding the hen house. Four board members were also named but Prof. Gurtej Singh, Dr. Harjinder S. Dilgeer and Dr. Sangat Singh were not among them. ED.]

BIPRAN KI REET

Dr. Sangat Singh

**Jab lag rahai khalsa niara, tab lag tej dio mai sara;
Jab ih gahai bipran ki reet, mai na karon in ki partit.**

**So long Khalsa keeps its distinct character,
That long it shall have from me all is refulgence;
When it ingrains rituals of non-conforming elements (bipran),
I shall not look into its welfare.**

I am thankful to the Madhya Pradesh & Chhatisgarh Kendri Sri Guru Singh Sabha for inviting me to deliver the Keynote address to this august gathering at their annual session here today, (September 30, 2007).

The theme I would like to address you here is bipran ki reet or rituals of non-conforming elements or faiths, and how these constitute the negation of the Sikh faith. This couplet, as above, is taken from Khalsa Nama, (Sarb Loh Granth). It contains Guru Gobind Singh's high, appraisal of the Khalsa in glowing terms as "my spirit", "my faith", "my best friend", "my honour and dignity", "in whom I repose all my attention", who is "part of an ocean as a drop of water is", and so on ; in saying that Guru Gobind Singh affirmed " I am not mentioning an iota of falsehood" for "I am holding Guru Nanak (who is like) parbrahm (to me) as a witness". It was after such high avocations that Guru Gobind Singh in the last two lines, as above, was warning the Khalsa to be niara, and not fall a victim to bipran ki reet.

It is obvious that this hymn which, but for possible interpolation of one line¹ is in accordance with the principles of Sikhism, was composed during the last couple of years of Guru Gobind Singh's life. It lays emphasis on three aspects of the Sikh movement. Firstly, continuation of mission of Guru Nanak to its final, culmination, stage; two, the relevance of Guru Nanak's teachings to humanity for all times and their uniqueness; and, three, warning the Khalsa or the Sikhs of bipran in plural, as against bipar, in singular,

signified by Brahministic and other obscurantist tendencies besides mythical and obscurantistic religions. These constituted an obvious threat.

1. *Sis (Sheshnag) rasna saras (saraswati) si budh; tadap na upma barnat sud.*

For, Guru Gobind Singh or Sikhism had nothing to do with Brahminical Sh`eshnag or Saraswati.

Guru Gobind Singh's swearing by the name of Guru Nanak who, to him, was like parbrahm (God)² signified that Guru Gobind Singh regarded himself as inheritor of the Sikh movement initiated by Guru Nanak. As gurbani, Sikh hymns, mention, and some historians like Mohsin Fani affirm, successor Gurus were considered forming part of the same spirit of Guru Nanak that permeated the Sikh Gurus to their culmination. Bhatt's in Sri Guru Granth Sahib sing of the same spirit (Jot uha jugat sae seh kaaia pher platiye), Guru Gobind Singh's affirmation in first person tends to contradict the efforts of bipar, Brahmins, to introduce false elements in Sikh theology in post Banda Singh Bahadur era, when the Sikh were running from pillar to post for their very survival.

Guru Nanak had instituted a process of initiation of his disciples by administering them mul mantra, the basic precept." The succeeding Gurus had introduced Manjis and Pirahs, and later Masands, to carry on the initiation work to the considerable Sikh community. Guru Gobind Singh abolished Masand system, and brought in instead impersonal Pahul at the Baisakhi of 1699. This did not need the person of the Guru. Otherwise, there was no differentiation between the initiation done by Guru Nanak or his successors to the one now in vogue since 1699. The disciples earlier known as Sikhs were now called the Khalsa. To call the initiation ceremony as amrit chhakna would be a misnomer, as Sabad was the only amrit available for the Sikhs and others.

The sumum bonum of Guru Nanak's philosophy of universal humanism is contained in mul mantra³. Guru Nanak's placing the digit 1 (which according to Bhai Gurdas is pronounced ekankar – the only infinite one) by the side of (oankaru) – the only Supreme Being – God), contained the quintessence of Sikhism, of universal humanism, of all humanity being the children of One God, without any distinctions whatsoever. This struck at the roots of varnashramdharma, the Brahminical caste system with inbuilt inequalities, and was not acceptable to them. Sikhism had no place for jantra, mantra, tantra fetishes, or nature worship, or havans, or statutes of gods and goddesses, much less God's taking birth(s), and so on and so forth. This constituted the root cause of the conflict that is running even now. Guru Gobind in his Zafarnamah to Aurangzeb contends that his conflict with the hill chiefs was because they were worshippers of statutes, whereas he was for dissuading them from doing so.

2. *Guru Arjan in Sri Guru Granth Sahib had earlier mentioned of Guru Nanak in similar terms.*

3. The Mul Mantra has been translated elsewhere by the author as follows: The Only Infinite One (1), the Only Supreme Being – God (oankar) the Eternal (sati), the Universal Spirit (namu), the Creator (karta), the All-Pervading (Purakhu), the Sovereign (nirbhau), the Harmonious (nirvairu), the Immortal (akala), the Embodiment (murti), the Un-incarnated (ajuni), the Self-existent (Saibhan), the Enlightener (guru), the Bountiful (prasad)!

Another facet of the same was Guru Nanak's concept of Sabad Guru, the Word as Guru or God, that he enunciated in Siddh Goshti, but was obviously much older, or right from the beginning. In consonance with that, that was his concept of universal humanism, of equality not only within the caste system, but also between the guru and his disciples. This was explicated at his bowing to Bhai Lehna as Guru Angad. The concept of gur-chela is writ large in Guru Granth Sahib and the Sikh philosophy. In consonance with that, Guru Gobind Singh asked for baptism at the hands of the five Sikhs, when he passed on the Guruship to them. It was in pursuance of that, that Guru Gobind Singh had to make good his escape from Chamkaur.

Now came the final denouement. Guru Gobind Singh conferred eternal Guruship on the Word (Sabad), which now became Guru Granth Sahib or Sri Guru Granth Sahib. At the time, no other Granth existed. This concept of word of God as Guru, struck at the roots of Brahminical philosophy which believed in superiority and personal worship of Brahmins as against other classes. The concept of a dehdhari, human bodied guru, formed the fulcrum of Brahminism, which snatched self respect from other classes. Sikhism struck at the roots of Brahminical thinking and invited everlasting enmity, right from the days of Guru Nanak who was described as devilish and without rhythm. (Koi kahe bhuna ko betala- Maru Mehla 1, SGGS p 991)

This concept of Khalsa, the end product of Guru Nanak's movement had three distinct characteristics: to be physically distinct, mentally alert and spiritual enlightened: to protect the human rights of the weak and the deprived, and to oppose tyranny and oppression. Since it upheld social values it constituted a revolutionary force. The Khalsa maintained its character under Banda Singh Bahadur when it snatched Punjab's sovereignty, however short-lived, and brought about a social revolution in the thinking of the peasantry and people of all classes.

This brings us to the efforts of bipar in post-Banda period to go on the offensive and cause confusion amongst the remnant Sikh community which was on the run for life. This took two forms. One, they removed certain pages from

available Sikh religious works and other literature, and replaced these, introducing Brahminical compositions therein, corrupting the Sikh philosophy. Two, they initiated a whole body of literature on Sikh history and philosophy which in due course took the form of Gurbilas's, Rehatnamas, historical works, and eventually ending up in Bachitar Natak which was not heard of for at least another seven decades, rather more, after the passing away of Guru Gobind Singh. In the process they spuriously brought in Bhai Mani Singh as compiler of Bachitar Natak, and also Mata Sundri who lived for over three decades after Guru Gobind Singh and provided the necessary guidance to the Khalsa. The spurious letter of Mata Sundri about Bachitar Natak is written with a nib which was invented nine decades after her demise. So was the case of the alleged discussion involving Bhai Sukha Singh and Bhai Mehtab Singh who successfully beheaded Massa Rangar at Darbar Sahib. Brahmins derived their hardheadedness from the fact that the Sikhs in mid-18th century were on the run, and their shrines had been taken over by Udasis and Nirmalas who were their collaborators.

To begin with, they faked Guru Gobind Singh's autobiography wherein firstly, he is made to say that Guru Tegh Bahadur performed austerities and penances at various Hindu places of worship for his birth at Patna Sahib, and secondly, Guru Gobind Singh is made to say that in the previous birth at Hemkunt, he had become one with Mahakal, Kalka, and came to this birth on a specific mission at the behest of Mahakal. All these fictitious stories constituted the institution of Brahminical effort to concoct the whole body of literature showing Guru Gobind Singh to be votary of Hindu gods and goddesses. So was the case with allegations about Guru Gobind Singh's arranging a havan at Naina Devi before revelation of the Khalsa, which are beyond the comprehension of historians like Bannerji. This was first published as Bachitar Natak, and later in 1880's published as Dasam Patshah ka Granth, Dasam Granth and still later Sri Dasam Granth. This Granth is mutually contradictory which itself is sufficient to pull it down. Guru Gobind Singh is quoted to say that he does not have faith in Ram, Rahim, Puran or Quran etc. and that he is worshipper only of One God. But the bipar is not bothered about that. Their six systems of philosophy are mutually contradictory; mutual hostility and contradictions are part and parcel of their faith life and philosophy. What is relevant is that bipars are in power in India and they want to reduce Sikhism or Guru Nanak's mission to be a part of mutually contradictory Hinduism.

The Nirmala scholars did maximum damage to Sikhism. They interpreted the whole body of Sikh theology and philosophy in Vedic context and rendered assistance to bipran's efforts to distort Sikhism. They strongly emphasized that Vedas were the ultimate truth, while

Gurbani explained the Vedic philosophy in desi, rural, tongue, or that gurbani did not contradict Vedic philosophy including fastings, but accepted nam japna. They also corrupted the Sikh presentation. For instance, what were the banis, hymns, recited by Guru Gobind Singh at the time of revelation of Khalsa on Baisakhi 1699? All the references, whatsoever, to the Sikh literature in 18th century, are either silent (cf. Sainapat, 1711) or present a distorted picture (Cf. Bhai Daya Singh, Bhai Chaupa Singh, Koer Singh, Kesar Singh Chhiber, Khushwaqt Rai, Rattan Singh Bhangoo, Bhai Santokh Singh, Giani Gian Singh, Sukha Singh and others. Kesar Singh Chhibbar mentions of Japji Sahib and Anand Sahib, while Bhai Santokh Singh who conducted a lot of research work talks of Japji Sahib, Swayyas and stanzas from Anand Sahib. Bhai Vir Singh, was highly misinformed to mention of administration of baptism the next day after Baisakhi to the Five Beloved Ones, one of whom, according to him, was made to recite only Mul Mantra, five times. Significantly, none of them mentions of five banis being recited at the time.

Now, look at the doings of Rehat Maryada Committee, a body of leading 25 Sikhs, set up by the Sharomani Gurdwara Parbandhak Committee (SGPC) in 1931, and assisted by various set ups including Deras, Thaths, Tikanas, etc. Without an iota of evidence, the Committee in 1936 introduced 5 banis, including Jap and Chaupai from the so-called Dasam Granth as a compromise. All the people present here, including you and me, have undergone this baptism of 5 banis which historically has no basis, whatsoever. This has unnecessarily created a raucous about the relevance or otherwise of the so-called Dasam Granth. If such an issue had come up before the Singh Sabha headed by Prof. Gurmukh Singh, the decision would have been in the adverse. The Rehat Maryada Committee should have been firm. Meanwhile in 1935, Bhai Vir Singh erroneously nodded his head at the identification of Hemkunt Sahib in Uttaranchal Pradesh as the site wherein Guru Gobind Singh had performed penances in his previous birth. This, unnecessarily, helped to create another centre of pilgrimage for the Sikhs, and also falsify Guru Gobind Singh himself who swears to be a successor of Guru Nanak. We must understand that this is another bipran ki reet, for us.

The decolonisation of the subcontinent in August 1947 constituted a land mark with Muslims getting Pakistan, the Hindus represented by Congress the residue India, with the Sikhs drawing a blank and losing everything. The Sikh leaders never realised that Brahminism in ascendancy would act like an ajgar, python. The power in 1947 fell into the hands of Jawaharlal Nehru, a descendent of Gangu Brahmin, who had family animosities of centuries to settle. Besides, M.K. Gandhi right from first decade of 20th century was a rabid anti-Sikh, emitted venom and was out to treat the Sikhs only as part of Hinduism. The SGPC since its

creation in 1925 did no dharm prachar, and the position continued in post-1947 era. Even thousands of Satyagrahis for Punjabi Suba were not administered baptism, to be firm in Sikh identity and faith. However, so long as Master Tara Singh remained the supreme leader till 1960s, he kept equilibrium in the various sections of Khatri and Aroras, Jats and non-Jats – Ramdasias and Mazhbis -, Ramgarhias, Ahluwalias and other classes. After the split and emergence of Sant Fateh Singh and his successors, things were different. Caste among the Sikhs came to play an increasing role. Jats came right on the top. The Ramgrahias fell to the vicious attitude of Indira, who used Giani Zail Singh, to emphasise the importance of Vishwakarma, as also Balmiki, Ravidas and others, as factors in growth of class consciousness. The Sikhs in UK were also affected.

The outline of Sikh genocide was ready in Nehru era, though it was implemented by Indira Gandhi in 1984. Earlier, during 1965 India-Pakistan War, Pakistan President publicly stated that Darbar Sahib was not going to be subjected to aerial attacks. As against that, Indira after 222 year of Ahmad Shah Abdali's last ransacking of Darbar Sahib dismantled the Akal Takht, with 300 bullet marks over Darbar Sahib. The massacre of Sikhs in Amritsar and all over Punjab, and later in November 1984 in Delhi and other parts, reminded one of Nadir Shah's misdoings in 1739. The Sikh Jathedars in their conclave in September 1984, for the last time, were successful in getting back the possession of Darbar Sahib from the government, of course with a lot of restrictions. What followed thereafter for a decade was state terrorism in Punjab. If during Bhindranwale's times, a basanti / yellow Sikh turban with full Sikh rehat maryada was in a vogue, the state terrorism in the words of M.K. Dhar, a former Joint Director in India's Intelligence Bureau, signaled a full fledged state attack on Sikhism, with no holds barred. The installation of KPS Gill as Director General Police meant a regime of rape and rapine at mass scale, and a wholesale slaughter of the Sikh youth, 15-35 years of age. This yielded the Police promotions, prizes and money from the people at a massive scale. The introduction of Cats was another sordid affair. The induction of Beant Singh as Chief Minister with 6 per cent votes in 1992, helped to accelerate the process, so much so that by 1993 the Sikh youth started shedding their keshas and declaring that they had nothing to do with Bhindranwale, or Sikh ideology. This was what the Hindus or bipars wanted. The state terrorism receded in 1995 after the assassination of Beant Singh in an internal police process. It was another matter that people like Hawara and other were hauled up. Meanwhile, the Supreme Court in a number of cases ranted against KPS Gill, but he had the full support of the Union Government, then headed by P.V. Narasimaha Rao.

Another feature of this era was the upsurge of Sant Babas in Punjab. With official patronage, and support of roughs, they had a heyday in spreading their tentacles in Punjab, and all

over. Many of them had choicest women from countrywide at their disposal. Mainly, their income came from drug mafia. If there were about 13,000 villages in Punjab, there were/are, as of now, 15,000 deras some with marhis, massans/kabars. Prominent amongst these are: Damdami Taksal, Nanaksar Thaths, Akhand Kirtani Jathas (it has now been entrusted with dharm prachar), Nirankaris, Naamdharis, Kaleran wale, Rare wale, Nihang Jathas, Udasis, Dhadrrian wale, Pehowa wale, Ashutoshie, Bhaniara wale, Sirsa wale, Radha Soamis, Nilpanthie, etc. with multiple set ups. The people from backward classes who resented Jat's domination and were treated rather badly were especially attracted. The SGPC and Jathedars did nothing to ameliorate their lot. Most of the Deras have been given land by the various governments at concessional prices. For instance, Badal gave land to Sirsa wale at Salabatpura, where he enacted the scene imitating Guru Gobind Singh. All of them have their own ragis/pracharaks, who narrate various types of stories, some genuine, mostly made up. They celebrate anniversaries of their elders; they bless women with a male offspring, causing female infanticide. Their main objective is to serve as provocateurs of pan-Hindu forces, to infiltrate into Sikhism and distort its image. Many of them don't accept Panthic Rehat Maryada. They fit very well within the Bipar framework, and hence their upsurge as a by product of state terrorism.

The Sharomani Akali Dal (Badal)'s declaring itself as a Punjabi party in 1996, shedding its Sikh ideals, came as a rude shock to the Sikh community, but was in accordance with the wishes of the Union Government, and of the Hindutava forces. However, its party manifesto which brought it into power in February 1997 elections in Punjab, was a fraudulent document and made the people believe that their woes would be over once the party was in power. A month after the elections, Badal refused to read the manifesto and did nothing. As of now, for the last several years, the Sikh youth in rural areas of Malwa have shed keshas to the extent of 90 per cent, while the percentage in Doaba and Majha may be taken at 80 per cent. The situation in urban areas is much better but not more than 50 per cent. This has no relationship with the situation prevailing in other parts of India, where the Sikh population is mainly urban. However, the wind of apostasy is blowing rather forcefully, with some variations. The situation in the Diaspora is not much better, with the wind of modernisation and discrimination against Sikh swaroop, with beard and turban, being in vogue. The main Sikh concentrations are in USA and Canada in North America, UK and Europe, East Africa, Gulf, Southeast Asia and Australasia. The Indian Intelligence Agencies are operating in strength in Europe, UK, Canada and to a lesser extent in USA, under the garb of stemming the tide of militancy – which was a creation of its own to keep its presence. At many of these places, the agents of Indian intelligence are operating Gurudwara set

ups and social organizations, to cause hindrance to genuine Sikh organisations and disrupt them.

The situation in India is not much better. A number of set ups in Punjab and Delhi are fully under the control of intelligence set ups while some are openly oriented to one Hindu political set up or the other, namely Congress, BJP/Hindutava forces. The communists, Janta Dals and other local set ups are fellow travelers. The SAD (Badal) in Punjab, who is mastering the SGPC, is in the forefront as collaborators of BJP. The various Jathedars in and outside Punjab are said to be in regular receipt of grants/payment from Hindutava forces, without any contradictions. The Jathedars in Punjab are playing a subservient role, of surrogates of Badal Akali Dal. They are far away from Sikhism. Significantly, Badal has not been against Sant-Babas. His opposition to Ram-Rahim of Sirsa crystallized itself in 2007 only, because his followers mainly in Malwa were ordered to vote for Congress. This resulted in victory of many Congress candidates, including Rajinder Kaur Bhattal, and eliminated Badal's chances of getting an over-all majority. As of now Badal has again come into power in Punjab in March 2007 on Wheat-Dal scheme and for appointing thousands teachers in Punjab schools immediately. It implemented Atta-Dal from 15 August partially, while Punjab remains without its teachers. Right from 1984 down to now, rural Punjab has remained without schools, and the people have gone on without education. That was the situation, after Banda Singh Bahadur's execution, for 50 years when the Sikhs ingrained martial spirit, but let bipars master literacy. Badal is now more active than in 1997 because he hopes to bring in his son, Sukhbir Singh Badal as his successor; and for that he needs BJP's connivance, which may be forthcoming in return for Hindutava forces lateral entry into SGPC/Akal Takhat, on which Badal continues to maintain his vice like control.

This is high time that a secular party like SAD (Badal) should be absolved of having any say in SGPC. Earlier the two so called secular parties, Congress and Communist Party shed their participation in SGPC polls, only after they had infiltrated into Sant Fateh Singh Akali Dal. Then, they milched it, with nominee from one of them remaining its President for over quarter of a century. Badal too would like to milch it as long as he can. The Government of India has a plan to have a major say in the Sikh affairs. The revival of All India Gurudwara Act, (which has been discussed by Badal-invited group of scholars/nominees recently at Chandigarh), and which was put in cold storage in 1999, is one pointer. If such a thing happens, it will be the first case of its kind, wherein shrines of a section of people are put under control of the government, as against shrines for Hindus, Muslims, Christians and others. The second pointer could be the scheme to place so-called Dasam Granth at par with Sri Guru Granth Sahib, at the third centenary

celebrations, which are very much on line, next year, 2008, at Hazur Sahib. Already, as in the case of Punjab and Delhi, under the aegis of semi-literate Sant-Babas, historical artifacts delineating Sikh cultural heritage have been obliterated and replaced by thousands of Crores rupees of lifeless mono-style marble from Rajasthan mines in historical Gurudwaras, and this is being repeated now at Hazur Sahib. The Sikh people have not gained by raising prolific-looking Sikh shrines at the cost of their cultural heritage. The third pointer is grant of Z Class security to Baba Ram-Rahim, despite CBI's putting charges of murder, rape, rapine etc. against him, and suggestions to Badal to go slow for fear of Central rule in Punjab. CBI has already taken very long to pursue the case against the Baba, as he was used for political, anti-Sikh purposes, by the Union government.

We are aware, Badal in his new Avatar following 1996 Moga Conference, has been in the forefront in wearing Hindu Mukats performing havans, artis and other types of bipran Pujas. So have been his close follower Akalis especially his wife Surjit Kaur who has excelled in going to all bahurupias and going in for anti-gurmat acts. Recently, BJP MP Navjot Singh Sidhu, apart from wearing mauli, performed havan with traditional ahuti offerings. So also Tarlochan Singh, M.P. from Haryana. All these actions have been positively condemned by Guru Nanak and his successors. All this is bipran ki reet, against which Guru Gobind Singh warned the Sikh so pointedly. It was for the Jathedar Akal Takht to take the corrective action, which he has not taken, has no mind to take, and will not take, for he is a mercenary. He calls himself a Vedanti, who has edited bipar granth, Gurbilas Patshahi 6, which according to some sources has been financed for publication and circulation through SGPC by Hindutava forces. The SGPC has recently been exposed for publishing some works on Sikh history and philosophy which excel in ridiculing the Sikh Gurus and the word (Sabad) in lurid terms. The malaise has gone very deep. In the words of Bhai Gurdas, if a mother starts giving poison to her son, who can protect him? It is obvious that this institution of SGPC has failed in its mission, or has rather been hijacked by Sikh looking bipars. What is need of the hour is to put the mission of Guru Nanak on its wheels in its purity. Our emphasis on sarbat da bhalla, the welfare of all, does not mean that we should sacrifice our ideology and go into the lap of the evil. The concept of sarbat da bhalla, signifies welfare of all meaningful forces.

I do not know what is in the scheme of the Government of India, headed at the moment by Congress, and may be tomorrow by BJP or some divergent combinations. What is needed is for all well meaning Sikhs to put their heads together and ensure that philosophical parameters set by Guru Nanak, are not violated. We should combine to guard

against the forces which, in the name of Sikhism, are out to corrupt and mutilate that mission. We may look at what has happened to Islam, Christianity and Buddhism, and how their puritanical doctrines have been distorted. Biparwad is itself a plethora of divergences espousing various contradictions, but the oncoming of Arabs in 8th century gave it a unity by terming all those living across Indus as Hindus – which in Persian language dictionary means Thief, Highwayman, Slave, etc. There are two judgments by Lahore and Chandigarh High Courts explicating the subject. Later, Mahmud Ghazni and Mohammad Ghori gave them such a thorough beating that all bipars in humiliation agreed to call themselves Hindus, despite its meanings. There never was any dignity in that. Let us hope that the Sikhs realise their place in history, and stick to Guru Nanak's pristine mission.

Another aspect that needs immediate commendation is the concept of universal humanism of Guru Nanak. If we all are children of One God, how could it be that some are high, others low, and still lower, or out castes. Guru Nanak said, (nicha andar nich Jat, nich hu ati nich, Nanak tinkai sang sath, wadian sio kia rees) that he was with lowest of the low, i.e. outcastes. In similar vein Guru Gobind Singh said, (in garib sikhian haun dion patshahi, yad karen ih meri Guriayee) I give these poor, low, Sikhs the ruler ship of the land, so that they remember my term as Guru. Significantly, Guru Gobind Singh had affixed his plum, kalgi, on a so-called backward Sikh, and the head of Guru Tegh Bahadur was taken by Bhai Jaita, another such person, from Delhi to Anandpur, who was termed as Guru's son. It were the forces of Khalsa led by Baba Banda Singh Bahadur, and consisting of so-called scum of society that established the Sikh rule, and showed that the atrocious Mughal government was not irresistible. It were the Sikhs from the lower section who were flag bearers of Dal Khalsa in 18th century. It was unfortunate that under the Mislis and later under Ranjit Singh, the lower classes, though continued to be in the armed forces, lost their primacy because of bipar, Brahminical, influence exercised through Udasis, Nirmalas and others. It was the issue of baptism of these classes and acceptance of their prasad at Darbar Sahib that ushered in the Gurudwara Reform Movement that brought such a revolution in the Sikh society. It is unfortunate that SGPC established in 1925 failed to pick up the threads of the unique course. Let us not forget our history. We must understand that in 18th century, Jats, Ramgarhias, Sansis, Ahluwalias &c all fell within the frame work of backward classes. Under the Mislis and the Sikh rule there has been upward social mobility. If presently, so-called backward classes, who had established their rule in Naraingarh area, had been accepted as such by the English in 19th century along with Phoolkian states, they also would have moved up in social hierarchy. These are quirks of history and we should not fall a victim to that. To begin with, let us decide to drop our castes from our names, so as not to let anyone know who one is, and to which class one comes

from. Let all be Sikhs or Gursikhs. As Guru Nanak said, (Shub amlan bajhon dowai roee) without good deeds, no one will find acceptance in the Court of God. Let our deeds speak and be supreme, rather than the so called high or low castes.

We need a force of dedicated people well versed in Sikh theology and philosophy to come forth and do dharm parchar amongst us to put us on the rails. But, and it remains a big but, what should we do with the present system of five Takhts and their Jathedars ? It is commonly said that Akal Takht is supreme. So let it be. But what is the position of its Jathedar? Was the Jathedar supreme when Akal Takht was occupied by Minas from 1635 to 1699? Was Jathedar supreme when the British appointed the Jathedar from around 1849 to 1920? Is present Jathedar, who cannot take action against biprival Sikhs of Badal type and his ilk, supreme? Our Gurdwaras and Darbar Sahib have been under occupation of hostile forces. Look at what Massa Rangar did to Darbar Sahib? Keeping that in view, should we not take the present situation in its proper perspective? In my work, The Sikhs in History, (now having both Punjabi and Hindi versions, also), I had mentioned that by middle of 20th century (when the people of my generation and the next-one pass away), the Sikhs in North America (USA & Canada), and UK-Europe shall assume a position of primacy in Sikhism, because of sharp fall in numbers of practicing Sikhs in Punjab, which will have its impact on other parts of India as well. I wish I am proved wrong.

We may now take into view the importance of media in our lives. One TV Channel is now providing Kirtan from Darbar Sahib in the morning and evening, at fixed hours. Another channel has started telecasting from Gurudwara Bangla Sahib, but is not that widespread at the moment. There are several other channels that provide regular timings for telecasting the discourses of Sikh deradars and the scenes shows that they are doing very good business. They, some times, talk relevant, but mostly irrelevant things, that suit the bipar. Why can't SGPC start a channel on its own? Some time ago Sukhdev Singh Dhindsa suggested the same. Why only Kirtan from Darbar Sahib and other kirtan darbars? We must have Katha, expositions of Sikh history, culture and philosophy, besides theology. We must lower marble structures for our Gurudwaras and sumptuous langars to those who don't need it. Of more importance is provision of education to the Sikh children, laced with gur-maryada and basic principles.

The Hindu imperialism, of which we have been the victims now, has completed six decades. Earlier we had the British imperialism that could not complete two centuries. Before that we had Mughal Empire which in under two centuries, from Babur to Aurangzeb, started tilting. Hindu imperialism is already facing terrorism (some times, of its

own creation) in Kashmir, Chhatisgarh, Bihar, Himachal, Uttaranchal, U.P., Orissa, Andhra Pradesh, Jharkhand, all of North-east, besides Maharashtra and parts of Karnataka. The only terror free areas shown to be are Punjab, Haryana, Delhi, Rajasthan, Gujarat, MP, Tamilnadu and Kerala. (See, Sunday Pioneer of September 9, 2007). A recent study, conducted by the United Nations and published in India this month, has cast aspersions on the ability of Hindu imperialism to face the terrorist onslaught. But we must understand that even if the Bipar rule lasts for a century or so, the Sikhs, as presently constituted, will not be able to out live that. It is, therefore, high time for younger generations to take up the work to rejuvenate Guru Nanak's mission with vigour and intelligence.

Lastly, we must follow the Jews who despite having undergone worst type of persecution, have not only survived but also established a state, and also emerged as a major factor in America's socio-political set up. The first atom bombs thrown at Hiroshima and Nagasaki by the United States were prepared by the Jews. The Jews have also dominated the Noble prizes offered by The Hague Academy because of their achievements. Guru Nanak had laid emphasis on the use of aqL, human intelligence, in the conduct of human affairs. He wanted us to use our intelligence in understanding the nature of God (as against plethora of god and goddesses), in our understanding of our surroundings or every day life, and in our munificence; these were the correct methods, all else was Satanic (SGGS. P.1245). The Sikhs shall have to discard their sluggardliness, and firstly, reach that level of intellectual achievement and secondly, remain faithful to the Sikh religion and philosophy, and their distinct identity which, however, as yet not been the case. The Sikhism is already in doldrums in Punjab, the place of its origin.

Dr. Sangat Singh is the author of The Sikhs in History (Amritsar, 6th edition, 2005) which has been acclaimed by Prof. Noel Q. King, of California University, in the Foreword as the greatest work on Sikh history.

NEED FOR REFORMS IN SIKH PRACTICES

Paper presented at a seminar organised by The International Sikh Confederation on 8th April 2006 at Chandigarh.

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Nanak Singh Nishter

Guru Granth and Guru Panth



I congratulate The International Sikh Confederation for organising a seminar on the subject "Task before the International Sikh Confederation" and inviting speakers from all over the world to express their views on the emergent issues of the Panth which require reforms. According to me the main and foremost task before the Sikh Intelligentsia is to prevent the community from the irreligious practices contrary to Gurbani and to restore the dignity of Guru Granth and Guru Panth in

accordance with The Sikh Code of Sikh and Conventions (Sikh Rehat Maryada).

Fortunately, ours is the only faith, which is supposed to be governed by their present Guruship and in no way any individual, how ever high he may be, can be accorded more importance or respect. We should always remember that the purpose of organising a Diwan should be for furtherance of our faith and not of any individual. A trend is widely growing among the Prabandhak of Gurdwaras for praising and conferring a Saropa to individuals in power in the Diwan or even by going to their door steps for establishing personal contacts. This has much degraded the institution of Guruship and honour of a Saropa. We have fallen down from Gurbani practitioners to the hero worshippers.

One incident comes to my mind of Nawab Mir Osman Ali Khan the last ruler of Hyderabad, the biggest state of India and one of the wealthiest people in the world of his days. Once he went to pay obeisance at Dargah Hazrat Nizamuddin Auliya at Delhi. There a poet started reciting a poem in his praise. He immediately stopped him saying, "This is the place to praise Allah not me". But presently we have gone down to such a low level that we falsely praise individuals in the Diwans leaving the Guru and their teachings aside. What more could be the insult and desecration of Guru Sahib? Also, in these diwans a huge stage is erected for the V. I. Ps. to sit above the Sangat, along with Kirtanye and Shi Guru Granth Sahib. The idea behind this is inconceivable. What is the status of Guru Panth in the eyes of the elite who sit over there on the stage looking down upon the sitting "Guru Roop Sadh Sangat"?

Now a days most commercial preachers and self styled religious leaders are plundering with both hands and pushing the innocent masses towards destruction of their faith. And the greatest tragedy is that knowledgeable people have become silent spectators of this degradation. We successfully survived the toughest periods in our history but now our survival is endangered at the hands of our own people who are destroying our belief and the philosophy of our faith. Since five centuries, we have not only won the battles but also ruled for 86 years in Punjab and neighbouring states including foreign lands. But most unfortunately we are not realising that at the present time we are gradually loosing the War of Nerves.

Since its inception, Sikhism was under attack by outsiders on some pretext or the other. But the present day aggressions with far reaching results are more drastic, unseen, silent, scientific and systematic, using the Sikh people against the Sikh faith. This reminds me of the time two thousand years ago when Brahmins infiltrated as monks into Buddhism and succeeded in demolishing the entire structure of the Buddhist faith from inside and paved the

way to Buddhism's eventual extinction from the land of its origin. The clever Hindu clergy has even declared Goutham Buddha, who preached against Hinduism and was a non-believer of God, as one of the 24 incarnations of God itself in the Hindu scriptures. This was done to destroy the Buddhist identity and to assimilate Buddhism into the Hindu fold. Even today, Hindus control the most sacred Buddhist temple of Boudh Gaya in Bihar.

Sanctity of the Faith

I will confine my paper on the subject, "What is Sikhism and how is it to be followed?" In one sentence it can be described that, "Sikh means disciple, who is supposed to continuously follow the teachings of the Guru". This is a unique and only faith, which was nurtured for 239 years by the ten Gurus. The 10th Guru Guru Gobind Singh Ji gave the finishing touches and declared the Sikhs as the "Wahguru Ji Ka Khalsa" i.e., "sovereign people of the wondrous God", and also that henceforth the Guru will be Guru Granth and Guru Panth. This clearly shows that the life of a Sikh and their places of worships should be governed by the guidelines of the present Guru Sahib only. And every organisation of the Sikhs and every individual Sikh has to keep up the sanctity of their faith by discarding other practices contrary or not in consonance to its teachings at all levels.

More specifically on page No. 667 of Shri Guru Granth Sahib, the 4th Guru Shri Guru Ram Das Ji has clarified that, "My dear Gursikh friend, follow the path shown by the Guru. Whatever Guru says obey it, that is the unique way to approach God". In fact Gurbani is meant as a syllabus of Sikh curriculum of life covering each and every aspect of life. Even school children protest if the teacher speaks anything out of their syllabus textbook. On the contrary we spend lakhs of rupees on these professional Parcharaks to speak to the Sangat against the Gurbani text. Instead of protesting, we reward them with extra *Ardase* apart from their much-bargained contract amount. This system of offering is inherited from the Sufis Mehfil-i-Samah, rewarding the singers of Qawali. This system has corrupted our Parcharaks. Instead of preaching Gurmat they prefer pleasing the Sangat to get more money. Unless this offering of *Ardase* in the Diwan is banned, no corrective measure will work.

The beauty of Gurbani is its eclectic quality. It does not belong to any particular religion; on the contrary it condemns the barriers of religion. It teaches the way of *Sehaj* (simple and natural living) for approach to spiritualism and humanism. In no way it can be confined to a religious text for any rewards after the death or for asking any material benefits during the present life. In fact it teaches people to mould their life for the self, towards the society, towards the Guru (spiritual guide) and God. It repeatedly advocates that nobody can attain the desired benefits by simple reciting, listening or by any other ritual unless they follow the

teachings in their personal life. We are utilizing and exploiting it today, for feeding or projecting certain selected group of people.

Some of our own people are dragging the community towards the appeasement of each other, rituals, customs, blind faith, pilgrimages and contributions towards the non-productive and non-beneficiary expenditure over the structures, deficit running low profiled schools and hospitals, pomp and show of the festivals, Nam Simran Samagams, Kirtan Samagams, Centenaries, Celebrations of Christian New Year and Death Anniversaries of the so-called Sants and individuals etc. The concept of celebration does not exist at all in the philosophy of Gurmat, even then the Panth has been made to follow these rituals. If this money, time and energy are diverted towards the religious, educational and socio-economic uplift of the individual Sikh, within 20 years every Sikh could become dignified and prosperous. Keeping this in view, the wisdom and foresight of our Guru Sahiban, instructs us toward *Vand Chakkna* i.e., distribution of our earnings among fellow beings. Whether our actions are right or wrong we can judge our self from page 3 of Shri Guru Granth Sahib. In *Jap*, Guru Nanak Dev Ji has specifically declared that, "Dharam is the son of compassion and contentment is its son".

No other community spends so lavishly and foolishly, criminally wasting the community funds and pushing the masses against the tenets of their religion, contradictory to the fundamentals of the faith. In other communities, each and every individual instigate their fellow beings to read, understand, follow and preach their own religion according to the Scripture. Whereas, our preachers are dragging the Sikhs away from the Scripture and much publicising and confining on mechanical chanting without understanding of just a single word *Waheguru*. The concept of Simran of *Wahguru* in Gurmat is to keep in simiriti i.e., always remember *Wahguru* with every breath. Oral repetition of word *Wahguru* for some time and remaining all the times doing as per your will and wish contrary to the Gurbani teachings is not at all approved. The wisdom and experience of 36 noble souls of 500 years from Hazrat Baba Sheikh Fareed Ji (1175-1265) to Shri Guru Tegh Bahadar Ji (1621-1675) is incorporated in Shri Guru Granth Sahib.

The clear-cut philosophy of Gurbani repeatedly emphasizes that there is no remedy to washing our sins and granting boons that we do not deserve according to our deeds. Only God's will prevail and the Sikhs are supposed to live gratefully happy in obedience. Guru Nanak Dev Ji on page No. 351 of Shri Guru Granth Sahib has outspokenly said that, "With what face do you ask for any boon, when your good and bad deeds are giving the evidence". Unless our present prevailing life style changes in accordance with the teachings of Gurbani, we cannot claim to have become a

Sikh. *A person has to convert himself into Sikh fold by practice and not by birth or appearance alone.* Guru Ram Das Ji on page No. 304 of Shri Guru Granth Sahib stresses to mould the life according to the teachings of Gurbani saying that, "The Bani of Satguru is perfectly true, let us mould our self according to Gurbani".

Desecration of the Diwan

The reasons for flourishing these evils among the Parbandhaks and Parcharakas, making them dictators and unquestionable authorities, lie in the present practice of not allowing any body to speak on the microphone and address the sangat. The situation is that the audience receives the right or wrong directions from the microphone, and not from Gurbani. The only remedy I could realise is that, they should be made accountable for their speech and action. Let all of us resolve to raise our voice against the un-Sikh practises by them, how ever great or small they may be. I would request this august body to recommend all religious bodies to provide an opportunity of censor through open debate in the Sangat of the same Diwan, if any Parcharak or Parbandhak speaks anything, which is not in consonance with Gurbani or amounts to desecration of Guru Granth and Guru Panth.

If any person from the same audience asks for time to question a wrong it, he should be welcomed and given an opportunity to explain the right interpretation and spirit. This provision of asking for explanation will provide a check for the unquestioned and unaccountable half knowledged or ill knowledged people. And more over it will save the Sikh masses from being emotionally carried away on the wrong side by these self styled leaders. Only through this provision, we can mould the Parcharakas and Parbandhaks to speak very well and restrict their activities in accordance with Gurbani before the Sangat with a sense of accountability. If they do not realise themselves, they should be made to understand what amounts to desecration of Diwan and institution of Guruship? Dr. Sir Mohd Iqbal has beautifully described their vision saying, "What do these people of religious rituals know, what is the community and how to lead them?"

You will agree with me that for the moment the blood cancer of *Manmat* has affected and is circulating in the Panthic Body. Healthy blood of *Gurmat* has to be transfused periodically for survival. Our important responsibility towards the Panth is that every effort however big or small should continue in our individual or institutional capacity. If we lack this vision, we can never dream the depth of degradation we are going to fall. The present degradations and deviations among other religions have gradually cropped up during thousands of years. But within three centuries, we are loosing our separate and independent philosophy under the influence of those who have already lost their originality.

Root Cause of All Evils

Almost all of us are in the habit of holding others responsible for every Panthic evil. When we are a part of this system, then we should have the courage to accept the burden of guilt of our portion also. We can never close our eyes from the problems we face saying that we were unaware of the deteriorating situation. There is an age-old proverb that "Ignorance is no excuse". If you are a man of Gurmat consciousness, you can never exonerate yourself. You will realise that illiteracy is the root cause of all evils, and our turning back to the problem is much aggravating it. Shabad is the Guru of all Gurus and of the Sikhs. Shabad means an alphabet, word or a stanza, and also knowledge. It cannot be attained without learning and literacy. And learning is the basic concept of Sikhism, and the Shri Guru Granth Sahib is the lighthouse of learning. In Gurbani there are hundreds of couplets insisting upon this subject. Without going into this aspect, I will project the tragic state of affairs of Sikh Panth in the field of literacy and poverty in comparison with other communities.

The Sikhs presume ourselves as a progressive community. But in fact, we are one of the most illiterate people in India and slightly better than the people living below poverty line without shelter and one square meals a day. The Government of India Censes 2001 reveals this fact that though Jains are a merchant community their literacy rate is highest with 84.1 %. The Sikhs rank third from the bottom at 60.55%, among them in Punjab we have the lowest percentage of 58.67. For censes purpose a person is considered literate if he is able to read and write with understanding any one language, even without formal school education. The above data indicates that 39.45% of the Sikhs are absolutely ignorant of any written language not even Gurmukhi script, without which no Sikh could perform his religious duties.

Remedy

The only reason behind this draw back is money. Most of our people are leading their life on or below poverty line and cannot afford to bear the high cost of education. They put their children in earning livelihood, snatching away their childhood. Even the Government has banned this evil of child labour, but we never care for this aspect of our Panthic life. It is the need of the hour that we take up the task of producing intellectuals in the community at the individual level. It is better we utilize our Daswandh with our own hands. It is better if an individual or family sponsors one child up to the completion of any professional course or at least up to high school. Their means should only be the criteria; merits will develop by your help.

Spend on them as your own child, provide them used clothes, meeting all the expenses of education, uniforms, health, books and stationary, tuition, extra coaching for upgrading their level and for competitive examinations of

admissions and services. Never pay them in a lump sum, there is every possibility of misusing the funds by their parents. Periodical make contact with the candidate, watch their progress and counsel them for further education or training, with a sense of service and never with pride of favour. Let us pledge that let "Each One Teach One", so that every Sikh should at least read and understand Gurbani to follow Sikhism in its true sense thus eradicating the root cause of all evils.

Jesus Christ said for the people who were instrumental to crucify him, "O God! Please forgive them. They do not know what they are doing". Here I would like to pose a question to the Sikh intelligentsia, don't you know, what are the irreligious practices adopted by the Sikhs and Gurdwaras? If the answer is yes, then who will pray for your forgiveness? Or would you wait and watch for the time to come when a Sikh version of French Revolution gets started with the new generation playing football in the streets with the rolling heads of today's responsible people?

Dr. Sir Mohammad Iqbal says, "Come! I will tell you how the fortune of communities is built? First hold the sword and spear, and then wealth and musical instruments at last". Where as, we are not only moving in reverse gear but also just concentrating as first and the last resort of our religious activity on wealth and musical instruments alone.

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ZAFARNAMAH AND VEDANTA

Gurtej Singh, Chandigarh

The 'double-think, double-speak' intellectual dwarfs of the most communal political party in India, the BJP, have made an unparalleled confession of their ignorance of both the contents of the Vedas as well as about Guru Gobind Singh as a writer. Recently Murli Manohar Joshi, while speaking at a function in Delhi to release a book about the *Zafarnamah*, said that the philosophy of Guru Gobind Singh squared very well with that of the Vedanta as can be seen to be reflected in the *Zafarnamah*. The letter, *Zafarnamah* is addressed to Aurangzeb and is not written to elaborate philosophical propositions but to sort out mundane matters with a king. It makes oblique references to the Koran, quotes Shaikh Saadi and Firdausi, the two well known Persian poets but makes no mention of the Vedanta or the Vedic philosophy.

The above mentioned remarks were made on the assumption that the *Zafarnamah* was written by Guru Gobind Singh. If Joshi had even a slight regard for academic honesty, he would have known that there is fierce controversy about whether Guru Gobind Singh ever wrote the *Zafarnamah* or any of the contents of the so called *dasamgranth*. This book is an exposition of the *sakatmat* and thereby constitutes a gross distortion of the Vedanta, which, Mr. Joshi had no means of knowing since he is drenched with the pedestrian philosophy of Hindutva. The statement is essentially an ill-considered amalgamation of Hinduism and the political ideals of the fascist Sangh Parivar.

Joshi is also totally unaware of the basic doctrine of the Sikh faith that none of the Gurus had a philosophy that was different from the other nine. To regard them all as one is the doctrine and those who presume a difference between them are guilty of preaching, what in Islamic terms would be called a *shirk*. Guru Nanak in all his ten forms rejected the authority of the Vedas and the Vedanta, claimed direct experience of Ultimate Reality and propounded his own views on spirituality. None of the Gurus had any use for Vedanta and were therefore able to bring a brand new nation into existence. Dr. Joshi must know that the Vedic and the Vedanta brought about political and cultural slavery of a thousand years and had no answer to cultural onslaught of the conquerors. For more than a thousand years, it could not muster an adequate response to the challenges thrown to the Vedic civilization by the 'mallechha' conquerors. Had it not been for the Sikh Gurus, the Mughals or at best the British would still be ruling here where Joshi wants to see his Hindutva flourishing.

Bhai Santokh Singh, a very perceptive medieval poet, has an apt comment on the situation prevailing at the time of the Gurus. '*paap hu parpak jaatai, dharma dhasak jaatai, varan garak jatai sahit bidhan ki, devi dev dehre Santokh Singh door hote katha mit jaatee reet bedan puran ki, Shri Guru Gobind Singh Pavan param shoor moorat na hoti jaupai kaurana-nidhaan ki*'. (Meaning: But for the infinitely kind intervention of Guru Gobind Singh, the bravest and the purest of warriors, Islam would have engulfed the entire subcontinent). The Two Islamic nations of Pakistan and Bangladesh are evidence that this would indeed have happened.

The forces of Hindutava and their ilk should be grateful to the Gurus and the Khalsa for having preserved the essential dignity of Hindustan. They should not try to make false statements inspired by the dastardly desire to obliterate the Order of the Khalsa and to assimilate the Sikhs. The second assassination of Guru Gobind Singh by misrepresenting his views to suit the requirements of forces of Hindutva must be avoided if there is even an iota of the element of gratitude in the character of the Hindus of today. As suddenly as individuals, nations fall upon bad days. God forbid, should

this happen, there will be none but the Khalsa of Guru Gobind Singh to come to the rescue of the Hind of their ancestors. Nations are saved by spiritual people bearing sterling character and trained in noble traditions of the greatest sons, that is why the Order of the Khalsa must be encouraged and its parent body, the Sikh *panth*, must be respected. Misfortunes come un-announced, they do not go away with breathing on the flute or even by blowing the conch-shells. Neither is Guru Gobind Singh, the creator of the Khalsa, born everyday. The Hidutava forces have been often seen to be collaborating with the enemies of Hindustan in the past, let them not be caught trying to render the nation hollow from within by undermining the Order of the Khalsa and the Sikh *panth*.

BELLINGHAM RACE RIOTS – HINDUS EXPELLED FROM THE CITY

Inder Singh



A brief history of early immigration to the United States reveals prejudice, hostility and blatant discrimination against the people of Asia. At the turn of the twentieth century, when Indians started coming to the United States, Americans had already developed hatred and hostility against the Chinese and Japanese. In 1907, the number of Indians in the Pacific Coast states was very small, but they became

victims of the prevalent anti-Asian sentiment of the American people. There were barely 250 Indians in the city of Bellingham in the state of Washington, yet American lumber mill workers committed unforgivable atrocities and expelled all the Hindus from the city in what is known as Bellingham Hindu Race Riots. On the 100th anniversary of the Hindu Race Riots, the Indian American community remembers the pioneers who patiently suffered physically, psychologically and economically but stayed calm under provocation, remained law abiding under lawlessness and observed non-violence under threat of violence, practicing what Gandhi Ji was preaching in South Africa at that time.

Chinese were the first among Asians to come to the United States in search of economic opportunities. The lure of gold in the 1850s induced them to migrate and by 1880, the number of Chinese in the United States had reached 322,000, almost all in the Pacific Coast states. The rapid growth of Chinese population provoked resentment against the immigration of “cheap” labor. The employers welcomed the Asian laborers and employed them in their lumber mills, railroad construction and farms while the white laborers vehemently opposed them. The labor unions agitated bitterly against the employment of Chinese workers and wanted to bar their immigration to the United States. Some politicians, perpetually starved for campaign money and union

endorsement, willingly and openly backed the union demand. In 1862, Congress passed a law forbidding American vessels to transport Chinese immigrants to the United States. The Naturalization Act of 1870 denied Asians the right to become naturalized citizens. The unions kept pressuring members of the Congress for more stringent laws. In 1882, America passed the Chinese Exclusion Act which virtually ended the source of cheap labor for American business.

Following the passage of the Chinese exclusionary law, labor organizations launched a virulent campaign of intimidation against those who employed Chinese servants or workers. The American press continued to give the ‘Yellow Peril’ a high profile by depicting the Chinese as depraved opium smoking, alien looking, and diseased coolies.” Anti-Chinese sentiment in the Northwest region sometimes exploded into violence at various places, forcing some Chinese workers in the fields, mines, fisheries, lumberyards and laundries to flee the area.

However, the labor need of the American employers for their businesses did not end with the enactment of the new law. They encouraged Japanese workers to migrate to bridge a labor supply gap. Japanese laborers had been coming to Hawaii but in 1900, their labor contracts became invalid on Hawaii becoming part of the United States. So, many Japanese workers also started migrating to the Pacific Coast states in the mainland. Thus, the number of Japanese workers rapidly increased to meet labor shortage. But the labor unions found them a new threat to white workers, blaming the Japanese for lowering wages of American laborers and branding them as the new ‘Yellow Peril’. In 1905, with the formation of Asiatic Exclusion League, the anti-Japanese movement was launched. But the movement had little immediate impact on the number of immigrants from Japan, as close to 31,000 Japanese laborers, largest ever in a single year, came to America in 1907. However, under constant and relentless pressure by the Asiatic Exclusion League, President Roosevelt, in 1907, signed the Gentlemen's Agreement with Japan ending immigration of Japanese laborers to the United States and issued an executive order stopping the secondary migration of Japanese from Hawaii to the mainland.

The first trickle of Indians in search of economic opportunities came to California at the end of the nineteenth century. On April 5, 1899, four Punjabis who had worked in the British Royal Artillery in Hong Kong, landed in San Francisco and were allowed to stay in the United States by the US Immigration Service. The grant of permission gave an encouraging signal for other to Indians to follow those four pioneers. There was abundance of jobs in the lumber industry in Washington and Oregon states and plenty of land to farm throughout the Sacramento, San Joaquin and

Imperial valleys of California. On hearing about the economic opportunities in America, many more Punjabis headed towards the far away land. The new immigrants found jobs which the white workers would not do, usually menial jobs, in factories, lumber mills, farms, etc. They were needy workers who accepted low wages, poor working conditions and very often traveled from place to place in search of work. The employers preferred Indians to the whites for their willingness to do any and all kinds of work. The labor unions despised the Hindu laborers for fear of competition for jobs and wages. As the number of Indian workers increased within a span of few years, they too started facing discrimination and hostility, in the same manner as the other Asians who had come before.

Indian immigrants in Canada had been facing similar problems as those in the United States. Since India and Canada were British dominions, it was easier for the Indians to migrate to Canada where they had started coming at the beginning of the twentieth century. The majority of the new immigrants were Punjabi veterans or peasants who were physically well built, strong and muscular. They were eager to obtain work and found jobs in lumber mills in British Columbia. They were hard working and proved more productive than the white workers. Some Canadian companies sought more of similar laborers and publicized availability of job opportunities in Canada to entice more cheap labor from India. For the first few years, about 2000 immigrants were permitted to come to Canada annually.

As per the 1904 Census, there were only 258 Indian nationals in British Columbia but that number increased rapidly during the two-year period of 1906-1907 when about 5000 Indians migrated to Canada, thereby causing unease for the local whites. There was already a backlash against the Chinese and Japanese from the white laborers and their unions. Fear of labor competition from the newcomers, led to racial antagonism and demands for exclusionary laws against Indian workers. The Asian Expulsion League in British Columbia actively lobbied against the importation of cheap labor from India.

The local press carried many scare stories against the "Hindu Invasion." In 1908, the Canadian government required Indian immigrants to have \$200 in their possession on landing. Also, the Indian immigrants were denied entry if they had not come by "continuous journey" from India. Since there was no direct shipping between Indian and Canadian ports, legal immigration of Indians to Canada virtually ended. As the Indian immigrants saw the doors closing on them in Canada, many started filtering to the United States where they found jobs in the lumber mills in Bellingham and other towns in the state of Washington which borders the state of British Columbia in Canada.

The Indians in the United States and Canada were commonly called "Hindoos", ("Hindus") irrespective of their faith. The overwhelming majority of the arrivals from India were Sikhs who preserved their religious beliefs and practices by keeping beard, long hair on their head and wore turban. They were easily distinguishable from the rest of the immigrants, but unfortunately, they were called "Rag heads", a derogatory term used for the "Hindus" at that time. In the United States, Indians legally admitted from 1899-1907, numbered only 1967. The total number of Indians in the country, however, was slightly larger as some Indians had come directly from Canada, Hong Kong and other countries. However, Hindu concentration in a few small communities in the Pacific Coast states, particularly several with turbans, drew high level of visibility on their presence and provoked hostility from the Asiatic Exclusion League which carried propaganda against the "The Tide of Turbans" and "Hindu Invasion of America".

In the early 1890s, three railroad lines connected the small cities which became Bellingham on November 4, 1903, thus enabling area businessmen to market their products, salmon, timber and coal to the outside world. After the 1906 San Francisco earthquake, lumber was needed for rebuilding of San Francisco. In time, lumber and shingle mills sprang up in the area to meet the surge in demand. These industries were labor intensive and needed cheap manual labor which was filled by the new arrivals – the Hindu workers.

Bellingham had a history of strained race relations. In the 1880s the Chinese had been driven from the town by a mob. A few years later, the Japanese faced similar hostility. Labor unions and their members had resorted to lawlessness and violation as a means of achieving their objectives. A similar situation could prompt mob action in violent persecution of the Asian workers.

Hindu workers had come as sojourners and without spouses, were paid low wages and could afford to live only in the poor squalid part of the town or in shanty structures provided by the mill owners. They lived frugally, subsisted on income that was prohibitive for whites to survive on, maintained low standard of living and many shared crowded lodging to save money to pay off their debt or meet family obligations back home. They were willing to do any kind of manual job but the unskilled white laboring men feared that competition from Hindu workers would displace them from their jobs and bring wages down. Their festering hostility and pent-up frustrations manifested in violence against Hindus, vandalism of Hindu belongings and hatred of their religion, lifestyle and living.

At the time of the riot, Bellingham's lumber mills employed about 250 unskilled Indian contract workers. Punjabi laborers accepted jobs which white laborers had refused to

do. They would perform work which could be in violation of labor laws but would not complain for fear of employer retaliation. The union leaders wanted to maintain higher wage levels for their members but had failed to convince the mill owners to fire the Indian workers and discontinue their hiring. One mill owner in particular, Whatcom Falls Mill Company provoked resentment at the rumored replacement of white laid-off workers with Indians. The racial prejudice and bitterness, born out of job loss of white laborers, erupted into violence against Indians who had the least social or political power in the city of Bellingham or even in the country.

The American Federation of Labor (AFL) had more than 800 members in Bellingham and was an affiliate of the Asiatic Exclusion League. On Labor Day, September 2nd, 1907, more than a thousand union members and others paraded through the town to demonstrate their unity and show their strength. There was a beating of several Hindus which nearly resulted in a general disturbance. The union warned the mill owners that no Indians should be employed in the lumber mills or anywhere in Bellingham after Labor Day.

The Indian workers nonetheless appeared at their jobs on the following day, Tuesday, September 3. At night, at least five instances of violence to Hindus were reported to police, and a gang of boys and young men smashed windows of two of the Hindu homes. In the afternoon, on September 4, 1907, two Hindus walking on C Street were chased and beaten. In the evening, a mob of 400-500 white men, predominantly members of the Asian Exclusion League, attacked Hindu dwellings, smashed windows and pulled the Indians from their beds. Panicked, some Hindus escaped from their quarters in night clothes while others jumped out of the buildings, some hurting themselves in the process. The rioting mob rushed to C Street to the biggest domicile where thirty Hindus were lodged. The crashing of window panes and the loud humiliating yells of the rioters for the Hindus to come out, apprised neighbors that a riot was in progress. Then, the rioters went on a rampage from mill to mill, finding as many Indian workers as they could while others ransacked the homes of the Hindus, and pocketed money, jewelry, bank passbooks and other valuables. They eventually rounded up about two hundred Indian workers, brandishing clubs triumphantly, herded them to the City Hall basement where the Hindus stayed during the night for their alleged safety. Some rioters addressed the impromptu audiences on the street corners, fanned their indignation and incited them to "help drive out the cheap labor." The purpose of the racial attack was to "scare them so badly that they will not crowd white labor out of the mills."

Indians became victims of prejudice, hostility and violence. Some were injured, several lost their belongings, and all experienced bigotry and suffered humiliation. The

nightmares of fright, brutality and vindictiveness forced traumatized Indian workers to leave Bellingham in search of safe haven. An area newspaper reported, "Frightened Hindus numbering 135, or approximately half the Indian colony, left Bellingham on September 5, one day after the riots. Twenty-five of the dusky Singhs had left at noon and seventy in the evening by Great Northern for Vancouver and approximately forty left by the 4 O'clock train for Northern California". Although Hindu crews were assured of protection by special police officers at the mills of the B. B. L. Company, the E. K. Wood Lumber Company and the Morrison Mill Company, but those who got paid at the mills, cashed their checks at the banks and headed to the train station. However, some mill owners took advantage of the situation and refused to pay the Hindu workers. Several stayed nervously for one extra day in deadly fear of their lives to draw their pay and get their checks cashed. Within a few days, all Hindus left the unfriendly city, denouncing the lack of police protection. Many of the departing Hindus expressed their disappointment for they had heard of America as a good place for laboring men, yet they were paid no better wages and became victims of violence and lawlessness in the presence of law enforcement officials.

The town police failed to provide any protection to the Indian immigrants from the angry mob. As reported by the Bellingham Herald of September 5, mobs controlled the city without interference from authorities. When the terror stricken Hindus were in the basement of City Hall, police made no effort to stop mob outrages. The public at the time believed that a "little nerve on the part of officers would have checked the riot."

Mayor Alfred L. Black called a special meeting of the city council on September 5, and stated that Hindus were British subjects and had every right to be in the city and engage in such occupations as they desired. The mayor assured the Hindu interpreters, Nand Singh, Attar Singh and Sergeant Singh, who were present at the council meeting, that they were entitled to protection of the laws of the country, state and city. The mayor directed the police chief "to swear in fifty deputies to prevent any further rioting or the breach of the laws." The mayor also instructed the chief to arrest and prosecute any and all persons to a final determination any man engaged in the riot. The Bellingham Herald reported about the meeting on the front page under "Mayor Declares that Rights of Hindus Must be Protected" on September 5, 1907.

Despite assurances from the mayor, Indians had no hope of any protection from the city police. They faced death threats and continued violence if they stayed in Bellingham. The racist rioters also intimidated the mill owners and asked them to fire the Indian workers. Panicked by the intensity of the hatred and fearful for their safety, Hindus left to find

work elsewhere.

Some of the Indian mill workers went to Everett, another town, sixty miles south of Bellingham, to work in the sawmills there. Two months later, on November 5th, 1907, over five hundred armed men attacked and beat the Indians, robbed them and destroyed their belongings. The result was similar to the incidents that occurred in Bellingham. The Asiatic Exclusion League and other similar groups reveled in victory, became emboldened and wanted to prevent further immigration from India and to force those already in the country to go back. Members of the League wrote to President Theodore Roosevelt, "warning him that massacres were sure to result if he didn't do something to curb Asian immigration into the Northwest."

Indians were British subjects but the British Indian ambassador did not care to ask the American government for compensation for injuries or loss of property of the Indian workers. Since the media reported about the riots worldwide, the British Consul in Seattle visited Bellingham. He did not care to meet or sympathize with the Indian nationals who suffered at the worst racial attack against them in America, but he met instead with the mill owners to obtain a list of names of Hindu workers for his official report to his government. The number of Hindus employed by various mills was given as 145 as per Gerald N. Hallberg in his article on Bellingham, Washington's Anti-Hindu Riot. However, on Thursday, September 5, 2007 the Bellingham Herald reported the number as 186 under the heading "Hindus March Back to Mills under Guard". The actual number of Hindus forced out from the city was substantially more.

Union leaders, churches and the media denounced the riots. The Bellingham Herald in its editorial titled 'A Public Disgrace' condemned the action of the rioters. "No amount of argument will justify the acts of the mobs. Exhibition of man's inhumanity to man as that of last night shall not be tolerated. Such lawlessness is an outrage upon American decency. The Hindus were there in response to a demand created by the scarcity of labor. In filing the jobs, the Hindus were contributing to the prosperity of the community. A mob of hoodlums has disgraced the city." Rev. J.W. Fiesher of the First Methodist church said, "Mob violence cannot be justified under any circumstances. Orientals are hired here not from choice but rather from necessity. And this not because there are not white laboring men but because there is a large class of white laborers so irresponsible that they cannot be depended upon. The outbreak of riots was to say the least unpatriotic, un-American, cowardly and uncharitable." Rev. William Orr Wark, pastor of the First Congregational Church criticized the Police Chief Thomas saying, "The police lacked moral courage and that a man acting as Chief Thomas did is not fit to be the head of the

police department." Rev. Cheatham of the St. Paul's Episcopal Church said, "As civilized people we should be heartily ashamed of it." The unions were against the employment of Asian labor, yet the Industrial Workers of the World strongly condemned the mob violence of Wednesday night and adopted a resolution declaring that "the action against the Oriental colony was not in accordance with the principles of organized labor for the peaceful and lawful settlement of labor difficulties." The Central Labor Council also issued a statement condemning the action as "wholly unlawful and contrary to the principles of true unionism."

Despite widespread condemnation of the race riots in Bellingham, similar assaults in California took place in Marysville, Live Oak, and other communities where the immigrants had settled. The Asiatic Exclusion League and the labor unions used violence and riots, presumably as an effective method of excluding the Hindu workers from jobs and residential communities. They also kept incessant pressure on elected officials and politicians who, in 1917, succeeded in getting an immigration law passed by the United States Congress over the veto of President Woodrow Wilson. The new law prohibited immigration from virtually all of Asia except Japan.

The race riots had a devastating impact on the Indian community in the Pacific Coast. Indians had come in search of a chance for a better life for themselves and their families and worked even at menial laboring jobs. They could never have anticipated that America – considered the best among civil societies – had people full of meanness, malice and ill-will against different looking people. Indians did not attempt to take away jobs from the unskilled white workers; they simply filled a portion of the deficit in human resources. The white laborers, excited by the labor unions, perpetrated unparalleled, heinous crimes against innocent and law abiding Hindus who had come from a distant land with a dream of a better life, but unfortunately, Bellingham became the burial place for their dreams.

Inder Singh regularly writes and speaks on the Global Indian diaspora. He is president of Global Organization of People of Indian Origin (GOPIO) and chairman of Indian American Heritage Foundation. He was president of National Federation of Indian American Associations (NFIA) from 1988-92 and chairman from 1992-96. He was founding president of Federation of Indian Associations in Southern California. He can be reached at indersingh-usa@hotmail.com. For more info, visit www.GOPIO.net 818 708-3885 GOPIO-Intl@sbcglobal.net

[This editor graduated from Western Washington State College Bellingham- now called Western Washington State University – in 1962 with M. Ed. degree. When I asked the Head of my Department for a letter of recommendation to pursue PhD he refused because he wanted me to return directly to India. A fellow student who was native of Bellingham told me that the Department Head was a long standing member of Ku Klux Klan and even then a black man could not spend a night in that town. ED.]

BABY AND THE WASH WATER**(Don't throw away the Baby)**

Dr. Jarnail Singh, Ottawa, Canada

It is a well known saying/advice: Don't throw the baby with the wash water. What is the real origin of this origin? One explanation is: In old days, in England, and even in other European countries, clean water was not that plentiful and people used to wash themselves in tubs. As patriarchal hierarchy, men had the first opportunity followed by women of the household. Of course children/babies were the last. By the time it was a baby's turn, usually the water was not very clean. That is where the advice/warning comes in: Throw the water but not the bay with it.

Every community/state has its practices, imperatives, festivals and remembrance days. A brief description is needed here to distinguish various types of celebrations. Guru Nanak's birthday, for example, is a celebration, a festival. It is a happy occasion. On the other hand martyrdom day of Guru Arjan is a remembrance day. Practice of Langar in the Gurdwara is an imperative-wherever it is possible. Gurus initiated this practice. And there is every reason to believe that Guru Nanak (all Gurus) would like us to continue the practice.

Usually every custom, practice is supposed to convey a message. The message of the Langar in a Gurdwara is very clear. It is supposed to teach the equality of the human race, irrespective of caste, creed and color. Does it mean that anybody who partakes Langar in a Gurdwara, even for years, gives up his caste prejudices and practice humility? He will be a bold person who claims so. We can see individuals who will sit with others in a Pangat in a Gurdwara but otherwise they will practice all the caste and superiority prejudice. That does not reduce the value/significance of the Langar.

Secondly, one is supposed to earn his income through honest means and contribute to the Langar and other charities from such an honest income. Here again who will decide who is honest and who is not. Is there any way to know that every person who contributes to the Langar has earned every penny only through honest efforts? In practical life, except for some rare exceptional case, we have to accept that an individual who contributes to the Langar does so in good faith. And we can only pray that such a person would try to conduct himself according to the principles of Sikhism, advice of the Guru. It is a common practice, to announce the name(s) of the person(s) who contribute to the Langar. After the material for the Langar is brought in the Gurdwara-Langar hall, does it still belong to the individual? Answer will definitely be a no.

As we learn from history, Guru Amar Das had made it mandatory for every one to partake Langar before one could see the Guru. As the story goes, even the Emperor Akbar had

to follow this practice. However, we can see a situation where an individual may not partake of Langar. One possible reason could be medical condition of the individual, his allergies etc. We know that certain individuals are allergic to nuts and others to dairy products. Such individuals have to be careful. They may not be against partaking Langar as a matter of principle but as a practical matter they have to be very careful and may not take food except the one specially prepared for them. That is perfectly valid and even desirable.

There is another group of people, a small minority, who do not take food from the Langar as a matter of principle. According to them the food in the Gurdwara is not prepared according to their principle of cleanliness. Their approach is almost that of the Brahmins who practice "Chauka Kar"; circumscribe their kitchen and no body is allowed to go within that line. This is totally contrary to the Sikh principles. Verses can be quoted from the Granth Sahib, where this practice is condemned.

Such individuals generally belong to cults headed by living Sadhs or some times they do so in the name of their so called dead spiritual gurus. What kind of Sikhs such people are? Now, it appears another condition is being advocated for not partaking of Langar. This condition is not the impurity of the food, but the impurity/imperfection of the individual who donated for the Langar. If ever we accept this principle the very idea of the Langar will have no meaning. Here we quote from the Sikh Bulletin of September-October 2006:

ਸ: ਗੁਰਬਖਸ਼ ਸਿੰਘ ਕਾਲਾ ਅਫਗਾਨਾ ਬਾਰੇ ਬੋਲਣ ਤੋਂ ਪਹਿਲਾਂ ਪੜ੍ਹੋ!

ਇੰਦਰ ਸਿੰਘ ਘੱਗਾ (ਪ੍ਰੋ:)

ਨੰਬਰ ਇਕ—ਇਕ ਦਿਨ ਕਿਸੇ ਦੋਸਤ ਨਾਲ ਸਰਦਾਰ ਸਾਹਿਬ ਜੀ (ਕਾਲਾ ਅਫਗਾਨਾ) ਗੁਰਦੁਆਰੇ ਚਲੇ ਗਏ। ਵਾਪਸ ਟੁਰਨ ਲੱਗੇ, ਮਿੱਤਰ ਕਹਿਣ ਲੱਗਾ ਜ਼ਰਾ

ਕੁ ਰੁਕ ਜਾਉ, ਭੋਗ ਪੈਣ ਵਾਲਾ ਹੈ ਗੁਰੂ ਕਾ ਲੰਗਰ ਛਕ ਕੇ ਵਾਪਸ ਚੱਲਾਂਗੇ। ਅਰਦਾਸ ਹੋਈ ਤੇ ਸਰਦਾਰ ਜੀ ਮਿੱਤਰ ਨੂੰ ਬਾਂਹ ਫੜਕੇ ਬਾਹਰ ਲਿਜਾਣ ਲੱਗੇ। ਠਹਿਰੇ ਜੀ ਲੰਗਰ ਨਹੀਂ ਛਕਣਾ? ਨਹੀਂ ਭਾਈ ਤੂੰ ਹੁਣੇ ਅਰਦਾਸ ਵਿਚ ਨਹੀਂ ਸੁਣਿਆ, ਇਹ ਗੁਰੂ ਕਾ ਲੰਗਰ ਨਹੀਂ ਹੈ ਇਕ ਹੰਕਾਰੀ ਬਿਰਤੀ ਵਾਲੇ ਭਗਤ ਸਿੰਘ ਨਾਮੀ ਵਿਅਕਤੀ ਦਾ ਲੰਗਰ ਹੈ। ਮੈਂ ਭਿਖਾਰੀ ਨਹੀਂ ਹਾਂ ਜੇ ਕਿਸੇ ਦੇ ਟੁਕੜੇ ਖਾਂਵਾਂ। ਬਿਨਾਂ ਛਕੇ ਪਰਤ ਗਏ।

Translation:

One should read-understand-before talking about Kala Afghana! Inder Singh Ghaga (Prof)

#1 One day S. Kala Afghana went to a Gurdwara with one of his friends. On the point of return the friend said, "Let us wait for a while. The ceremony is going to be over soon. We should go after partaking of Langar." After the final Ardas (prayer), Sardar ji took hold the arm of the friend and tried to lead him out. The friend said, "Are we not going to partake of the Langar?" No, said Kala Afghana, "Have not you heard the Ardas? It is not Guru's Langar. It is Langar of a proud person named Bhagat Singh. I am not a beggar who would feed on the leftovers of some one." Then both went away without partaking of Langar.*

We acknowledge that Gurbax Singh Kala Afghana has raised quite a few questions about the rituals and superstitious practices prevalent in the Sikh society. In that respect he has done a great service to the community. But that does not mean that we have to accept every whim and fancy of Kala Afghana. Langar in a Gurdwara is Guru's Langar. It does not belong to any individual, not even to the donor. Accepting the principle of rejecting Langar on the basis of the imperfections of the Donor will be a sad day for the Sikh community.

The second example where we have to watch against throwing the Baby with the Wash Water is again provided in the Sikh Bulletin. Guru Arjan's martyrdom was a turning point in the Sikh history. Here our subject is not the reasons for the martyrdom. It is the commemoration of the martyrdom. Before the final moment, Guru was tortured beyond description. In the month of June, hot season in Punjab, hot sand was poured over his body. Ever since that day the Sikhs have been commemorating the event. Every one remembers the day in one's own way. Among other ways, Sikh community collectively has adopted the providing of cool fresh water to every one, especially the way farer. Unlike some other communities who self flagellate on their remembrance days, Sikhs have adopted this peaceful and refreshing method.

Those who are old enough will remember that under the Punjab conditions till not long ago adding fresh milk to water was a good means to make water refreshing and cool. Such a mixture is known as Kachi Lassi. Under present conditions, if some other drink such as juice is served, that will still represent the same idea and purpose. Some individuals in Canada may raise the question; under the cold climate the cool drink is not very appropriate. Let them think again and ponder about what the cool drink represents. It represents the noble nature and equipoise of the Guru under the worst of the conditions. Here is the quotation referred to above, from the Sikh Bulletin, May-June 2007:

ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੀ ਸ਼ਹੀਦੀ ਜਾਂ ਲੱਸੀ ਵਾਲਾ ਗੁਰਪੁਰਬ ਠੀਕ ਕੀ?
ਗੁਰਚਰਨ ਸਿੰਘ (ਜਿਉਣ ਵਾਲਾ)

ਇਨ੍ਹਾਂ ਸਲੋਕਾਂ ਦੀ ਵਿਆਖਿਆ ਨੂੰ ਮੱਦੇ ਨਜ਼ਰ ਰੱਖਦਿਆਂ ਇਹੀ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਤਿੰਨ ਮਹੀਨੇ ਲਗਤਾਰ ਗਰਮੀ ਦੇ ਦਿਨਾਂ ਵਿਚ ਜੇ ਕਿਤੇ ਕਿਸੇ ਨੇ ਇੱਕ ਦਿੱਨ ਠੰਡੀ ਲੱਸੀ ਪੀ ਵੀ ਲਈ ਤਾਂ ਕੀ ਫਰਕ ਪੈਣ ਲੱਗਾ ਹੈ। ਬਾਕੀ ਦੇ 89 ਦਿਨ ਕਿਵੇਂ ਲੰਘਣਗੇ? ਵਪਾਰੀ ਲੋਕ ਸਿੱਖਾਂ ਦੀ ਇਸ ਹੂੜਮੱਤੀ ਸੇਵਾ ਦਾ ਰੱਜ ਕੇ ਫਾਇਦਾ ਉਠਾਉਂਦੇ ਹਨ। ਰੂਹ-ਅਫਜ਼ੇ ਦੀ ਬੋਤਲ ਦੀ ਕੀਮਤ ਦੁਗਣੀ ਕਰ ਦਿੱਤੀ ਜਾਂਦੀ ਹੈ ਕਿਉਂਕਿ ਠੰਡੀ ਲੱਸੀ ਦੇ ਗੁਰਪੁਰਬ ਵਾਸਤੇ ਸਿੱਖਾਂ ਨੇ ਹਰ ਕੀਮਤ ਨੂੰ ਨਜ਼ਰ ਅੰਦਾਜ਼ ਕਰਕੇ ਛੁੱਲ੍ਹੀ ਤਾਂ ਲਾਉਣੀਆਂ ਹੀ ਹਨ। ਹੇ ਗੁਰੂ/ ਅਕਾਲ ਪੁਰਖ ਵਾਹਿਗੁਰੂ ਤੂੰ ਹੀ ਸਿੱਖਾਂ ਨੂੰ ਸੁਮੱਤ ਬਖਸ਼। ਹਿੰਦੂ ਭਰਾਵਾਂ ਨੇ ਤਾਂ ਕਿਤੇ ਇਕ ਵਾਰੀ ਗਨੇਸ਼ ਦੀ ਮੂਰਤੀ ਨੂੰ ਦੁੱਧ ਪਿਆ ਕੇ ਕਰੋੜਾਂ ਰੁਪਏ ਗੰਦੀ ਨਾਲੀ ਵਿਚ ਰੋੜ੍ਹ ਦਿੱਤੇ ਪਰ ਸਿੱਖ ਤਾਂ ਇਹ ਕੰਮ ਹਰ ਸਾਲ ਕਰਦੇ ਹਨ। ਇਹ ਲੋਕ ਇਹੀ ਪੈਸਾ ਖਰਚ ਕੇ ਤੇਰੇ ਬਖਸ਼ੇ ਹੋਏ ਸਿਧਾਂਤ ਨੂੰ ਲੋਕਾਂ ਵਿਚ ਪਹੁੰਚਾਣ ਵਿਚ ਸਫਲ ਹੋ ਜਾਣ। ਲੋਕਾਂ ਨੂੰ ਸੋਝੀ ਆਵੇ ਤੇ ਇਹ ਲੋਕ ਸਾਧੂਆਂ/ ਸੰਤਾਂ ਦੇ ਚੁੰਗਲ ਵਿਚੋਂ ਨਿਕਲ ਕੇ ਤੇਰੇ ਸਿਧਾਂਤ ਨਾਲ ਜੁੜ ਕੇ ਆਪਣਾ ਜੀਵਣ ਸਫਲਾ ਕਰਨ।

Translation:

Martyrdom day of Guru Arjan Ji or Lassi Vala Gurpurb!
What is right? (Gurcharan Singh- Joon vala)

In the light of the explanation of these Shalokas we can ask, what difference it will make if on one day out of three months of the hot season an individual is able to drink the cool Kachi Lassi. How he will pass the remaining 89 days? The business men fully take advantage of the stubbornness of the Sikhs. They double the price of the Ruh-Afza, Vanilla essence. Because, irrespective of the price the Sikhs will arrange for the Chhabils- water distributing stations.

O Guru, Akal Purkh Waheguru, only You can grant proper direction to the Sikhs. Hindu Brothers, perhaps, presented milk once to the idol of Ganesh and thereby wasted millions of rupees. But the Sikhs do this every year. May these people spend this money to preach your principles among the public. Thus people will understand how to get out of the traps of Sadhs/Saints.*

First of all to call the day of Martyrdom of Guru Arjan as Lassi Vala Gurpurb is totally inappropriate. It is belittling the sacrifice of the Guru. We can agree that some individuals may try to derive personal gains from the celebration. Following that argument can we think of any celebration where some individuals may not have any ulterior motive? If we follow this argument to its logical conclusion we should not celebrate any festival, not even Gurus' birthdays.

Our effort should be to suggest ways and means, whereby the festivals and memorials are celebrated with proper dignity and reverence. At the end we leave the readers with one thought. "Not a few times perfection is the enemy of common sense and of good."

LIFE IS HELLISH FOR AFGHAN SIKHS

Pratibha Chauhan, Tribune News Service, Kabul, September 27, 2007

Persecuted by an increasingly hostile local community, a few thousand hapless Sikhs left behind in Afghanistan, have now been forced to cremate their dead in the compounds of gurdwaras in this strife-torn city. The attempt to cremate a body last week in Kabul led to major tension between the Sikhs and the local community following which the last rites were performed under heavy security cover. The predominantly Muslim local community has become increasingly hostile to the ritual of cremation considering it as blasphemous.

The two Sikh MPs in the Afghanistan Parliament, **Avtar Singh and Ravinder Singh**, raised the issue with President Hamid Karzai. It remains to be seen whether the Karzai regime can give them some solace and reduce their misery. Barely 4000, the Afghani Sikhs are at the crossroads of history. The locals label them as "kaafir" while in India,

they are dubbed as "Kabuli". This means they have been virtually disowned by both the countries as they live a life of hell in Afghanistan. "Mr. Karzai is extremely fond of Sikhs and Hindus and is very sensitive towards their problems but he cannot do much to stop the local animosity. The only option which, again, is not easy for us is to migrate to India," says a tearful Amrik Singh, a quack selling herbal medicines, who has never been to India.

The Sikhs were a strong and thriving community of about one lakh prior to the turmoil following 9/11. They now live under constant fear. Though the Sikhs consider Afghanistan as their 'watan', they no longer wish to stay here. With most of the affluent Sikhs and Hindus having migrated to India a few years back, the ones still here do not have the resources to migrate to India as they have no relatives or ties back home. In fact, none of them has ever traveled to India, leave aside Punjab. "Each day is a living hell as we are humiliated. Our children are mocked at for wearing turbans," says 60 year-old Raj Singh from Rozgan area. He says his family has already moved to Tilak Nagar in Delhi and the minute he is able to sell his property for a decent price, he will leave Afghanistan forever.

The Sikhs and Hindus are still present in sizeable numbers in the Kabul, Jalalabad, Gazni, Kandahar, Khost and Kundaz provinces of Afghanistan. In Kabul, they live mostly in Karta-e-Parwan, where they have a gurudwara. "My children went to Delhi to attend a relative's wedding but are simply not willing to come back. They say they will beg in India but will not return to Kabul," says Amrik Singh. The Sikhs say they teach their children only Gurmukhi at home. Since they are hated and scoffed at in school, most of them have left regular schools. "We sound exactly like Afghans and can barely understand Hindi or Punjabi. We wear turbans and go to gurudwara daily to attend kirtan and langars," says 35 year-old Mohar Singh. Most of the Sikhs are petty shopkeepers and do not have resources to move to India to start life afresh in another country.

A majority of the Sikhs agree that the older Afghans had love and affection for them and there was complete harmony. It is only recently that there is growing intolerance and fanaticism. "I am pained at the plight of the Sikhs and Hindus and the deplorable condition they are living in. I have not been able to sleep since a six-month old girl was cremated in the compound of the gurudwara where I am staying," says Dr Indira, a gynecologist working in a reputed corporate hospital of Delhi. She came here for two days to trace her roots but has stayed back to comfort the pained community.

India's Ambassador in Kabul, Rakesh Sood, says there is no question of going back to India as these Sikhs and Hindus have always been in Afghanistan. "India cannot extend them financial help or assist in migration simply because they share a common faith with us," he remarks. He says there has

been some problem over cremations but that can be resolved by giving them an alternative site. It is the growing intolerance and economic consideration, which are probably making the locals so resentful of the Sikh and Hindu presence in Afghanistan. "One country says you are from the other nation and vice versa leaving us in the lurch", says Raj Singh.

Letter to the Ambassador of Afghanistan to Canada:

Jarnail Singh Ph.D. 22 Spalding Ave, Ottawa-Ont. Canada, K2K 3B2
email: jarnail@sympatico.ca, Phone: 613-271-8089, Sept. 28, 2007.

Mr. Omar Samad, Ambassador of Afghanistan
246 Queen St., Suite 400, Ottawa- Ont., K1P 5E4

Dear Mr. Ambassador,

Enclosed is a news report. It is self explanatory. I am sure you are aware of this situation, because it is not one time news. Clearly, it indicates, that Afghan population-at least a substantial part of it- has made up their mind to cleanse Afghanistan of the minorities, especially non-Moslems, Kafirs as they are derisively called. At the same time Afghanistan authorities are either unable or unwilling to help the "Kafirs". In the light of above Canadian men and women are spilling their blood indeed for no good purpose. Sooner they come home better. Why spill blood for a country and government that does not care for its minorities? Thanking you, yours sincerely, Jarnail Singh

UNABATED DISCRIMINATION AGAINST SIKHS

Call for campaigns to nurture diversity in Europe

Tejinder Singh

What is the fault of three Sikh boys, Jasvir Singh, Bikramjit Singh and Ranjit Singh, aged between 15 and 18 years, who have been unable to attend school in the European Union since 2004? What is the fault of Shingara Singh Mann for not having a driver's license in the European Union issued after it was lost in a theft in 2004? The only fault of theirs for being kicked out of schools in Europe and being denied a legitimate driving license is that they are Sikhs and wear turbans to cover their uncut hair. Instead of receiving an education, the three boys are waiting for a decision of the Conseil d'Etat, the highest administrative court of France, while Shingara Singh Mann has appealed to the European judicial system in Strasbourg after exhausting his options in French legal corridors.

Mejindarpal Kaur, the Director of United Sikhs, a worldwide Sikh organisation, stated in a press release that a preliminary survey of Sikh children affected by the French law found that 84 percent of the students interviewed were prevented from wearing head coverings of their choice to school. The survey also revealed that five boys had been expelled from schools in France alone for refusing to remove their turban, and many more suffered from alienation by their peers. There are similar confirmed reports in Belgium and Germany. On December 5, 2005 the French High Court ruled in favour of Shingara Singh Mann giving him the right to wear his turban for his driving

license identity photo, overturning an earlier decision by the French Ministry of Transport. But within 24 hours of the court decision, the Ministry issued a circular expressly forbidding turbans to be worn in driver's license photographs. Similar instances of discrimination have been documented across Europe. "Not only we are deprived of the benefit of our relative victory in court, but we have been deprived of the right to democratic debate," said Kudrat Singh, Director of United Sikhs in France, and spokesman for many in the Sikh community. "This is an example of oppression and discrimination which has not been seen in France for decades, and calls into question whether one can be both Sikh and French." According to legal opinions, this was a violation of Article 9 of the European Convention of Human Rights (ECHR) which provides for right to freedom of religion.



Sikh officers with the crest of the United Nations pinned on to their blue turbans as the Indian 8th Sikh Infantry Battalion group prepares to participate in a United Nations (UN) Peace keeping mission

Asked to comment, Neena Gill, a member of the European Parliament said, "I am astounded by the level of discrimination that is in fact growing ... it is not confined to France ... it is in Belgium, in Germany and it really smacks against all these initiatives that the European Commission is constantly launching." "Next year it's going to be the European Year of Intercultural Dialogue. I am wondering what kind of intercultural dialogue it will be when appearances of all participants will be exactly the same as the indigenous population, and how can you have an intercultural dialogue when one of the big states of EU does not accept different appearances and different cultures?" Gill asked. But there are solutions aimed at nurturing "unity in diversity," which is reiterated at every opportunity in the European Union, already working in the United Kingdom, one of the member states of the European Union, and across the Atlantic in the United States. Highlighting the integration and diversity that prevails across the English Channel, Gill said, "If you look at the United Kingdom, you can wear a turban not only in the mainstream jobs but also in the police, the army, the air force or the navy. There is no restriction. In fact, the army has special days when they try and recruit people from the Sikh community and the Dastar (turban) is not a problem for them, so I really think we do need to raise awareness especially from the European Commission in these particular years of Equality and Intercultural Dialogue. We have to target the resources at these issues to ensure that there is greater awareness across the EU in accepting people of different appearances."

These visible discriminatory incidents became prominent as fallout of the September 11, 2001 terrorist attacks in the United

States. There were numerous cases of discriminatory attacks on Sikhs as they were misunderstood as allies of Osama bin Laden due to their appearances. But the US is making the effort to remove any misunderstanding and give Sikhs their legitimate place in society, while in some member states of the European Union the flow is in the reverse gear. US Congressman Mike Honda (Democrat-California), who represents Silicon Valley and who is involved in this issue in his capacity as Chairman of the Congressional Asian Pacific American Caucus said, "I don't believe in sacrificing freedom in order to protect freedom. Turbans are part of the religious identity of Sikhs and we must strive to respect their freedom of religious expression. A balance can be struck between national security and religious liberties, but that balance can only be reached by consulting all the parties involved, in this case the Sikh community." "It would be ironic that many Sikhs, who fled their homeland seeking religious freedom, would find that America curtailed their religious freedoms when they arrived upon our shores," Honda added. The latest in these efforts is the organisation of "Sikh Heritage Week" (September 22-28) in New York to celebrate the rich diversity, history and culture of the Sikh people across the US. With the active participation of New York Mayor Michael R Bloomberg, the US society is throwing its lot to bring awareness across the wide spectrum about the appearance of Sikhs and their religious and cultural heritage.

T P S Bindra, president of the Sikh Art & Film Foundation, New York, N.Y. said, "We need to promote awareness for a better understanding of the Sikh religion. Sikhs wear turbans and support beards as articles of faith and Sikhs should be given the freedom to follow their faith. Sikhs, as our fellow Americans, take the security of our country to heart, but wearing turbans does not compromise or cause a breach in securing our country." Ten years ago in 1997 Europe observed the European Year against Racism and two major Directives of the Treaty of Amsterdam stress these points. Directive 2000/43, also known as Race Directive, advocates equal treatment of people irrespective of racial or ethnic origin, while Directive 2000/98 or Employment Directive outlaws distortion in employment or occupation on grounds of religion or belief. Moreover, on its related website, the European Commission declares, "The 2007 European Year of Equal Opportunities for All seeks to make people in the European Union more aware of their rights to equal treatment and to a life free of discrimination. These are two of the basic principles underpinning the EU."

Promising that the year will also launch a major debate on the benefits of diversity both for European societies and individuals, it adds, "The activities undertaken during the Year intend to remedy the discrimination from which some individuals suffer because of their gender, racial or ethnic origin, religion or belief, disability, age, or sexual orientation. These are grounds for discrimination that may be addressed at European level." At the launch of the year, nine months ago, Vladimir Spidla, European Commissioner for Employment, Social Affairs and Equal Opportunities argued, "The European Union's anti-discrimination legislation is one of the most

ambitious and far-reaching in the world but the laws have to be widely known, understood and fully applied in order for them to have a real impact.” But the Commissioner also admitted, “Calling for equal rights and adopting laws to try and guarantee this is not enough to ensure equal opportunities are available for everyone in practice. Of course, the EU’s action programmes to combat discrimination can continue to provide support and help ensure that Member States are complying with the Directives and generally challenge discriminatory attitudes and behaviours.” Spidla had promised, “The European Year in 2007 will seek to make people in the EU more aware of their rights to enjoy equal treatment and a life free of discrimination. These are two of the basic principles underpinning the Union. I would say the main objective of the Year is to raise the awareness of the benefits of a fair and cohesive society where we all have equal chances whatever our sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation.”

Now, with the European Year of Equal Opportunities nearing its end, the time is running out for the EU to channel its efforts to bring awareness in the EU against discrimination of Sikhs. The EU, a bastion of equality and non-discrimination since its inception in 1957, with its efforts in the present year will be able to provide a possibility in the coming European Year of Intercultural Dialogue to have one visibly different culture to participate and integrate fully. The root cause of the discrimination and a pragmatic solution to root it out was aptly summed up by Jennifer Handshew, a seasoned public relations professional in New York who said, “I feel that ignorance and fear are the primary factors that fuel this discrimination and believe that education and awareness will help people better understand what the turban means to the Sikhs.”

Courtesy: New Europe: www.neurope.eu/article/77708.php

AIRPORT SCREENING PROCEDURES FOR SIKH TRAVELERS

This document details headwear screening procedures that will be in effect beginning on October 27, 2007 at all United States airports. Keep this document with you while you travel through the U.S., so that you know what to expect and how to assert your rights. All references to “turban” below also include *patkas* or religious headscarves. To clear the new procedure, we recommend that you arrive at the airport 15-30 minutes earlier than usual.

Standing in Line for Security Screening:

1. If you see a “puffer” machine at the airport, request to stand in the line that goes to the “puffer” machine. The “puffer” is a portal machine that blows air at your body to pick up traces of chemicals. It does not involve touching your turban.

2. While standing in line for your security screening, you may hear recorded announcements or Transportation Security Officers (TSOs) telling passengers to remove their shoes, jackets, laptops, headwear, and other items. If you wear a turban, you should disregard that warning, since it does not apply to passengers wearing religious head coverings.

3. While in line, please ensure that you have not accidentally left any metallic objects on your person.

Stage 1: Metal Detection Screening:

1. When you walk up to the metal detector machine, a TSO may ask you to remove your headwear. You **MUST** tell the TSO that you will not remove your turban, since it is a religious article.

2. If you walk through the metal detector and the alarm goes off, you may be pulled aside for further screening. The screener should use a hand wand to check the turban. If the hand wand sounds an alarm around your head, the screener may want to pat-down your turban. If you know the source of the alarm, you may consider surrendering the object to possibly avoid the need for a pat-down.

3. If, after the pat-down, the TSO is unable to resolve the concern, he/she can ask you to remove your turban, **BUT** only in a private area.

4. If you walk through the metal detector and no alarm sounds, a TSO **MAY** determine that additional screening is needed and ask you to step aside. This is described in Stage 2 below.

Stage 2: Screening for Non-Metallic Items:

1. You may be selected for non-metallic screening. This will not happen every time. It is at the discretion of the individual TSO, if they believe your turban is “bulky.”

2. If you are selected for the additional screening, the TSO will ask you if he/she can pat down your turban as soon as you step out of the metal detector.

a. If you do **NOT** want the TSO to touch your turban, you **MUST** refuse and say that you prefer to pat down your own turban. You will then be taken aside by a different TSO who will supervise you as you pat down your turban. After the pat-down, the TSO will rub your hands with a small cotton cloth and place it in a machine to test for chemical residue. If you pass the chemical residue test, you should be allowed to proceed to your flight.

b. If, on the other hand, it is acceptable to you for the TSO to touch your turban, let the TSO do so. The TSO should offer you a private area for this screening. If the TSO does not, you can ask for one. Once you clear this screening, you should be allowed to proceed to your flight.

The only time a TSA officer can request a removal of your turban is if the TSO cannot resolve the concern and you did not clear the metal detector or the additional screening. If that happens, you should **ALWAYS** ask for a private screening area to conduct the removal of your turban.

Sikh Air Travelers’ Bill of Rights:

Sikhs who are clearing security at United States airports have the following rights:

1. Sikhs have the right to wear turbans, *patkas* or religious scarves during security screenings in US airports.

2. Sikhs, if selected for additional screening, have the right to ask to pat-down their own turbans and have their hands swabbed for chemical residue, instead of allowing a Transportation Security Officer (“TSO”) to pat-down their

turbans.

3. Sikhs have the right to refuse to remove their turbans in public.
4. Sikhs have the right to ask for a private area during any stage of the security screening.
5. Sikhs have the right to refuse to remove their turbans if they have successfully cleared the metal detection procedure and an additional screening pat-down.
6. Sikhs have the right to ask to be cleared for additional screening by going through a "puffer machine," if one is available, together with a metal detector.
7. Sikhs have the right not to be racially profiled by TSOs on the basis of their ethnicity, race, religion or national origin.

If you feel you are being mistreated or singled out for screening because of your turban, remember to do the following:

1. Stay calm. Treat and speak with the TSO professionally.
2. Ask the TSO for his/her name and badge number. Write this information down. They are required to give this information to you. If they refuse, ask to speak with a supervisor.
3. Call or email one of the Sikh organizations listed above to report the incident as soon as possible after it has occurred. You will need to tell them the name and badge number of the Officer, the date of the incident, your flight number, the airport where it occurred, and about the incident.
4. You can also file a complaint with the TSA on your own on their website at:

http://www.tsa.dhs.gov/research/civilrights/civilrights_travelers.shtm. You can also refer to the TSA's website for more information on any procedure described here.

[We are grateful to The Sikh Coalition, United Sikhs and Sikh American Legal Defense and Education Fund for their united and tireless effort in the service of Sikh Americans. ED.]

“ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ”

ਗੁਰਦੇਵ ਸਿੰਘ ਸੰਘਾ, ਕਿਚਨਰ, ਕੈਨੇਡਾ।

ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਥੀ ਚਲਾਇਓ ਪੰਥ ॥

ਸਭ ਸਿਖਣ ਕੇ ਹੁਕਮ ਹੈ, ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ ॥

ਇਹ ਦੋਹਰਾ ਅਸੀਂ ਕਈ ਸਦੀਆਂ ਤੋਂ ਪੜ੍ਹਦੇ ਆ ਰਹੇ ਹਾਂ। ਇਸ ਦੋਹਰੇ ਦਾ ਪਿਛੋਕੜ ਕੀ ਹੈ? ਇਸ ਦੀ ਇਤਿਹਾਸਕ ਅਤੇ ਪੰਥਕ ਮਹਾਨਤਾ ਕੀ ਹੈ? ਇਸ ਦੋਹਰੇ ਦੀ ਧੁੰਨ ਨੇ ਸਿੱਖਾਂ ਨੂੰ ਪਈਆਂ ਭੀੜਾਂ ਵਿੱਚ, ਕਿਸ ਤਰ੍ਹਾਂ ਚੁੜਦੀ ਕਲਾ ਵਿੱਚ ਰੱਖਿਆ ਅਤੇ ਸਿੱਖਾਂ ਦੀ ਸੋਚ ਵਿੱਚ, ਸਿੱਖਾਂ ਦੀ ਪਸੋਚਰਣ ਵਿੱਚ ਉਹ ਰੂਹ ਭਰ ਦਿੱਤੀ, ਜਿਸ ਦੇ ਸਹਾਰੇ ਸਿੱਖ ਪੰਜਾਬ ਦੀ ਧਰਤੀ ਦੇ ਰਾਜੇ ਬਣ ਗਏ।

ਜਦੋਂ ਭਾਰਤ ਦੇਸ਼ ਨੂੰ ਬਦੇਸ਼ੀ ਹਮਲਾ-ਆਵਰਾਂ (invaders) ਵਲੋਂ ਬੇ-ਪੱਤ ਕੀਤਾ ਜਾਂਦਾ ਸੀ। ਉਸ ਸਮੇਂ ਪੰਜਾਬ ਵਿੱਚ ਇਕ ਕਹਾਵਤ ਬੜੀ ਮਸ਼ਹੂਰ ਹੁੰਦੀ ਸੀ ਕਿ “ਖਾਣਾ ਪੀਣਾ ਲਾਹੇ ਦਾ ਰਹਿੰਦਾ ਅਹਿਮਦਸ਼ਾਹੇ ਦਾ”। ਭਾਵ, ਭਾਰਤ-ਵਾਸੀਆਂ ਨੂੰ ਏਨਾ ਲੁੱਟਿਆ ਤੇ ਮਾਰਿਆ ਜਾਂਦਾ ਸੀ ਕਿ ਕੁਝ ਵੀ ਸੁਰੱਖਿਅਤ ਨਹੀਂ ਸੀ ਹੁੰਦਾ। “ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ” ਦੇ ਅਨੁਯਾਈਆਂ (Followers) ਨੇ ਉਹ ਕਰਮਾਤ ਕਰ ਦਿਖਾਈ ਕਿ ਦੌਰਾ-ਫ਼ੈਬਰ ਨੂੰ ਬੰਦ ਕਰਕੇ ਉਲਟੀ ਗੰਗ ਬਹਾ ਦਿੱਤੀ। ਧਾੜਵੀਆਂ ਦਾ ਐਸਾ ਮੂੰਹ ਭੱਨਿਆ ਕਿ ਅਜ ਤੱਕ ਪੰਜਾਬ ਵਲ ਮੂੰਹ ਕਰਨ ਦੀ ਕਿਸੇ ਨੇ ਜੁਰਅਤ ਨਹੀਂ ਕੀਤੀ। “ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ” ਦੇ ਅਨੁਯਾਈਆਂ ਦੀ ਇਹ ਦੇਣ ਨਿਰਾ ਸਿੱਖਾਂ ਲਈ ਹੀ ਨਹੀਂ, ਬਲਕਿ ਸਾਰੇ ਭਾਰਤ-ਵਾਸੀਆਂ ਲਈ ਮਹਾਨ ਦੇਣ ਹੈ। ਇਸ ਦੋਹਰੇ ਦੀ ਧੁੰਨ ਤੋਂ ਪਹਿਲਾਂ ਮੁਗਲ ਅਤੇ ਪਠਾਣ ਧਾੜਵੀਆਂ ਲਈ ਦਿੱਲੀ ਦੂਰ ਨਹੀਂ ਸੀ ਹੁੰਦੀ।

ਇਸ ਦੋਹਰੇ ਦਾ ਪਿਛੋਕੜ :

ਇਸ ਦੋਹਰੇ ਵਿੱਚ ਦਿੱਤਾ ਹੋਇਆ ਖਿਆਲ ਜਾਂ ਇਸ ਵਿੱਚ ਦੱਸਿਆ ਹੋਇਆ ਵਿਚਾਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ ਦੱਸਿਆ ਜਾਂਦਾ ਹੈ। ਪਰ ਇਹ ਦੋਹਰਾ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਦੀ ਆਪਣੀ ਲਿਖਤ ਨਹੀਂ ਹੈ। ਇਹ ਦੋਹਰਾ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਸਮ-ਕਾਲੀ (contemporary) ਕਵੀਆਂ ਅਤੇ ਇਤਿਹਾਸਕਾਰਾਂ ਦੀਆਂ ਲਿਖਤਾਂ ਰਾਹੀਂ ਰਹਿਤਨਾਮਿਆਂ ਦੇ ਰੂਪ ਵਿੱਚ ਮਿਲਦਾ ਹੈ।

ਨਾਨਕ ਸ਼ਾਹੀ ਕੈਲੰਡਰ ਮੁਤਾਬਕ 20 ਅਕਤੂਬਰ ਸੰਨ 1708 ਈ: ਨੂੰ ਹਜ਼ੂਰ ਸਾਹਿਬ (ਨਦੇੜ) ਵਿੱਚ, ਆਦਿ ਸ੍ਰੀ ਗ੍ਰੰਥ ਸਾਹਿਬ (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) ਜੀ ਨੂੰ ਗੁਰ-ਗੱਦੀ ਦੇਣ ਸਮੇਂ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਸਿੱਖਾਂ ਪ੍ਰਤੀ ਜੋ ‘ਹੁਕਮ’ ਕੀਤਾ ਸੀ ਕਿ ਅਜ ਤੋਂ ਸਿੱਖਾਂ ਨੇ ‘ਆਦਿ ਗ੍ਰੰਥ’ ਸਾਹਿਬ ਜੀ ਨੂੰ ਗੁਰੂ ਕਰਕੇ ਮੰਨਣਾ ਹੈ। ‘ਸਭ ਸਿਖਣ ਕੇ ਹੁਕਮ ਹੈ, ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ’। ਦਸਮ ਪਾਤਸ਼ਾਹ ਜੀ ਦਾ ਇਹ ਹੁਕਮ, ਓਥੇ ਹਾਜਰ ਅਤੇ ਦੂਸਰੇ ਸਮ-ਕਾਲੀ ਲਿਖਾਰੀਆਂ ਅਤੇ ਇਤਿਹਾਸਕਾਰਾਂ ਨੇ ਆਪੋ-ਆਪਣੀ ਸ਼ਬਦਾਵਲੀ ਵਿੱਚ ਲਿਖਿਆ। ਪਰ ਇਸ ਦੋਹਰੇ ਵਿੱਚ ਦਰਸਾਇਆ ਗਿਆ ਖਿਆਲ ਅਤੇ ਵਿਚਾਰ ਸਭ ਲਿਖਾਰੀਆਂ ਦਾ ਇਕੋ ਹੀ ਹੈ ‘ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ’ ਦਾ ‘ਹੁਕਮ’। ਇਸ ਵਾਰੇ ਕੋਈ ਦੋ ਰਾਵਾਂ ਨਹੀਂ ਹਨ।

ਸਿੱਖ ਸਾਖੀਆਂ ਰਾਹੀਂ ਵੀ ‘ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ’ ਦੇ ਹੁਕਮ ਵਾਰੇ ਜਾਣਕਾਰੀ ਮਿਲਦੀ ਹੈ। ਇਕ ਸਾਖੀ ਵਿੱਚ ਇਸ ਤਰ੍ਹਾਂ ਜਿਕਰ ਹੈ ‘ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਮਹਲ ਦਸਵਾਂ, ਵੇਟਾ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕਾ, ਮਕਾਮ ਨਦੇੜ, ਤਟ ਗੁਦਾਵਰੀ, ਦੇਸਦੱਖਣ, ਸਤਰਾ ਸੈ ਪੈਸਠ ਕਾਰਤਕ ਮਾਸ ਸੁਦੀ ਚਉਥ, ਸੁਕਲਾ ਪੰਥੇ ਬੁਧਵਾਰ ਕੇ ਦਿਹੂ ਭਾਈ ਦੈਆ ਸਿੰਘ (ਪੰਜਾਂ ਪਿਆਰਿਆਂ ਵਿੱਚੋਂ) ਸੇ ਹੁਕਮ ਹੋਆ - ਸ੍ਰੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਲੇ ਆਇ - ਬਚਨ ਪਾਇ ਦੈਆ ਸਿੰਘ ਸ੍ਰੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਲੈ ਆਏ। ਗੁਰੂ ਜੀ ਨੇ ਪਾਂਚ ਪੈਸੇ ਏਕ ਨਲੀਏਰ ਆਗੇ ਭੇਟਾ ਰਾਖ ਮੱਥਾ ਟੋਕਾ। ਸਰਬੱਤ ਸੰਗਤ ਸੇ ਕਹਾ - ਮੇਰਾ ਹੁਕਮ ਹੈ, ਮੇਰੀ ਜਗਹ ਗੁਰੂ, ਸ੍ਰੀ ਗ੍ਰੰਥ ਕੇ ਜਾਨਨਾ। ਜੋ ਸਿੱਖ ਜਾਨੇਗਾ, ਤਿਸ ਕੀ ਘਾਲ ਥਾਇ ਪਵੇਗੀ। ਗੁਰੂ ਤਿਸ ਕੀ ਬਾਹੁਤੀ ਕਰੇਗਾ, ਸਤਿ ਕਰ ਮਾਨਨਾ।’ ‘1’ ‘ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ’ ਦੇ ‘ਹੁਕਮ’ ਵਾਰੇ ‘ਪੰਥ ਪ੍ਰਕਾਸ਼’ ਵਿੱਚ ਇਸ ਤਰ੍ਹਾਂ ਆਉਂਦਾ ਹੈ:

ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਥੀ ਚਲਾਯੋ ਪੰਥ ॥

ਸਭ ਸਿਖਣ ਕੇ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ ॥ ‘2’

ਇਕ ਸਾਖੀ ਵਿੱਚ ਜਿਕਰ ਆਉਂਦਾ ਹੈ ਕਿ ਜਦੋਂ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ ‘ਜੋਤੀ-ਜੋਤਿ’ ਸਮਾਉਣ ਦਾ ਸਮਾਂ ਨੇੜੇ ਆਇਆ ਤਾਂ ਸਿੱਖਾਂ ਨੇ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਪੁੱਛਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ ਕਿ ‘ਮਹਾਰਾਜ! ਅਸਾਂ ਕੇ ਕਿਸ ਕੇ ਸਹਾਰੇ ਛੱਡ ਕਰ ਕੇ ਆਗੇ ਜਾ ਰਹੇ ਹੋ, ਹਮੇਂ ਬਤਾਈਏ। ਸਤਿਗੁਰਾਂ ਧੀਰੇ ਸੇ ਕਹਾ, ਸਿਖੇ ! ਇਹ ਪੰਥ ਅਸੀਂ ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਕੀ ਆਗਿਆ ਸੇ ਸਾਜਾ ਹੈ, ਉਹ ਇਸ ਕਾ ਹਰਿ ਥਾਇ ਹਰ ਮੁਸ਼ਕਲ ਮੇਂ ਸਹਾਈ ਹੋਏਗਾ। ਮੈਂ ਸੀਧਾ ਤੁਸਾਂ ਕੇ ਉਸ ਕੇ ਲੜ ਲਾਇਆ ਹੈ, ਉਹ ਆਪੇ ਲੜ ਲਗਿਆਂ ਕੀ ਲਾਜ ਪਾਲੇਗਾ। ਗੁਰੂ ਜੀ ਨੇ ਦਯਾ ਸਿੰਘ ਸੇ ਕਹਾ, ਭਾਈ ਸਿਖਾ! ਸ੍ਰੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਲੈ ਆਈਏ, ਅਸਾਂ ਇਸੇ ਗੁਰਤਾ ਦੇਨੀ ਹੈ। ਬਚਨ ਪਾਇ ਭਾਈ ਦਯਾ ਸਿੰਘ ਨੇ ਸ੍ਰੀ ਗ੍ਰੰਥ ਜੀ ਲਿਆਇ ਕੇ ਪ੍ਰਕਾਸ਼ ਕੀਆ, ਪੰਚਮ੍ਰਿਤ ਤਿਆਰ ਕਰ ਕੇ ਏਕ ਸਿੱਖ ਨੇ ਚੌਕੀ ਤੇ ਲਿਆਇ ਰਾਖਾ, ਅਰਦਾਸ ਉਪਰੰਤ ਸਤਿਗੁਰੂ ਜੀ ਗੁਰਤਾ ਦੇਨੇ ਲਾਗੇ -ਸ੍ਰੀ ਮੁਖ ਥੀ ਇੰਜ ਬੋਲੇ:

ਅਕਾਲ ਪੁਰਖ ਕੇ ਬਚਨ ਸਿਉਂ, ਪਰਗਟ ਚਲਾਯੋ ਪੰਥ।

ਸਭ ਸਿਖਣ ਕੇ ਬਚਨ ਹੈ, ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ।

ਗੁਰੂ ਖਾਲਸਾ ਮਾਨੀਐ, ਪਰਗਟ ਗੁਰੂ ਕੀ ਦੇਹਿ।

ਜੋ ਸਿਖ ਮੇਂ ਮਿਲਬੋ ਚਹਹਿ ਖੋਜ ਇਨਹੁ ਮਹਿ ਲੇਹੁ। ‘3’

‘ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ’ ਤੋਂ ਆਰੰਭ ਕਰਕੇ, ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ, ਆਕੀ ਰਹੇ ਨ ਕੋਇ।’ ਖਵਾਰ ਹੋਇ ਸਭਮਿਲੋਂਗੇ, ਬਚਹਿ ਸਰਨ ਜੋ ਹੋਇ।’ ‘4’ ਤਕ ਅਰਦਾਸ ਤੋਂ ਬਾਅਦ ਇਹ ਦੋਹਰਾ ਪੜ੍ਹਨ ਦੀ ਪਰੰਪਰਾ ਚਲੀ ਆ ਰਹੀ ਹੈ। ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ’ ਵਾਲੀਆਂ ਤੁਕਾਂ ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ ਦੇ ਤਨਖਾਹ-ਨਾਮੇ ਵਿੱਚੋਂ ਲਈਆਂ ਹੋਈਆਂ ਹਨ। ਪਰ ਇਹ ਖਿਆਲ ਵੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ

ਜਾਣਿਆਂ ਜਾਂਦਾ ਹੈ। ਆਦਿ ਸ੍ਰੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਗੁਰ-ਗੱਦੀ ਦੇਣ ਸਮੇਂ, ਸਿੱਖਾਂ ਲਈ ਹੁਕਮ ਵਜੋਂ ਗੁਰ ਦਸਮ ਪਾਤਸ਼ਾਹ ਦੇ ਮੁੱਖ ਤੋਂ ਉਚਾਰੇ ਹੋਏ ਇਹ ਬਚਨ 'ਗੁਰੂ ਗ੍ਰੰਥ ਵਿੱਚ, ਦੇਹ ਪੰਥ ਵਿੱਚ, ਦੀਦਾਰ ਖਾਲਸੇ ਦਾ।' ਸਿੱਖ ਪਰੰਪਰਾ ਅਤੇ ਸਿੱਖ ਇਤਿਹਾਸ ਦਾ ਹਿੱਸਾ ਬਣ ਚੁਕੇ ਹਨ। ਇਨ੍ਹਾਂ ਬਚਨਾਂ ਦਾ ਭਾਵ ਇਹ ਹੈ ਕਿ ਜੇ ਗਿਆਨ ਕਰਕੇ ਗੁਰੂ ਨੂੰ ਮਿਲਣਾ ਚਾਹੁੰਦੇ ਹੋ ਤਾਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਪੜ੍ਹੋ। ਜੇ ਸਰੀਰਕ ਤੌਰ ਤੇ ਗੁਰੂ ਦਾ ਦਰਸ਼ਨ ਕਰਨਾ ਹੈ ਤਾਂ ਸਮੂਹ ਪੰਥ ਹੀ ਗੁਰੂ ਦਾ ਸਰੀਰ ਹੈ। ਜਿਥੇ ਕਿਤੇ ਗੁਰਬਾਣੀ ਦੇ ਰੰਗ ਵਿੱਚ ਰੰਗਿਆ ਹੋਇਆ ਇਕ ਸਿੰਘ ਵੀ ਨਜ਼ਰ ਆਵੇ, ਉਸ ਵਿੱਚੋਂ ਵੀ ਗੁਰੂ ਦੇ ਦੀਦਾਰ ਦੀ ਝਲਕ ਪੈਂਦੀ ਨਜ਼ਰ ਆਵੇਗੀ। ਕਿਉਂ ਕਿ ਖਾਲਸਾ ਗੁਰੂ ਦਾ ਆਪਣਾ ਰੂਪ ਹੈ ਅਤੇ ਖਾਲਸੇ ਵਿੱਚ ਹੀ ਗੁਰੂ ਦਾ ਵਾਸਾ ਹੈ। ਗੁਰ ਫੁਰਮਾਨ ਹੈ:

ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ, ਖਾਲਸਹ ਮਹਿ ਹਉਂ ਕਰਹੁੰ ਨਿਵਾਸ। '5'

ਖਾਲਸੇ ਦੀ ਮਹਿਮਾ ਤੇ ਵਡਿਆਈ ਦੱਸਦੇ ਹੋਏ, ਗੁਰੂ ਦਸਮ ਪਾਤਸ਼ਾਹ ਸਿੱਖਾਂ ਨੂੰ ਸੁਚੇਤ ਕਰਦੇ ਹਨ ਕਿ ਕਿਸੇ ਭੁਲੇਖੇ ਵਿੱਚ ਨਾ ਪੈਣਾ। ਮੇਰੇ ਵਿੱਚ ਅਤੇ ਖਾਲਸੇ ਵਿੱਚ ਕੋਈ ਭੇਦ-ਭਾਵ ਨਹੀਂ ਹੈ। ਇਹ ਗਲ ਸੱਚ ਕਰਕੇ ਜਾਨਣੀ। ਅਕਾਲਪੁਰਖ ਅਤੇ ਗੁਰੂ ਨਾਨਕ ਇਸ ਸੱਚ ਦੇ ਸਾਖੀ ਹਨ।

ਯਾ ਮਹਿ ਰੰਦਿ ਨ ਮਿਥਯਾ ਭਾਖੀ। ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਨਾਨਕ ਸਾਖੀ। '6'

'ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ' ਦਾ ਹੁਕਮ ਕਰਕੇ ਗੁਰੂ ਸਾਹਿਬ ਸਿੱਖਾਂ ਨੂੰ ਖਬਰਦਾਰ ਕਰ ਰਹੇ ਕਿ 'ਸ਼ਬਦ ਗੁਰੂ' 'ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਤੋਂ ਬਾਹਰ ਕਿਸੇ ਦੇਹਧਾਰੀ ਸਾਧ, ਸੰਤ, ਬਾਬੇ ਅਤੇ ਸਤਿਗੁਰ ਕਹਾਉਣ ਵਾਲੇ ਨੂੰ ਗੁਰੂ ਨਹੀਂ ਮੰਨਣਾ। ਭੇਖੀ ਸਾਧਾਂ ਸੰਤਾਂ ਤੇ ਪਾਖੰਡੀ ਬਾਬਿਆਂ ਦੇ ਡੇਰਿਆਂ ਤੇ ਜਾਕੇ ਡੰਡੋਤਾਂ ਨਹੀਂ ਕਰਨੀਆਂ। ਗੁਰੂ ਨਾਨਕ ਮਿਸ਼ਨ ਦੇ ਪਾਠੀਆਂ ਲਈ 'ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ' ਦਾ ਹੁਕਮ ਇਕ ਵੰਗਾਰ (challenge) ਹੈ। ਸਿੱਖ ਦੇ ਜੀਵਨ ਵਿੱਚ ਗੁਰਬਾਣੀ ਦੇ ਅਮਲ ਤੋਂ ਕੋਰਾ ਕਰਮ-ਕਾਢ ਅਤੇ ਬਾਣੀ ਤੋਂ ਸੱਖਣਾ ਬਾਣਾ ਕੋਈ ਅਰਥ ਨਹੀਂ ਰੱਖਦੇ।

ਰਹਤ ਅਵਰ ਕਛੁ ਅਵਰ ਕਮਾਵਤ ॥ ਮਨਿ ਨਹੀਂ ਪ੍ਰੀਤ ਮੁਖਹੁ ਗੰਢ ਲਾਵਤ ॥

ਜਾਨਨਹਾਰ ਪ੍ਰਭੂ ਪਰਵੀਨ ॥ ਬਾਹਰ ਭੇਖ ਨ ਕਾਹੁ ਭੀਨ ॥ '7'

ਅਜੋਕੇ ਸਿੱਖ ਜਗਤ ਵਿੱਚ ਬਾਹਰੀ ਭੇਖ ਤੇ ਦਿਖਾਵਾ ਵਧਦਾ ਜਾ ਰਿਹਾ ਹੈ। ਖਾਸ ਕਰਕੇ ਸਿੱਖਾਂ ਦੀ ਧਾਰਮਕ ਅਤੇ ਰਾਜਨੀਤਕ ਲੀਡਰਸ਼ਿਪ ਭੇਖੀ ਬਣ ਚੁਕੀ ਹੈ। ਜਿਹੜੀ ਬੋਹੜੀ-ਬਹੁਤ ਗਿੱਲ ਰਹਿੰਦੀ ਸੀ। ਉਹ ਪਾਖੰਡੀ ਡੇਰਾਵਾਦੀ ਸਾਧ ਸੰਤ ਤੇ ਬਾਬੇ ਖਤਮ ਕਰੀ ਜਾ ਰਹੇ ਹਨ। 'ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ' ਅਤੇ 'ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ' ਦੇ ਸੰਕਲਪ (concept) ਨੂੰ ਸਮਝਣ ਲਈ, ਇਸ ਨੂੰ ਗੁਰੂ ਨਾਨਕ ਮਿਸ਼ਨ ਦੀ ਵਿਲੱਖਣ (unique) ਹਸਤੀ ਦੀ ਆਪਣੀ ਰੂਪ ਰੇਖਾ ਵਿੱਚੋਂ ਦੇਖਣ ਦਾ ਯਤਨ ਕੀਤਿਆਂ ਹੀ ਸਮਝ ਆ ਸਕਦੀ ਹੈ। 'ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ' ਅਤੇ ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ' ਦਾ ਸੰਕਲਪ ਸੰਸਾਰ ਲਈ ਨਵਾਂ ਸੰਕਲਪ ਹੈ। ਇਸ ਨੂੰ ਵੇਦਾਂਤਕ ਅਤੇ ਹੋਰ ਪਰੰਪਰਾਈ ਝਰੋਖਿਆਂ ਵਿੱਚੋਂ ਦੇਖਣ ਨਾਲ ਇਸ ਦੀ ਰੂਹ ਤਕ ਨਹੀਂ ਪਹੁੰਚਿਆ ਜਾ ਸਕਦਾ। ਸਿੱਖ ਧਰਮ, ਹਿੰਦੂ ਧਰਮ ਅਤੇ ਇਸਲਾਮ ਦਾ ਮਿਲਗੋਭਾ ਨਹੀਂ ਹੈ। ਜਿਸ ਤਰ੍ਹਾਂ ਕਈ ਇਤਿਹਾਸਕਾਰਾਂ ਅਤੇ ਵਿਦਵਾਨਾਂ ਵਲੋਂ ਦੱਸਣ ਦੇ ਲਗਾਤਾਰ ਯਤਨ ਹੁੰਦੇ ਆ ਰਹੇ ਹਨ।

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਤੇ ਅਧਾਰਤ 'ਸਿੱਖ ਸਿਧਾਂਤਾਂ ਮੁਤਾਬਕ, ਸਿੱਖ ਕਿਸੇ ਬਾਹਰੀ (foreign) ਰਾਜ ਦੀ ਅਧੀਨਗੀ ਨਹੀਂ ਮੰਨਦੇ, ਉਲਟਾ ਇਹ ਰੱਬੀ ਰਾਜ ਦੇ ਅਧੀਨ ਹਨ।' '8' ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਵਿੱਚ ਦਰਸਾਏ ਗਏ 'ਗੁਰੂ' ਅਤੇ 'ਰਾਜ' ਦਾ ਸੰਕਲਪ ਸੰਸਾਰ ਵਿੱਚ ਪਰਚਲਤ 'ਗੁਰੂ' ਅਤੇ 'ਰਾਜ' ਦੇ ਸੰਕਲਪਾਂ ਨਾਲੋਂ ਵਿਲੱਖਣ ਅਤੇ ਨਵਾਂ ਹੈ ਜਿਸ ਦਾ ਜੋੜ ਕਿਸੇ ਹੋਰ ਧਰਮ ਅਤੇ ਰਾਜ-ਪ੍ਰਬੰਧ ਵਿੱਚ ਨਹੀਂ ਮਿਲਦਾ।

ਜਦੋਂ ਅਸੀਂ 'ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ' ਦੀ ਗਲ ਕਰਦੇ ਹਾਂ ਤਾਂ ਆਮ ਕਰਕੇ ਇਹੋ ਸਮਝ ਲਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਦਾ ਗੁਰੂ ਸੰਕਲਪ (concept) ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਆਰੰਭ ਕੀਤਾ। ਪਰ ਇਸ ਤਰ੍ਹਾਂ ਸਮਝਣਾ ਠੀਕ ਨਹੀਂ ਹੈ। ਗੁਰਬਾਣੀ ਗੁਰੂ ਜਾਂ ਸ਼ਬਦ ਗੁਰੂ ਦੀ ਧਾਰਨਾ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਤੋਂ ਹੀ ਚਲੀ ਆ ਰਹੀ ਹੈ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਤਾਂ ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ ਦਾ 'ਹੁਕਮ' ਹੀ ਕੀਤਾ ਸੀ।

ਗੁਰੂ ਦਾ ਪਰਮਾਤਮਾ ਰੂਪ:

ਭਾਰਤੀ ਸਮਾਜ ਵਿੱਚ ਜਿੰਨੇ ਵੀ ਗੁਰੂ ਹੋਏ ਹਨ ਉਹ ਕਿਸੇ ਨਾ ਕਿਸੇ ਦੇਹਧਾਰੀ ਨੂੰ ਆਪਣਾ ਗੁਰੂ ਧਾਰਦੇ ਆ ਰਹੇ ਹਨ। ਇਹ ਕੋਈ ਹੁਨਰ ਸਿਖਾਉਣ ਵਾਲਾ ਜਾਂ

ਅਧਿਆਪਕ ਆਦਿ ਵੀ ਹੋ ਸਕਦਾ ਹੈ। ਪਰ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਕਿਸੇ ਮਨੁੱਖ ਨੂੰ ਆਪਣਾ ਗੁਰੂ ਨਹੀਂ ਮੰਨਿਆ। ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਸਿਰਫ ਪਰਮਾਤਮਾ ਨੂੰ ਹੀ ਆਪਣਾ ਗੁਰੂ ਜਾਣਿਆ ਹੈ। ਇਹ ਸੱਚ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਵਿੱਚੋਂ ਜਾਣਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਤਤੁ ਨਿਰੰਜਨੁ ਜੋਤਿ ਸਬਾਣੀ ਸੋਹੰ ਭੇਦ ਨ ਕੋਈ ਜੀਉ ॥

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ ਨਾਨਕ ਗੁਰ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥ '9' ਅਤੇ

ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਨ ਜਾਨਾ ਨਾਮ ਜਪੀ ਪ੍ਰਭੂ ਤੇਰਾ ॥

ਗੁਰੂ ਪਰਮੇਸਰ ਨਾਨਕ ਭੇਟਿਉ ਸਾਢੈ ਸਬਦਿ ਨਿਬੇਰਾ ॥ '10'

ਗੁਰੂ ਦਾ ਸ਼ਬਦ ਰੂਪ:

ਜਦੋਂ ਗੁਰੂ ਸਾਹਿਬ ਗੁਰਬਾਣੀ ਨੂੰ 'ਧੁਰ ਕੀ ਬਾਣੀ' ਜਾਂ 'ਖਸਮ ਕੀ ਬਾਣੀ' ਆਖਦੇ ਹਨ ਤਾਂ ਉਸ ਸਮੇਂ ਗੁਰੂ ਪਰਮਾਤਮਾ ਦਾ ਹੀ ਰੂਪ ਹੁੰਦੇ ਹਨ। ਪਰਮਾਤਮਾ ਨਾਲ ਅਭੇਦਤਾ ਦੀ ਅਵਸਥਾ ਵਿੱਚ ਗੁਰੂ ਦੇ ਮੁੱਖ ਤੋਂ ਉਚਾਰਨ ਕੀਤਾ ਹੋਇਆ ਗੁਰਬਾਣੀ ਦਾ ਸ਼ਬਦ ਪਰਮਾਤਮਾ ਦਾ ਹੁਕਮ ਹੁੰਦਾ ਹੋਇਆ, ਪਰਮਾਤਮਾ ਦੀ ਆਵਾਜ਼ ਬਣ ਜਾਂਦਾ ਹੈ, ਕਿਉਂ ਕਿ ਇਸ ਵਿੱਚ ਪਰਮਾਤਮਾ ਆਪ ਵਿਦਮਾਨ (present) ਹੁੰਦਾ ਹੈ। ਅਕਾਲਪੁਰਖ ਦੀ ਆਵਾਜ਼ (ਗੁਰੂ ਰਾਹੀਂ) ਅਤੇ ਉਸ ਦਾ ਹੁਕਮ ਹੁੰਦਾ ਹੋਇਆ ਗੁਰਬਾਣੀ ਦਾ ਸ਼ਬਦ (ਗਿਆਨ ਰੂਪ ਵਿੱਚ) ਗੁਰੂ ਦਾ ਰੂਪ ਧਾਰਨ ਕਰ ਜਾਂਦਾ ਹੈ। ਭਾਈ ਲਾਲੋ ਦੇ ਘਰ ਬੈਠਿਆਂ, ਭਾਈ ਸਾਹਿਬ ਵਲੋਂ ਕੋਈ ਇਹੋ-ਜਿਹਾ ਸੁਆਲ ਹੀ ਪੁੱਛਿਆ ਗਿਆ ਹੋਣਾ ਜਿਸ ਦੇ ਜੁਆਬ ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਨੇ ਇਹ ਉੱਤਰ ਦਿੱਤਾ ਹੋਵੇਗਾ।

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਦੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨ ਵੇ ਲਾਲੋ ॥ '11'

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਵਿੱਚ ਦਰਜ ਗੁਰਬਾਣੀ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬਾਂ ਨੇ ਆਪਣੀ ਬਾਣੀ ਨਹੀਂ ਕਿਹਾ। ਗੁਰੂ ਸਾਹਿਬ ਇਸ ਬਾਣੀ ਨੂੰ 'ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ', 'ਖਸਮ ਕੀ ਬਾਣੀ' ਅਤੇ 'ਧੁਰ ਕੀ ਬਾਣੀ' ਆਦਿ ਨਾਵਾਂ ਨਾਲ ਸੰਬੋਧਨ ਕਰਦੇ ਹਨ।

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰ ਜਾਣਹੁ

ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਵਾਏ ॥ '12'

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਵਿੱਚ ਅਨੇਕਾਂ ਹੀ ਐਸੇ ਪਰਮਾਣ ਮਿਲਦੇ ਹਨ ਜੋ 'ਗੁਰਬਾਣੀ ਗੁਰੂ' ਦੇ ਸਿਧਾਂਤ ਦੀ ਪੁਸ਼ਟੀ ਕਰਦੇ ਹਨ।

ਬਾਣੀ ਗੁਰੂ, ਗੁਰੂ ਹੈ ਬਾਣੀ, ਵਿੱਚ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ ॥ '13'

'ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ', ਗੁਰਬਾਣੀ ਦਾ ਗੁਰੂ ਰੂਪ ਜਾਂ 'ਸ਼ਬਦ ਗੁਰੂ' ਅਤੇ ਗੁਰਬਾਣੀ- 'ਰੱਬੀ ਫੁਰਮਾਨ' ਦੇ ਸੰਕਲਪ ਵਾਰੇ ਸਾਨੂੰ ਕੋਈ ਭੁਲੇਖਾ ਨਹੀਂ ਹੋਣਾ ਚਾਹੀਦਾ। ਇਸ ਗੁਰਬਾਣੀ ਵਿੱਚ (ਗਿਆਨ ਰੂਪ ਵਿੱਚ) ਰੱਬ ਵਸਦਾ ਹੈ।

ਗੁਰ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਪਰਵਾਣੁ ॥

ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਬਨੁ ਨ ਜਾਇ ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਰਿਹਾ ਸਮਾਇ ॥ '14' ਅਤੇ

ਇਹ ਬਾਣੀ ਜੋ ਜੀਅਹੁ ਜਾਣੈ ਤਿਸ ਅੰਤਰਿ ਰਵੈ ਹਰਿ ਨਾਮਾ ॥ '14ਓ'

ਸਿੱਖ ਸਿਧਾਂਤ ਵਿੱਚ ਰਾਜ ਦਾ ਕੀ ਸੰਕਲਪ (concept) ਹੈ:

ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਨੇ ਰਾਜਸੀ ਪ੍ਰਬੰਧ ਦਾ ਅਧਾਰ ਯੋਗਤਾ, ਚੰਗੇ ਗੁਣਾਂ ਅਤੇ ਸੱਚ ਨੂੰ ਮੰਨਿਆਂ ਹੈ।

ਤਖਤਿ ਰਾਜਾ ਸੋ ਬਹੈ ਜਿ ਤਖਤੈ ਲਾਇਕੁ ਹੋਈ ॥

ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚੁ ਰਾਜੇ ਸੋਈ ॥ '15'

ਰਾਜ ਕਰਨ ਵਾਲਿਆ ਵਿੱਚ ਚੰਗੇ ਗੁਣਾਂ ਦਾ ਹੋਣਾ ਜ਼ਰੂਰੀ ਮੰਨਿਆਂ ਗਿਆ ਹੈ। ਹੁਕਮਰਾਨ ਜੰਤਾ ਦੇ ਭੈ ਵਿੱਚ ਚਲਣ ਵਾਲੇ ਅਤੇ ਜੰਤਾ ਦੇ ਹੱਕਾਂ ਦੀ ਤਰਜਮਾਨੀ ਕਰਨ ਵਾਲੇ ਹੋਣੇ ਚਾਹੀਦੇ ਹਨ, ਜਿਹੜੇ ਮਨੁੱਖੀ ਕਲਿਆਣਤਾ ਅਤੇ ਸਰਬੱਤ ਦੇ ਭਲੇ ਲਈ ਜੁਝਣ ਵਾਸਤੇ ਹਮੇਸ਼ਾ ਤਤੱਪਰ ਰਹਿਣ। 'ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ' ਤੋਂ ਭਾਵ ਉਹ ਰਾਜ ਹੈ, ਜਿਸ ਰਾਜ ਵਿੱਚ ਕੋਈ ਰਵਾਣਾ (oppressor) ਹਰਮਤ ਦੇ ਨਸ਼ੇ ਵਿੱਚ ਕਿਸੇ ਦੇ ਮੰਦਰ-ਮਸੀਤਾਂ, ਗਿਰਜੇ ਅਤੇ ਗੁਰਦੁਆਰੇ ਢਾਉਣ ਦਾ ਹੀਆ ਨਾਕਰ ਸਕੇ। ਜਿਸ ਰਾਜ ਵਿੱਚ ਹਰ ਕੌਮ ਤੇ ਮਜ਼ਹਬ ਦੇ ਲੋਕਾਂ ਨੂੰ ਆਪੋ ਆਪਣੇ ਧਰਮ ਅਤੇ ਸਭਿਆਚਾਰ ਮੁਤਾਬਕ ਜੀਣ ਦੀ ਖੁਲ੍ਹ ਹੋਵੇ। ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਇਹੋ ਜਿਹੇ ਰਾਜ ਪ੍ਰਬੰਧ ਦੀ ਹੀ ਆਗਿਆ (permission) ਦਿੰਦੇ ਹਨ। ਇਹੋ ਜਿਹੇ ਰਾਜ-ਪ੍ਰਬੰਧ ਦਾ ਸੰਕਲਪ ਹੀ 'ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ' ਦਾ ਸੰਕਲਪ ਅਤੇ ਭਾਵ ਹੈ।

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਨਵੀਂ ਅਤੇ 'ਯੁੱਗ ਪਲਟਾਉ' ਵਿਚਾਰਧਾਰਾ ਹੈ। ਗੁਰਬਾਣੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਨੇਪਰਮ ਨੂੰ 'ਇਕ ਨਵਾਂ' ਅਰਥ ਦਿੱਤਾ ਹੈ, ਜਿਸ ਵਿੱਚ ਹਰ ਵਿਅਕਤੀ ਦੀ ਸਮਾਜੀ ਬਰਾਬਰੀ ਨੂੰ ਸਵੀਕਾਰ ਕਰਕੇ ਨੈਤਿਕ ਕਰਤੱਵ (moral duty) ਨੂੰ ਜਾਤੀ ਜਾਂ ਵਰਗ (individual and class) ਦੀ ਸੀਮਾ ਤੋਂ ਮੁਕਤ ਕੀਤਾ ਹੈ। ਸਮਾਜਕ ਬਰਾਬਰੀ (social equality) ਸਵੀਕਾਰ ਕਰਕੇ ਨੈਤਿਕ-ਵਿਧਾਨ ਵਿੱਚ ਕਰਤੱਵ (duty) ਦੇ ਨਾਲ ਨਾਲ ਵਿਅਕਤੀ-ਹੱਕ(individual rights) ਨੂੰ ਯੋਗ ਥਾਂ ਦਿੱਤੀ। '16'॥ ਇਹੋ 'ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ' ਦਾ ਸੰਕਲਪ ਹੈ ਅਤੇ ਐਸੇ ਰਾਜ-ਪ੍ਰਬੰਧ ਨੂੰ ਹੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਬਾਣੀ ਵਿੱਚ 'ਹਲੇਮੀਰਾਜ' ਕਿਹਾ ਗਿਆ ਹੈ।

ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਮਿਹਰਬਾਨ ਦਾ ॥ ਪੈ ਕੋਇ ਨ ਕਿਸੈ ਰਵਣ ਦਾ ॥

ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਾਜ ਜੀਉ ॥ '17'

'ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ' ਦਾ ਸੰਕਲਪ ਉਹ ਹਲੇਮੀ ਰਾਜ ਹੈ, ਜਿਸ ਵਿੱਚ 'ਨਾ ਕੋ ਵੈਰੀ ਨਹੀਂ ਬਿਗਾਨਾ' ਦੀ ਧਾਰਨਾ ਹੋਵੇਗੀ, ਜਿੱਥੇ 'ਸਭੈ ਸਾਂਝੀਵਾਲ ਹੋਣਗੇ। 'ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ' ਦਾ ਸੰਕਲਪ 'ਸੰਤ-ਸਿਪਾਹੀਆਂ' ਦੇ ਰਾਜ ਦਾ ਸੰਕਲਪ ਹੈ। ਜਿਸ ਰਾਜ-ਪ੍ਰਬੰਧ ਵਿੱਚ ਰਾਜ-ਰੰਕ ਬਰਾਬਰੀ ਹੋਵੇਗੀ। ਰਾਜੇ ਤੇ ਪਰਜਾ, ਇਕ ਦੂਜੇ ਦੇ ਮਿੱਤਰ ਹੋਣਗੇ। ਗੁਰੂ ਨਾਨਕ ਦੇ ਖਾਲਸੇ ਦਾ ਰਾਜ ਉਹ ਆਦਰਸ਼ਕ (ideal) ਰਾਜ ਹੋਵੇਗਾ ਜਿਸ ਵਿੱਚ, ਹਰ ਪਾਸਿਉਂ ਇਹੋ ਧੁੰਨ ਗੂੰਜਦੀ ਸੁਣਾਈ ਦੇਵੇਗੀ :

ਨਾ ਕੋ ਮੇਰਾ ਦੁਸਮਨੁ ਰਹਿਆ ਨਾ ਹਮ ਕਿਸ ਕੇ ਬੈਰਾਈ ॥

ਬ੍ਰਹਮੁ ਪਸਾਰੁ ਪਸਾਰਿਓ ਭੀਤਰਿ ਸਤਿਗੁਰ ਤੇ ਸੋਝੀ ਪਾਈ ॥

ਸਭੁ ਕੋ ਮੀਤੁ ਹਮ ਆਪਨ ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ ਸਾਜਨ ॥ '18'

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਪਾਤਸ਼ਾਹ ਜੀ ਨੇ 'ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ' ਦਾ ਹੁਕਮ ਕਰਕੇ ਅਤੇ 'ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ' ਦਾ ਵਿਧਾਨ ਦੇ ਕੇ, ਪਲਤਮੁਖੀ ਪ੍ਰਭੂਤਾ-ਪੀਰੀ (spiritual authority) ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਵਿੱਚ ਅਤੇ ਹਲਤਮੁਖੀ ਪ੍ਰਭੂਤਾ-ਮੀਰੀ (temporal authority) ਖਾਲਸਾ ਪੰਥ ਨੂੰ ਦੇਕੇ, ਹਲੇਮੀ-ਰਾਜ (ਖਾਲਸਾ ਰਾਸ਼ਟਰ) ਦਾ ਇਨਕਲਾਬੀ ਸੰਕਲਪ ਮੁੜ ਉਜਾਗਰ (manifest) ਕਰਕੇ ਖਾਲਸਾ ਪੰਥ ਦੀ ਖੁਦ-ਮੁਖਤਾਰੀ (sovereignty) ਕਾਇਮ ਕਰ ਦਿੱਤੀ।

ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ' ਅਤੇ 'ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ' ਦੇ ਸੰਕਲਪ ਨੂੰ ਸਮਝਣ ਵਿੱਚ ਕੁਝ ਲੋਕਾਂ ਨੂੰ ਮੁਸ਼ਕਲ ਕਿਉਂ ਆਉਂਦੀ ਹੈ ?

'ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ' ਅਤੇ 'ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ' ਦੇ ਸੰਕਲਪ ਨੂੰ ਇਸ ਦੇ ਅਮਲੀ ਰੂਪ ਵਿੱਚ ਬਹੁਤੇ ਲੋਕਾਂ ਵਲੋਂ ਅਜੇ ਤੱਕ ਸਮਝਿਆ ਹੀ ਨਹੀਂ ਗਿਆ। ਇਸ ਦਾ ਵੱਡਾ ਕਾਰਨ ਇਹ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਦੀ ਅਤੇ ਗੁਰਮਤ ਸਿਧਾਂਤਾਂ ਦੀ ਵਿਆਖਿਆ ਵੇਦਾਂਤਕ ਮਿਥਿਹਾਸ (mythology) ਵਿੱਚ ਹੀ ਹੁੰਦੀ ਆ ਰਹੀ ਹੈ। ਗੁਰਮਤ ਦੀ ਵਿਲੱਖਣਤਾ ਅਤੇ ਵਿਸ਼ੇਸ਼ਤਾ ਵਲ ਬਹੁਤ ਘਟ ਧਿਆਨ ਦਿਤਾ ਜਾਂਦਾ ਹੈ। ਸਿੱਖ ਸਿਧਾਂਤਾਂ ਨੂੰ, ਸਿੱਖ ਫਲਸਫ਼ੇ ਨੂੰ, ਸਿੱਖ ਸਮਾਜ ਅਤੇ ਸਿੱਖ ਸਭਿਆਚਾਰ ਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀਦੇ ਗਿਆਨ ਵਿੱਚੋਂ ਦੇਖ ਕੇ, ਵਿਚਾਰ ਕੇ, ਅਮਲ ਵਿੱਚ ਲਿਆਉਣ ਦੀ ਲੋੜ ਹੈ। ਸਮੁੱਚੇ ਸਿੱਖ ਪੰਥ ਨੂੰ ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹਜੀ ਦਾ ਇਹ ਫੁਰਮਾਨ ਨਹੀਂ ਭੁਲਣਾ ਚਾਹੀਦਾ:

ਜਿਉ ਰਾਖਾ ਖੇਤ ਉਪਰਿ ਪਰਾਏ ॥ ਖੇਤ ਖਸਮ ਕਾ ਰਾਖਾ ਉਠਿ ਜਾਏ ॥

ਉਸ ਖੇਤ ਕਾਰਣਿ ਰਾਖਾ ਕੜੈ ॥ ਤਿਸ ਕੈ ਪਾਲੈ ਕਛੁ ਨ ਪੜੈ ॥

ਜਿਸ ਕਾ ਰਾਜੁ ਤਿਸੈ ਕਾ ਸੁਪਨਾ ॥ '19'

"Ideology follows the established political power"

'ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ' ਅਤੇ 'ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ' ਦੀ ਧੁੰਨ ਨੂੰ ਭੁਲਕੇ ਸਿੱਖਾਂ ਦੇ ਪੱਲੇ ਨਿਰਾ ਚੋਕੀਦਾਰਾ ਹੀ ਰਹਿ ਜਾਏਗਾ। ਗੁਰੂ ਨਾਨਕ ਮਿਸ਼ਨ ਦਾ ਨਿਸ਼ਾਨਾ ਇਕ ਨਵੇਂ ਮਨੁੱਖ (ਗੁਰਮੁਖ), ਦੀ ਤਿਆਰੀ ਕਰਕੇ, ਇਕ ਨਵੇਂ ਸਮਾਜ (ਸਿੱਖ ਪੰਥ) ਅਤੇ ਇਕ ਨਵੇਂ ਰਾਜ (ਹਲੇਮੀ-ਰਾਜ ਜਾਂ ਖਾਲਸਾ ਰਾਸ਼ਟਰ) ਦੀ ਸਥਾਪਨਾ ਕਰਨਾ ਹੈ। ਮੇਰਾ ਇਹ ਵਿਚਾਰ ਬਹੁਤੇ ਲੋਕਾਂ ਨੂੰ ਸ਼ਾਇਦ ਓਪਰਾ ਜਿਹਾ ਲੱਗੇ। ਕਿਉਂਕਿ ਅਸੀਂ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਦੇ ਮਿਸ਼ਨ ਨੂੰ ਉਸ ਦੀ ਰੂਹ (spirit) ਤੱਕ ਸਮਝਣ ਦਾ ਯਤਨ ਬਹੁਤ ਘੱਟ ਕਰਦੇ ਹਾਂ। ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਦਾ ਮਿਸ਼ਨ ਕੀ ਹੈ ? ਆਓ ਸੁਣੀਏ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਨੂੰ :

ਚੜ੍ਹਿਆ ਸੋਧਣਿ ਧਰਤਿ ਲੁਕਾਈ ॥ '20'

'ਧਰਤਿ ਲੁਕਾਈ' ਦੇ ਸੁਧਾਰ ਲਈ ਕੋਈ ਗੁਰਮੁਖ, ਸਚਿਆਰਾ ਅਤੇ ਸੰਤ ਸਿਪਾਹੀ ਹੀ ਸੰਘਰਸ਼ ਕਰ ਸਕਦਾ ਹੈ। 'ਧਰਤਿ ਲੁਕਾਈ' ਦੇ ਸੁਧਾਰ ਲਈ ਹੀ ਹਰ ਸਿੱਖ ਲਈ 'ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ' ਅਤੇ 'ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ' ਦੀ ਧੁੰਨ ਨੂੰ ਸਮਝ ਕੇ ਅਮਲ ਵਿੱਚ ਲਿਆਉਣਾ ਅਤਿ ਜ਼ਰੂਰੀ ਹੈ।

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20. ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਗਿਆਨ ਰਤਨਾਵਲੀ, ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਸ੍ਰੋ. ਗੁ. ਪ੍ਰ. ਕਮੇਟੀ ਅੰਮ੍ਰਿਤਸਰ, 1981 ਵਾਰ 1, ਪਉੜੀ 25ਵੀਂ, ਪੰਨਾ 12.

ਅਕਾਲ ਤਖਤ ਨੂੰ ਰਾਜਨੀਤੀ ਦਾ ਅਖਾੜਾ ਬਣਾਉਣ ਵਾਲੇ ਪਹਿਲਵਾਨ ਦਾ ਡੁਬਈ ਫੇਰਾ ਕਿਵੇਂ ਨਿਬੜਿਆ?

ਪੰਜਾਬ ਵਿਚ ਬਾਦਲ ਨੇ ਬੀ.ਜੇ.ਪੀ ਦੇ ਆਸਰੇ ਫਿਰ ਸਿਰ ਚੁੱਕ ਲਿਆ ਹੈ ਤਾਂ ਕਿ ਇਕ ਵਾਰ ਫਿਰ ਪੰਥ ਨੂੰ ਨਵੀਆਂ ਪੰਥ ਵਿਰੋਧੀਆਂ ਕਿਤਾਬਾਂ ਲਿਖ ਕੇ ਦੇ ਸਕਣ। ਪੰਥ ਦੇ ਬੇੜੇ ਵਿਚ ਵੱਟੇ ਪਾਉਣ ਲਈ ਆਰ.ਐਸ.ਐਸ. ਦਾ ਹੱਥ ਠੋਕਾ ਜਥੇਦਾਰ ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦਾਂਤੀ ਵੀ ਫੰਨ ਖਿਲਾਰੀ ਵਿਦੇਸ਼ੀ ਦੌਰੇ ਤੇ ਫਿਰਨ ਲੱਗ ਪਿਆ ਹੈ ਅਤੇ ਲੀਡਰਾਂ ਤੇ ਅਮੀਰ ਘਰਾਂ ਵਿਚ ਭਿਖਾਰੀਆਂ ਵਾਂਗ ਘੁੰਮ ਰਿਹਾ ਹੈ। ਭਲਾ ਇਸ ਨੂੰ ਕੋਈ ਪੁੱਛੇ ਕਿ ਪੰਜਾਬ, ਭਾਰਤ ਵਿਚ ਤੇਰੇ ਪ੍ਰਚਾਰ ਨੇ ਕੀ ਚੰਦ ਚਾੜਿਆ ਹੈ। ਕੀ ਪੰਜਾਬ ਦੇ ਪਿੰਡਾਂ ਵਿਚ ਸਾਰੇ ਸਿੱਖ ਪੱਕੇ ਹੋ ਗਏ ਹਨ ਜੋ ਤੂੰ ਵਿਦੇਸ਼ਾਂ ਵਿਚ ਪੁਆੜੇ ਪਾਉਣ ਤੁਰ ਪਿਆ ਹੈਂ। 1851-52 ਵਿਚ ਪੰਜਾਬ ਵਿਚ ਇਸਾਈ ਨਹੀਂ ਸਨ, ਪਰ ਮਿਸ਼ਨ ਦੇ ਪ੍ਰਭਾਵ ਸਦਕਾ ਕੁਝ ਮੁੰਡੇ ਪਤਿਤ ਹੋਣ ਲੱਗੇ ਸਨ। ਉਸ ਸਮੇਂ ਦੇ ਪੰਥ ਦਰਦੀਆਂ ਨੂੰ ਸਮੇਂ ਸਿਰ ਪਤਾ ਲੱਗਣ ਤੇ ਨੌਜੁਆਨਾਂ ਨੂੰ ਪਤਿਤ ਹੋਣ ਤੋ ਬਚਾ ਲਿਆ ਗਿਆ ਸੀ। ਪਰ ਸਾਡੇ ਹੁਣ ਦੇ ਜਥੇਦਾਰ ਵਿਦੇਸ਼ ਦੌਰੇ ਕਰਕੇ ਅਤੇ ਮਹਿੰਗੇ ਹੋਟਲਾਂ ਦੇ ਬਿਲ ਬਣਾ ਕੇ ਕੌਮ ਦਾ ਪੈਸਾ ਤੇ ਟਾਈਮ ਖਰਾਬ ਕਰ ਰਹੇ ਹਨ ਤੇ ਇਧਰ ਪੰਜਾਬ ਦੀ ਨੌਜੁਆਨ ਪੀੜੀ ਦੀ ਹੌਂਦ ਖਤਰੇ ਵਿਚ

ਰੈ।

ਜਦੋਂ ਵੇਦਾਂਤੀ 14-9-2007 ਦੀ ਸ਼ਾਮ ਨੂੰ ਅਵੀਰ ਗੁਰਦੁਆਰਾ, ਡੁਬਈ ਵਿਚ ਆਪਣਾ ਭਾਸ਼ਨ ਦੇਣ ਜਾ ਰਿਹਾ ਸੀ ਤਾਂ ਰਸਤੇ ਵਿਚ ਪੰਥ ਦਰਦੀ ਸ.ਪ੍ਰਭਜੀਤ ਸਿੰਘ ਧਵਨ ਜਥੇਦਾਰ ਦੇ ਵਿਰੋਧ ਵਿਚ ਪੇਪਰ ਵੰਡ ਰਹੇ ਸਨ ਜਿਸ ਵਿਚ ਜਥੇਦਾਰ ਨੂੰ ਪੁਛਿਆ ਗਿਆ ਸੀ ਕਿ :

- ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵਲੋਂ ਹਿੰਦੀ ਵਿਚ ਪ੍ਰਕਾਸ਼ਤ ਪੁਸਤਕ “ਸਿਖ ਇਤਿਹਾਸ” ਵਿਚ ਛੇਵੇਂ ਪਾਤਸ਼ਾਹ ਨੂੰ ਕੁੜੀ- ਮਾਰ, ਨੌਵੇਂ ਪਾਤਸ਼ਾਹ ਨੂੰ ਚੋਰ, ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਨੂੰ ਡਰਪੇਕ ਦੇਵੀ ਦਾ ਭਗਤ ਲਿਖਣਾ ਤੇ ਤੂੰ ਬਿਆਨ ਤਕ ਜਾਰੀ ਨਹੀਂ ਕੀਤਾ ।
- ਬਲਾਤਕਾਰੀ ਪੰਨਵੰਤੇ ਨੂੰ ਤੂੰ ਸਾਫ਼ ਬਰੀ ਕਿਉਂ ਕੀਤਾ?
- ਗੁਰਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ ਛੇਵੀਂ ਜਿਹੀਆਂ ਕੌਮ ਮਾਰੂ ਕਿਤਾਬਾਂ ਕਿਉਂ ਲਿਖੀਆਂ ਜਿਸ ਵਿਚ ਲਿਖਿਆ ਹੈ ਕਿ ਛੇਵੇਂ ਪਾਤਸ਼ਾਹ ਮਾਤਾ ਕੌਲਾਂ ਨੂੰ ਲਾਹੌਰ ਤੋਂ ਕੱਢ ਕੇ ਲਿਆਏ ਸਨ। ਜੇ ਕਿਸੇ ਕਾਜ਼ੀ ਦੀ ਧੀ ਚੁੱਕ ਲਈ ਹੁੰਦੀ ਤਾਂ ਮੱਕੇ ਤੱਕ ਆਫਤ ਨਾ ਆਈ ਹੁੰਦੀ?
- ਕੀ ਤੂੰ ਲਿਖਿਆ ਹੈ ਕਿ ਜਿਹੜੀ ਬੀਬੀ ਛੇਹਰਟੇ ਮੱਸਿਆ ਨਹਾਏਗੀ ਉਸਦੇ ਪੁੱਤਰ ਹੋਏਗਾ? ਕੀ ਤੂੰ ਤੇ ਗੁਰਚਰਨ ਸਿੰਘ ਟੌਹੜਾ ਨੇ ਉਥੇ ਮੱਸਿਆ ਨਹੀਂ ਨਾਤੀ? ਆਪ ਤੇ ਤੂੰ ਸੰਸਾਰ ਤੇ ਔਂਤਰਾ ਨਖੜਾ ਹੀ ਤੁਰਿਆ ਫਿਰਦਾ ਹੈ?
- ਤੂੰ ਕਿਉਂ ਆਪਣੀ ਕਿਤਾਬ ਵਿਚ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਆਚਰਣ ਨੂੰ ਘਟੀਆ ਪੇਸ਼ ਕੀਤਾ?
- ਟਕਸਾਲ ਦੇ ਮੁਖੀ ਹਰਨਾਮ ਸਿੰਘ ਧੀਮਾਂ ਤੇ ਠਾਕੁਰ ਸਿੰਘ ਨੂੰ ਪੰਥ ਵਿਚੋਂ ਕਿਉਂ ਨਹੀਂ ਛੇਕਿਆ ਜੋ ਕੌਮ ਨਾਲ 21 ਸਾਲ ਝੂਠ ਬੋਲਦੇ ਰਹੇ ਕਿ ਸੰਤ ਜਰਨੈਲ ਸਿੰਘ ਭਿੰਡਰਾਂਵਾਲਾ ਜਿਉਂਦਾ ਹੈ। ਕੀ ਇਹ ਭਲੇ ਮਾਨਸ ਬੰਦਿਆਂ ਦਾ ਕੰਮ ਹੈ?

“ਮੈਂ ਆਪ ਮਹਿਤਾ ਚੌਂਕ ਸਥਿਤ ਡੇਰੇ ਤੇ ਜਾ ਕੇ ਗੰਦੀ ਭੜਾਸ ਮਾਰਦੀ ਕਿਤਾਬ ਦੀ ਵੀਡੀਓ ਬਣਾ ਕੇ ਲਿਆਇਆ ਹਾਂ, ਜਿਸਨੂੰ ਧੁੰਮੇ ਕੈਟ ਹੋਰੀਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਬਰਾਬਰ ਪ੍ਰਕਾਸ਼ ਕਰਕੇ ਬੈਠੇ ਹਨ ਅਤੇ ਕਹਿੰਦੇ ਹਨ ਕਿ ਇਹ ਦਸਮ ਗ੍ਰੰਥ ਹੈ।” ਅਜਿਹਾ ਕੁਝ ਲਿਖ ਕੇ ਪੰਥ ਦਰਦੀ ਸ.ਪ੍ਰਭਜੀਤ ਸਿੰਘ ਧਵਨ ਦਸਮ ਗ੍ਰੰਥ ਦਾ ਵਿਰੋਧ ਕਰ ਰਹੇ ਸਨ, ਜਦੋਂ ਜਥੇਦਾਰ ਦੇ ਝਾੜੂ ਬਰਦਾਰਾਂ ਨੇ ਰੋਲਾ ਪਾ ਦਿਤਾ ਕਿ ਇਸ ਨਾਲ ਗੱਲ ਨਹੀਂ ਕਰਨੀ ਕਿਉਂਕਿ ਇਹ ਕਾਲਾ ਅਫਗਾਨਾ ਅਤੇ ਸਪੋਕਸਮੈਨ ਦਾ ਬੰਦਾ ਹੈ। ਕੋਈ ਦੱਸੇ ਕਿ ਕਾਲਾ ਅਫਗਾਨਾ ਤੇ ਸਪੋਕਸਮੈਨ ਦਾ ਕਸੂਰ ਕੀ ਹੈ, ਸਿਰਫ ਇਹੀ ਕਿ ਕਾਲਾ ਅਫਗਾਨਾ ਨੇ ਰੁੜਦੇ ਜਾਂਦੇ ਸਿੱਖ ਧਰਮ ਨੂੰ ਬਚਾਉਣ ਲਈ ਕਲਮ ਚਲਾਈ ਅਤੇ ਸਪੋਕਸਮੈਨ ਨੇ ਇਹਨਾਂ ਲਿਖਤਾਂ ਨੂੰ ਕੌਮ ਦੇ ਸਾਹਮਣੇ ਪੇਸ਼ ਕੀਤਾ। ਦੋਨਾਂ ਨੇ ਮਿਲ ਕੇ ਜਥੇਦਾਰ ਦੀਆਂ ਅੰਦਰਲੀਆਂ ਕਰਤੂਤਾਂ ਅਤੇ ਉਸਦੀ ਕਿਤਾਬ ਨੂੰ ਨੰਗਿਆਂ ਕੀਤਾ।

ਕਹਿੰਦੇ ਹਨ ਕਿ ਮਾੜੇ ਸਜੱਣ ਨਾਲੋਂ ਨੀਤੀਵਾਨ ਦੁਸ਼ਮਣ ਚੰਗਾ ਹੁੰਦਾ ਹੈ। ਜਥੇਦਾਰ ਦੇ ਬਾਦਲ ਨਾਲੋਂ ਤਾਂ ਕਾਂਗਰਸ ਚੰਗੀ ਹੈ ਜਿਹੜੀ ਸਾਹਮਣੇ ਵਾਰ ਤਾਂ ਕਰਦੀ ਹੈ। ਪਰ ਜਥੇਦਾਰ ਜੀ ਤਾਂ ਚੋਰੀਂ ਸਿੱਖ ਇਤਿਹਾਸ ਦੀਆਂ ਜੜ੍ਹਾਂ ਵੱਢ ਰਹੇ ਹਨ। ਇਹ ਸਭ ਪੁਛਣ ਲਈ ਹੀ ਧਵਨ ਜੀ ਖੜੇ ਸਨ ਜਦੋਂ ਜਥੇਦਾਰ ਦੇ ਝਾੜੂ ਬਰਦਾਰਾਂ ਨੇ ਉਹਨਾਂ ਨੂੰ ਬੁਰਾ ਭਲਾ ਕਿਹਾ। ਅਸੀਂ ਸ.ਪ੍ਰਭਜੀਤ ਸਿੰਘ ਜੀ ਧਵਨ ਦਾ ਧੰਨਵਾਦ ਕਰਦੇ ਹਾਂ ਜਿੰਨਾਂ ਨੇ ਸਹਿਜ ਤੋਂ ਕੰਮ ਲਿਆ ਅਤੇ ਆਪਣੇ ਨਾਲ ਕਿਸੇ ਸਾਥੀ ਪੰਥ ਦਰਦੀ ਨੂੰ ਨਹੀਂ ਲੈ ਕੇ ਗਏ ਤਾਂ ਕਿ ਇਹ ਮਸਲਾ ਪੁਲਿਸ ਤੱਕ ਨਾ ਪਹੁੰਚ ਜਾਏ। ਜੇ ਮਾਮਲਾ ਪੁਲਿਸ ਤੱਕ ਪਹੁੰਚ ਵੀ ਜਾਂਦਾ ਤਾਂ ਜਥੇਦਾਰ ਵੇਦਾਂਤੀ ਨੂੰ ਕੋਈ ਫਰਕ ਨਹੀਂ ਪੈਣਾ ਸੀ। “ਪਿੰਡ ਨੂੰ ਅੱਗ ਲਗੀ ਤੇ ਕਮਲਾ ਛਪੜੇ ਨਹਾਵੇ।” ਜਥੇਦਾਰ ਸਾਹਿਬ ਨੇ ਡਾਲਰ ਤੇ ਦਰਾਮ ਜੇਬ ਵਿਚ ਪਾਉਣੇ ਸੀ ਤੇ ਸੋਨੇ ਦੀ ਚੈਨੀ ਗੱਲ ਵਿਚ ਪਾਕੇ ਚਲਦੇ ਬਣਨਾ ਸੀ।

ਧੰਨਵਾਦੀ ਹਾਂ ਸ.ਧਵਨ ਜੀ ਦੇ, ਜਿੰਨਾਂ ਨੇ ਤੈਨੂੰ ਦੱਸਿਆ ਕਿ ਖਾਲਸਾ ਹਾਲੇ ਜਿਊਂਦਾ ਹੈ, ਤੇਰੀ ਤਰ੍ਹਾਂ ਮਰੀ ਜ਼ਮੀਰ ਵਾਲੇ ਨਹੀਂ ਸਾਰੇ। ਸ.ਪ੍ਰਭਜੀਤ ਸਿੰਘ ਧਵਨ ਉਹ ਸ਼ਖਸੀਅਤ ਹਨ ਜਿੰਨਾਂ ਨੇ ਪਿਛਲੇ ਸਾਲ ਡੁਬਈ ਆਏ ਮਾਨ ਸਿੰਘ ਪਿਹੋਵਾ ਬਲਾਤਕਾਰੀ ਨੂੰ ਏਅਰਪੋਟ ਤੇ ਰੋਕ ਲਿਆ ਸੀ ਅਤੇ ਪੂਰੀ ਡੁਬਈ ਵਿਚ ਉਸਦਾ ਇਕ ਵੀ ਪ੍ਰੋਗਰਾਮ ਨਹੀਂ ਹੋਣ ਦਿੱਤਾ ਸੀ। ਇਸ ਤਰ੍ਹਾਂ ਸ.ਧਵਨ ਜੀ ਹਮੇਸ਼ਾਂ ਸਿੱਖੀ ਸਿਧਾਂਤਾਂ ਤੇ ਪਹਿਰਾ ਦਿੰਦੇ ਹਨ ਅਤੇ “ਆਪਣੇ” ਘਰ ਨੂੰ ਧਵਨ ਸਾਹਿਬ ਗੁਰਬਾਣੀ ਵਿਚਾਰ ਤੇ ਸ਼ਬਦ ਦੀ ਖੋਜ, ਸਿਖ ਸੰਗਤਾਂ ਨਾਲ ਹਰ ਸ਼ੁਕਰਵਾਰ (ਛੁਟੀ ਵਾਲੇ ਦਿਨ) ਸਮਝ ਕੇ ਕਰਦੇ ਹਨ। ਧੰਨਵਾਦ ਸਹਿਤ,

ਸ.ਦੀਦਾਰ ਸਿੰਘ ਖਾਲਸਾ,
ਪਿੰਡ ਧੁੱਗਾ ਕਲਾਂ, ਜ਼ਿਲਾ ਹੁਸ਼ਿਆਰਪੁਰ, ਦੁਬਈ। 00971-50-3472090.

ਜਪੁ ਜੀ ਸਾਹਿਬ ਪਉੜੀ ੩੨

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵਤੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥ (ਪੰਨਾ ੭)

ਸ਼ਬਦ ਅਰਥ

ਪਦਾ ਪਹਿਲਾ: ਇਕ ਦੂ ਜੀਭੋ...ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

1. ਇਕ ਦੂ: ਇਕ ਤੋਂ। ਵਿਆਕਰਣ ਨੂੰ ਮੁੱਖ ਰੱਖਦਿਆਂ ਇੱਥੇ ‘ਦੂ’ ਦੇ ਉਪਰ ਬਿੰਦੀ ਲਗਾ ਕੇ ਉਚਾਰਨ ਕਰਨਾ ਹੈ।
2. ਜੀਭੋ: ਜਿਹਬਾ - ਵਰਅਪਚਕ। ਇਹ ਸ਼ਬਦ ਜੀਭ ਤੋਂ ਬਣਿਆ ਹੈ। ਇਸ ਦਾ ਸ਼ੁੱਧ ਉਚਾਰਨ ‘ਜੀਭ’ ਦੇ ‘ਭ’ ਨੂੰ ਕਨੌੜੇ ਦੇ ਬਾਅਦ ਬਿੰਦੀ ਲਗਾ ਕੇ ਕਰਨਾ ਹੈ ਤਾਂ ਅਰਥ ਬਣੇਗਾ ਜੀਭ ਤੋਂ। ਆਮ ਤੌਰ ਤੇ ਖਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਦਾ ਪਾਠ ਕਰਨ ਸਮੇਂ ਵਿਆਕਰਣ ਅਤੇ ਅਰਥਾਂ ਦਾ ਧਿਆਨ ਨਹੀਂ ਕੀਤਾ ਜਾਂਦਾ ਬਲਕਿ ਕੇਵਲ ਤੋਤਾ-ਰਟਣੀ ਵਾਲਾ ਪਾਠ ਕਰ ਲਈਦਾ ਹੈ, ਜਿਸ ਕਾਰਨ ਲੋਕੀ ਇਸ ਦਾ ਉਚਾਰਨ ‘ਜੀ ਭਉ’ ਕਰਦੇ ਹਨ ਜੋ ਕਿ ਅਸ਼ੁੱਧ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ‘ਭਉ’ ਦਾ ਅਰਥ ‘ਭਰ’ ਬਣ ਜਾਂਦਾ ਹੈ।
3. ਹੋਹਿ: ਜੇ ਹੋ ਜਾਣ। ਭਵਿੱਖਤ ਕਾਲ ਰੂਪ ਵਿੱਚ ਇਸ ਦਾ ਉਚਾਰਨ ‘ਹ’ ਨੂੰ ਸਿਹਾਰੀ ਬਾਅਦ ਬਿੰਦੀ ਲਗਾ ਕੇ ਕਰਨਾ ਹੈ।
4. ਹੋਵਹਿ: ਇਸ ਦਾ ਉਚਾਰਨ ਵੀ ‘ਹ’ ਦੀ ਸਿਹਾਰੀ ਬਾਅਦ ਬਿੰਦੀ ਲਗਾ ਕੇ ਕਰਨਾ ਹੈ ਅਤੇ ਇਸ ਦਾ ਅਰਥ ਵੀ ‘ਹੋਹਿ’ ਵਾਂਗ ‘ਜੇ ਹੋ ਜਾਣ’ ਹੈ।
5. ਲਖ ਵੀਸ: ਵੀਹ ਲੱਖ।
6. ਗੋੜਾ: ਬਾਰ-ਬਾਰ ਦੁਹਰਾਉਣਾ, ਬਾਰ-ਬਾਰ ਫੇਰਾ ਕੱਟਣਾ ਜਾਂ ਚੱਕਰ ਕੱਟਣੇ।
7. ਆਖੀਅਹਿ: ਜੇਕਰ ਆਖੇ ਜਾਣ। ਸ਼ੁੱਧ ਉਚਾਰਨ ‘ਹ’ ਦੀ ਸਿਹਾਰੀ ਨੂੰ ਬਿੰਦੀ ਲਗਾ ਕੇ ਕਰਨਾ ਹੈ।
8. ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ: ਰੱਬ (ਜਗਦੀਸ) ਦੇ ਇਕ ਨਾਮ ਨੂੰ। ਜਗਦੀਸ ਭਾਵ ਜਗਤ ਦਾ ਈਸ਼, ਪ੍ਰਭੂ, ਪਰਮਾਤਮਾ। ‘ਜਗਦੀਸ’ ਦੇ ‘ਸ’ ਪੈਰੀ ਬਿੰਦੀ ਲਗਾ ਕੇ ‘ਸ਼’ ਉਚਾਰਨ ਕਰਨਾ ਹੈ।

ਪਦਾ ਦੂਜਾ : ਏਤੁ ਰਾਹਿ.....ਕੀਟਾ ਆਈ ਰੀਸ ॥

9. ਏਤੁ: ਇਸ।
10. ਰਾਹਿ: ਰਸਤੇ ਵਿੱਚ। ‘ਰਾਹਿ’ ਦੇ ‘ਹ’ ਨੂੰ ਸਿਹਾਰੀ ਹੋਣ ਕਾਰਨ ਇਸ ਦਾ ਉਚਾਰਨ ‘ਰਾਹੈ’ ਨਹੀਂ ਕਰਨਾ ਬਲਕਿ ‘ਰਾਹੇ’ ਕਰਨਾ ਹੈ ਕਿਉਂਕਿ ਇਹ ਲਫਜ਼ ਇਕ ਵਚਨ ਦੇ ਰੂਪ ਵਿੱਚ ‘ਰਾਹ’ ਤੋਂ ਬਣਿਆ ਹੈ। ਸਿਹਾਰੀ ਦਾ ਅਰਥ ਇੱਥੇ ‘ਵਿੱਚ’ ਜਾਂ ‘ਰਾਹ ਉੱਤੇ’ ਲੈਣਾ

ਹੈ।

11. ਪਤਿ: ਪਤੀ।
12. ਪਵਤੀਆ: ਪੌਤੀਆਂ। ‘ਅ’ ਦੇ ਕੰਨੇ ਨੂੰ ਬਿੰਦੀ ਲਗਾ ਕੇ ਬਹੁ ਵਚਨ ਦੇ ਰੂਪ ਵਿੱਚ ‘ਪਵਤੀਆਂ’ ਉਚਾਰਨ ਕਰਨਾ ਹੈ।
13. ਪਤਿਪਵਤੀਆ: ਪਤੀ (ਰੱਬ ਜੀ) ਨੂੰ ਮਿਲਣ ਵਾਸਤੇ, (ਉਤਾਰ ਚੜ੍ਹਨ ਲਈ) ਰਸਤੇ ਦੀਆਂ ਅਨੇਕਾਂ ਪੌਤੀਆਂ।
14. ਚੜੀਐ: ਚੜ੍ਹਦੇ ਹਾਂ, ਚੜ੍ਹ ਸਕੀਦਾ ਹੈ (able to climb)।
15. ਹੋਇ: ਇੱਕਮਿੱਕ ਹੋ ਜਾਣਾ ਜਾਂ ਜਿਵੇਂ ਬੁੰਦ ਸਾਗਰ ਇਕੀਸ ਵਿੱਚ ਸਮਾ ਜਾਂਦੀ ਹੈ ਤਾਂ ਸਾਗਰ ਨਾਲ ਇੱਕਮਿੱਕ ਹੋਣ ਕਾਰਨ ਬੁੰਦ ਦੀ ਕੋਈ ਹੋਂਦ ਨਹੀਂ ਰਹਿੰਦੀ ਭਾਵ ਆਪਾ ਗਵਾ ਦੇਣਾ। ਜਿਵੇਂ ਜਗਤ ਦਾ ‘ਈਸ’ ਲਫਜ਼ ਜਗਦੀਸ਼ (ਜਗਤ + ਈਸ = ਜਗਦੀਸ਼) ਤੋਂ ਬਣਿਆ ਹੈ, ਉਸੇ ਤਰ੍ਹਾਂ ਇੱਥੇ ‘ਇਕੀਸ’ (ਇਕ + ਈਸ) ਹੈ (ਸੁੱਧ ਉਚਾਰਨ ਲਈ ‘ਸ’ ਪੈਰੀ ਬਿੰਦੀ ਲਗਾਉਣੀ ਹੈ) ਭਾਵ ਈਸ ਨਾਲ ਇਕ ਹੋ ਜਾਣਾ।
16. ਸੁਣਿ: ਸੁਣ ਕੇ।
17. ਗਲਾ: ਬਾਤਾਂ, ਭਾਵ ਲੋਕਾਂ ਵੱਲੋਂ ਕੀਤੀਆਂ ਅਨੇਕਾਂ ਗੱਲਾਂ। ਇੱਥੇ ‘ਗਲਾ’ ਦੇ ‘ਲ’ ਦੇ ਕੰਨੇ ਨੂੰ ਬਿੰਦੀ ਲਗਾ ਕੇ (ਗਲਾਂ) ਉਚਾਰਨ ਕਰਨਾ ਹੈ।
18. ਆਕਾਸ: ਆਸਮਾਨ (ਤਾਖ)। ‘ਸ’ ਦੇ ਪੈਰੀ ਬਿੰਦੀ ਲਗਾ ਕੇ ‘ਆਕਾਸ਼’ ਉਚਾਰਨ ਕਰਨਾ ਹੈ।
19. ਕੀਟਾ: ਕੀਤੀਆਂ। ਸੁੱਧ ਉਚਾਰਨ ਲਈ ‘ਟ’ ਦੇ ਕੰਨੇ ਨੂੰ ਬਿੰਦੀ ਲਗਾ ਕੇ ਬਹੁ ਵਚਨ ਰੂਪ ਵਿੱਚ ਉਚਾਰਨ
20. ਆਈ: ਆ ਗਈ।
21. ਰੀਸ: ਨਕਲ।

ਪਦਾ ਤੀਜਾ : ਨਾਨਕ ਨਦਰੀ...ਕੂੜੈ ਠੀਸ ॥੩੨॥

22. ਨਦਰੀ: ਨਦਰ ਦੇ ਨਾਲ, ਕਿਰਪਾ ਜਾਂ ਬਖਸ਼ਿਸ਼ ਦੇ ਨਾਲ। ‘ਨਦਰੀ’ ਦਾ ਭਾਵ ਅਰਥ ਇਸ ਤਰ੍ਹਾਂ ਨਹੀਂ ਲੈਣਾ ਜਿਵੇਂ ਕਿ ਕੋਈ ਸਰੀਰਕ ਰੂਪ ਵਿੱਚ ਉੱਪਰ ਅਸਮਾਨ ਤੋਂ ਨਜ਼ਰ ਨਾਲ ਵੇਖਣ ਵਾਲਾ ਅਖੌਤੀ ਰੱਬ। ਸੁੱਧ ਉਚਾਰਨ ਲਈ ‘ਰ’ ਦੀ ਬਿਹਾਰੀ ਨੂੰ ਬਿੰਦੀ ਲਗਾ ਕੇ ‘ਨਦਰੀ’ ਉਚਾਰਨ ਕਰਨਾ ਹੈ।
ਨੋਟ: ਗੁਰਬਾਣੀ ਵਿੱਚ ਨਦਰ, ਕਿਰਪਾ, ਬਖਸ਼ਿਸ਼ ਦਾ ਭਾਵ ਅਰਥ ਇਸ ਤਰ੍ਹਾਂ ਆਉਂਦਾ ਹੈ ਕਿ ਸਤਿਗੁਰ ਦੇ ਪੂਰਨ ਗਿਆਨ ਰਾਹੀਂ ਮਨੁੱਖ ਜੇਕਰ ਆਪਣੇ ਔਗੁਣ ਛੱਡ ਕੇ, ਗੁਣ ਧਾਰਨ ਕਰੇ ਅਤੇ ਹਉਮੈ ਨਾ ਕਰੇ ਕਿ ਮੈ ਗੁਣਵਾਨ ਹਾਂ ਜਾਂ ਮੇਰੇ ਵਿੱਚ ਕੋਈ ਔਗੁਣ ਨਹੀਂ ਹੈ ਬਲਕਿ ਸਤਿਗੁਰ ਦੇ ਗਿਆਨ ਅਨੁਸਾਰ ਅਮਲੀ ਜੀਵਨ ਜਿਉ ਕੇ ਜੋ ਆਤਮਕ ਅਵਸਥਾ ਬਣਦੀ ਹੈ ਉਹ ਮਾਨੋ ਕਿ ਰੱਬ ਜੀ ਦੀ ਨਦਰ, ਕਿਰਪਾ, ਬਖਸ਼ਿਸ਼ ਹੋ ਗਈ। ਮਨੁੱਖ ਵਾਸਤੇ ਕਿਰਪਾ, ਬਖਸ਼ਿਸ਼ ਰੂਪੀ ਨਦਰ ਤਾਂ ਹਰ ਸਮੇਂ ਰੱਬ ਜੀ ਵੱਲੋਂ ਗੁਰੂ ਦੇ ਗਿਆਨ ਰਾਹੀਂ ਹੋ ਰਹੀ ਹੈ ਲੇਕਿਨ ਔਗੁਣਾਂ ਕਾਰਨ ਮਨੁੱਖ ਰੱਬ ਜੀ ਦੀ ਬਖਸ਼ਿਸ਼ ਰੂਪੀ ਵਰਖਾ ਆਪਣੇ ਆਤਮਕ ਭਾਂਡੇ ਵਿੱਚ ਪੁਆਉਣ ਤੋਂ ਵਾਂਝਾ ਰਹਿ ਜਾਂਦਾ ਹੈ। ਸੋ ਉਸ ਨੂੰ ਸਤਿਗੁਰ ਦੇ ਮਾਰਗ ਤੇ ਟੁਰ ਕੇ ਆਪਣਾ ਆਤਮਕ ਭਾਂਡਾ ਸਿੱਧਾ ਕਰਨਾ ਹੈ ਜੋ ਕਿ ਹਰੇਕ ਮਨੁੱਖ ਦਾ ਫਰਜ਼ ਹੈ, ਹਰੇਕ ਮਨੁੱਖ ਦੀ ਆਪਣੀ ਜ਼ਿੰਮੇਵਾਰੀ ਹੈ ਤਾਂ ਕਿ ਸਿੱਧੇ ਭਾਂਡੇ ਵਿੱਚ (ਆਤਮਕ ਭਾਂਡੇ ਵਿੱਚ) ਰੱਬ ਜੀ ਦੀ ਨਦਰ, ਕਿਰਪਾ, ਬਖਸ਼ਿਸ਼ (grace) ਦੀ ਵਰਖਾ ਪੈ ਸਕੇ। ਲੇਕਿਨ ਮਨੁੱਖ ਜੇਕਰ ਆਪਣੇ ਔਗੁਣਾਂ ਦੀ ਮੈਲ ਮਨ ਉੱਤੋਂ ਉਤਾਰੇ ਹੀ ਨਾ ਅਤੇ ਕੇਵਲ ਇਕ ਰੱਬ ਜੀ ਦੇ ਕਿਸੇ ਵੀ ਨਾਮ ਦਾ ਰਟਣ ਹੀ ਕਰਦਾ ਰਹੇ ਤਾਂ ਉਸ ਦਾ ਉਲਟਾ ਭਾਂਡਾ ਸਿੱਧਾ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਕਿਉਂਕਿ ਗੁਰਬਾਣੀ ਦਾ ਫੁਰਮਾਨ ਹੈ “ਜਿਨ੍ਹ ਮਨਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਸਿ ਕਾਂਢੇ ਕਰਿਆ॥” (ਪੰਨਾ ੪੮੮) ਜਾਂ “ਜੀਅਹੁ ਮੈਲੇ

ਬਾਹਰਹੁ ਨਿਰਮਲ ॥ ਬਾਹਰਹੁ ਨਿਰਮਲ ਜੀਅਹੁ ਤ ਮੈਲੇ ਤਿਨੀ ਜਨਮੁ ਜੁਐ ਹਾਰਿਆ॥” (ਪੰਨਾ ੯੧੯)। ਏਸ ਅਨੁਸਾਰ ਮਨੁੱਖ ਜਦੋਂ ਤੱਕ ਗੁਰੂ ਦੇ ਗਿਆਨ ਰਾਹੀਂ ਆਪਣੇ ਮਨ ਦੀ ਮੈਲ ਨਹੀਂ ਉਤਾਰੇਗਾ ਤਦੋਂ ਤੱਕ ਲਫਜ਼ੀ ਨਾਮ ਰਟਣ ਨਾਲ ਰੱਬ ਜੀ ਹਿਰਦੇ ਵਿੱਚ ਨਹੀਂ ਵੱਸ ਸਕਦੇ ਗੁਰਬਾਣੀ ਦਾ ਫੁਰਮਾਨ ਹੈ “ਰਾਮ ਰਾਮ ਸਭੁ ਕੇ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ ॥੧॥” (ਪੰਨਾ ੪੧੯)। ਕੇਵਲ ਕਹਿਣ ਨਾਲ ਜਾਂ ਤੋਤਾ ਰਟਨੀ ਨਾਲ ਰੱਬ ਦਾ ਨਾਮ ਹਿਰਦੇ ਵਿੱਚ ਨਹੀਂ ਵੱਸ ਜਾਂਦਾ। ਗੁਰਬਾਣੀ ਦਾ ਫੁਰਮਾਨ ਹੈ ਕਿ “ਸਬਦੁ ਬੁਝੈ ਸੋ ਮੈਲੁ ਚੁਕਾਏ ॥ ਨਿਰਮਲ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਏ ॥ ਸਤਿਗੁਰੁ ਅਪਣਾ ਸਦ ਹੀ ਸੇਵਹਿ ਹਉਮੈ ਵਿਚਹੁ ਜਾਈ ਹੇ॥” (ਪੰਨਾ ੧੦੪੪)। ਇਸ ਦਾ ਭਾਵ ਇਹੋ ਨਿਕਲਿਆ ਕਿ ਗੁਰੂ ਦੇ ਸ਼ਬਦ (ਗਿਆਨ) ਰਾਹੀਂ ਆਪਣੇ ਹਿਰਦੇ ‘ਚੋਂ ਔਗੁਣਾਂ ਰੂਪੀ ਮੈਲ ਕੱਢਣ ਨਾਲ ਸਾਡਾ ਆਤਮਕ ਭਾਂਡਾ ਸਿੱਧਾ ਹੋ ਜਾਂਦਾ ਹੈ ਸਿੱਟੇ ਵਜੋਂ ਰੱਬ ਜੀ ਦੀ ਹਰ ਵੇਲੇ ਹੋ ਰਹੀ ਨਦਰ, ਕਿਰਪਾ, ਬਖਸ਼ਿਸ਼ ਦੀ ਵਰਖਾ ਸਾਡੇ ਭਾਂਡੇ ਵਿੱਚ ਆਪੇ ਹੀ ਪੈ ਜਾਂਦੀ ਹੈ। ਇਸ ਨੂੰ ਹੀ ‘ਰੱਬ ਜੀ ਦਾ ਨਾਮ ਹਿਰਦੇ ਵਿੱਚ ਵੱਸਣਾ’ ਜਾਂ ‘ਰੱਬ ਜੀ ਨਾਲ ਇੱਕਮਿੱਕ ਹੋਣਾ’ ਕਿਹਾ ਜਾਂਦਾ ਹੈ।

23. ਪਾਈਐ: ਪਾਈਦਾ ਹੈ।

24. ਕੂੜੀ: ਝੂਠੀ। ਆਪਣੇ ਆਪ ਦੀ ਝੂਠੀ ਵਡਿਆਈ ਕਰਨਾ।

25. ਕੂੜੈ: ਕੂੜੇ ਵਿਅਕਤੀ ਦੀ। ਇੱਥੇ ‘ਕੂੜੈ’ ਵਿਸ਼ੇਸ਼ਣ ਹੈ ਭਾਵ ਕੂੜੇ ਮਨੁੱਖ ਦੀ, ਕੂੜੇ ਲੋਕਾਂ ਦੀ।

26. ਠੀਸ: ਗੱਪ - ਝੂਠੀ ਵਡਿਆਈ।

ਸ਼ਬਦ ਵਿਚਾਰ

ਅਸੀਂ ਸਾਰੇ ਜਾਣਦੇ ਹਾਂ ਕਿ ਜਪੁ ਜੀ ਸਾਹਿਬ ਵਿੱਚ ੩੮ ਪਉੜੀਆਂ ਹਨ ਅਤੇ ਦੋ ਸਲੋਕ ਹਨ। ਪਹਿਲਾ ਸਲੋਕ “ਆਇ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥” ਹੈ ਅਤੇ ਦੂਜੇ ਸਲੋਕ “ਪਵਣੁ ਗੁਰੂ ਪਾਈ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੈਲੈ ਸਗਲ ਜਗਤੁ ॥ ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਰੈ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥” (ਪੰਨਾ ੮)

ਹਥਲੀ ਵਿਚਾਰ, ਜਪੁਜੀ ਸਾਹਿਬ ਦੀ ਬਾਣੀ ਵਿੱਚੋਂ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਉਚਾਰੀ ਹੋਈ ਬੜੀਵੀਂ ਪਉੜੀ ਦੀ ਹੈ। ਇਸ ਪਉੜੀ ਵਿੱਚ ਗਿਣਤੀਆਂ ਮਿਣਤੀਆਂ ਦੇ ਕੀਤੇ ਪਾਠ ਜਾਂ ਗਿਣਤੀਆਂ ਕਰਕੇ ਫੇਰੀ ਮਾਲਾਂ ਜਾਂ ਗਿਣਤੀ ਕਰਕੇ ਕੀਤੇ ਚਲੀਏ ਜਾਂ ਕਿਸੇ ਵੀ ਕਿਸਮ ਦੇ ਤੀਰਥਾਂ ਤੇ ਗੇੜੇ ਮਾਰਨ ਵਾਲੇ ਅੰਧ ਵਿਸ਼ਵਾਸ ਤੋਂ ਬਚਾ ਕੇ, ਮਨੁੱਖ ਨੂੰ ਸਤਿਗੁਰ ਦੇ ਸੱਚੇ ਮਾਰਗ ‘ਤੇ ਟੁਰਨ ਵੱਲ ਪ੍ਰੇਰਿਤ ਕੀਤਾ ਗਿਆ ਹੈ। ਆਪਾ ਵਾਰ ਕੇ ਰੱਬ ਜੀ ਨਾਲ ਇੱਕਮਿੱਕ ਹੋਣ ਲਈ (ਔਗੁਣ ਕੱਢ ਕੇ) ਰੱਬ ਜੀ ਦੀ ਨਦਰ, ਬਖਸ਼ਿਸ਼, ਕਿਰਪਾ ਵੱਲ ਮਨੁੱਖ ਦਾ ਧਿਆਨ ਦਿਵਾਇਆ ਗਿਆ ਹੈ ਤਾਂ ਕਿ ਮਨੁੱਖ ਇਹ ਨਾ ਸਮਝੇ ਕਿ ਮੇਰੇ ਲੱਖ ਵਾਰੀ ਮਾਲਾ ਫੇਰਨ ਜਾਂ ਫਲਾਣੇ-ਫਲਾਣੇ ਪਾਠਾਂ ਦੇ ਰਟਨ, ਗਿਣਤੀਆਂ ਮਿਣਤੀਆਂ ਵਿੱਚ ਪਾਠ ਕਰਨ ਨਾਲ ਮੈ ਰੱਬ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰ ਸਕਦਾ ਹਾਂ। ਇਹ ਤਾਂ ਇੰਜ ਹੋ ਗਿਆ ਜਿਵੇਂ “ਲੋਗਨ ਰਾਮੁ ਖਿਲਉਨਾ ਜਾਨਾਂ ॥” (ਪੰਨਾ ੧੧੫੮) ਜਦ ਕਿ ਵਿਚਾਰਣਯੋਗ ਗੱਲ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਨੂੰ ਅਜਿਹੀਆਂ ਗਿਣਤੀਆਂ ਮਿਣਤੀਆਂ ਨਾਲ ਰੱਬ ਜੀ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਵਾਲੇ ਅੰਧ ਵਿਸ਼ਵਾਸ ਦੇ ਖਿਲਾਫ਼ ਤਾਂ ਹੀ ਬੋਲਣਾ ਪਿਆ ਕਿਉਂਕਿ ਉਨ੍ਹਾਂ ਦੇ ਆਉਣ ਤੋਂ ਪਹਿਲਾਂ ਕਈ ਸਦੀਆਂ ਤੋਂ ਅਜਿਹੇ ਅੰਧ ਵਿਸ਼ਵਾਸ ਪ੍ਰਚਲਤ ਸਨ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਵਿਚਾਰਧਾਰਾ ਦੀ ਇਹੋ ਵਡਿਆਈ ਹੈ ਕਿ ਉਹ ਅਖੌਤੀ ਪ੍ਰਚਲਤ ਅੰਧ ਵਿਸ਼ਵਾਸ ਤੋਂ ਛੁਟਕਾਰੇ ਲਈ (Critics for betterment) ਬਾਣੀ ਉਚਾਰਦੇ ਸਨ। ਰੱਬ ਦੇ ਨਾਮ ਹੇਠਾਂ ਕੀਤੇ ਪਾਖੰਡ ਜਾਂ ਕਰਮ ਕਾਂਡ ਕਰਨ ਵਾਲਿਆਂ ਦਾ ਪਰਦਾ ਫਾਸ਼

ਕਰਦੇ ਸਨ ਤਾਂ ਕਿ ਮਨੁੱਖ ਜਾਗ ਪਵੇ ਅਤੇ ਅਜਿਹੀਆਂ ਗਿਣਤੀਆਂ ਮਿਣਤੀਆਂ ਵਾਲੇ ਅੰਧ ਵਿਸ਼ਵਾਸ ਰਾਹੀਂ ਆਪਣਾ ਵਡਮੁੱਲਾ, ਕੀਮਤੀ ਜਨਮ ਜਾਇਆ ਨਾ ਕਰੇ। ਪਰ ਅਫਸੋਸ ਦੀ ਗੱਲ ਹੈ ਕਿ ਅੱਜ ਦੇ ਗ ਵਿੱਚ ਵੀ ਅਜਿਹੇ ਅੰਧਵਿਸ਼ਵਾਸ ਭਰਪੂਰ ਕਰਮ ਕਾਂਡ ਦੇਖਣ ਨੂੰ ਮਿਲਦੇ ਹਨ।

ਪਉੜੀ ਦਾ ਭਾਵ ਅਰਥ

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਵਿਅੰਗ ਰੂਪ ਵਿੱਚ ਸਮਝਾ ਰਹੇ ਹਨ ਕਿ ਐ ਮਨੁੱਖ ! ਜ਼ਰਾ ਸੋਚ ! ਜੇਕਰ ਤੇਰੀ ਇਕ ਜੀਭ ਤੋਂ ਲੱਖਾਂ ਜੀਭਾਂ ਹੋ ਜਾਣ ਅਤੇ ਲੱਖਾਂ ਜੀਭਾਂ ਦੀਆਂ ਵੀਹ ਲੱਖ ਜੀਭਾਂ ਵੀ ਹੋ ਜਾਣ ਅਤੇ ਜੇਕਰ ਵੀਹ ਲੱਖ ਜੀਭਾਂ 'ਚੋਂ ਇਕ-ਇਕ ਜੀਭ ਦੇ ਨਾਲ ਰੱਬ ਜੀ ਦੇ ਕਿਸੇ ਇਕ ਨਾਮ ਦਾ ਬਾਰ-ਬਾਰ ਰਟਨ ਕਰੇਂ ਤਾਂ ਤੈਨੂੰ ਮਾਣ, ਘੁਮੰਡ ਹੋ ਜਾਏਗਾ ਤੇ ਤੂੰ ਅਗਿਆਨਤਾ ਵੱਸ ਇਸ ਭੁਲੇਖੇ ਵਿੱਚ ਪੈ ਜਾਏਗਾ ਕਿ ਮੈ ਰੱਬ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰ ਲਿਆ ਹੈ। ਇਹ ਤਾਂ “ਕੂੜੀ ਕੂੜੇ ਠੀਸ” ਵਾਂਗੂੰ ਤੇਰਾ ਝੂਠਾ ਅਹੰਕਾਰ ਹੀ ਹੋ ਕੇ ਰਹਿ ਜਾਏਗਾ।

ਇਸ ਲਈ ਰੱਬ ਰੂਪੀ ਪਤੀ ਵੱਲ ਜਾਂਦੇ ਰਸਤੇ ਦੀ ਪਹਿਲੀ ਪੌੜੀ ਹੀ ਇਹ ਹੈ ਕਿ ਅਜਿਹੀ ਹੰਕਾਰ ਭਰੀ ਸੋਚ ਛੱਡਣੀ ਪੈਦੀ ਹੈ ਕਿ “ਮੇਰੇ ਗਿਣਤੀਆਂ ਮਿਣਤੀਆਂ ਵਾਲੇ ਕੀਤੇ ਪਾਠਾਂ, ਤੀਰਥਾਂ ਤੇ ਕੱਟੇ ਚਲੀਓ, ਕਿਸੇ ਰੱਬ ਦੇ ਨਾਮ ਦਾ ਰਟਨ, ਮਾਲਾ ਫੇਰਨੀਆਂ ਜਾਂ ਰੱਬ ਜੀ ਦਾ ਨਾਮ ਬਾਰ-ਬਾਰ ਲਿਖਣ ਦੇ ਨਾਲ ਮੈ ਉਸ (ਰੱਬ ਜੀ) ਨੂੰ ਪ੍ਰਾਪਤ ਕਰ ਸਕਦਾ ਹਾਂ।” ਪਰ ਰੱਬ ਜੀ ਦੇ ਰਸਤੇ ਤੇ ਪੌੜੀਆਂ ਚੜ੍ਹਨ ਲਈ ਹਉਮੈ ਨੂੰ ਬੁੱਝਣਾ ਭਾਵ ਤਿਆਗਣਾ ਹੈ, “ਹਉਮੈ ਬੂਝੈ ਤਾ ਦਰੁ ਸੂਝੈ ॥ ਗਿਆਨ ਵਿਦੁਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ ॥” (ਪੰਨਾ ੪੬੬)। ਜੇ ਮਨੁੱਖ ਆਪਣੇ ਰਾਹੀਂ ਕੀਤੇ ਕਰਮ ਕਾਂਡਾਂ ਦੇ ਅੰਧ ਵਿਸ਼ਵਾਸ ਤੋਂ ਮੁਕਤ ਹੋ ਜਾਂਦਾ ਹੈ, ਉਹ ਨਿਮਰਤਾ ਵਿੱਚ ਆ ਕੇ ਇਹ ਸਮਝਣ ਲੱਗ ਪੈਦਾ ਹੈ ਕਿ ਮੇਰੇ ਗਿਣਤੀ ਮਿਣਤੀ ਵਾਲੇ ਕਰਮ ਕਾਂਡ ਕਰਨ ਨਾਲ ਕੁਝ ਨਹੀਂ ਹੋਣਾ ਬਲਕਿ ਰੱਬ ਜੀ ਨੂੰ ਹਾਜ਼ਰ ਨਾਜ਼ਰ ਸਮਝ ਕੇ ਆਪਣੇ ਮੰਦੇ ਕਰਮ ਛੱਡਦਾ ਜਾਂਦਾ ਹੈ ਕਿਉਂ-ਕਿ ਗੁਰਬਾਣੀ ਦਾ ਫੁਰਮਾਨ ਹੈ “ਅਵਗੁਣ ਛੋਡਿ ਗੁਣਾ ਕਉ ਯਾਵਹੁ ਕਰਿ ਅਵਗੁਣ ਪਛੁਤਾਹੀ ਜੀਉ ॥” (ਪੰਨਾ ੫੯੮) ਔਗੁਣ ਮਨ ਦੀ ਮੈਲ ਹਨ ਅਤੇ ਸਤਿਗੁਰ (ਸੱਚ ਦਾ ਗਿਆਨ) ਰਾਹੀਂ ਮਨੁੱਖ ਨੂੰ ਔਗੁਣ ਦੂਰ ਕਰਨ ਦੀ ਭਾਵ ਮਨ ਦੀ ਮੈਲ ਧੋਣ ਦੀ ਸਿੱਖਿਆ ਦਿੰਦੇ ਹਨ।

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਅਗਲੀ ਪੰਕਤੀ ਵਿੱਚ ਇਕ ਬੜੇ ਸੋਧੇ ਜਿਹੇ ਢੰਗ ਰਾਹੀਂ ਸਮਝਾ ਰਹੇ ਹਨ ਕਿ ਐ ਮਨੁੱਖ ! ਤੇਰੀ ਸੋਚ ਮੁਤਾਬਿਕ ਰੱਬ ਜੀ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਕੀਤੇ ਗਏ ਕਰਮ ਕਾਂਡ ਇਸ ਤਰ੍ਹਾਂ ਹਨ ਜਿਵੇਂ ਕੀੜਿਆਂ ਨੂੰ ਆਕਾਸ਼ ਦੀਆਂ ਉਚਾਈਆਂ ਨੂੰ ਛੂਹਣ ਦੀ ਰੀਸ ਆ ਜਾਵੇ, ਜਿਵੇਂ ਕੋਈ ਉੱਚੀ ਅਵਸਥਾ ਤੇ ਪਹੁੰਚੇ ਮਨੁੱਖ ਦੇ ਕਰਮਾਂ ਦੀ ਰੀਸ (ਨਕਲ) ਕਰਕੇ ਕਰਮਾਂਕਾਂਡਾਂ ਰਾਹੀਂ ਰੱਬ ਜੀ ਨਾਲ ਇੱਕਮਿੱਕ ਹੋਣ ਦੇ ਭੁਲੇਖੇ ਵਿੱਚ ਪੈ ਜਾਵੇ। ਜਦਕਿ ਅਸੀਂ ਜਾਣਦੇ ਹਾਂ ਕਿ ਕੋਈ ਐਸਾ ਜ਼ਰੀਆ (ਅਖੌਤੀ ਕਰਮ ਕਾਂਡ) ਨਹੀਂ ਜਿਸ ਰਾਹੀਂ ‘ਆਕਾਸ਼’ ਭਾਵ ਰੱਬ ਦੀ ਪ੍ਰਾਪਤੀ ਤੱਕ ਪਹੁੰਚਿਆ ਜਾ ਸਕੇ। ਅਖੀਰਲੀ ਪੰਕਤੀ ਰਾਹੀਂ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਇਹ ਗੱਲ ਫਿਰ ਦ੍ਰਿੜ੍ਹ ਕਰਾ ਰਹੇ ਹਨ ਕਿ ਮਨੁੱਖ ਦੁਆਰਾ ਕੀਤੇ ਗਏ ਕੋਈ ਵੀ ਅਖੌਤੀ ਧਾਰਮਕ ਕਰਮ ਕਾਂਡ ਜਾਂ ਅੰਧਵਿਸ਼ਵਾਸ ਇਕ ਝੂਠੀ ਗੱਪ ਹੈ (“ਕੂੜੀ ਕੂੜੇ ਠੀਸ” ਭਾਵ ਕੂੜਿਆਂ ਦੀ ਠੀਸ ਹੈ।) ਜੇ ਸਾਨੂੰ ਗੁੰਮਰਾਹ ਕਰਦੀ ਹੈ। ਗੁਰੂ ਪਾਤਸ਼ਾਹ ਮਨੁੱਖ ਨੂੰ ਆਪਣਾ ਆਪ ਸਮਰਪਣ ਕਰਨਾ ਸਮਝਾਉਂਦੇ ਹਨ ਕਿ ਸਤਿਗੁਰ (ਸੱਚ ਦੇ ਗਿਆਨ) ਰਾਹੀਂ ਆਪਣੇ ਔਗੁਣਾਂ ਨੂੰ ਦੂਰ ਕਰਨ ਲਈ ਮਿਹਨਤ ਕਰ ਤਾਂ ਕਿ ਤੇਰਾ ਆਤਮਕ ਭਾਂਡਾ ਸਿੱਧਾ ਹੋ ਜਾਵੇ ਅਤੇ ਉਸ ਵਿੱਚ ਰੱਬ ਜੀ ਦੀ ਕਿਰਪਾ, ਬਖਸ਼ਿਸ਼ ਅਤੇ ਨਦਰ ਦੀ ਬਾਰਸ਼ (ਵਰਖਾ) ਪੈ ਸਕੇ।

ਵੀਰ ਭੁਪਿੰਦਰ ਸਿੰਘ, USA

ਗੁਰਸ਼ਰਨਜੀਤ ਸਿੰਘ ਲਾਂਬਾ ਨੂੰ ਖੁੱਲ੍ਹਾ ਸੱਦਾ

ਪੰਥਕ ਸੋਚ ਰੱਖਣ ਵਾਲੇ ਲਿਖਾਰੀ ਵਿਦਵਾਨਾਂ ਵੱਲੋਂ “ਸੰਤ ਸਿਪਾਹੀ” ਦੇ ਸੰਪਾਦਕ ਸ਼ੁ ਗੁਰਸ਼ਰਨਜੀਤ ਸਿੰਘ ਲਾਂਬਾ ਅਤੇ ਇਸ ਦੇ ਹੋਰ ਸਹਿਯੋਗੀ, ਦਸਮ ਗ੍ਰੰਥ ਦੇ ਪ੍ਰਚਾਰਕਾਂ ਨੂੰ sikhmarg.com ਰਾਹੀਂ ਸਵਾਲ ਜਵਾਬ ਲਈ ਖੁੱਲ੍ਹਾ ਸੱਦਾ

ਕੁਝ ਚਿਰ ਤੋਂ ਸ੍ਰ. ਲਾਂਬਾ ਜੀ ਸਿੱਖ ਮਿਸ਼ਨਰੀਆਂ, ਪੰਥਕ ਵਿਦਵਾਨਾਂ, ਗੁਰਮਤਿ ਦੇ ਵਿਆਖਿਆਕਾਰ ਗ੍ਰੰਥੀਆਂ ਮਗਰ ਹੱਥ ਧੋ ਕੇ ਪਏ ਹੋਏ ਹਨ ਅਤੇ ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਤੇ ਸੰਪ੍ਰਦਾਈ ਗ੍ਰੰਥੀਆਂ ਦੀ ਵਕਾਲਤ ਕਰ ਰਹੇ ਹਨ। ਇਹ ਸਾਰਾ ਕੁਝ “ਸੰਤ ਸਿਪਾਹੀ” ਰਸਾਲੇ ਰਾਹੀਂ ਅਤੇ ਸੰਪ੍ਰਦਾਈਆਂ ਦੀ ਹਲਾ ਸ਼ੇਰੀ ਰਾਹੀਂ ਹੋ ਰਿਹਾ ਹੈ। ਸੰਤ ਸਿਪਾਹੀ ਰਸਾਲੇ ਵਿੱਚ ਸਿੱਖ ਮਿਸ਼ਨਰੀਆਂ ਅਤੇ ਪੰਥਕ ਵਿਦਵਾਨਾਂ ਵਿਰੁੱਧ ਬੇਦੀਲਾ ਧੂਆਂ ਧਾਰ ਪ੍ਰਚਾਰ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ। ਜੇ ਕੋਈ ਵਿਦਵਾਨ ਲਿਖਾਰੀ ਇਸ ਦਾ ਜਵਾਬ ਦਿੰਦਾ ਵੀ ਹੈ ਤਾਂ ਉਸ ਨੂੰ ਨਿਰਪੱਖਤਾ ਨਾਲ ਛਾਪਦੇ ਹੀ ਨਹੀਂ ਇਕੱਲਾ ਇੱਕਪਾਸਤ ਹੀ ਲਿਖੀ ਜਾ ਰਹੇ ਹਨ। ਅਖਬਾਰ ਰਸਾਲੇ ਤਾਂ ਇੱਕ ਮੀਡੀਆ ਹਨ ਵਿਚਾਰਾਂ ਦੇ ਅਦਾਨ ਪ੍ਰਦਾਨ ਦਾ ਪਰ ਸੋਝੀ ਸੋਚ ਵਾਲੇ ਸੰਪਾਦਕ ਦੂਜਿਆਂ ਦੀ ਰਾਏ ਨੂੰ ਕੋਈ ਥਾਂ ਨਹੀਂ ਦਿੰਦੇ। ਅਸੀਂ ਦੇਖਿਆ ਹੈ ਕਿ ਬਹੁਤ ਸਾਰੇ ਰਸਾਲਿਆਂ, ਅਖਬਾਰਾਂ ਨਾਲੋਂ ਸਿੱਖ sikhmarg.com ਵੈਬਸਾਈਟ ਸਭ ਨੂੰ ਬਰਾਬਰ ਦੀ ਥਾਂ ਦਿੰਦੀ ਹੈ। ਹਰੇਕ ਦੇ ਵਿਚਾਰ ਜ਼ਰੂਰ ਛਾਪੇ ਜਾਂਦੇ ਹਨ। ਸੋ ਸਾਡਾ ਸ੍ਰ. ਲਾਂਬਾ ਜੀ ਅਤੇ ਇਸ ਦੇ ਹੋਰ ਸਹਿਯੋਗੀਆਂ ਨੂੰ sikhmarg.com ਰਾਹੀਂ ਖੁੱਲ੍ਹਾ ਸੱਦਾ ਹੈ ਕਿ ਸਾਡੇ ਨਾਲ ਸਿੱਖ ਮਾਰਗ ਡਾਟ ਕਾਮ ਤੋਂ ਆ ਕੇ ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਬਾਰੇ ਖੁੱਲ੍ਹਾ ਵਿਚਾਰ ਵਿਟਾਂਦਰਾ ਕਰਨ ਨਾ ਕਿ ਇਕੱਲੇ “ਸੰਤ ਸਿਪਾਹੀ” ਰਸਾਲੇ ਰਾਹੀਂ ਇੱਕਪਾਸਤ ਬਾਣ ਹੀ ਚਲਾਈ ਜਾਣ। ਇਸ ਵਿਚਾਰ ਵਾਸਤੇ sikhmarg.com ਨੇ ਆਪਣਾ ਪਲੇਟ ਫਾਰਮ ਦੋਹਾਂ ਧਿਰਾਂ ਵਾਸਤੇ ਖੋਲ੍ਹ ਦਿੱਤਾ ਹੈ। ਅਸੀਂ ਹਾਂ-ਸ੍ਰ. ਕਾਰਜ ਸਿੰਘ ਸੰਧੂ ਫਿਲਾਡੈਲਫੀਆ, ਸ੍ਰ. ਸਰਬਜੀਤ ਸਿੰਘ ਸੈਕਰਾਮੈਂਟੋ, ਸ੍ਰ. ਤਰਲੋਚਨ ਸਿੰਘ ਦੁਪਾਲਪੁਰ (ਸਾਬਕਾ ਮੈਂਬਰ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ), ਸ੍ਰ. ਗੁਰਚਰਨ ਸਿੰਘ ਬਰਾੜ ਜਿਉਣਵਾਲਾ ਕਨੇਡਾ, ਗਿ. ਅੰਮ੍ਰਿਤਪਾਲ ਸਿੰਘ ਸੈਲਮਾਂ (USA) ਪ੍ਰੋ. ਮੱਖਣ ਸਿੰਘ ਸੈਕਰਾਮੈਂਟੋ, ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਬਰਸਾਲ ਸੈਨਹੋਜੇ, ਪ੍ਰਿੰਸੀਪਲ ਸ੍ਰ. ਜਸਬੀਰ ਸਿੰਘ ਰੋਪੜ, ਭਾਈ ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ ਅਤੇ ਬੀਬੀ ਹਰਸਿਮਰਤ ਕੌਰ ਖਾਲਸਾ (USA)

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ਤਰਲੋਚਨ ਸਿੰਘ ਦੁਪਾਲਪੁਰ ਅਤੇ ਸਾਬੀ ਬਾ-ਮੁਲਾਹਜਾ ਤਿਆ-ਚਰਿਤ੍ਰ ਦੇ ਉਪਾਸਕ ‘ਲਾਂਬਾ ਜੀ’ ਹਾਜ਼ਰ ਹੋ...! ਦਸਮ-ਗ੍ਰੰਥ ਦੇ ਪ੍ਰੇਮੀ ਸਨਮਾਨਯੋਗ ਲਾਂਬਾ ਜੀ, ਫਤਿਹ ਪ੍ਰਵਾਨ ਕਰਨੀ ਜੀ। ਇਸਲਾਮ ਵਿੱਚ ਅੱਲਾਹ ਦੀ ਜ਼ਾਤ ਦੇ ਬਰਖਿਲਾਫ ਹਰੇਕ ਸ਼ਕਤੀ ਨੂੰ ‘ਕੁਫਰ’ ਆਖਿਆ ਜਾਂਦਾ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਦੇ ਫਲਸਫੇ ਅਨੁਸਾਰ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਪਾਵਨ ਹਸਤੀ ਬਰਾਬਰ ਕਿਸੇ ਹੋਰ ‘ਗ੍ਰੰਥ’ ਨੂੰ ‘ਸ਼ਰੀਕ’ ਬਣਾਉਣਾ ਵੀ ਕੁਫਰ ਤੋਂ ਕਿਸੇ ਤਰਾਂ ਵੀ ਘੱਟ ਨਹੀਂ ਹੈ। ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਮੁਤਬਾਦਲ ਕਿਸੇ ਵੀ ਹੋਰ ਗ੍ਰੰਥ ਦੀ ਮਾਨਤਾ ਬਾਬਤ ਕੋਈ ਸਿੱਖ ਸੁਪਨੇ ਵਿੱਚ ਵੀ ਨਹੀਂ ਸੋਚ ਸਕਦਾ। ਪਰ ਧੰਨ ਹੋ ਲਾਂਬਾ ਜੀ ਤੁਸੀ ਜੋ ਨਿਜੀ ਰੂਪ ‘ਚ ਹੀ ਨਹੀਂ ਸਗੋਂ ਆਪਣੇ ਮੈਗਜ਼ੀਨ ਰਾਹੀਂ ਸਿੱਖਾਂ ਨੂੰ ਸਮੂਹਿਕ ਰੂਪ ‘ਚ ਗੁਰੂ ਨਾਲੋਂ ਤੋੜਨ ਦੀ ਕੁਚੇਸ਼ਟਾ ‘ਚ ਲੱਗੇ ਹੋਏ ਹੋ। ਤੁਹਾਡੇ ਨਾਲ ਸੰਵਾਦ ਰਚਾਉਣ ਲਈ ਅਸੀਂ ਆਪ ਨੂੰ ਦੋ ਖਤ ਲਿਖ ਚੁੱਕੇ ਹਾਂ। ਜਿਨਾਂ ਵਿੱਚ ‘ਸਿੱਖ ਮਾਰਗ’ ਵੈਬ ਸਾਈਟ ‘ਤੇ ਆਉਣ ਲਈ ਤੁਹਾਨੂੰ ਖੋਚਲ ਕਰਨ ਲਈ ਕਿਹਾ ਗਿਆ ਸੀ। ਉਨ੍ਹਾਂ ਦਾ ਉੱਤਰ ਦੇਣ ਦੀ ਥਾਂ ਆਪ ‘ਡਾਲੋ ਘੁੰਬੀ ਡੂੰਮਣੀ ਵਾਂਗ’ ਆਲ-ਪਤਾਲ’ ਹੀ ਲਿਖਦੇ-ਬੋਲਦੇ ਆ ਰਹੇ ਹੋ। ਪਿੰਡਾਂ ਵਿੱਚ ਜੇ ਕਿਸੇ ਸਰਕਾਰੀ ਇਤਲਾਹ ਦੀ ਬਾ-ਜ਼ਰੀਆ ਡਾਕ ਤਾਲੀਮ ਨਾ ਹੋ ਸਕੇ ਤਾਂ ਪੀਪਾ ਖੜਕਾ ਕੇ ਮੁਨਾਦੀ ਕਰਵਾਈ ਜਾਂਦੀ ਹੈ। ਸੋ ਕ੍ਰਿਪਾ ਕਰਕੇ ਸਾਡੇ ਇਸ ਤੀਜੇ ਖਤ ਨੂੰ ਮੁਨਾਦੀ ਵਾਂਗ ਦਿੱਤਾ ਗਿਆ ‘ਸੱਦਾ’ ਹੀ ਸਮਝਣਾ ਜੀ। ਸਾਨੂੰ ਦੱਸੋ ਜੀ ਕਿ ਅਸੀ ਗੁਰੂ ਦੇ ਗਿਆਨ ਦੀ ਖੜਗ ਲੈ ਕੇ ਮੀਡੀਏ ਦੇ ਕਿਸ ਪਿੜ ਵਿੱਚ ਆਈਏ? ਅਤੇ ਤੁਹਾਡੇ ਨਾਲ ਸੰਵਾਦ ਰਚਾਈਏ ਤਾਂ ਕਿ ਸਿੱਖ ਜਗਤ ਨੂੰ ਇਸ ਗੱਲ ਦਾ ਭਲੀ-ਭਾਂਤ ਪਤਾ ਚੱਲ ਜਾਏ ਕਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਪੈਰੋਕਾਰ ਮਿਸ਼ਨਰੀ ਵੀਰਾਂ ਦਾ ਮਤਿ ਗਰਮਤਿ ਹੈ ਜਾਂ ਦਸਮ ਗ੍ਰੰਥ ਨੂੰ ‘ਸ੍ਰੀ ਗੁਰੂ...’ ਕਹਿਣ ਵਾਲਿਆਂ ਦਾ! ਉਮੀਦ ਕਰਦੇ ਹਾਂ ਕਿ ਸਾਡੇ ਇਹ ਮੁਨਾਦੀ ਨੁਮਾਂ ਖਤ ਦਾ ਜਵਾਬ ਦੇ ਕੇ ਕ੍ਰਿਤਾਰਥ ਕਰੋਗੇ।

ਖੈਰ-ਅਦੇਸ਼:- ਸ੍ਰ. ਕਾਰਜ ਸਿੰਘ ਸੰਧੂ ਫਿਲਾਡੈਲਫੀਆ, ਸ੍ਰ. ਸਰਬਜੀਤ ਸਿੰਘ ਸੈਕਰਾਮੈਂਟੋ, ਸ੍ਰ. ਤਰਲੋਚਨ ਸਿੰਘ ਦੁਪਾਲਪੁਰ (ਸਾਬਕਾ ਮੈਂਬਰ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ), ਸ੍ਰ. ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣਵਾਲਾ (ਕਨੇਡਾ), ਗਿ. ਹਰਜਿੰਦਰ ਸਿੰਘ ਲੁਧਿਆਣਾ (ਕੈਨੇਡਾ), ਗਿ. ਅੰਮ੍ਰਿਤਪਾਲ ਸਿੰਘ ਸੈਲਮਾਂ (USA) ਪ੍ਰੋ. ਮੱਖਣ ਸਿੰਘ ਸੈਕਰਾਮੈਂਟੋ, ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਬਰਸਾਲ ਸੈਨਹੋਜੇ, ਪ੍ਰਿੰਸੀਪਲ ਸ੍ਰ. ਜਸਬੀਰ ਸਿੰਘ ਰੋਪੜ, ਭਾਈ ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ ਅਤੇ ਬੀਬੀ ਹਰਸਿਮਰਤ ਕੌਰ ਖਾਲਸਾ (USA).

BOOKS FROM KHALSA TRICENTENNIAL FOUNDATION OF NORTH AMERICA INC.

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

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

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

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

Salinder Singh Salindera of Australia has produced two movies, “Zafarnama” and “Birth of Khalsa”. The latter is also available in Panjabi. In Australia they can be obtained from Raj Mahal Productions rajmahal@ozemail.com.au Pacific Highway, Woolgoolga, NSW, Australia. Tel: 61 2 6654 1149; Fax: 61 2 6654 2922. **In USA:** Kuldeep Singh Cloty, 1953 Bradley Estates Drive, Yuba City, CA 95993. Tel: (530) 237-6095. In the USA price is \$10.00 each plus postage

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