

KHALSA

A THEMATIC PERSPECTIVE

editor
GURNAM KAUR



PUBLICATION BUREAU
PUNJABI UNIVERSITY, PATIALA

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Punjabi University, Patiala

KHALSA : A THEMATIC PERSPECTIVE (*English*)
edited by
GURNAM KAUR

ISBN 81-7380-703-5

2001
First Edition : 500
Price : 200-00

Published by Dr. Balbir Singh Bhatia, Registrar, Punjabi University, Patiala and printed at
Ram Printographs, New Delhi.

FOREWORD

Punjab Government had initiated to highlight the high morale of the Khalsa by inviting Sikhs from all over the world and those who take keen interest in Sikhism by holding seminars dedicated to the Tercentenary Celebrations of the Khalsa in 1999 at Anandpur Sahib. Punjabi University also contributed its share by holding such seminars and one of them was international Seminar, on "The Futuristic Vision of Sikhism", held from 18th to 20th November, 1998. According to the University's tradition to publish the papers presented by the scholars and the proceedings of the seminar in the form of a book, this sacred duty is being performed by the Department of Sri Guru Granth Sahib Studies. The papers presented both in English and Punjabi language are being published in the form of a book, named "Khalsa : A Thematic Perspective", which I am sure, would come to be regarded as a significant contribution to religious studies.

Punjabi University
Patiala

Jasbir Singh Ahluwalia
Vice-Chancellor

INTRODUCTION

Punjabi University was set up in the year 1962 as a unitary multi-faculty research and teaching University committed to one of the principal tasks of the development of the Punjabi language, literature and the culture of this area. For the fulfilment of this very purpose some basic and special departments of research were established such as Department of Sri Guru Granth Sahib Studies, Department of Punjab Historical Studies, Department of Punjabi Literary Studies, Department of Punjabi Development, Department of Anthropological Linguistics and Punjabi Language. These were the basic departments of the University which were established keeping in view the psychic needs of the people and were primarily concerned with the development of Punjabi language and the ethos of this area of the country. These departments, since their inception have undertaken and completed many projects of new research in their respective fields and the Department of Sri Guru Granth Sahib Studies is the major contributor in this area.

The Department of Sri Guru Granth Sahib Studies is one of the principal research departments which is concerned with the religious-cultural heritage of this area. Sri Guru Granth Sahib is the primary scripture of Sikhism. Sikhism is a revealed religion and very young in the history of world religions. It was founded in the land of Punjab by Guru Nanak Dev (1469-1539) and was completed by the last and tenth Guru, Guru Gobind Singh Ji (1666 AD to 1708) with the creation of the Khalsa on Vaisakhi of 1699 which brought forward the new dimension in the line of Shabad Guru.

Granth was compiled by the fifth Guru, Guru Arjan Dev Ji in 1604 A. D. The hymns of his four predecessors and the selected hymns of the Hindu Vaishnava Bhaktas and Muslim Sufis as well were handed over to him. Guru Gobind Singh, the last physical Guru, added the Bani of Guru Tegh Bahadur, the ninth Guru who laid down his life to safeguard the rights of the people, to the volume (known as Damdami

Bir). The Guruship was bestowed on the Granth by the tenth Guru in a formal manner before his departure from this world to the heavenly abode. After that the Granth became the Shabad Guru of the Sikhs for all times to come. The unique features carried by Sri Guru Granth Sahib are that it is the only scripture among the world religions which was compiled by one of the Gurus himself, has been bestowed with the Guruship in a formal manner for the future guidance of its followers, is arranged in the musical measures in which a hymn is meant to be sung, is the only scripture in which the Bani of such saints and Bhagtas is included who belong to the faith other than its founder's faith. This is the best example of religious co-existence and respecting others' faith for which the post-modern world is striving so anxiously.

The main aim and function of the Department of Sri Guru Granth Sahib Studies is to study and do research in Sikhism and the scripture from different perspectives to produce the source material for the scholars as well as the students working in the field of Sikh studies. This is the only full-fledged research department of its kind in India, though there are chairs related to Sikh Studies in different universities in India and abroad. The department has a very wider scope as there is not a single aspect of human life which is not dealt with in Sikh scripture such as spiritual, metaphysical, sociological, psychological, ethical, philosophical, aesthetic, political and so on. Sikhism is a whole life and social religion and deals with the day to day existential problems of man. So far the department has produced a lot of source material through research and seminars. The department has published more than hundred books till now, has produced many Ph. D. students. Apart from this, the department initiated Diploma in Divinity and M. A. Religious Studies in 1988 and 1989 through correspondence courses with the collaboration of the Department of Correspondence Courses of Punjabi University, Patiala. Apart from this the department holds symposium on Parkash Diwas, Guru Nanak commemorative and Guru Tegh Bahadur commemorative lectures every year by some eminent scholars in Sikhism. These lectures are also printed in the form of books. English translation of Sri Guru Granth Sahib and three volumes of the Hindi translation, Persian translation of Japuji Sahib, Jaap Sahib and Sukhmani Sahib have also been published by the Department. In the future plans of the department the analytical evaluation of classical literature such as Prachin Panth Parkash, Panth Parkash, Suraj Parkash,

Rahitnamas etc. in the light of Sri Guru Granth Sahib is included.

Punjabi University planned a series of seminars to contribute its share to the efforts initiated by the Punjab Government to celebrate the Tercentenary of Vaisakhi 1699. The department of Sri Guru Granth Sahib Studies held two seminars in this regard. First was held at Damdama Sahib on "Creation of the Khalsa" in February 1998 and the proceedings of the seminar has been published under the heading "Guru Khalsa Panth." The second was envisaged as an international Seminar on the subject "Futuristic Vision of Sikhism" and was held from 18 to 20 November, 1998 at the University Campus.

As the very title of the seminar "Futuristic Vision of Sikhism" suggests, it is related with the role and concerns of Sikhism which it can play and envisage in the 21st Century for the Indian society as well as for the whole world which is being conceived as a global village in the 21st Century. The Guru laid the foundation of such a society in which the religious pluralism, co-existence and respect of all the ethnic communities and nationalities, the respect and dignity of man without any distinction of class, caste, race, colour or sex is aimed and visualised which is also the vision of the 21st Century world.

ਕਹੂੰ ਹੋਇ ਕੈ ਹਿੰਦੂਆ ਗਾਇਤ੍ਰੀ ਕੇ ਗੁਪਤ ਜਪਿਓ
ਕਹੂੰ ਹੋਇ ਕੈ ਤੁਰਕਾ ਪੁਕਾਰੇ ਬਾਂਗ ਦੇਤ ਹੇ।
ਕਹੂੰ ਕੇਕ ਕਾਬਿ ਹੁਇ ਕੈ ਪੁਰਾਨ ਕੇ ਪੜ੍ਹਤ ਮਤਿ
ਕਤਹੂੰ ਕੁਰਾਨ ਕੇ ਨਿਦਾਨ ਜਾਨ ਲੇਤ ਹੇ।
ਕਹੂੰ ਬੇਦ ਰੀਤਿ ਕਹੂੰ ਤਾ ਸਿਉ ਬਿਪਰੀਤ
ਕਹੂੰ ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਕਹੂੰ ਸਰਗੁਨ ਸਮੇਤ ਹੇ ॥੧੨॥

All the religious forms are the manifestation of one God. His light resides in all. So it does not make difference if one is Hindu and another is Turk (the two main religious communities residing in India at that time), both are the same human beings.

ਦੇਹਰਾ ਮਸੀਤ ਸੋਈ ਪੂਜਾ ਐ ਨਿਵਾਜ ਉਈ।
ਮਾਨਸ ਸਭੇ ਏਕ ਪੈ ਅਨੇਕ ਕੇ ਭ੍ਰਮਾਉ ਹੈ।
ਦੇਵਤਾ ਅਦੇਵ ਜੱਛ ਗੰਧੂਬ ਤੁਰਕ ਹਿੰਦੂ।
ਨਿਆਰੇ ਨਿਆਰੇ ਦੇਸਨ ਕੇ ਭੇਸ ਕੇ ਪ੍ਰਭਾਉ ਹੈ।
ਏਕੈ ਨੈਨ ਏਕੈ ਕਾਨ ਏਕੈ ਦੇਹ ਏਕੈ ਬਾਨ।
ਖਾਕ ਬਾਦ ਆਤਿਸ ਐ ਆਬ ਕੇ ਰਲਾਉ
ਅਲਹ ਅਭੇਖ ਸੋਈ ਪੁਰਾਨ ਆਉ ਕੁਰਾਨ ਉਈ।

ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕ ਹੀ ਬਨਾਏ ਹੈ ॥੧॥

So Sikhism can play a greater role by realising the above mentioned ideal in practical form, Guru's concern was the upliftment of the ordinary man's life. It is the religion of the common man, not the religion of the elite. All were to be raised on the equal level to the high moral status.

ਸਫਲ ਜਨਮ ਹਰਿ ਕਨ ਕਾ ਉਪਜਿਆ ਜਿਨਿ ਕੀਨੇ ਸਉਤੇ ਬਿਧਾਤਾ
ਸਗਲ ਸਮੂਹ ਲੈ ਉਧਰੇ ਨਾਨਕ ਪੂਰਨ ਬ੍ਰਹਮ ਪਛਾਤਾ॥ (ਪੰਨਾ ੫੩੨)

All are to be equal participants in experiencing the higher truth, to realise God's light residing in everybody. That is why it is open for all. Anybody can enter this God experiencing practice. It is the religion of ever-evolving social being who is also concerned with the evolvement of the society in which he lives :

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸ ॥

ਅਤੇ

ਬ੍ਰਹਮ ਗਿਆਨ ਪਰਉਪਕਾਰ ਉਮਾਹਾ ॥

To keep the seminarial spirit alive the seminar was divided into three parts. The first part was the inaugural session and to keep its academic look intact, the presidential address by Jathedar Gurcharan Singh Tohra, the then S. G. P. C. President was taken in written form from him much earlier than the due date. The second aspect was of academic sessions which were planned in such a manner as to give it a real look of an international seminar. Dr. Noel King, Professor Emeritus from California University, Dr. Owen Cole from England, Singh Sahib Harbhajan Singh Yogi with his large group from America, S. Narinder Singh Ottawa from Canada contributed their share. On the other side to make it more conspicuous, the then Education Minister of Punjab Govt., S. Manjeet Singh Calcutta, was regularly present throughout the sessions. The third aspect was to combine it with the conclusions and results of the academic efforts put by the scholars. It was brought forth when the participating scholars put their impressions openly in the valedictory session. The papers presented in the seminar and the proceedings in toto are being published in the book in their original form.

The seminar was inaugurated by Sri Singh Sahib Yogi Harbhajan Singh Ji Khalsa from USA. In his address while defining Khalsa he said, "To be Khalsa is to lead by example. It is to inspire others at a

time when inspiration is a rare thing. To be Khalsa is to bend and uplift those who are unable to stand, who have been defeated by the circumstances of Time and Space. Upon the battlefield of the mind is a vast army of darkness which, if not stopped, will overtake the individual and cut him down. In the end while concluding his address he said, "Let us resolve not to leave this conference without establishing an action plan and a working body, which will identify a strategy for defining and implementing the role of the Khalsa in the 21st century. If the worldwide Khalsa Panth can collectively dedicate itself to promoting world peace, to ending the toxification of the environment, in bringing understanding and tolerance where human rights are violated, to relieving poverty and hunger, to upholding the honour of women, and to sharing with the world the Quantum Technology of the Shabad Guru, then our time here will have truly been valuable."

The Keynote address was given by Dr. Prithipal Singh Kapoor Ex-PVC and presently working as Professor in the Department of Encyclopaedia. While explaining the "Futuristic Vision of Sikhism", he told the gospel of Sikhism carries within itself a futuristic vision that is not 'other-worldly'. ("Desire not residence in Paradise nor fear being cast into Hell" says Kabir). In fact Guru Nanak's endeavour to relieve the misery of mankind and invoke the grace of the Lord is explained in a more forthright manner when Guru Angad states, "This world is holy Lord's chamber and in it is His abode", besides declaring that Sikh way of life is essentially that of a householder". In the business session the first paper was presented by Dr. J. S. Grewal, the Ex-Vice Chancellor of Guru Nanak Dev University, a known historian and academician. Prof. Grewal is of the view that, "When the European writers turned their attention to the Sikh past in the late eighteenth century one of the most important questions for them was how the Sikhs had come to acquire political power. The institution of the Khalsa by Guru Gobind Singh appeared to them to be the most crucial turning point in Sikh history. The Pre-Khalsa history of the Sikhs appeared to be marked by quietism or pacifism and the post-Khalsa history appeared to be marked by political ambition and militancy. The institution of the Khalsa for them, therefore, marked a rupture. This view of the Sikhs past has persisted as a stereotype." In his paper, as said by Prof. J. S. Grewal himself he proposed to have a fresh look at the Khalsa in the Sikh tradition during the eighteenth and the early nineteenth century

with reference to two major issues; The relationship of the Khalsa with the earlier Sikh tradition, and the identity of the Khalsa in the large context of the Sikh community. For this purpose he analysed the work of five Sikh writers and a British historian.

The second paper was by Dr. Jasbir Singh Ahluwalia, our honourable Vice-Chancellor. The topic of his paper was "A Post Modernist Perspective : Futuristic Vision of Sikhism". According to Dr. J. S. Ahluwalia, "The question of Futuristic Vision of Sikhism, in a sense, entails the question of vision of the Future, particularly of the 21st Century society and civilization, which hopeably, would be qualitatively different from the present and the preceeding centuries." He further points out, "The Sikh doctrine can substantially contribute towards the founding of the ideational basis of the third millennium civilization and the Sikh dynamics should, therefore, play significant role in evolving the value-pattern of the global society in the offing." According to him, "Sikhism, being essentially a religion of spirit, with its holistic vision, can play significant role in moulding the ideational postulates of the global society of the 21st Century and the third millennium civilization, which hopeably, would be based on the category of spirit..." In the end, while concluding his paper he says that Khalsa, "Is an all embracing (ਸਰਬਤ ਦਾ ਭਲਾ) societal category, not simplistically confined to an ethnicized empirically available community of the faith-followers in India and other countries. The order of the Khalsa, as a dynamic societal category constituting a community of liberated, enlightened sovereign men and women, is a medium of the Divine Will (ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ), a motor force of history for ushering in a new value-pattern, a new societal dispensation, a new civilization, with **Spirit** as its foundational category." This paper played the pivotal role in setting the tone of the seminar which could be easily judged from its very title that the need of the Sikh Academics to search the new idiom and the new insights because the Sikh Academics is lagging behind.

The next paper is by Dr. Tejwant Singh Gill, "Adi Granth and Ernest Trumpp; Critique and Translation." Dr. Tejwant Singh Gill retired as Professor from Guru Nanak Dev University. According to Dr. Gill, "A tentative look at Trumpp's nature and nurture, education and training and career and vocation lends credence to the fact that definitely there was a corelation between the insights he forwarded

about *Adi Granth* and his affiliation drawing upon the Bible, philology, orientalism and imperialism etc." Dr. Tejwant Singh Gill while taking the history of Trumpp's personal life, education and training as missionary has justified Trumpp's attitude towards Sikhism and Guru Granth Sahib and says, "This injury, coupled partly with bitterness and partly with arrogance, drove him to the study of oriental religions and languages. In a covert if not overt way, his radical and esoteric interests exercised a determining impact over his empathy for one and antipathy for another religion. Whereas he professed empathy for Sufism, it was antipathy that Sikhism in particular could draw from him". In whatever way Dr. Gill may justify Trumpp's attitude, being the student of Sikh Philosophy, personally I do not agree with his logic. Ernest Trumpp was a trained Christian Missionary. He wrote with based attitude knowingly because he could not tolerate "The religion of Spirit" and the universal values propounded by Sikhism. Secondly, how the method applied on Bible which is full of stories can be applicable to Sri Guru Granth Sahib which is Bani or Shabad? His very attitude was negative.

Surain Singh Dhanoa, a Retd. IAS officer, opined on, "The Khalsa in Modern Politics". According to him, "Guru Nanak preached a whole life religion in which human values that Guru Nanak projected had to inform all human institutions, spiritual, social, economic or political. Guru Nanak through his nine successor Gurus facing a variety of situations, troubles and tribulations, made those values that were latent in Gurbani patent in their lives demonstrating for everyone as to how straight and simple was the path and yet how demanding and difficult it could be. Guru Nanak made it clear that politics of the contemporary world would impinge on one's life who was a householder. One cannot but interact a political milieu and one may have to confront the political authority in case it became violative of the human values". Dr. N. Muthu Mohan is Chair-person on Guru Nanak Dev Chair at Madurai University in Tamil Nadu. His paper is on, "A discussion of the concepts of Sach and Sach-Achar in Sikhism." In the introduction, he says, "Sach is the most prominent concept in Sikhism." While mentioning its occurrence in Sanskrit tradition he further says, "the concept of Sach has been elevated to the highest place in Sikhism. It is first and foremost and the most inspiring concept in Sri Guru Granth Sahib. However, to counter part of the term Sach, that is Asal does not occur prominently

in the Sikh conceptual frame. Otherwise he said, there is an absence of Sat/Asat dichotomy in the Sikh thinking. The concept of Sat becomes in Sikh thought the fundamental and all-pervasive. It stands to mean the all-reality of God, His holy Nam (Sat Nam), as well as the entire created world in all its multiplicity." This is the basic concept in Sikh thought which removes the dualism and dichotomy of nauminal and phenomenal by declaring that whatever has been created by the True one is also True because He has created it from Himself. He himself is the source of all creation. The creation is not permanent because whatever is created cannot remain forever but it is not false at the same time and this is the basis of dynamism in Sikh thought.

The next paper is by Narinder Singh Ottawa from Canada, "Concept of Akal Purakh : Man's Relationship with God". While explaining the concept of God and His relation with the creation Narinder Singh avers about Guru Nanak Dev's thought, "The self-existent God manifested Himself into Naam, Second came the creation of Universe. He permeated it, and revels in His creation. God created the world of life, He planted Naam in it, and made it the place for righteous action." He further elaborates, "God and individual soul stand to each other as fire and spark. There is difference of degree and not of kind. Essential characteristics of Godhead are Truth, Light, Holiness and Purity." Man is to realize these qualities in himself and to lead the life accordingly. Dr. B. S. Kumar, an Ex-Vice-Chancellor has taken for his paper, "Sat-Shri Akal : Spirtuo-Temporal Perspective of Sikhism." Dr. Kumar says, "The aim of religion is not only to enable man to know God or Brahman and the universe, but also knowing the Ultimate Reality (Paramsata) and becoming that itself. For this, religion leads to a vision of an ideal self upto which one has to transform himself." While making his elaborations about Sikhism he says, "Sikhism or Sikh religion which was initiated by Guru Nanak is distinct from other religious groups of India, as it projects a moral order for its adherents, not in an isolated framework, but in the total involvement of the society in relation to its application. In Sikhism, social contextualisation, to me it appears, gets precedence as indicated by the vocable ਮੀਰੀ ਪੀਰੀ of the religious texts. In fact, it must be so. I am not aware of any other Indian religious system giving so much primacy to the society, as Sikhism does." The independence of any thought is judged by the personality it creates and the society which is formed by its adherents.

This is main point which stresses the uniqueness of Sikhism from earlier Indian thought.

Dr. Noel Q King from USA has taken for his paper the subject, 'The Khalsa and World Sodalities—An Abstract'. Dr. King has travelled far and wide and collected much data about Sikhism and Sikhs. According to him, "The honourable order of the Khalsa in every case has been able to teach and to incorporate the best in the civilization to which it has gone. The task ahead is even greater." And, "But today, in a world full of dangerous violence and unlimited power to destroy, the Khalsa can teach every nation how to go relentlessly on to attain the good things that we all seek without resorting to killing and destruction. By the permeation of the various systems of life, Sikh values of family, of sharing, of interdependence, yes and interdependence with the environment and every living creature and the creation of prosperity, can be taught to all."

Dr. Owen Cole came from England to attend this seminar. His paper is a comparative study of Christianity and Sikhism named, "The concept of Logos and Shabad : A Comparison." He has pointed out the similarities as well as disagreements. He has quoted from John's Gospel about Logos, "In the beginning the Word already was. The Word was in God's presence, and what God was, the Word was. He was with God at the beginning and through him all things came to be; without him no created thing came into being. In him was light and that light was the light of human kind. The light shines in the darkness and the darkness has never mastered it." To bring out the similarities from Sikhism he quotes from Gurbani, "None has encompassed your sound so how can I describe you with a single tongue? Whoever meditates upon your true Shabad is joined in union with you. The Guru's Shabad is like a (sparkling) gem which reveals you by its light. One understands one's own self and through the Guru's instruction, merges with the truth." And, "Its origin is in God; it is the power of God; it denotes light and truth."

All these papers were in English. The presidential address by Jathedar Gurcharan Singh Tohra, a paper 'Raj Karega Khalsa' by S. Amarjit Singh Grewal and the discussion on these papers were in Punjabi language. Jathedar Tohra conveys in his paper that the message which was revealed by Guru Nanak to the world after 'Vein Nadi Parvesh' in 1499 was different and unique. In the Janam Sakhi it is

written as the first message, "There is no Hindu; There is no Musalman." With this whatever the message of unity of mankind was given by Guru Nanak in his first article is full of theoretical expression which is given in Mul Mantra by him. Bhai Gurdas has expressed similar idea as under, "Nanak Nirmal Panth Chalaya" The educational institutions are to create the literature to convey ever freshness of this message. Although this is not something new to do because Bhai Vir Singh and Prof. Puran Singh had already establish the examples of creating such literature. We could not endure with the Punjabi identity (The whole of Punjab lives on the Name of the Guru) which was expressed by these intellectuals. But this is the most urgent need of the time. He further said that Sikhism does not allow to divide the humanity in the name of religion. Sikhism is the most undogmatic religion because it is related with the good to all (ਸਰਬੱਤ ਦਾ ਭਲਾ) and equality of human beings (ਮਾਨਸ ਵੀ ਜਾਤਿ ਸਭੈ ਏਵੈ ਪਹਿਚਾਨਥੇ). In his article, 'Raj Karega Khalsa', S. Amarjit Singh Grewal has tried first to define what is the meaning of the term Raj Karega Khalsa as propounded in Sikhism. According to him the term neither implies theocratic Sikh state, nor it means the rule of the pure ones. Khalsa here means Guru Sangat, "Gur Sangat Kini Khalsa", The rule of Khalsa does not mean the rule of the Guru or the Master. It means the rule of the Sangat of the Guru. Instead of the Guru person, Guru Sangat is sovereign. When the middle-man is removed from in between the Guru and the Sangat only then the Sangat becomes the Guru-Sangat. The Khalsa manifested in the will of God is totally liberated and free. There is direct relation between God and the Khalsa. In his paper he has further elaborated what sort of Khalsa rule it can be and what are its possibilities in this global age and what can we convey to the world in the 21st Century.

I hope the publication of the papers in the form of book will help to start the much needed dialogue on Sikh academics. Though the present efforts, to my mind, is just a beginning but I hope the Sikh philosophy will achieve its acceptability in the right context in the futuristic Sikh academics. I am very thankful to the participants in this seminar who presented their papers so intelligently and also those who initiated and participated in the discussions also. I am very thankful to our respected Vice-Chancellor, Dr. Jasbir Singh Ahluwalia under whose guidance the Sikh philosophy is pulsating in academics. Dr. Hazara Singh, the Technical Adviser, Publication Bureau, also deserves my

thanks who has suggested many things regarding the arrangement and publication of this book. Of course the scholars who have presented their papers are responsible for their own views and it is also neither necessary nor possible to agree with each and every view expressed by them. Still, in this regard, we will be waiting for much needed suggestions from our readers. No doubt, this book is dedicated to the concluding year of the Tercentenary Year of the Birth of the Khalsa i.e. Vaisakhi of 2000 A. D.

Department of Sri Guru Granth Sahib Studies
Punjabi University, Patiala

Gurnam Kaur
Professor
Editor

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Inaugural Address

KHALSA : ITS ROLE IN THE 21ST CENTURY

Sri Singh Sahib Yogi Harbhajan Singh Khalsa

The world as we have known it has ended. Using fifteen years of satellite data, geophysicists have determined that the axis of the earth has shifted twelve degrees, causing a slower rotation. Weather patterns are changing, causing severe droughts in normally verdant areas, devastating flooding in normally dry areas, winters so temperate that the world petroleum reserves are up because there was less need for heating oil, and record breaking cold in areas unprepared for such dramatic drops in temperature.

Further, we are witnessing dramatic shifts in the earth itself. Earthquakes, volcanic eruptions, tidal waves, uncontrollable wildfires, avalanches and rising water levels are frequently noted in the news. Large areas of land are no longer inhabitable, whole cities have been destroyed, and thousands of people have died. In the central part of the United States one city that was established more than one-hundred years ago simply picked up and moved to higher ground, after several years of flooding had destroyed the city and discouraged the population.

Recent research also shows that the earth's atmosphere is penetrated hundreds of times a day by 'cosmic snowballs' made up of frozen gases and other matter compacted into balls of ice hurling in from space. From space these balls of matter are sucked into the earth's atmosphere. They have proven to be harmless, but some astrophysicists believe that a meteor or comet could impact the earth within the next ten to twenty years. As recently as 1995 a large asteroid came within six hours of actually hitting the earth. In the distances of space, six hours is considered to be a very close call.

Consider that the atmosphere of the earth is like water. Whatever hits it produces a ripple effect that will be felt, sometimes at great

distances. Physicists have proved that events that occur in one part of the universe affect events in other parts of the universe. Whatever happens on the earth itself also produces effects that are felt at great distances from the point of the event. The shift in the axis of the earth and the slowing of its rotation has an effect on the electromagnetic energy of the planet. Simply stated, the aura of the earth is changing and we who walk upon it are being affected by this change with every heartbeat.

It is not difficult to see how humans are being affected. Around this ever shrinking globe is hunger and disease, depression and suicide, and senseless brutal violence. Substance abuse in its various forms plagues every society on the earth. In the United States 248 children are arrested daily for some type of violent, criminal act. They have shot and killed their teachers, classmates, and even their parents. In Chicago, two boys aged seven and nine have been charged with sexually molesting and then killing an eleven year old girl, an honour student, because they wanted her bicycle.

Parents cannot control their children because they are unable to control themselves. They don't give their children basic values for living because they lack those values themselves. And make no mistake, this is not a problem that is found only in America or only in the West. Alcoholism is prevalent throughout the world. In fact, there are few countries outside of the United States that even have a minimum age law which attempts to prevent the consumption of alcohol by the young.

Throughout Asia child slavery and child prostitution are common place. Families sell their daughters into slavery and prostitution, turning their backs to the future and well being of their young. We should bear in mind that when the grace of a woman falls, civilizations fall.

The spread of disease is as great now as it ever has been. Sexually transmitted diseases are eating away the population of every country on earth. In some African and Asian countries it is estimated that as much as 40% or more of population of those countries are HIV positive. Cancer is on the increase. Tuberculosis, which was believed to be under control, is now spreading along with new and more virulent strains of viruses immune to most known medicines.

Perhaps the greatest tragedy, though, is the rampant spread of depression and hopelessness. The pace of life, along with the acceleration of technology, have left many people feeling isolated,

depressed and lonely. This century has witnessed more advances in technology than the previous nineteen centuries combined. These technological marvels have extended the average life span and made the process of living easier. Yet, depression has increased to the point that it is the single most common medical complaint. In essence, though the world has become slicker, faster and cooler, we who inhabit it have become fundamentally dysfunctional.

With the advent of the computer age after World War II, life on earth began to change. We have moved from the Jet Age, through the Atomic and Rocket Ages and into the Information Age in less than fifty years. Now, we know more about things we don't want to know about than our grandfathers forgot. Still, we aren't happy.

The Internet is considered to be one of the world's greatest technological advances. Now, people from all over the world can be connected and communicate with ease. Access to information that would have taken days of research five years ago can be achieved in minutes today. Businesses depend on the Internet for their success and our ever-shrinking world is growing steadily closer and more intimate.

Or is it? A recent article in *The American Psychologist*, the peer reviewed monthly journal of the American Psychological Association, reveals the startling results of a two-year research study. Researchers found that participants in the study, who varied between frequent and occasional users of the Internet, experienced pronounced and markedly higher levels of depression, loneliness and an increased sense of alienation from their families and peers. Cyberspace is proving to be cold, dark and lonely.

Based on the results of the study, people who spend as little as an hour a day on the Internet showed increased levels of depression by 1% or more and a loss of 2.7 members of the subject's social circle. While these numbers may not seem substantial to a casual observer, they are highly indicative of a deterioration of social and psychological life. In the USA alone, there are more than 70 million people who use the Internet. On the World Wide Web that number is more than doubled, with users in every country. Like any computer virus, this is spreading with increased and prolonged use.

For years we have complained about TV; the idiot box. It changed the family dynamic. From the dining table, families often watched TV instead of engaging in the traditional mealtime conversation. Later in

the evening, the family would gather around the TV and watch programs together. Though they may have interacted less, at least the family was together in some form. Now with the Internet, family members go off to drift in their own private cyberworlds, losing all contact and relevance with the real world.

What we are faced with is an information overload resulting in new clinical diagnoses known as InfoDementia Syndromes. We live in an ever-shrinking world where the non-reality of www.com has caused people to drift ever farther from their stability, and a substitute reality has diminished the capacity of normal people to manage the ongoing reality of their lives. The quest for fulfilment and meaning in one's life is perpetually unfulfilled, leading to escalating frustration and disappointment.

The shifts in the earth's axis and magnetic field also have an impact on the individual. The fundamental frequency of the mind is changing, bringing increased sensitivity and depth of perception. This change first began to occur in the middle sixties and millions of young people, who were more sensitive to that energy revolted against the established societies worldwide. These changes mark a shift in the evolution of mankind, bringing forth a new age of awareness, action and reaction. It is the Age of the Shabd Guru.

It is these very changes that have allowed the advances in technology to take place. Those changes in the earth's magnetic field are opening the sensitivity of mind, allowing us to grasp the concepts of design for the new technology. Now, those minds need a technology for surviving, for balancing the psyche and opening the doors of perception. They need a technology of the mind.

This is an information age with few mysteries, only anomalies. Space ships have penetrated the heavens, yet they have not found God. We have dug to the core of the earth, yet we have not extinguished the flames of hell, for heaven and hell only exist within this three-pound globe which rests between our ears. Faith does not satisfy any more, because the expanded capacity of the mind will not accept what it cannot experience. Again, the technology of mind is needed so that we and the children of the future, can use the full capacity of our minds.

The mind will function differently in the 21st Century because the psycho-electromagnetic energy that comes to bear upon the individual is different. Scientists have proven that even the most gifted

person only uses about 10% of his mind. With this change in the earth's magnetic field, the capacity of the mind will be enhanced. Where previously 'I believe' was enough, in the next millennium 'I know' will be the requirement. The role of the Khalsa in the twenty-first century will be to show mankind the way to have the experience of the Supreme Self through the technology of the mind. And that is the Quantum Technology of the Shabd Guru.

It is for the benefit of mankind in this advanced age that the Shabd Guru has come and it is to serve the Shabd Guru that Guru Gobind Singh created the Khalsa in 1699. Never before in the history of mankind had such an act taken place. In the beginning was the Sound or Shabd, which our Christian brothers call the Word. And it was the power of that Shabd which Guru Arjan Dev instilled in the Adi Granth, directing that it should be translated into all languages, so that the Word of the Guru would spread across the world like oil upon water.

Yet, it was Guru Gobind Singh who returned the Guruship to the Word by placing the Adi Granth upon the *manji* and bowing before it as the Siri Guru Granth Sahib. To serve that Shabd Guru and those whose longing of heart and soul brought them before it, Guru Gobind Singh created the Khalsa; to stand true and pure as a shining example for all mankind.

The reality is that Khalsa exists to serve the mission of the Guru. It has always been key to Sikh Dharma that we do not proselytize. Yet, we do inspire and teach. The power of the Khalsa is its presence, because a true Khalsa represents the Shabd Guru, and it is that presence which touches the heart and inspires the soul of its excellence. The rise of the Khalsa in the West is living proof of the power and reach of the Shabd Guru. Those hippies of the sixties are now Singhs and Kaurs.

There was no Hippie University of America that told them to grow their hair and learn about meditation. It was the subtle changes that began taking place at that time and which are magnified today, that have facilitated the long arm of the Guru. It is the demand of the times and the change in awareness that has brought the word of the Guru to the West. This is a trend that will continue throughout the world until we stand united 960,000,000 strong.

In truth, the role of the Khalsa has never changed since that Baisakhi Day of 1699. One who has taken the Amrit and who keeps the Rahit of Guru Gobind Singh belongs not to himself but to the *sangat*

of the Guru. It is the role of the Khalsa to serve the needs of the *sangat*, to protect those who are incapable of standing for themselves, to be the first to sacrifice and the last to leave. Above all, to lead and inspire by the example of their commitment, their confidence in the Guru, and the strength of their presence.

In the twenty first century, the mind will be the battleground upon which this war will be waged. Religions have failed to deliver to the individual that experience of consciousness, which brings stability to the psyche and balance to the personality. The mind has changed, the consciousness has changed, but the longing of the individual to be One with his God will never change.

To be Khalsa is to lead by example. It is to inspire others at a time when inspiration is a rare thing. To be Khalsa is to bend and uplift those who are unable to stand, who have been defeated by the circumstances of Time and Space. Upon the battlefield of the mind is a vast army of darkness which, if not stopped, will overtake the individual and cut him down.

At the time of Guru Gobind Singh, just the sight of a single Khalsa lancer on horseback would uplift entire villages and make them feel secure or inspire them to fight if required. Just so, in the 21st Century the sight of a single Khalsa, keeping the sacred form given by the Guru and radiating the penetrating projection which comes through one whose heart and mind are with the Guru, can uplift people all over the world.

In this ever shrinking, highly mobile world in which we live, the need for inspiration is great. The average person who simply goes through the rigours of day to day living cannot survive in this changed world without a clear identity and a stable foundation in life. The first rule of the Khalsa is to identify yourself. Nam Japna is the sequential process of the individual identifying himself before his Guru and to God Himself. That identity is then manifest by the distinctive dress and projection of the Khalsa.

This is a time for action not philosophy. It was the mission of Guru Nanak to free mankind from the shackles of organized religion by giving us the key to our own souls. He carried this into the daily lives of the Sikhs and was known as much as a social reformer as a man of God. Guru Gobind Singh, by creating the Khalsa, formed an active body, which would carry on the mission of Guru Nanak. Today,

as much as in 1469 or 1699, there is a great need for social and political reform.

There are few countries in the world that are more polluted than India. India is one of the largest producers of environmentally harmful emissions in the world. This is also found in Thailand and other Asian countries. In those countries live many who consider themselves to be Khalsa. One mission of the Khalsa in the 21st Century must be to help rid the world of the environmental, life threatening dangers. This can begin at a grass roots level, where we voluntarily begin to clean up our own environments and work together to reduce the harmful emissions. From every Gurdwara this message should be carried and once again Khalsa will lead the way. Each village can begin a clean up campaign and those who live in the more developed areas can organize and participate in saving our global environment.

Guru Nanak spoke openly about the equality of women and during the time of the Gurus women had equal status to that of men. They were respected and protected. Still, in every nation of the world women are mistreated, abused and sexually assaulted. Now is the time that the Khalsa should rise up and fight for equal and fair treatment of women all over the world. If the Grace of a woman is allowed to be tarnished, the decline of the civilization is imminent. It is for the survival of our civilization that this should be done, beginning in each Khalsa home and promoted in each community.

Perhaps one of the most serious problems facing the world today and into the next Century is the problem of substance abuse. History has recorded that every great civilization has fallen because of drugs or alcohol. China fell because of opium. Egypt fell because of peyote. India was conquered because of marijuana. Rome fell because of alcohol. Now, in every country, all of these and other more debilitating drugs are widely used, destroying our collective future. Khalsa must lead the way in the 21st Century to heal people of the diseases of alcoholism and co-dependency.

Why have so many people turned to drugs? The change in the electro-magnetic field of the earth has brought increased sensitivity and a changed functioning of the mind. The accelerated technology and seduction of cyberspace fail to give people the experience of consciousness that they crave. To try to fill the void, people turn to drugs and enter into a downward spiral of frustration and

disappointment. It is here that the Quantum Technology of the Shabd Guru and the sacred science of Raja Yoga, practised by the Gurus themselves, can turn tragedy to triumph.

It has been said that the precious gem of Sikh Dharma has been greedily hidden. God Himself asked Rishi Dusht Dhaman to incarnate as Guru Gobind Rai, because the cries of the world and the times required such a soul as he. This gift of the great Akal Purkh was not intended to be hidden in the Punjab. As Guru Arjan Dev directed, it was to be spread across the world like oil upon water.

Guru Gobind Rai, by the grace of the Akal Purkh, created the Khalsa. The Khalsa then appointed him as their Guru. Yet, Guru always said that Khalsa was his life. Even more significant, he declared that *Khalsa mero Sat Guru poora*, "Khalsa is my True Guru". It is this authority and grace that has been instilled in the Khalsa. Every Khalsa who looks in the mirror each morning and sees the reflection of Guru Gobind Singh is a living Sat Guru. It is disturbing that now, 300 years after the creation of the Khalsa, we are questioning our identity and our role.

Never before, through all the Ages, has such a body, such a path and such a beautiful form been given to humanity. We hold the secrets of the Ages, we hold the relief for the suffering of the World, we are the hope and answer to the prayers of all mankind for all the Ages. Yet, we have failed to act. We have failed to deliver to the world this sacred trust that we hold. And we failed for one reason only—our lack of unity.

A British journalist of the nineteenth century once remarked that when the Sikhs are at war they fight like lions and when they are at peace they fight like dogs. Still, it was the Sikhs who united India for her independence and it was to the Sikhs that the other religious leaders of India came for help. The 10th Master prophesied that Khalsa will rule the world, *Raj Karegah Khalsa!* Yet, without a united Sikh Panth, how can Khalsa rule? Are we to continue to fight like dogs or shall we unite and fight like lions, to bring honour to the House of the Guru and to serve mankind as Guru directed us to do?

Khalsa are warriors and we come from a strong martial tradition. It is time to apply that warrior tradition to those forces in the world that would destroy the human spirit. Guru Tegh Bahadur gave his head for human rights. Guru Gobind Singh raised an army to defend them and

thousands of brave warriors gave their lives for others. In the 21st Century our commitment to righteousness should be no less. Being a warrior is not about combat, nor mastery of arms. The warrior of the 21st Century will carry the true warrior spirit, which is mastery of the self, unyielding in the face of unrighteousness, with the penetrating projection of victory. And he will engage the enemy, fearlessly, upon the battlefield of the mind.

We, as Khalsa, must lead the way to understanding, religious tolerance, equality and human rights, prosperity and fulfilment, relief of human suffering, and to world peace. The time is now to rise up as a single body and call on the citizens of the earth to join with us. This is when Khalsa will truly rule the world.

In the West we are already engaged in the fight for world peace. Each year at the annual Peace Prayer Day celebration in New Mexico, thousands of people join with us to pray for world peace and to celebrate tolerance and understanding. In 1998 we awarded \$60,000 in peace grants to organizations dedicated to promoting peace and understanding and conflict resolution. Still, this is only a start.

When we are organized and focused on common goals, as Guru Gobind Singh proved, we can overcome all odds and be victorious. Yet, when we are bifurcated and focused on personal gain and individual goals, then defeat is certain, as history proved after the death of Maharaja Ranjit Singh.

The question for the 21st Century is simple. Shall the sacred gem of the Khalsa remain hidden or shall it be exposed to the world so that the radiance of the Guru can illuminate this Kali Yuga? Though it is clearly visible, for many, Khalsa does not exist outside of the Punjab. Shall we allow it to remain there when the world is crying for help? Are we so deaf, are our turbans so tightly tied, that we cannot hear the suffering of mankind? Are we now, after three hundred years, unable to rise up and win the fight?

By the 6th Century, the essence the divinity of Christianity was lost and the domain of the Church prevailed. The Gnostics, who most closely followed the teachings of Jesu were declared heretics, hunted down and killed so that the absolute domain of the Church of Rome could not be challenged. Much of the world is blinded by religious fundamentalism, which has bred intolerance and fear. Will we allow this to happen to Sikh Dharma? Shall we hide ourselves behind

intellectual discourses or shall we rise up and prevail?

To present a paper in such respected company is truly an honour. Everyone has something meaningful to say. In the end, though, these are only words, and as we say in America, talk is cheap, So we pose this question, do we intend to act or simply to listen? The world has changed, it will not change back. Are we going to meet the challenge of the Times or are we going to dissipate our resources through lack of organization and our inability to unite?

Let us resolve not to leave this conference without establishing an action plan and a working body, which will identify a strategy for defining and implementing the role of the Khalsa in the 21st Century. If the worldwide Khalsa Panth can collectively dedicate itself to promoting world peace, to ending the toxification of the environment, to bringing understanding and tolerance where human rights are violated, to relieving poverty and hunger, to upholding the honour of women, and to sharing with the world the Quantum Technology of the Shabd Guru, then our time here will have truly been valuable. Without such a plan our time, while enjoyable and enlightening, will have been in vain.

May we all awaken now from the sleep of apathy and isolation. May we rise up now and truly radiate the spirit of Guru Gobind Singh, with a selfless attitude to gratitude, to the one who gave his all so we can live fearlessly and with dignity. And may we sincerely and truly unite with an unwavering commitment to serve the mission of the Guru with honour and humility, for all our generations.

Keynote Address

FUTURISTIC VISION OF SIKHISM

Prithipal Singh Kapur

Future as usually referred to has been a subject of special concern for the humans. It has two facets; the period coming immediately after the present and 'life after death'. These facets represent such diverse areas of study that it becomes a study in contrast between the empirical and the mystical; the latter having figured constantly in the domain of major religious systems. In the study of scriptures, we come across various futuristic concepts like the Biblical, Quranic and the Bhwakshit Puran (Hindu). Both the Semitic and oriental religious systems carry the burden of the principles of immortality of human soul and life after death. By referring to these matters, it is intended to bring out the distinct and unique features of the Sikh approach to various projections on future in order to identify its futuristic vision. Uncompromising monotheism is basic to the Sikh doctrine—the one and only is *Nirankar* (formless), beyond time and also beyond incarnation and mortality. This formless absolute being is the object of veneration and has to be approached by treading the path shown by the Guru (*Gurumukh Gadi Rah*). The position in this regard is made clear for our understanding by the first exponent of Sikh doctrine, Bhai Gurdas, when he states 'the true Guru makes the seeker tread the path to the abode of truth by distancing him from the five evils, attuning his mind by recitation of the name (*sabad*) of the Lord and inspiring him to live pure amidst impurities like lotus in water.'¹ This should make it amply clear that primary concerns of Sikh faith are not 'other-worldly'. The fifth Guru, the compiler of the Sikh scripture Guru Granth Sahib, makes the matter more explicit :

*"Saith Nanak : make life fruitful this time
Never more shalt thou see birth"²*

Thus, the gospel of Sikhism carries within itself a futuristic vision

that is not 'other-worldly.' "Desire not residence in Paradise nor fear being cast into Hell" says Kabir.³ In fact, Guru Nanak's endeavour to relieve the misery of mankind and invoke the grace of the Lord is explained in a more forthright manner when Guru Angad states : "This world is holy Lord's chamber and in it is His abode,"⁴ besides declaring that Sikh way of life is essentially that of a householder.

Having said that, it has to be ascertained that Guru Nanak's concepts of God and universe were essentially futuristic. He envisioned universe and God in a much wider sense that had hitherto been known. Bhai Gurdas says : "Guru Nanak visualised all the then known nine divisions of earth."⁵ He held no particular country, land or river as sacred. He visited major pilgrim centres of Islam (Mecca and Baghdad) and Hinduism (Banaras, Haridwar, etc.) and expounded the fallacy of the West to East being sacred directions of God's abode. God for Guru Nanak is eternally unchanging formless One; inscrutable, beyond time and beyond the reach of human intellect.⁶ It is because of this distinctness that Pincot finds the Sikh concept of God unique in itself. Guru Nanak decidedly likes to see God through a vast spectrum which sustains today and will remain relevant for the times to come. It is interesting that Guru Nanak's gospel has so far defied classification and Sikhism appears neither western nor an oriental religion in content and practice. The Sikh exponents themselves call it the 'pure path' or the 'other (some interpret it as the third) path.'⁷ But Guru Nanak stands for 'welfare of the mankind and the universe in totality and Guru Amar Das invokes God "to save by Thy Grace, the World in flames; Save it at whatever portal it may be saved."⁸ What I wish to emphasise is that these concepts have stood the burden of ever-expanding spiritual knowledge and complexities of developed civilizations.

The nine Gurus coming after Guru Nanak and enunciation of the concept of Guru Panth and Guru Granth thereafter remain an exclusive as well as unique feature of Sikhism. Scholars who have tried to look at Sikhism in close proximity of the medieval Bhakti Movement opine that "nomination of Angad was a matter of supreme importance as it put the movement under the guidance and control of a definite and indisputable leader."⁹ History has proved that this act of Guru Nanak had a bearing on the future of Sikhism as also the spiritual concepts that came in contact with the Sikh thought. The core issue to be noted in this regard is the emphasis laid on the fact that Sikh Gurus represented

the same light, spirit and thought. The various stages in the development of Sikhism could neither be looked upon nor interpreted in isolation. Emphasis on this fact was first laid by Satta and Balwand whose composition appears in the Guru Granth Sahib. They say : "Proclamation concerning Lehna by Nanak was now spread : the same light permeated him, the same praxis—only the Master, his visible form had changed."¹⁰ And "at this point Sikhism comes out of the fold of traditional Bhakti movement." In this regard, it has to be noted that Guru Nanak gave his disciple, Lehna, a new name—Angad which traditionally has been interpreted as a part of his (Guru Nanak's) body and soul; literally, it implies an ornament lending grace and glamour to the body. But the former interpretation has stayed in the Sikh tradition, thought and historical interpretation. Guru Gobind Singh himself has laid stress on this peculiar doctrine associated with the institution of Guru in Sikhism."¹¹ The Sikh Gurus had thus perceived the onset of difficult times ahead and therefore managed to steer clear the tardy path on which Sikhism had to tread. Guru Angad had to act as interpreter and custodian of the doctrine of Guru Nanak because various groups of people claimed the heritage of Guru Nanak, interpreting his teachings (*bani*) in their own way. Angad remained steadfast and declared that Guru Nanak's faith was essentially meant for the householders. Guru Amar Das and Guru Ram Das took care of organisational affairs so as to fulfil the societal needs of the growing faith. The transcendental wisdom contained in word of the Gurus (*bani*) was compiled by Guru Arjun. Few select compositions of some medieval Bhaktas and Sheikh Farid were also included in it. The purpose was to preserve the authenticity of the Sikh doctrine for the future and obliterate possibilities of misrepresentation.

The scripture thus prepared was invested with a unique status hitherto unknown to scriptures of any of the other faiths. When Guru Gobind Singh, the tenth Guru, decided not to name a successor and invest the Granth (scripture) with the status of the Guru, he was only abiding by the wishes of his predecessors. The doctrine is repeatedly laid down in the Granth : "The revelation is the Guru and the Guru is the revelation." Bhai Gurdas, the celebrated Sikh theologian of the Guru period, had stated clearly that "only the Shabad as revealed by the Guru is the real portrait of the Guru."¹² What the Granth says is of universal import. It remains symbolic of Sikh sovereignty;¹³ as also an

important component of the futuristic vision of Sikhism.

The doctrine of Miri and Piri (the spiritual and the temporal) is found embedded in the gospel of Guru Nanak. In the oft-quoted hymn of Guru Nanak figuring in *Rag Asa* in Guru Granth Sahib, wherein Guru Nanak refers to the Mughal invasion, the Lord himself is described as the driving force behind all the political developments. In this very hymn, compassion of God is also invoked : "As in their agony of suffering, the people wailed, didn't thou feel no compassion for them?"¹⁴ indicating thereby that the spiritual and temporal authority remain in unison with God Almighty and emanate from Him. This is also repeated by Guru Gobind Singh : "Those of Baba (Nanak) and those of Babar, God made them both." In this way the "spiritual and the temporal have to be looked upon in unison" : when we find Guru Nanak launching a '*Nirmal Panth*', a pure or sacred path with a universal perspective, then we have to accept him as guiding spirit of both the forces. The manifestation of the temporal force by Guru Hargobind with the raising of *Akal Takhat* (it has to be noted that the seat remains as that of the Almighty) and Guru Gobind Singh's creation of the Khalsa to assert the spiritual dignity of the people have not to be independent of each other. The order of the Khalsa as anointed by Guru Gobind Singh was destined to be a body of the dedicated, consciously trained persons following a self-imposed code of conduct, imbued with service and sacrifice. The initiation ceremony was essentially a spiritual exercise wherein singing of *Gurbani* (the compositions of the first, third and tenth gurus) was to remain central. It has to be noted that the order of Khalsa was not dedicated to the achievement of political ends but to transform the entire human race into a universal brotherhood wherein the racist, sectarian or colour distinctions do not remain relevant.¹⁵ This was essentially a departure from the principle of genius belonging to a particular system like Hinduism, Jainism or Buddhism or a class of people. The gospel as pronounced by the ten Gurus through precept and practice stands for a more amplified belief and different vision of the future world culture. They preached the doctrine of "a growing culture, coming to fruition through a process of mutual assimilation and evolution of the truths in the consciousness of mankind as a whole."¹⁶ Thus Sikhism envisioned an ideal social order wherein the Khalsa is to wage a continuous struggle to uphold the truth¹⁷ and remain an ally of goodness and virtue and let none encroach upon other's rights.

The Sikh Gurus had anticipated that with the material advancement, primary importance shall come to be attached to the human being and his faculties, temporal aspirations and material well-being. The religious systems that attached importance to life after death could not meet the challenge of what came to be called humanism during the course of time. The ideal to strive for establishing a social order wherein justice for all was ensured and to launch an on-going struggle for upholding the truth, was fully integrated with temporal human aspirations in the Sikh religious scheme. But submission of the human being to the Divine Will (*hukam and raza*) was made primary, diligence and honest-earning remaining complimentary. This is how Sikhism fore-stalled the threat of humanism and atheism to the realm of religion. It is from this stand-point that futuristic vision of Sikhism needs to be perceived.

It is obligatory for the followers of the Sikh faith to attune with the Guru, body and soul. As per Sikh tradition, Lehna (the future, Guru Angad), when questioned by Guru Nanak as to why he always followed him like a shadow, replied that "he knoweth not where else to go." The Sikh Gurus upheld the supremacy of religion as a binding force for mankind. For this they had to withstand the dissent from within. Guru Nanak's elder son, Sri Chand, wanted the traditional ascendancy of the ascetic to be maintained in the religious hierarchy. Then followed the state abetted dissent from Prithi Chand and Ram Rai. The Sikh Gurus could steer clear of all these situations and upheld the doctrines enunciated by Guru Nanak, even when they had to offer martyrdom. Guru Arjan's refusal to submit to the state authority and pay a toll because he was from 'Khatri' caste provided an opportunity to those who saw it as a challenge to the elitist concept of religious denominations. Shaikh Sirhindi's response in this regard needs special notice. Guru Tegh Bahadur gave his life for freedom of worship one of the important components of the concept of human rights. Guru Gobind Singh kept up by launching crusade against 'those who have evil minds, are intent upon trouble making and are enemies of religion' (*Benti Chaupai*). With the creation of the Khalsa, he brought forth a guide-model for the future world society. On the Baisakhi day of 1699, the clarion call of Guru Gobind Singh could be answered only by those five elevated souls, who had truly imbibed the teachings of the Sikh Gurus into their lives.

They became the beloved ones after having been administered the holy nectar (*amrit*). They were given an exalted status among the multitude (*sangat*) and received the honour of baptizing the Guru himself. But still they remained the first among the equals. It was typical type of democratic order that Guru Gobind Singh ushered in. The Panth became the Guru, and the Guru a part of it : he attributed all his achievements to the people who joined the fold of Khalsa. He sings the praises of the Khalsa : "I have achieved victories on the battlefield only through the grace of these people. Their help has enabled me to be compassionate to all.....through the grace of these people knowledge and learning was imparted to me. I enjoy all status and dignity because of these people, otherwise there are millions like me in this world."¹⁸ Many facets of the miracle wrought by Guru Gobind Singh in the form of the creation of the Khalsa are discernible today in many a socio-political institution.

The principles enunciated by Guru Gobind Singh within the framework of Khalsa tradition became operational even during the lifetime of Guru Gobind Singh. The Sikh tradition has it that the Guru himself bowed to the collective counsel of the Khalsa while vacating Anandpur fort and an improvised fortress at Chamkaur. Saluting Dadu's grave is believed to be another such incident. When Banda's fight against the Mughals put the Khalsa on road to sovereignty, the Khalsa body politic got into full operation. The abolition of Mansabdari as an institution of Government machinery and inspiring the tillers of the soil to stand on their own were signs of fruition of Khalsa ideal of insulating the lowest of the lowly against exploitation and giving them confidence to stand on their own. The coin was struck in the name of the Gurus, Nanak and Gobind Singh, no high sounding titles were either assumed or conferred. The Sikh Misaldars following Banda Singh Bahadur called themselves only '*Singh Sahibs*' which clearly indicated that they remained first among the equals. Lehna Singh Bhangi, the dauntless conqueror of Lahore, refused to become a satrap of Ahmad Shah Abdali and issue coin in his name. On the other hand, he told an emissary of the Afghan invader, Ahmad Shah Abdali, that the Sikhs recognised the *Akal* as the sole sovereign and the Khalsa would wield sovereignty in His name only. This was implied when the Khalsa was declared a state in 1748. As clearly indicated on the inscription at Darbar Sahib, even Ranjit Singh was addressed as *Singh Sahib*, and the title

of Maharaja was bestowed on him by Baba Sahib Singh Bedi on behalf of the Khalsa in 1799. The successors of Baba Ala Singh of Patiala got the title of Maharaja only after they accepted the protectorate of the British. It is interesting to note that whenever Ranjit Singh tended to behave in a wayward manner and gave precedence to political expediency over the Khalsa doctrine, chiefs like Hari Singh Nalwa and Akali Phoola Singh (also Jathedar of Akal Takhat) did not hesitate to express disagreement and sometimes even resentment. However, Ranjit Singh's coins continued to bear the names of the Gurus and the court was named as Khalsa Darbar, despite his other monarchical aberrations. The post-Ranjit Singh period witnessed certain developments when attempts were made to revert to the Khalsa tradition. The battles against the British were fought in the name of the Khalsa and the soldiers of the Khalsa army offered to forego salaries to pay the war indemnity imposed by the British in 1845 to stall the so-called sale of Kashmir to Gulab Singh Dogra. Such was the strength of the democratic institutions that came in the train of the Khalsa. They got weakened due to the inherent weakness of all democratic institutions when it came to faction fighting and internecine groupism. Guru Nanak while "striking the coin in this world", as Bhai Gurdas puts it, had before him a vision that transcended Ages. The future of humanity was his prime concern. He kept in view the march of life in totality. The Sikh Gurus conceived such institutions and ideals that have stood the test of the time. Each current of the modern human activity can look back to the tradition of Nanak and Gobind Singh. The twin doctrine of Guru Granth of Guru Panth have sustained. The prophetic slogan of Guru Nanak 'Truth shall triumph ultimately' stands ingrained in the minds of the Sikh people. As such, a true Sikh remains an embodiment of optimism. Guru Gobind Singh inspired the Khalsa to look ahead and the Khalsa never faltered. The worst holocausts in 1745 and 1762 could not deter them. For the Sikhs, history is a saga of turmoil and test of fortitude, from the battles of Anandpur to the battering of Akal Takhat in 1984. The Khalsa of Guru Gobind Singh rises like a phoenix after every ordeal and keeps in mind futuristic vision of an equalitarian global fraternity.

The above are a few stray thoughts about the futuristic vision of Sikhism. I am sure that galaxy of scholars who have converged here from India and abroad have many more important issues to put forth.

The outcome will surely present a multi-facet study of Sikhism which is already in focus before the scholars all the world over.

I thank you all for giving me a patient hearing.

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THE KHALSA IN THE SIKH TRADITION (1699-1849)

J. S. Grewal

When the European writers turned their attention to the Sikh past in the late eighteenth century, one of the most important questions for them was how the Sikhs had come to acquire political power. The institution of the Khalsa by Guru Gobind Singh appeared to them to be the most crucial turning point in Sikh history. The pre-Khalsa history of the Sikhs appeared to be marked by quietism or pacifism and the post-Khalsa history appeared to be marked by political ambition and militancy. The institution of the Khalsa for them, therefore, marked a rupture. This view of the Sikh past has persisted as a stereotype.

This view has been reinforced recently with much greater sophistication than what we find in any of the European historians of the Sikhs. It is also suggested that, though the Khalsa became more or less dominant in the Sikh Panth during the first half of the eighteenth century, it began to lose its hegemonic status before the century was out. Indeed, in the early nineteenth century the Khalsa is said to have yielded place to another tradition, called the Sanatan Tradition. Consequently, the boundaries between the Khalsa and other members of the Sikh community became blurred. The Sahajdharis, especially the Udasis, became as important a part of the community as the Khalsa. Furthermore, popular religion came to be tolerated in the Sanatan Tradition to such an extent that it can be treated as an important part of the religious life of the Sikhs.

We propose to have a fresh look at the Khalsa in the Sikh tradition during the eighteenth and the early nineteenth century with reference to two major issues : the relationship of the Khalsa with the earlier Sikh tradition, and the identity of the Khalsa in the larger context of the Sikh community. We propose to do this by analysing the work of five Sikh writers and a British historian. The five Sikh writers are

Sainapat, who wrote his *Gursobha* within three years of Guru Gobind Singh's death, Chaupa Singh and Bhai Nand Lal, whose *rahitnamas* are available in a manuscript of the middle decades of the eighteenth century, Bhai Gurdas Singh who wrote his *Var* towards the end of the century, and Ratan Singh Bhangu, who wrote his *Guru Panth Prakash* in 1841. The British historian, J. D. Cunningham, published *A History of the Sikhs* in 1849. Their evidence as contemporary writers has a peculiar importance for us.

I

Sainapat's *Gursobha* is not a biography. It is a *katha* that was meant to be the *upma* of Guru Gobind Singh and to depict his *charitars*. The formal title, *Gursobha*, leaves no doubt that it was meant to glorify the Master. His pre-Khalsa battles are seen as extraordinary acts (*kautaks*). His post-Khalsa battles celebrate the martial prowess of the Khalsa as much as the indomitable spirit of the Master. Towards the end of the work, the political success of the Khalsa is prophesied. The institution of the Khalsa is seen by Sainapat as the most momentous event of Guru Gobind Singh's momentous career.

On a certain Baisakhi day, Guru Gobind Singh 'revealed' what had remained concealed when he created the Khalsa. His mission was to redeem the world by extirpating the wicked. And for this purpose he instituted the Khalsa. His declaration was significant. The entire *sangat* of the past was his Khalsa and in the end there would only be the Khalsa. The Masands were removed so that all their followers should become the Khalsa of the Guru. They became manifest now as the sun and the moon. Nothing was to be given to the Masands—neither *golak*, nor *dasvandh*, nor *mannat*. Every contribution was to be brought directly to the Guru. By the removal of the Masands, 'the world was purified'. In all the 'ten directions' now there was to be no one else but the Khalsa.

The direct affiliation to Guru Gobind Singh was symbolized in a new rite of initiation (*khandae ki pahul*). This baptism of the double-edged sword was meant to impart power and prestige to the Khalsa. They were given the epithet of 'Singh'. Sainapat refers to the baptism of the double-edged sword as *amrit* too. The Singhs were instructed to keep their hair uncut. The rite of *bhaddar*, observed on the death of one's parents by shaving off one's head, was not to be followed by the Sikhs. *Bhaddar* was a delusion (*bharm*) and not an act of merit (*dharam*). The Sikhs should never allow the razor to touch their heads.

Those who observed this rite were to be persuaded not to do so. The Sikhs should have no association with those who shaved off their heads. Bracketed with them for excommunication were 'the five' (unspecified categories of people). The Khalsa of God (*Wahiguru ji ka Khalsa*) were not to cut their beard or the hair of their heads, they were not to smoke *hukka*, and they were to abandon the evil company (*kusangat*) of 'the five'. The exclamation of the Khalsa was '*Wahiguru ji ki Fateh*'. Significantly, Sainapat uses of terms Sikh, Khalsa and Singh as synonyms.

Every Singh was to grasp the sword (*teg*) and fight. Apart from the sword, they carried the matchlock, the bow, the spear, and the dagger. To die fighting was to prove one's Khalsahood. The new *rahit* was to be propagated among the Sikhs everywhere so that they were induced to become Khalsa-Singhs. In the city of Delhi some Brahmans and Khatri had reservations about *bhaddar*. They were removed from the *sangat*. Some others infringed the *rahit* and became *khulasa*. Yet another case of excommunication deepened the crisis. For some time the local administrator supported the opponents of the Singhs. Eventually, however, the *khulasa* approached the Khalsa Sangat to seek forgiveness. They were allowed to rejoin. It was during this crisis that the local administrator wanted to know what was meant by 'Wahiguru ji ka Khalsa'. He was told that, like the Mughal emperors, the Gurus used to have *naibs* called *masands*. Guru Gobind Singh removed them and made all the Sikhs his Khalsa.

The non-Khalsa were seen by the Singhs as non-believers (*dehria*). To become the Khalsa was to have trust in and to recite 'Gobind'. The pure ones became the Khalsa by reciting 'Gobind' and by taking refuge in the True Name. They were free from all kinds of attachment. They were to sing the praises of God. The prayer of the Khalsa was to remain attached to the feet of the only God, to sing praises of the limitless creator day and night, never to forget His Name, and to love the sants. His door was their only refuge. None other in the world was the equal of the Khalsa-Singh. Sainapat begins to use the epithet Singh more frequently after the institution of the Khalsa so that the Sikh, the Khalsa and Sant are all embodied in the 'Singh'.

As it may be expected, with the institution of the Khalsa 'the Sikh Sangat' becomes 'the Khalsa Sangat' for Sainapat. The transition is quite simple. The entire congregation on the bank of the Sutlej on the

Baisakhi day was Sikh *sangat* but all of them did not become the Khalsa. Sainapat's explanation simply is that they were not meritorious enough to have the blessing of *sat-sang*. Not to become Khalsa was to remain alien to *sat-sangat*. Quite obviously, the true *sangat* now was is the Khalsa *sangat*. Indeed, the true *sangat* is the one in which the *rahit* of the Guru is observed. Evil inclination and thoughts are burnt in the true *sangat*. Without joining the true *sangat*, the curse of *chaurasi* (transmigration through 84 lacs of lives) is not revoked. Therefore, the Sikh who takes refuge in God does not enjoy peace outside the *sangat* even for a moment. They who have no love in their hearts do not meet the *sabha* of the *sants*. Take refuge in the true *sangat* so that you attain real knowledge (*gian*) by meeting the Guru through the true *sangat*. The way of *Wahiguru ji ka Khalsa* is to love the *sangat*. There is no difference between the Guru and the *Sangat*. The peculiarity of the Khalsa *Sangat* is that one can have God's *darshan* in it and all its prayers are answered by Him. The Khalsa *Sangat* can punish or forgive precisely because the *Sangat* is one with the Guru. In short, the only true *sangat* is the *khalsa sangat* and it can act on behalf of the Guru in his lifetime.

To worship one Master is an essential part of the Khalsa *rahit*. He is the true creator. He is present in the whole creation and in everyone; He is the one who is known by many names. Like fragrance in the flowers, the wick in the lamp, and the musk in the deer, His light pervades the universe. He is the only object of worship. He is the only perfect being, the true refuge; there is no other. All living creatures have one master and no other; He is the perfect one who dwells within everyone. The perfect one is the only refuge. Without devotion (*bhagti*) to Him one cannot attain to liberation; one dies and takes birth again and again in the world; without *bhagti* one cannot cross to the other side. He who lodges God in his heart and lives by the *shabad* does not take re-birth. The Khalsa mode of worship is 'the name of Gobind'. Recitation of the name creates light in the mind and love of God in the heart. God's help comes through the Name. And without the Name there is no liberation. The noose of Death is broken for the Khalsa who taste the nectar of the Name.

The prayer of the Khalsa is to praise God in the true *sangat*. This is one way of appropriating the Name. In the company of *sants* one may meditate on God to get rid of *haumai*. The Khalsa *Sangat* offers

prayer (*ardas*) as a regular feature of worship. He who discards pride and takes refuge with the *sants* may receive the gift of the Name. Through His kindness Gobind bestows this gift which purifies the body and creates the feeling of love. If the true Guru is kind even the follower of falsehood may turn to the true *sangat*. Through God's grace one may be enabled to accept His *hukam*. If He wills one may remain at His court. He who accepts His *hukam* does not go to hell. He who entertains no fear of God remains condemned to blindness.

Praise be to the Guru that the True Guru is Gobind. The juxtaposition of *Wahiguru*, *Satguru* and *Gobind* suggests a metaphorical equation between God and the Guru. In any case, there is no doubt about the importance of the Guru for the Khalsa. They who stray away from the door of the Guru find no refuge. They remain attached to *maya* and miss the opportunity of liberation. They who turn away from the Guru find no refuge. They die and take birth again and again and they suffer sorrow in transmigration. The fools remain attached to the world. They do not receive the gift of the Name; they lose everything. Without the Guru there is no liberation. The true Guru is to his followers like water to the fish. The fish dies without water; the fool remains ignorant without the *shabad* of the Guru.

A day before his death the singhs began to ask Guru Gobind Singh as to who would be his successor. His reply was 'the Khalsa'. 'My only concern is with the Khalsa and I have bequeathed my 'robe' to the Khalsa'. 'The Khalsa is my form and I am with the Khalsa'. The pure have no illusion in their hearts. They are free from sectarian garbs as they are free from illusion. They are like 'our True Guru'. 'Our True Guru' is the *shabad-bani*.

We can see that Sainapat did not set out to give a detailed description or a comprehensive account of the institution of the Khalsa. He wanted to highlight its salient features. He does that in the whole body of his work and not only in the formal chapters on the Khalsa. Guru Gobind Singh removed the mediacy of the Masands and excommunicated all rival claimants to the allegiance of the Sikhs in order to ensure only one category of Sikhs, the Khalsa. They were asked to take *pahul*, adopt the epithet 'Singh', keep their *kes*h intact, wear the sword and other arms, refrain from smoking tobacco and not to associate with any of those groups which did not accept Guru Gobind Singh as their master, or did not accept the *rahit* of the Khalsa. Sainapat

equates the Sikh with the Khalsa and the Khalsa with the Singh so that the *sangat* of pre-Khalsa days becomes the Singh-Sangat after the institution of the Khalsa. The religious ideology of the Khalsa is the same as that of Guru Nanak and his successors. Before the death of Guru Gobind Singh, Guruship is vested in the Khalsa and in *Gurbani*. The socio-political commitment of the Khalsa becomes a part of his *dharam*. This is how the ideal of social justice was to be realized.

II

Chaupa Singh frequently refers to 'Granth Sahib Ji' in his *Rahitnama*. At one place he uses the phrase 'Guru Granth Sahib Ji', Elsewhere he makes the explicit statement that Granth Sahib is to be regarded as the Guru. Similarly, 'the Khalsa in the Guru' is a direct statement attributed to Guru Gobind Singh. He also said that he would be present in the *sarbat khalsa*; to see a congregation of Sikhs is to see the Guru; therefore, the Sarbat Singh Sangat should be regarded as the Guru. The protector of the Sikhs is Akal Purakh; the *shabad* of the Guru is their support and sustenance; and Guruship lies with the *sarbat khalsa*. Again wherever the entire body of the Sikhs comes together 'I would be present there'. Not any individual but the collective body of the Sikhs is 'the Guru-Khalsa'.

Chaupa Singh refers to *pahul* as the site of initiation for the Sikhs. He lays great emphasis on unshorn hair (*kes*) as the symbol and the seal of the faith. He mentions the full exclamation '*Wahiguru ji ka Khalsa, Wahiguru ji ki Fateh*' as the greeting of the Sikhs and the Guru. The Sikh of the Guru was to wear arms and to adopt the epithet 'Singh'. He was to observe the *rahit*. The purpose of creating the Khalsa was to snatch power from the Turks by force and bestow it upon the Panth. The Panth was deliberately made distinct from all other categories of people so that a single Sikh could be identified in a crowd of thousands. Just as Guru Arjan made the Sikh scripture clearly distinct from all other scriptures so did Guru Gobind Singh make the Panth distinct from all other *panths* : it was like 'a mote of stone in the eyes of Hindus and Muslims that can neither be taken out nor does it get dissolved.'

Under no circumstances was the Sikh of the Guru to do three things : to observe the rite of *bhaddan*, to use tobacco in any form, and to resort to female infanticide. He should have no connection with a Sikh who kills his daughter. He was not to associate with five spurious

categories of Sikhs : the Minas, the Dhir Mallias, the Ram Raiyas, the Masands, and the followers of Masands. The one category of people to be spurned, whether male or female, was 'the Turks'—the enemies of *dharam* who could never be trusted. The Sikh of the Guru should not listen to discourses of the Turks, or the Jogis; he should not listen to any ascetic, or to any other turban-less person. He should not visit the places of Sakhi-Sarvar and Gugga. No sepulchre of any kind, whether over a grave or a spot of cremation, was to be regarded as sacred. In short, no one other than the Guru and no teaching other than that of the Guru was to be followed.

The religious life of the Sikh of the Guru was to be based entirely on *Gurbani* : recitation of the *Japu* and other *banis* after bathing early in the morning, *ardas*, visit to *dharmsal* with offering from honest earnings, recitation of the *Rahras* in the evening, followed by another visit to the *sadh-sangat* in the *dharmsal* for *katha* and *kirtan*. In fact *bani* and *sadh-sangat* are bracketed with *kes*, *kirpan* and *kachh*. Incidentally, Chaupa Singh refers to *kangha* and *kada* at other places, completing the 'five ks' without any formulation. There could be no Guru besides the ten Gurus from Guru Nanak to Guru Gobind Singh, the Khalsa, and the Granth. A Sikh of the Guru should not use the epithet 'Mahant' or even 'Bhai' for himself. This kind of pride had led the Masands to ruin. The Sikh's dedication to the Guru should be total, committing his body and mind and wealth to the cause of Guru. This total dedication also meant that no faith was to be placed in any *dharam* other than that of the Guru. The faith of the Sikh (*sikkhi*) was to be preserved in all situations. The Panth was created indeed to preserve the faith.

The doctrines and religious practices of the Sahajdhari Sikhs are the same as those of the other Sikhs of the Guru. However, in their initiation, the *khanda* is replaced by the foot of the *manji* of Guru Granth Sahib. The Sahajdhari Sikh may or may not wear the sacred thread, or the sacred mark, but the *kesdhari* Sikh is forbidden to do any of these things. The Sahajdhari Sikh was not allowed to regard any person as his *Guru*. He was not allowed to observe the ceremony of *bhaddan*. He was not allowed to shave off his beard. On the birth of a child, the Sahajdhari could give *charan pahul* of five Sikhs as *gudhti*. The Sikh woman was not to be given *khandae ki pahul* but she was to go to the *dharmsal* twice a day like men. Like them, she was to

memorize the *shabad-bani* of the Guru and to recite it. She was to sing the hymns of *suhag* and *ghodian* but not secular or lewd songs. She was to recite the *gur-mantar* and not to believe in *graves* and *madhis*.

Chaupa Singh's *Rahitnama* records preference for the *keshdhari* Sikhs over the *Sahajdharis*. The Sikh of the Guru is told not to associate with those who have not taken *pahul*. Here, the *pahul* may not necessarily be the *khandae ki pahul*. At another place, however, the *keshdhari* Sikh is told not to distribute *parsad* in a congregation of the *Sahajdharis*. Considering the sanctity attached to the *kesh* by Chaupa Singh, his suggestion regarding the rite to be performed at the birth of a male child is significant : he was to be given *khandae ki pahul* and he was to be named by consulting Granth Sahib. Similarly, what is strongly recommended at the time of death is not mourning or *bhaddan* but *kirtan*, *bhog-path* of Granth Sahib, and *ardas*. At the time of *shradhs* too, Sikhs and not Brahmans were to be offered food. For the ceremony of marriage, however, Chaupa Singh brings in Brahmans for its performance. In some other ways too, he wants the Brahman Sikh to be given greater consideration than the other Sikhs.

Chaupa Singh was a Brahman and a certain degree of Brahmanization of the Sikh tradition may be expected from him. The space and attention that he gives to the invocation of 'the Mother' by Brahmans—a service which they performed for Guru Gobind Singh—is in keeping with the role given to Brahman in the affairs of Guru Hargobind, Guru Har Rai, Guru Har Kishan, Guru Tegh Bahadur and Guru Gobind Singh. Chaupa Singh looks upon the Sikhs as equals in faith but not for commensality and matrimony. He exhorts the Sikh of the Guru not to discard the customary practices of *varanshrama*. He tries to emphasize that Sikhs are all one, irrespective of their caste background, in the matter of *sikkhi*, with all its 'dos' and 'don'ts' applied uniformly to everyone, but their social relations should be governed by the conventions of each *varna*. An infringement of the latter is forecast which was probably a post-eventum prophecy. In other words, the Khalsa Sikhs of Chaupa Singh's day were not observing the *vanra* conventions very strictly. Chaupa Singh tells the Sikhs of the Guru not to mix with the 'outcaste' Sikhs.

There are some other statements in the *Rahitnama* of Chaupa Singh which are not without significance. In a crisis the Sikh of the

Guru shall recite the *Japuji* five times after mid-night and meditate on Wahiguru; he should request other Sikhs to pray for him, and he should render service to them. The implication is very important : the Sikh of the Guru is not to resort to any popular device or turn to any non-Sikh agency in any situation. A Sikh who could read and write should prepare copies of Granth Sahib for distribution among the Sikhs without stipulating remuneration. A Sikh of the Guru should show veneration to Gurmukhi script by ensuring that no paper on which Gurmukhi script was written was trampled under feet. The Sikh martyrs were to be revered by treating the spots of their execution as *shahid ganj*. The *shabad-bani* of the Gurus and their *sakhis*, not musical renderings for sensual pleasure were to be sung or propagated. A Sikh of the Guru should visit places associated with the Gurus. Before starting on travel, a Sikh of the Guru should perform *ardas* in the *dharamsal*, and on his return should visit the *dharamsal* first. The places of pilgrimage for him are Gurdwaras. Wherever there are five, ten, fifty or a hundred Sikh homes, the Sikhs should establish a *dharamsal* and appoint a good celebrate Sikh as *dharamsalia*.

A Sikh of the Guru who aspires to be a *sardar* should serve the Sikhs. If a Sikh of the Guru becomes a *sardar* or a *Raja* he should appoint good Sikhs as his *langaris* and not those who smoke tobacco, wear caps, observe *bhaddan*, indulge in theft or illicit sex, gamble or infringe the *rahit* in some other way. The rule of the true Sikhs was to last for ever : no other rule was to follow their rule. This is Chaupa Singh's way of referring to *raj karega khalsa*. Chaupa Singh asserts that what he has written was approved by the Guru and by the Sikhs. It is addressed to the Sikhs and not to others. Good *rahit* should be followed in consultation with the Sikhs. In other words, *rahit* could be supplemented in accordance with the teaching of the Guru and the understanding of those teachings by the Sikhs.

The *rahitnama* attributed to Bhai Nand Lal is short but incisive. The *rahit* is obligatory. Not to follow its injunctions is to turn away from the Guru. To obey his words is to live in accordance with the Divine Order (*hukam*). That the *rahit* recommended is the *rahit* of the Khalsa is evident from the equation of the Sikh with the Khalsa. The Sikh does not remain concealed among lacs of Hindus and Musalmans. How can the *kesh* and turban over the head and an ample beard remain concealed? The Sikh of the Guru gives recognition to none other the

Khalsa, he turns to nothing else but the *shabad* for worship, and he accepts no instruction other than that of the Guru. Such a Sikh is like the Guru. He is a *sant*. He hears the *shabad*, he reads the *shabad*, and he lives in accordance with the *shabad*. He regards the *bani* as the Guru. Listening to *shabads* in the congregation (*diwan*) every day is as important for the Sikh of the Guru as the daily recitation of *Japu Jap*, and *Sodar Rahras*.

The Sikh of the Guru is committed to house-holding (*grhist*) but he remains detached (*bairagi*). He serves the Sikhs as his *Gur-bhais*, and gives preference to them over Brahmans, Khatri, Jogis and Sannyasis. Service of the *Gurbhais* is the source of all wealth and honour for him. Indeed, the *Gur-bhai* is equal to the Guru himself. Therefore, on all occasions, a Sikh of the Guru should feed the Sikhs of the Guru, recite the *Anand* with them, and offer a collective *ardas*. In a crisis, if a Sikh feeds five Sikhs and they pray for him, the crisis is resolved. At the time of *shradhs* a Sikh should prepare the best meal possible, invite the Khalsa to eat, recite the *Anand* and offer *ardas*. There is no room for Brahmans on any of these occasions.

The word of the Guru has replaced all earlier dispensations, giving exclusive validity to the *Guru-Murid* dispensation. Not the Vedas, the Shastras and the Puranas but the Name alone is the ladder for liberation now. He who listens to it, reads it, and meditates on it would attain to liberation. The practices of the older times, like older scriptures, have been replaced by new ones. No *puja*, *archa* or *kirya* is to be observed now. The Sikh of the Guru should not use the razor, observe *bhaddan*, or recite the *Gayatari*. He should not wear *dhoti* or bare his head. He should not listen to Pandits, Padhas, Mians and Muhants. He should not visit madhis or masanis. To cut one's beard amounts to committing incest; to use tobacco in any form is to eat beef. He who gives charity to Brahmans not inclined towards the Guru shall be born as a dog. All the *kirya-karam* of the Panth of the Guru have been performed by the Akal Purakh. The Sikhs of the Guru do not need the Brahmans. They who believe in them go to hell. No Sikh of the Guru was to steal another's property or to indulge in slander. The women outside one's kinship were to be regarded as sisters and daughters and never as an object of sex. However, no woman was to be trusted and no secret was to be shared with a woman.

III

Bhai Gurdas Singh uses the phrase 'Gur sangat kini *khalsa*', carrying the implication that the Guru transformed the Sikh Sangat of the earlier days into the Khalsa. He also says that Guru Gobind was the Guru and the disciple at the same time. This carries the implication that he took *pahul* from the five Singhs and that he made the Khalsa the Guru in his lifetime. Bhai Gurdas Singh's conception of God is the same as that of Guru Nanak and his successors. He is the only object of worship. Meditation on the Name is the most efficacious path to liberation, and liberation depends ultimately on God's grace. Without His grace, even Brahma, Vishnu and Shiva cannot know Him. He alone is eternal and, therefore, the only Truth. He is the True Guide (*satgur*). True is His Name. He is known through His revelation (*shabad*) which stands equated with *Gurbani*. God's *hukam* is all pervasive.

Guru Nanak established the true community of believers (*sat-sangat*). The members of this *sangat* were invited by Guru Gobind Singh to taste the baptism of the double-edged sword. The *Khalsa-Sangat* is synonymous with *Sikh Sangat*. They who forget the Master find no place in this *sangat*. The *Manmukh* is contrasted with the *Gurmukh* who is equated with the Khalsa. They who are enabled to recognize God's *hukam* become *Gurmukhs*. Others remain affiliated to other than God. The gift of the Name is bestowed upon *Gurmukhs*. The *Gurmukh* meets God but others wander in transmigration. The *Gurmukh* is found in the true congregation, where the praises of God are sung. What was true of the *Sikh-Sangat* remains true of the *Khalsa-Sangat*. Significantly thus, Bhai Gurdas Singh gives primacy to the religious concern of the Khalsa.

Guru Gobind Singh became manifest (*pragtio*) as the tenth *avtar*. He worshipped God and started the Khalsa Panth. With *kesh* on their heads and the sword in their hands the Khalsa vanquished the enemy. They more the *kachh* of sexual control and took up arms. They proclaimed the true victory (*fateh*) of the Guru and won the field. They annihilated the demon-like enemies. The worship of God was made manifest in the world. Thus rose the Singh warriors in their blue clothes. They proclaimed the Divine Name (*Har-nam*) by destroying the wicked Turks. No one could withstand them : the *sardars* took to their heels; the rulers (*raja, shah*) and their associates (*amirs*) were reduced to dust. The mountains trembled and the earth was shaken. People

abandoned their homes and the world suffered misery in the clash. 'There is no one except the True Guru who puts an end to fear' (*bhai katanhara*). No one could stand against the might of the Khalsa. 'Praise be to Gobind Singh, at once the Guru and the disciple.'

The Khalsa was instituted neither in response to any exegency nor with the idea of capturing political power as an end itself. In accordance with the *hukam* of Gurbar-Akal came intuitive knowledge and the Khalsa was created in a perfect manly form. When the Singhs rose with a roar the world was frightened. They killed the *sultans*, and the *pirs* concealed themselves. The Turks and the Muslims, and things Islamic, lost their former importance : the *Quran* and the *shariat*, the mosque, the call to prayer, and the prayer, the *kalima* and the *sunnat* (circumcision), the *gazis* and the *mullas*, the *fatih*, the *durud* and the *zikh*, the *pirs* and *mazars*. The religion of Muhammad and his *ummat* were thus overshadowed by 'the third religion' (*tisar mazhab*) and 'the third *panth*' of the Khalsa. The third *mazhab* and the third *panth* were also different and distinct from the Indic (*hindak*) tradition represented by the Vedas, the Puranas, the Shastras, the temples and the idols of stone, the *yagya* and the *hom*, the Brahman, the Pandit and the Jotki. The *hukam* of Akal was made manifest to the world. The sword taken up by the Khalsa in accordance with the command of Guru Gobind Singh was meant to establish the worship of Akal on a secure footing by eliminating its enemies. The 'victory of the Guru' was meant to make the truth prevail.

The larger purpose of the Khalsa sanctified Sikh rule in the eyes of Bhai Gurdas Singh. Misery and sorrow yielded place to peace and bliss. The Khalsa wielded power without fear but with true justice. The things associated with *sat jug* were made current in the *kal jug*. The annihilation of the Turks, the *mlechh*, was a prelude to the prevalence of truth. True *dharam* was made manifest so that the praises of God could be freely sung. Falsehood and deceit vanished before truth when the victory of the Guru ushered light in the world. An important dimension of the situation was tolerance. There was no persecution on the basis of religion. In fact, what was established firmly by the Khalsa was freedom of the conscience. The freedom which the Khalsa won for themselves was extended to others. It became possible now to preform *jagg* and *hom*. The world began to live in happiness. It was made resplendent by the *dharam* promulgated by the Gurus to

remove darkness. Here Bhai Gurdas Singh gives a longish comment to the effect that the Sikh faith, which is same as the faith of the Khalsa, leads to liberation. He invites others to seek refuge in Guru Gobind Singh.

Guru Gobind Singh commands praise as a disciple of the Primeval Being (*mard ka chela*) because of the revolution he wrought through the Khalsa. They raised their standards over the earth and became its rulers. They took care of the world and promoted happiness. They triumphed over the self centered. They established true rule, and true *dharam* was made manifest in the world in accordance with the *hukam* of *Akal*. Their victory established true seats of power. The world was reassured to worship God without fear. The devotees of God could now join the congregation of the Guru's followers (*gur-sangat mela*). The Sikhs of the Guru (*Gursikh*) could now promote the way of devotion shown by the Guru (*Gurbhagti*). He who appropriates the Name is acceptable to God. He is freed from *kam*, *krodh*, *lobh*, *moh* and *hankar* and he is enabled to practise the inner discipline. Here Bhai Gurdas Singh uses metaphors from Yoga to refer to the path of liberation : control of the breath, the six *chakkars*, *sunm-samadh* and *anand*. He leaves no doubt, however, that he is talking of the path of Guru Nanak.

Bhai Gurdas Singh does not present a description or a narrative of the institution of the Khalsa and their triumph. He is emphatic about the salient features and therein lies the significance of his statement. He underlines the importance of the baptism of the double-edged sword, hammering the point (by implication) that Guru Gobind Singh accepted *khandedhar pahul* from the Khalsa. They who tasted the *pahul* kept their *kesh* intact, wore the sword, and adopted the name Singh. They also wore *kachh* as the symbol of sexual restraint. They were manly (*mardana*) as brave warriors and also because they kept flowing beards. There is also the suggestion that they adopted 'Wahiguru ji ki fateh' as a form of greeting. They wore blue dress.

The Khalsa was instituted with divine sanction, not in response to any exigency, nor to acquire political power as the primary objective, but to safeguard and promote the Sikh tradition. The principles of toleration and justice reinforced the sanctity of Sikh rule. There was no difference between the Sikhs and the pre-Khalsa days, and the Khalsa in terms of their religious ideology and faith. Both the Sikh faith and the Khalsa Panth had an identity that was different and distinct from

that of the Muslims and Hindus. Bhai Gurdas Singh does not pray for power. There is no indication that he was seeking patronage. He prays for the boon of the Name, association with the *sangat*, eradication of *haumai*, acceptance of the *hukam*, and attainment of liberation. He wanted his message to be widely disseminated.

IV

Ratan Singh Bhangu, who wrote his *Guru-Panth Prakash* in 1841, looked upon Guru Nanak as the bestower of sovereignty on the Sikh Panth. The true king of both the spiritual and the temporal worlds, Guru Nanak empowered the sparrows to kill the eagles, he empowered the lambs to kill the tigers. Bhangu had no difficulty in believing that the Prophet of Islam told Babur that Guru Nanak could bestow rulership of India on any one. When Babur at last approached Guru Nanak for this gift, rulership was given to him for seven generations. Seven, because he had given seven handfuls of *bhang* to Guru Nanak. On further importunity from Babur, the boon was modified : the successors of Babur would continue to rule until they began to oppress the followers of Guru Nanak. The first two successors of Babur remained on good terms with the successors of Guru Nanak but Jahangir, Shah Jahan and Aurangzeb gravely deviated from this position.

Guru Gobind Singh, the tenth Nanak, decided to withdraw power from the Mughals and to confer it on the Sikhs. However, sovereignty could not be withdrawn from the Mughals without empowering the Sikhs. Kingship (*patshahi*) can never be attained without wars and battles (*juddh*). The followers of Guru Gobind Singh belonged to a score of erstwhile outcaste and low caste people or to castes which were of no consequence. They knew nothing of policies. Bhangu mentions them at random : Jats, Baniyas, Kirars, Khattris, Lohars, Tarkhans, Chhipas, Gujjars, Kambos, Suds, Jhiwars, Nais, Aroras, Ghumiars, Sainis, Suniars, Chuhdas, Chamars, Bhats and Brahmans (of the *jajmani* system), Bahrupiyas and Labanas. They emphasized the might of the Mughals in contrast with their own helplessness. Being armless and devoid of martial tradition they were like sparrows before eagles, like lambs before wolves, like deers before lions. Guru Gobind Singh knew that this attitude was determined by the *charan-pahul* which produced humility and kindness.

Guru Gobind Singh decided to replace *charan-pahul* with *khandae ki pahul*. He selected five Sikhs, coming from five different

castes : a Khatri, a Jat, a Chhipa, a Nai and a Jhiwar. To them was administered *pahul* prepared by mixing sweets in water with a double-edged dagger while the first *paudi* of *var Bhagauti*, the 32 *Savviyas* and the *Chandi-Bani* were being recited. They were asked to recite 'Akal' and to exclaim *Wahiguru ji ki Fateh*. They drank from one vessel so that there was no difference left between them. The idea was to create a casteless brotherhood.

The sacred thread and the sacred mark were discarded along with the ideal of four *varnas* and four *ashramas*. Each of the five *bhujangis* was given the sword (*tegh*) by Guru Gobind Singh, with the injunction that they were to maintain the sanctity of the *kes*, wear arms all the time, never to use a razor, to tie the turban twice a day and to wear *kachh*. Finally, Guru Gobind Singh took *pahul* from the five to become 'himself the disciple as well as the Guru' (*apae gur chela*). This, according to Bhangu was an old Sikh tradition : Guru Nanak had installed Angad as the Guru in his lifetime.

Bhangu equates the Sikh with the Khalsa and the Khalsa with the Singh so that the Panth remains a single entity for him. The Khalsa acknowledged no authority other than that of the True King. Another way of underlining the sovereignty of the Khalsa was to contrast it with the 'subject people' (*raiyat*). If the Khalsa claimed to be sovereign in relation to all temporal authorities, was there any authority within the Panth that the Khalsa were supposed to acknowledge. Bhangu does not refer to any specific injunction but he takes it for granted that the collectivity of the Panth possessed the authority of the Guru. He makes it explicit by using the phrase '*khalsa guru, guru khalsa*'. He also refers to the Sarbat Khalsa and its *gurmata*s. The *khalsa sangat* is also equated with the Guru : *Gur-Sangat, Sangat-Guru*. Bhangu attaches great importance to 'the five' and their sanctity : the Guru is present in 'the five' and in five Sikhs there is the same power as in *gurbani*.

More often than not, Bhangu refers to the Granth as Guru Granth or Sri Guru Granth. He does not refer to the *Dasam Granth* anywhere. However we have already noticed that he refers to the *Var Bhagauti* and the 32-*Savviyas* as the compositions of Guru Gobind Singh and he refers to *Chandi Bani*. Elsewhere there is a specific reference to the *Chandi Charitar*. There is a reference also to the *Jap* and the *Akal Ustat*. All these compositions were recited as sacred *bani*. It is nevertheless clear that Sri Guru Granth for Ratan Singh Bhangu is the

Adi Granth as the Guru was regarded as the voice of Akal. The voice of the True Guru, embodied in the *Adi Granth*, was devoutly sought in all critical situations.

The Khalsa are told by Guru Gobind Singh to follow the word of the Guru-Granth. They should recite the *Japu*, the *Anand*, and the *Rahras* every day. At the same time they should recite the *Jap* and *Chandi-Bani*. They were forbidden to believe in ghosts and to worship sepulchres of the dead, Gugga and Sakhi Sarvar. In accordance with their means, the Khalsa should make contribution towards the *golak* of the Guru. They should offer food to the Khalsa (and not to Brahmans). They should not wear *dhoti*. They should practise hunting. They should get training in the use of arms. They should eat *jhataka* mutton and not *kuttha* meat. They should impose *tankhah* on those who deviated from the *rahit*. Elsewhere, blue dress is mentioned as the preference of the Khalsa. According to Bhangu, the Khalsa used to eat together and share their meals with one another, except the *nich*. There were several categories of people with whom the Khalsa were forbidden to have any association : those who killed their infant daughters, those who smoked tobacco, and those who followed the Minas, the Ram Raiyas or the Masands.

Bhangu dwells consistently on the past opponents of the Khalsa— which clarifies the position of the Khalsa of his conception. First of all, there were the Masands who were opposed to the very institution of the Khalsa because it involved conflict with the state. They were removed, in fact sacrificed to Chandi. Much more persistent opponents of the Khalsa were the Sultanis, the worshippers of Sakhi Sarvar. With their fundamentally different religious beliefs and practices, the Sultanis did not want to relinquish their influence over the Jats with whom the faith of the Khalsa was finding favour. The Ram Raiyas, who did not believe in the Guruship of Gurus Har Krishan, Tegh Bahadur and Gobind Singh but in the Guruship of Ram Rai and his successors, were audacious enough to ridicule the Khalsa bid for sovereignty. The Ram Raiya Masands of a village near Pail were eliminated by the Khalsa under Banda Bahadur. The differences between Banda Bahadur and the Khalsa (who came to be known as *Tat Khalsa*) were both doctrinal and political. Banda claimed sovereignty and rulership for himself whereas the *Tat Khalsa* claimed that Guru Gobind Singh had bestowed sovereignty on them. They could not play the second fiddle to Banda.

Moreover, Banda discarded *Wahiguru ji ki Fateh* in favour of *Fateh Darshan*; he discarded blue dress in favour of the red; and he discarded meat-eating in favour of his Vaishnava proclivity for vegetarian food cooked according to the traditional ritual. The ideal of social equality (*sarbangi rit*) was dropped by Banda. In fact he separated his *panth* from the Khalsa. Therefore, the *Tat Khalsa* withdrew support from him and, later on, ousted his followers from the Harmandar Sahib. Mata Sundari supported the Khalsa; as the sons of Guru Gobind Singh they were given the boon of sovereignty; and to Banda had been assigned only a service.

There were three other groups of people who were opposed to the Khalsa : the Gulab Raiyas, the Gangu Shahis and the Niranjania Sodhi. Gulab Rai, a descendant of Guru Hargobind, set himself up as a *guru* at Anandpur and started giving blessings and boons to people. He was encouraged by the Mughal emperor Bahadur Shah in his enterprise. He became an active enemy of the *Tat Khalsa*. He used to administer *charan-pahul* for initiating his followers. He insulted the Udasi Sant Gurbakhsh who had established his *dhuan* at Anandpur after its evacuation by Guru Gobind Singh. Gurbakhsh cursed him and none of his descendants survived. Gulab Rai's opposition to the Khalsa ended with his death. Gangu had received a *manji* from Guru Amar Das. His successor in the early eighteenth century was Kharak Singh. When no Sodhi Guru was left he started propagating the idea that the Sangat of the Guru had become 'a widow'. He assumed Guruship. He claimed to possess supranatural powers and taunted the Khalsa that they had been defeated. He insisted on administering *charan-pahul* to those who were inclined to take *khandae ki pahul*. At last, a Khalsa of Delhi, named Mihar Singh, demonstrated the efficacy of the prayer offered by five Sikhs and people turned away from Kharak Singh. His face was thus blackened, like the face of his predecessor Gangu when he assumed guruship in time of Guru Amar Das. Like Gangu, Hindal was appointed by Guru Amar Das as a *manji*-holder in Jandiala. He too assumed guruship and wrote a *Janamsakhi* to exalt himself even above Guru Nanak. He became a Niranjania to separate his following from the Sikhs. His grandsons abandoned the Sikh faith altogether, opposed the Khalsa, and supported the Mughal administrators and Ahmad Shah Abdali in their measures of persecution against the Khalsa.

Significantly, most of the descendants of the Gurus joined the

Khalsa during the eighteenth century. The Trehans and Bhallas appear early in Bhangu's narrative. Indeed, when Nawab Kapur Singh organized the Khalsa into five *deras* in the 1730s, one of these *deras* was headed by Trehans and Bhallas, they had their own distinct standard (*nishan*). By the time of the Great Carnage (*vaddha-ghallughara*), not only Trehans and Bhallas but also Bedis and Sodhis are mentioned as having joined the Khalsa. The case of Sodhi Badbhag Singh, as presented by Bhangu in an earlier situation, is highly significant. Adina Beg Khan approached Sodhi Badbhag Singh for help on the assumption that the Khalsa would support the Sodhi. When Badbhag Singh wrote to the Khalsa that as true Singhs they should help 'the guru', he received the retort : 'have you no fear, talking if yourself as the guru?' Thus chastened, he himself went to join the Khalsa.

Armed struggle (*danga*) was the sole occupation of the Khalsa in their bid for sovereignty. It involved sacrifices and, therefore, it needed determination. The Khalsa braved untold hardship and suffering but they never lost sight of the goal. That was why Khatris, Tarkhans, Kalals and Jats obtained kingship (*patshahi*). Bhangu dwells on the suffering braved by Subeg Singh who was prepared to sacrifice his lineage because Guru Gobind Singh had sacrificed his lineage for the Khalsa. More than on suffering, Bhangu dwells on martyrdom. He gives great importance not only to Bhai Tara Singh, Bhai Mani Singh and Bhai Taru Singh but also to Bota Singh, Sukha Singh, Mit Singh and Nihang Gurbakhsh Singh. Bhai Tara Singh upheld the principle and practice of armed conflict (*danga*) after Banda's fall; he gave up his head but not his determination. Bhai Mani Singh, a true Khalsa and a great propagator of the Khalsa faith, unbound the Guru Granth and the Singh Sangat cursed him that his own body would be cut into pieces. He requested the Sangat to pray that he may lose his life but not his faith. At a later stage, Bhai Mani Singh was given the option of Islam or death by the Mughal administrators. Quite deliberately he asked the executioner to cut him joint by joint to become the chief of martyrs.

Bota Singh suffered martyrdom to prove that the Singhs were not afraid of death. When persistent persecution obliged the Singhs to leave towns and villages and to take refuge in jungles, Bota Singh felt the taunt 'how was he alive?' like the sting of a scorpion. He declared his presence by collecting custom on the highway to Lahore. Single-handed

he fought against the Mughal soldiers and died fighting. Bhai Sukha Singh, a Tarkhan, joined the Khalsa against the wishes of his parents. He became a *persona non grata* with the Khalsa because his infant daughter was either killed by his wife or died a natural death. He became silent and sullen but he did not give up *dharm-juddh*. He killed an Afghan veteran in a dual. In appreciation of his committed valour he was forgiven by the Panth and allowed to rejoin. Then he killed Karma Chhina, a sworn enemy of the Khalsa. He met the challenge of bathing in the tank of Harmandar Sahib which had been occupied by the Mughals. He played a distinguished role during the Little Carnage (*chhota ghallughara*) and, finally, he died fighting in a bid to attack Ahmad Shah Abdali in person. Mit Singh died fighting against Jahan Khan in order to ensure that the head of Singhs were cremated and not carried away by the enemy.

Nihang Gurbakhsh Singh attained martyrdom in defence of the Harmandar Sahib. His life was dedicated to the Panth. He carried the standard of the Khalsa in front of their collective forces on all occasions. He used to stay at the Akal Bunga opposite the Darbar Sahib in Amritsar. When the Singhs were hard pressed by Ahmad Shah Abdali, he thought of sacrificing his life in order to gain credit for the Khalsa in God's court. In his *ardas* at the Harmandar Sahib, he prayed for the safety of his faith and of his *kesh*. With great deliberation then he prepared to meet the attack of the Afghans. Their first attack was repulsed but they returned in larger numbers. Nihang Gurbakhsh Singh continued to fight till his head was severed from his body. The Afghans were harassed by the Singhs during the night and they left the place in the morning. The dead bodies of all the Singhs were cremated together and a *shahid-ganj* was constructed over the spot. It became a source of boons for the Sikhs and all their wishes were fulfilled.

The martyrdom of Bhai Tara Singh is equally striking. His skull was removed with his *kesh* intact. Tara Singh was an ordinary cultivator who paid revenue to the state, lived parsimoniously, and saved as much as he could for the Khalsa. His mother and sister also worked hard with their hands but lived on simple diet and wore coarse dress. He used to close his ears to the call for prayer and he never thought of taking any offer to Sakhi Sarvar or any other *pir*. He used to sing the *shabads* of his Gurus. He had no fear of death. He never went near the Jamuna or the Ganges; he used to bathe in the tank of his Guru. He

never recited the name of Rama or Krishna. He used to supply food to the Khalsa at a time when Khan Bahadur Zakariya Khan had vowed to extirpate them. He was arrested by the Khan's *ahadis*. The Sikhs of Padhana wanted to release him by force for it was hundred times better to get a Sikh released than to get the cow or the Brahman released. Bhai Tara Singh stopped them. The Singhs of Guru Gobind Singh followed the lead of their Gurus and suffered martyrdom for the sake of the Panth and its increase. Martyrdom was necessary for attaining sovereignty. Tara Singh was taken to Lahore and imprisoned. He who has the fear of the Guru is not afraid of death. He told the Khan Bahadur that he had done nothing wrong. He was asked to accept Islam. He refused. The Khan ordered his hair to be cut. The barbers failed to cut his hair. A cobbler was asked to remove his skull with the *kesh*. The people began to say that Mughal rule would not last now. As a mark of his high status among martyrs, he was made the *deodidar* of Guru Gobind Singh's sons. Tara Singh became the source of all boons.

There are some other aspects of Ratan Singh Bhangu's work which demand attention. The pool of nectar (*amritsar*), ever since it was established by the Guru, was a great source of strength : bathing in it washed away all sins and obliterated all fears. Bathing in the pool at the time of Baisakhi was especially important in the eyes of the Singhs. They were keen to go to Anandpur for the Hola festival. After the conquest of Sarhind, the Singhs decided to 'rekindle' the *dehuras* of the martyr sons of Guru Gobind Singh. Apart from the singing of *shabads*, five weapons were placed over the spot, taking them to be the form of the Guru. These weapons were worshipped just as weapons were worshipped by Guru Gobind Singh. The rite of marriage metaphorically and of cremation literally, described in connection with the martyrdom of Nihang Gurbakhsh Singh, has no role for a Brahman. The central position is given to Guru Granth and Gurbani. The traditional charity and food are offered not to Brahmans but to the Khalsa.

The ideal Singh of Bhangu is as much devoted to *Gurbani* and *Gurshabad* as to arms. Both formed two essential features of the Khalsa *rahit*. Indeed, at one place the Khalsa is equated with the Sant. The Khalsa are far more important in the eyes of the Khalsa than any other category of people, including the Brahmans. However, the Brahmans deserve special protection of the Khalsa, like the cow. Bhangu refers to the use of *bhang* and opium by the Khalsa rather casually. Guru

Gobind Singh is said to have consulted good astrologers to find an auspicious moment (*mahurat*) for administering *khandae ki pahul* to 'the five'. There are also references to 'the awakening of Chandi'. At one place the Masands complain that since Chandi has been 'awakened' (*jagvai*) she would work against the Sikhs. At another place there is the general observation that it is no good to awaken Kali but then there is no alternative. Only by slaking her thirst can one attain sovereign rule. There is no idea of worshipping the Goddess. The awakening of Chandi is the counterpart of the metaphysics of martyrdom. The way of sovereignty lies through blood—your own if not of the enemy.

This brief consideration of Ratan Singh Bhangu's self-image reveals, first, that the Sikh Panth is synonymous with the Khalsa Panth. There is no difference between the pre-Khalsa and the post-Khalsa entity. Those who do not join the Khalsa, or deviate from its doctrines and *rahit*, stand conceptually excluded from its membership. The Sikh Panth of Bhangu is not only a single entity but also a distinct entity. The identity of the Khalsa is neither Hindu nor Muslim. However, in opposition to Muslims, the Hindus are bracketed with the Sikhs. The Khalsa did not subscribe to the idea of *varnashrama*. Metaphorically, they all belonged to the same lineage and the same caste. There is no reference to the patterns of matrimony. Commensality was extended to the erstwhile *shudras* but not to the erstwhile outcastes. There is an incidental suggestion of the centrality of the *Adi Granth* in the Khalsa rites of marriage and death.

The doctrine of Guru Granth is a well established doctrine in which the *Adi Granth* is the Guru. The practice of resorting to *vak* from the *Adi Granth* to hear the voice of the Guru in a critical situation is quite common. There is no mention of the *Dasam Granth* but the compositions attributed to Guru Gobind Singh are as sacred as the *bani* of the other Gurus. Recitation of the *Chandi ki Var* is quite popular. The doctrine of Guru-Panth is well articulated by equating the Guru with the Khalsa, and the Khalsa with the Guru. The 'Sarbat Khalsa' and its resolutions are intimately linked with the doctrine of Guru-Panth. The authority of the Sangat is emphasized by equating it with the Guru. The importance and the sanctity of 'the five' are well recognized. No personal Guru is recognized except the ten Gurus of the line of succession from Guru Nanak to Guru Gobind Singh. The ideal Singh is equated with the Sant. The highest honorific for a Singh is 'Bhai'.

There is no use of the phrase *raj karega khalsa* but the prophecy that every Khalsa horseman would become a king is there. More significantly, sovereignty is projected as intrinsically the status of the Khalsa Panth. In the *rahit* of the Khalsa, the essential features are : baptism of the double-edged sword, adoption of 'Singh' as a part of the name, keeping unshorn hair and wearing a turban, bearing arms, including the sword, wearing *kachh* (preferably made from a cloth one and a quarter *gaz* long), wearing blue dress, not to wear sacred thread, sacred mark or *dhoti*, refraining from the use of tobacco, eating *jhatka* meat, daily recitation of *Gurbani*, singing of *shabads* or listening to *shabads* being sung, to follow the word of the Guru and no other scripture, to worship 'Akal' and no other deity, to greet others with *Wahiguru ji ki Fateh*, not to believe in ghosts and goblins, not to worship tombs and *smadhs*, to have no connection with the cults of Gugga and Sakhi Sarvar, and not to associate with the followers of the Minas, the Ram Raiyas and the Masands.

Places associated with the Gurus are sacred for the Khalsa but not the Ganges or the Jamuna. By far the most sacred place is the Harmandir with its pool of nectar (*amritsar*). The martyrs hold a special significance for the Khalsa. They put a seal on their faith. They promote the transfer of power from the Mughals (and Afghans) to the Khalsa; like the *sangat*, and the five Sikhs, they become a source of boons and fulfilment of wishes. Therefore, the *gurdwaras* associated with the martyrs are next in importance to the *gurdwaras* associated with the Gurus.

V

J. D. Cunningham, who wrote his *History of the Sikhs* at the end of Khalsa Raj in the Punjab, can be regarded as a good witness. He had been living, as he says, 'among the Sikhs for a period of eight years' from 1837 to 1845; he came into contact with 'all classes of men'. We know that he was more familiar with Sikh literature than any of his predecessors. His interpretation of the Sikh faith was based essentially on the *Adi Granth*, the *Dasven Patshah Ka Granth*, the *Vars* of Bhai Gurdas, and the *Rahitnamas* attributed to Prahlad Singh and Bhai Nand Lal.

In Cunningham's interpretation, the views of Guru Nanak are more comprehensive and profound than those of any other Indian 'reformer'. They perfected 'forms of dissent' and their 'sects' remained as they had

left them. Guru Nanak perceived the true principles of reform and laid down broad principles which enabled Guru Gobind Singh 'to fire the minds of his countrymen with a new nationality'. Guru Gobind Singh gave practical effect to the doctrine that 'the lowest is equal with the highest, in race as in creed, in political rights as in religious hopes.' In the heart of a powerful empire he set himself to the task of subverting it, and from the midst of social degradation and religious corruption, he called up simplicity of manners, singleness of purpose, and enthusiasm of desire.' For this purpose, he created the Khalsa, making the acceptance of *pahul* obligatory and himself taking it from the five baptized Singhs. He abolished all social distinctions.

The Khalsa were to worship the One Invisible God, to honour the memory of Guru Nanak and his 'transanimate' successors, their watchword was *Wahiguru*, they were not to bow before anything visible 'save the *Granth*', they were to bathe periodically in the sacred pool at Amritsar, to keep their locks unshorn, to name themselves 'Singhs' and devote themselves to steel, and to wage war. Guru Gobind Singh cut off the three sects of dissenters from all intercourse : the Dhirmalis, the Ram Rais, and the Masandis. He denounced 'the shaven' and those who impiously took the lives of their infant daughters. In the midst of 'Hindu delusion and Muhammadan error', Guru Gobind Singh established the Khalsa as 'the theocracy of Singhs', with the objective of vanquishing the Mughal armies and subduing the multitude. In other words, to establish Khalsa Raj was an ideal set forth by Guru Gobind Singh. He achieved one victory : he made himself master of the imagination of his followers. At the time of his death, he bade the Khalsa to be of good cheer : 'the appointed Ten had indeed fulfilled their mission, but he was about to deliver the Khalsa to God, the never-dying. "He who wishes to behold the Guru, let him search the *Granth* of Nanak. The Guru will dwell with the Khalsa; be firm and be faithful; wherever five Sikhs are gathered together there will I also be present."

Cunningham saw the influence of Guru Gobind Singh on the Khalsa of his own day. 'A living spirit possesses the whole Sikh people', he says, 'and the impress of Gobind has not only elevated and altered the constitution of their minds, but has operated materially, and given amplitude to their physical frames'. Cunningham goes on to add that the features and external form of 'a whole people' have been modified. The Sikh chief's 'stately person and free and manly bearing' is matched

by 'a lofty thoughtfulness of look' of his minister of Sikh faith. Notwithstanding these changes, most of Cunningham's predecessors had been inclined 'to regard the Sikhs as essentially Hindu'. No doubt, the Sikhs shared the language and some 'everyone customs' with the Hindus of the Punjab. Yet, 'in religious faith and worldly aspirations, they are wholly different from other Indians, and they are bound together by a community of inward sentiment, and of outward object unknown elsewhere.' The living spirit of the Khalsa was evident also from the fact that they 'continue to make converts', particularly in the Sikh Dominions.

Cunningham leaves no doubt in the mind of his reader that Singhs formed by far the most dominant component of the Sikh community. He does not use the term Sahajdhari but he does talk of the Sikhs of Guru Nanak to distinguish them from the Singhs. Cunningham's predecessors had used the term *khulasa* for them. They were 'almost indeed unknown in the present day'. They were still to be met in 'the cities of India' but in the Punjab 'the warlike Singhs of the tenth King' were predominant. This observation is extremely significant because, as we shall see later, Cunningham was aware of 'Sikh sects or denominations' in the contemporary Sikh community.

In Sikh literature there was good deal of emphasis on social equality. Guru Nanak denounces differences of caste. Guru Amar Das emphasizes that all mankind is the progeny of God. Guru Ram Das offers salvation to all the four castes through the Name of God. Guru Gobind Singh is said to have declared that all the four castes shall become one. The Sikhs partook of the *parshad* in common. However, there was no injunction to change the traditional patterns of connubium and commensality. Nevertheless, the Gurus laid 'a good foundation for the practical obliteration of all differences'. Their concern for truth and 'religious unity' remained more important than social sameness or 'political equality'. Cunningham does not fail to mention that many *Chuhdas* had 'adopted the Sikh faith'. They were commonly known as Ranghrheta Sikhs. The Muslim *Chuhdas* who embraced the Sikh faith were known as *Mazhabis*. Similarly, the *Chamars* were represented in the Sikh Panth as Ramdasis.

Among the Singhs of the 1840s were a number of great *jagirdars*. Apart from the Majithias, the Atariwalas, and the Sandhanwalias, there were the descendants of Generals Hari Singh Nalva and Tej Singh,

Sardar Fateh Singh Man, Sardar Attar Singh Kalianwala, Sardar Hukam Singh Malwai, Sardar Bela Singh Mokal and Sardar Mangal Singh. Then there were a host of smaller *jagirdars*. Among the Sikh Generals were Tej Singh, Jawala Singh, Lehna Singh Majithia, Bishan Singh, Gulab Singh Pahuwindia, Mahtab Singh Majithia, Gurdit Singh Majithia and Kanh Singh Man. There was hardly any large unit of cavalry, infantry and artillery that did not have Sikh commandants and soldiers. Cunningham refers to the Panchayats of Singhs from each battalion, or company which enabled 'the Sikh people' to effectively interfere in the nomination and in the removal of their rulers. In any case, the army became the representative body of the Khalsa. The 'manly deportment' of the Singh soldiers even after their defeat 'added lustre of that valour which the victors had dearly felt and generously extolled.'

Among the recipients of revenue-free land from the Khalsa Darbar, there were Muslims, Hindus and Sikhs. Notable among them were Akalis, the Harmandar Sahib, and other Gurdwaras associated with the Gurus. Above all, there were Sodhis and Bedis who received 45% of the total revenues alienated by the state as *dharmarth*. Descendants of Guru Nanak through his younger son Lakhmi Das, the Bedis, were mostly residing in Dera Baba Nanak on the Ravi. The Sodhis figure in the seventeenth century as protagonists of sectarian dissent. Prithi Chand, the eldest son of Guru Ram Das, who 'sowed the first seeds of dissent', earned the epithet of Mina, 'expressive of contempt of opprobrium'. He was followed by Dhir Mal, a grandson of Guru Hargobind, and by Ram Rai, a great grandson. They had been excommunicated by Guru Gobind Singh. In the 1840, however, the descendants of Prithi Chand were enjoying revenue-free lands with their residence at Batala, Kot Har Sahai (near Ferozepur) and Kothawala (near Sarhind). The Trehan descendants of Guru Angad were near Khadur and the Bhalla descendants of Guru Amar Das, near Goindwal. All of them had joined the Khalsa fold. Whereas the chiefs of Kaithal and Bagarian, whose ancestors were converted to Sikhism by Guru Har Rai, were content to have the title of 'Bhai', the Bedis and Sodhis were known either as such or the Bedis were called 'Baba' and 'the Sodhis sometimes arrogate to themselves the title of Guru, as the representatives of Gobind and Ram Das.'

According to Cunningham, there were numerous sects among the Sikhs. However, they were generally quietists and they were thrown

into the shade by 'the great development of the tenets of Guru Gobind.' In other words, the number of Sikhs who followed these non-Singh sects was rather small. They were of no great consequence in the Panth as a whole. Under 'sects' or 'denominations', Cunningham mentions a score of categories, including the Bedis, the Sodhis, the Trehans, the Bhallas, the Ranghrhetas, the Ramdasis, the Mazhabis, the Akalis, the Nihangs, and the Bhais. About half of these, as he himself says, did not form 'sects'. Similarly, the Gyanis were simply the learned and pious Sikhs. The Nirmalas usually administered *pahul* to others. Then there were 'bodies of men' who were attached to a particular sacred space or claimed to have been founded by an eminent or distinctive disciple of a Guru. Thus, we are left with categories like the Ram Raiyas the Banda Panthis and the Masandis all the whom had been excommunicated by Guru Gobind Singh and his Khalsa. The best known of the groups deriving their importance or distinction from Guru Har Rai were the Suthra-Shahis, founded by a Brahman who had a *dera* in Lahore. Another group at Bhai Pheru, founded by a Khatri, could be regarded as Udasi.

Cunningham's statements about the Udasis are of some interest. Sri Chand, the elder son of Guru Nanak, was the founder of 'the Hindu sect of Udasis'. He justified his father's fears by founding 'a community indifferent to the concerns of this world.' Guru Amar Das preserved 'the infant church or state' from disappearing as one of the many sects by declaring the passive and recluse Udasis to be 'wholly different from active and domestic Sikhs'. In the 1840s, the sect was widely diffused. Its members were proud of their connection with the Sikhs. They all revered the *Adi Granth* and used it (presumably in their discourses). Cunningham did not forget popular religion. Several 'poor and contemned races', about whom the Brahmans were not bothered and who were not sought as converts by Muslims either, worshipped village or forest gods, family progenitors or stones associated with 'the great mother'. Some of them became acquainted with the writings of the *bhakti* reformers and 'regard themselves as inferior members of the Sikh community.'

Given his understanding of Sikhism and the contemporary Sikhs, Cunningham would not have been very keen to count the number of 'quietist' Sikhs. Neither doctrinally, nor socially, nor politically they were of much consequence. In any case, he based his estimates on the

strength of Sikh 'armies' which were never held to contain less than 70,000 men and sometimes as high as 250,000. Cunningham had no doubt that they could muster nearly 125,000 'soldiers of their own faith'. These soldiers were undoubtedly Singh. Assuming that all families of agriculturist Sikhs were not represented in the army, and all brothers of the families which were represented did not join the army, Cunningham came to the conclusion that : 'The gross population may probably be considered to amount to a million and a quarter or a million and a half of souls, men, women and children.' The Sikhs were found mostly in Majha and Malwa. Only around Bhatinda and Sunam, 'the priest, the soldier, the mechanic, the shop keeper, and the ploughman are all equally Sikh'. Everywhere, however, '*their* enthusiasm is still fresh, and *their* faith is still an active and a living principle.'

**A POST-MODERNIST PERSPECTIVE :
FUTURISTIC VISION OF SIKHISM
(SIGNIFICANCE OF THE SIKH DOCTRINE AND
DYNAMICS FOR THE 21ST CENTURY CIVILIZATION)**

Jasbir Singh Ahluwalia

The question of futuristic vision of Sikhism, in a sense, entails the question of a vision of the future, particularly of the 21st century society and civilization, which, hopefully, would be qualitatively different from the present and the preceding centuries. The point that I am going to make in this essay is that the Sikh doctrine can substantially contribute towards the founding of the ideational basis of the third millennium civilization and the Sikh dynamics should, therefore, play significant role in evolving the value-pattern of the global society in the offing.

Modern Western civilization that took birth out of the correlative renaissance, reformation and enlightenment movements had its edifice built up on certain ideational postulates that were radically different from the medieval world view. On ontologico-epistemological level, the 'modern' world view, following Cartesian dualism, involved in different ways, the dichotomy of the noumenal and the phenomenal; of the spiritual and the terrestrial; of mind and matter; of soul and body; of value and fact; and of subject and object.

The sociological correlates of this world view—humanism, secularism, secular nationalism—refer back to the underlying dichotomy and dualism, particularly of the noumenal and phenomenal. Empiricism asserted that the sensory mode being the only valid mode of cognition, the manifold of phenomena constituted the only (knowable) reality. Within the manifold of phenomena arose humanism that made man the measure of all things without any reference to any outside noumenal, transcendental reality, principle or norm; man's life derived

its sense and significance, value and validity, sanctity and legitimacy from this-worldly reality itself. Historicism held that the normative—the value pattern of a given age—was not transcendently determined but historically given and was as such of relativistic nature, conditioned by the variable of time and space. Existentialism postulated that the particular existence of the individual is prior to and more significant than the 'essence', standing for the ideals, dismissed as secondary abstractions. Secularism *qua* the ideology of the modern nation state—secular nationalism—was also based on a clear-cut differentiation between the socio-politico-economic domain and the religious domain. God was treated as a human projection of the unconscious and religion, like sex, was to be practised in the privacy of one's life, without any spill-over onto the societal levels. Religious institutions were conceded no room in the social-secular edifice of society and religious minorities were required to sublimate their self-identities into the all-excluding nationalistic identity that admitted of no allegiance of man to any factor—faith, culture, ethnicity, language, region—other than the deified nation-state, which like the medieval church, sought to command complete control over man's body, mind and soul. Religious nationalism, with its allied varieties such as ethnic nationalism, became a pejorative term in the eyes of secular nationalism which was oriented towards homogenizing the religious, ethnic, cultural and regional identities of the minorities for their absorption into the majoritarian mainstream backed by a unitarian polity which rejected participation, in the national body-politic, of the minorities in their corporate capacities. If on horizontal level, homogenization was attempted, on vertical level dualism entailed a differential conception of society with 'hierarchy' as the commonly accepted principle of social organisation notwithstanding the contrary claims of democracy and equality.

The above sociological concepts of a world view, characteristic of the modern Western civilization were transplanted in the Eastern World. This world view, flowing out of Cartesian dualism of reality, was based on four main metaphysical pre-suppositions : first, there was a universe of 'objects' that not only *existed* independently of the mind, but was also *knowable* independently of the subject. Secondly, the structure of (objective) reality was considered rational with its law-abiding forces and symmetries. Thirdly, components of reality were

taken discrete, atomistic, without internal integral inter-connections and linkages. Fourthly, reason was considered as the only valid way of knowing (material) reality, with its analytic-reductionist method of dissolving the whole into its atomistic parts.

Reason reigned supreme in nature, history and society during the first half of the 20th century when it was knocked off from its sovereign pedestal by its own self-contradiction, its own self-confidence. Postulating rational, law-following nature of reality, reason claimed that to know reality was just to know, with exactitude and definiteness, the causative (deterministic) sequence of phenomena—such was the belief in their law-abiding quality, with no question of any defiant, anarchic asymmetrical functioning. Reason took pride that it had succeeded in purging matter of self-willed arbitrariness, and in making it totally submissive to law in just less than four centuries while religion, despite the passage of many millennia, was still struggling hard to cleanse man of his recurring egoistic swervings away from dharma. But micro-particles, asserting their (egoistic) independence, refused to submit to the (classical) law, and in particular, to the analytic method of reason. The mighty reason felt helpless before the obduracy, the indeterminacy, of a tiny micro-particle, a sub-atomic entity, which refused to reveal its position and velocity at any single point of time, never coming fully unhidden, undressed, before the eye of reason. The micro-particle seemed to have a defiant 'mind' of its own—the mind that Descartes had chopped off from the matter. Here was an unexpected collapse of the analytically knowable universe of matter divorced from mind; of the object dissociated from the subject; of the thing-in-itself independent of the knower; of the perceptual data existing associatively without the structuring role of the perceiver, and of value dissociated from fact. The inherent paradox of modern Western-civilization became self-evident : great technological leaps on the one side but the crumbling down of its four-fold ideational foundation on the other side. With the shattering of above postulates, reason faced an *impasse* which, in a sense, means the *impasse* faced by the modern Western civilization on the eve of the 21st century, necessitating a new metaphysical foundation, a new paradigm shift, a new way of thinking for the flowering of a new civilization in the next century.

But this does not mean a regress from reason; not 'going back'

from reason to the irrational, but going to the supra-rational spirit in which the rational would endure as the past endures in the present in an organism.

This means a quest for a new dynamic, creative principle in the sense of spirit. It is not the spirit dogmatised in religion. It is the Self-realising Spirit which is the very creativity of the Divine, the dynamics of the cosmos; the *elan vital* of history; the source of values for society and the very essence of human spirit. The Spirit is not an incarnation of world soul; cosmic consciousness; demiurge; nor is it a version of Platonic Idea; Aristotelian Form, Spinoza's Substance, Hegelian *Geist* or Bergsonian *Duree*. Spirit is not something esoteric or mystical, inwardly felt in intuition. Spirit is an outflowing current, an outpouring of energy; it is *becoming* in which novelty emerges in each new configuration; new qualities evolve that characterize the new wholes. From this angle, reality is not an assortment of unrelated objects; it is rather a web of relations; a network of systems nesting in systems; of wholes within wholes; of organismic inter-connections from the terrestrial to the spiritual, subsumed in the life of the Spirit that instantiates itself in relations, inter-connection, linkages constituting such wholes and systems.

'Systems thinking' is the epistemology of Spirit, which, in turn, is the ontology of 'systems thinking'. This, in a sense, is a quantum jump in thinking, a paradigm shift, that has tremendous bearing on the evolution of the 21st century civilization, which would be a global (post-modernist) civilization based on the concept of spirit, distinguishable from the Western modern civilization founded on the concept of reason.

Seen in the above context, Sikhism, being essentially a religion of spirit, with its holistic vision, can play significant role in moulding the ideational postulates of the global society of the 21st century and the third millennium civilization, which, hopefully, would be based on the category of spirit as propounded above in Sikhism, the basic category is *spirit* and not Vedantic *being*. The Absolute for Sikh religion is not only *Sat* (Being) *Chit* (Consciousness) and *Anand* (Bliss), but also *Karta Purakh* (Creator). The concept of the Absolute as the dynamic, creative spirit, Self-determining in history, comes up for the first time in Indian speculative thought with the advent of the

Nanakian thought.¹

The Absolute *qua* Spirit pulsates the cosmos; the Divine pulsation holistically binds man and nature in unity and inter-connectedness. Man and nature are no more seen as external to each other, being involved in inter-dependent network relationship, reciprocally conditioning the life of each other. Guru Nanak stresses this kind of relationship at the end of his composition *Japji* :

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ

(Air the Guru; Water the Father; Great Earth, the Mother)

The conceptions of inter-relatedness of man and nature places tremendous responsibility on Sikhism for addressing the problems of safety and protection of earth and its ecosystem and of the life on this planet.

If the pulsating of the Spirit on cosmic level organically binds man and nature, it, on social level, binds man to man in societal organism, for the human spirit partakes of the divine Spirit, says Guru Nanak :

ਸਭ ਮੇਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ

(All partake of the same effulgent Spirit)

A new kind of humanism, different from the earlier variety based on the differentiation of the human (the terrestrial) and the spiritual (the transcendental), arises out of the Nanakian concept which, in its sociological form, is expressed by Guru Gobind Singh in his following Prophetic message that has tremendous significance for the harmonious

1. As I wrote in my book, *The Sovereignty of the Sikh Doctrine*—A qualitative change in the mode of manifestation of the Absolute can be envisaged in the case of Sikhism which marks a transition from the religions of *being* to the religion of *spirit* in Indian philosophy. If we take the pre-Nanakian religions of substance (being) in their totality as the thesis, then, the antithesis is represented by the Sankhya philosophy, wherein the abstract Universal substance is dualistically cut into two, as purusha and prakriti. This is an intermediary stage inbetween the earlier religions of substance and the later religion of spirit (Sikhism). Here prakriti remains of the nature of substance in the materialist sense of the term, while purusha is spirit in the idealistic sense; the relation between the two is that of externality.

In Sikhism, which marks the synthesis-stage of this process, there is the full realisation of the Absolute *qua* Spirit. The Absolute-in-itself is without any differentiations or determinations (nirguna, nirankar). As Creator (Karta Purakh) the Absolute manifests itself as Spirit.

future of the strife-torn humanity :

ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ

(Recognize all humanity as one in spirit)

The new humanism, envisioned in Sikhism, stresses the divinity and sovereignty of man, who partakes of the sovereignty of the Divine (ਸੈਭੰ). Sovereignty belongs to, and inheres in, man, and not any organisation, religious (church) or secular (state). Organisation is only a medium for realization of the sovereignty of man—a medium for the self-flowering of man's sovereignty. The Khalsa created by Guru Gobind Singh in 1699 is a community of such liberated, sovereign men and women in direct and immediate relationship with the divine Sovereign : (*Waheguru ji ka Khalsa*). The Order of the Khalsa, as such, is a trans-territorial dispensation, not (*eternally*) bound to a particular territory, or ethnicity. The first and primary allegiance of the sovereign Khalsa is to the divine Sovereign and not to any worldly state. This conception had tremendous instrumental value in Sikh praxis in opposing the feudal state in medieval India; the same applies, *mutatis mutandi*, to the modern deified nation-state (with its homogenizing ideology of so-called secular nationalism) which is becoming outdated day by day. Seen in the light of the holistic vision and network conception of social reality, the new political organisations, replacing the existing exclusivist nation-states, would be of the nature of systems within systems—political, economic, social and cultural—in a global network of relations. This would mean truly pluralistic political dispensations essential for the self-flowering of the minorities—linguistic, religious, ethnic, etc. as well as for their corporate participation in polity in exercise of their sovereign right to their respective self-identities. Says Guru Arjan, the fifth Prophet of Sikhism :

ਸਭੇ ਸਾਂਝੀਵਾਲ ਸਦਾਇਨਿ

(All are co-equal partners in Thy Commonwealth)

Religious pluralism, which alone can counter the aberrations of religious fundamentalism as well as the pseudo-secularism of the deified nation-state, is correlative to political pluralism. Religious pluralism will have to be cultivated as an essential indispensable value in the value-system of the futuristic society and civilization. It is a concept which goes beyond its present connotation of co-existence of different

faiths and equi-distance of the state from different religions; such connotations, in a sense, refer back to the dichotomous view of compartmentalizing man's individual and social being.

With its holistic, integral vision, Sikhism postulates that God *qua* Spirit descends in time, in history, which means the Self-determination of the Spirit in historical time, distinguishable from the earlier views of revelation and manifestation in space, that is, in nature. The Self-determining Spirit is revealed in different religions. As such, different revelations are equally co-valid, having been given to man relative to his modes of cognition as well as the variables of time and place. This leaves no room for the dogmatic assertion of the fullness and finality of any single religious revelation as well as for religious totalitarianism. (Though Sikhism embraces the other-worldly concerns of man as well as this-worldly concerns of society, yet it is not a totalizing ideology binding man to creedal rituals and codes from pre-natal to post-mortem stage. The spiritual and the secular concerns are neither mutually exclusive, nor coalscent; while being distinct, they, together, constitute the web of life, the tapestry of individual and social being). All paths to the Divine, all modes of worship, all forms of prayer are equally valid and true in their respective perspectives : says Guru Gobind Singh :

ਦੇਹਰਾ ਮਸੀਤ ਸੋਈ ਪੂਜਾ ਐ ਨਿਵਾਜ ਓ ਈ

(Same are the temple and the mosque
And same are forms of worship)

The descent of the divine Spirit in time is, in a sense, the ascent of man in his spiritual development through different, self-chosen, paths.

The descent of the Spirit in history is visualized in Sikhism in two forms—spiritual and temporal. Through the Guru-person, God, *qua* Spirit, descends in historical time (Self-determination in history). The spiritual sovereignty of the Godhead is envisioned in the Word (*bani*). With the formal bestowal of the spiritual aspect of Guruship upon the Adi Granth—the Word by the Guru Gobind Singh, the *Granth* becomes Guru Granth enshrining the spiritual sovereignty of the Spirit. The temporal sovereignty of the Spirit is vested into the Khalsa created by Guru Gobind Singh on the Baisakhi day of the year 1699 A. D. at Sri Anandpur Sahib through the sacrament of baptismal *amrit* :

ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ

ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ

—ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

(The Khalsa is my determinate form

I am immanent in the Khalsa)

—Guru Gobind Singh

The Khalsa, in its transcendental sense, connotes the Spirit-in-history in its temporal aspect :

ਅਕਾਲ ਪੁਰਖ ਕੀ ਸੂਰਤ ਏਹਾ

ਪ੍ਰਗਟਿ ਅਕਾਲ ਖਾਲਸਾ ਦੇਹਾ

—ਪ੍ਰਹਿਲਾਦ ਰਾਏ

(This verily is the phenomenal form of the time-transcendent Spirit manifest in the corporate being of the Khalsa) —Prehlad Rai

It is an all-embracing (ਸਰਬਤ ਦਾ ਭਲਾ) societal category, not simplistically confined to an ethnicized, empirically available, community of the faith-followers in India and other countries. The Order of the Khalsa, as a dynamic societal category constituting a community of liberated, enlightened sovereign men and women, is a medium of the Divine will (ਆਗਾਯਾ ਭਈ ਅਕਾਲ ਕੀ), a motor force of history for ushering in a new value-pattern, a new societal dispensation, a new civilization, with *spirit* as its foundational category.

ADI GRANTH AND ERNEST TRUMPP : CRITIQUE AND TRANSLATION

Tejwant Singh Gill

Western scholars took to the study of *Adi Granth* or *Guru Granth* as it has popularly come to be known only after the British conquest of the Punjab. Apart from the fact, that it comprises the holy scriptures of the Sikhs, *Adi Granth* is a literary work of great philosophical, linguistic and stylistic importance. To term it world-historical or epistemic for that matter does not entail any exaggeration. This is how it looks from the perspective of its production that in return exercises paradoxical effect on its reception. For the Sikhs, recurrent recitation is essentially the mode of grasp its spiritual and ethical message. Explication does facilitate this grasp but they find it futile to develop it into analysis and evaluation. No wonder, as consummate a scholar as Bhai Kahn Singh Nabha did not feel the urge to go beyond explication of which *Gurmat Martand 1993* (4th reprint) is of contingent but *Mahan Kosh 1974* (3rd reprint) of final importance. As a result, amongst native scholars who are largely Sikhs, its textual study has remained explicative. For fear of injuring the susceptibilities of the Sikh community, foreign scholars have kept away from this magnus opus though dispassionate analysis and comparative evaluation are not alien to their methodological concerns.

In this regard, the 19th century German philologist and orientalist, Ernest Trumpp (1828-85), was an intriguing exception. In the aftermath of the annexation of the Punjab, the then British authorities commissioned him to translate *Adi Granth* into English.¹ He had no reluctance to do so because his earlier work to have appeared as *Grammar of the Sindhi Language*² had equipped him with enough authority to take up this daunting task. Commissioned to this task in 1869, Trumpp had at his disposal only a decade or so for the rigorous work this translation

entailed. During that period his health deteriorated and his eyesight vanished so as to render him completely blind. Constrained to spend the last couple of years in mental hospital as a deranged person, he died in 1885 when he was just past the fifty sixth of his life.

For all these agonising privations, he was able to translate about one-third of *Adi Granth*. Alongwith, he wrote a critique of about one hundred and thirty pages in which the issues raised are yet to be reckoned with by the native as well as the foreign scholars. The native scholars sought to brush those inconvenient issues aside by complaining that they were raised by a person having no reverence for the holy scriptures.

An oral story had gone around that he smoked while at work and as a result several leaves of *Adi Granth* had got burnt. Trumpp must have thought it below his scholarly rigour to take note of this oral story. At the same time his missionary zeal would have impelled him to look at it with disdain. Accepting it ipso facto and with the intention to show how unbecoming it was for a civilized man thus to behave, M. A. Macauliffe bemoaned his act.³ Of late W. H. McLeod has termed it as 'culpable insensitivity'.⁴ It may not be far from the truth to hold that his comment has perhaps come handy for McLeod to absolve himself of the ill-feeling a large section of the Sikh intelligentsia's resentment against him may have produced in his mind. However stopping at this rhetorical denunciation Macauliffe and more so McLeod have failed to see this behavioral act in terms of the *a priori* rigour intent on dealing with *Adi Granth* in so hard a way. Otherwise, it is evident from the archival section of the library of the Munich University that the leaves burnt were of a book of commentary Trumpp had procured for help in his work.

On his part he found grossly unhelpful the Sikh scholars/granthis who came into contact with him. As he contended in a rather insolent vein : "I soon convinced myself that though they professed to understand the *Granth* they had no knowledge either of the old grammatical forms or of the obsolete words; they could only give some traditional explanations which frequently proved wrong as I found them contradicted by other passages, and now and then they could give me no explanation whatever; they had not even a clear insight into the real doctrines of the *Granth*." (p. vi) Though insolent his contention was not without its grain of truth. The native scholars were ill-equipped

then even for the hagiographical work that only later on in *Mahan Kosh* became Bhai Kahan Singh Nabha's forte. Be that as it may, the issues Trumpp raised about the (a) incoherence of its form, (b) repetitiveness of its composition, (c) archaicism of its language and (d) monotony of its reception, are textual deserving to be reckoned with through dispassionate analysis and comparative evaluation. This way of reckoning with them establishes their correlation with the Biblical orientation, philological methodology, orientalist susceptibility and imperialist sympathy which Trumpp overtly or covertly professed in the course of his inquisitive but miserable life.

A tentative look at Trumpp's nature and nurture, education and training and career and vocation lends credence to the fact that definitely there was a correlation between the insights he forwarded about *Adi Granth* and his affiliations drawing upon the *Bible*, philology, orientalism and imperialism etc. In this regard several factors were there tending to confirm this correlation. For example, Trumpp was born of poor parents in the village of Ilsfeld then a part of the Wurtemberg kingdom. This fact was likely to generate in his mind a feeling of humility that was however offset by his education in the university of Tubingen known for having been the *alma mater* of such celebrated thinker, play-wright and poet as Hegel, Schiller and Holderlin respectively. At this juncture philology in the first and metaphysics in the second instance was his field of study. To entitle himself for free boarding, lodging and tutoring, he took up courses in theology meant for the training of missionaries. It may not be without ironical interest to note that for becoming known as a philologist he had first to enlist as a missionary and remain so for quite some time.

All these unpalatable experiences filled him with grievance against the world. To give vent to it, he had recourse to two activities. First, he got involved in radical student agitation raging in several kingdoms of Germany, including Wurtemberg of which he was the resident. Second, he got interested in esoteric religion of which Swedenborg was then the fountainhead. As a result of this double involvement dismaying to the king and his loyal subjects, Trumpp was faced with one privation after another. He was refused the job of a missionary even that later on he could manage only after disclaiming his political and esoteric views. The censure he met with and the disclaimer he put must have injured his self-respect.

This injury, coupled partly with bitterness and partly with arrogance, drove him to the study of oriental religions and languages. In a covert if not overt way, his radical and esoteric interests exercised a determining impact over his empathy for one and antipathy for another religion. Whereas he professed empathy for Sufism, it was antipathy that Sikhism in particular could draw from him. This was natural for the former awarded enough space to radical-cum-esoteric feeling whereas the latter rejected it in the name of ethical deviation. Second, he empathised with Hinduism otherwise so notable for its conservative and conventional ethos. Here again, Sikhism could only draw antipathy from him. After all, ethical and innovative practice was so much its concern.

In the course of experiencing these ambivalent and conflicting feelings, Trumpp went through his philological training without any recalcitrance whatsoever. Philology that he mastered with great credit was an intricate system which Rask⁵, Schleicher⁶, and Bopp⁷ had developed with profound rigour. His philological mastery led him to hold that (a) language was pure to the extent it was pristine, (b) declension was a characteristic of impure language and (c) phonetic declension, coupled with its grammatical and lexical counterparts, denoted over-all decline of a language. This theoretical conspectus motivated him to visualise definite criteria for analysing and evaluating the Indian languages. For these criteria, Sanskrit being pristine was a pure language. Pali and Prakrit being later were deficient in comparison. The new languages which to Kabir⁸ seemed like running streams, were even more deficient.

Trumpp was equipped with Biblical feeling which his missionary zeal further enhanced when he got commission for translating *Adi Granth* into English. Of course, Trumpp's philological mastery had a lot to do with his choice. Whether his linguistic expertise alone could have brought that commission looked doubtful to him. So he was full of gratitude to the British authorities for providing him the chance to do the sort of work that he found more important than what Max Muller was doing with his stay in the West. In a snub he administered to the German Indologists, particularly Max Muller, Trumpp had regretted that they whom he ironically called 'our learned orientalist' bestowed their whole attention on 'Sanskrit alone', utterly neglecting 'the modern idioms of India' as if 'they had no right of existence'. However he could

not carry his notion far enough so as to develop an alternative method of study, theory of language and philosophy of life.

Naturally this imparted orientalist proportion to the daunting task he took upon himself to study living languages as against the dead that so fascinated the German indologists. The result was his translation of about one-third of *Adi Granth* that brought forth a critique of one hundred and thirty pages in the bargain. The insights arising from the critique seem to supplement the strategies employed for doing the translation. His first encounter occurred with the content the text represented and the language in which this representation was couched. Since the content had nothing to do with his Biblical orientation so it seemed shallow to him. For a missionary and that too in the nineteenth century, salvation through revelation and redemption formed the ultimate aim of human life. This aim could be realized only through Biblical injunctions inscribed in the allegorical narratives going from incipient beginnings to apocalyptic endings. So indispensable was living through the event that time and history, background and reality were mere illusions. Crossing the Nile, going up the Mount and wandering in the wilderness were the topoi held supreme in this regard. Rather than the language in which the allegorical narrative went, categorical was the event to illuminate the mind of the agent, listener or observer. The esoteric feeling that residually lurked in his mind could impel him to empathise only with Sufi texts composed in the narrative. The text of *Adi Granth* employing the poetic mode could not that way win his sympathy. So for Trumpp to regard its content shallow was quite natural.

In this regard he advanced two additional reasons as well. One was that all categories and concepts which figured here to award meaning and direction to human life were drawn from diverse philosophical systems of the past i. e. Vedanta, Buddhism, Jainism and Yoga etc. He felt that their excessive reliance upon the past tended to deprive their content of originality. What to talk of being original in the etymological sense of going to the origins or roots of human feelings and emotions, relationships and values, it was not so even in the metaphorical sense of being distinct or different. Logical at the face of it, this contention deprived his view of subtlety and sobriety so much expected of a person of his erudite nature. After all the categories and contentions which *Adi Granth* drew from the past got transfigured before they were incorporated in its text. Whether it was the sacred

thread of a Hindu, ascetic practice of a Buddhist or esoteric action of a Yogi, it acquired altogether a new semantic horizon. Second, he held that there was no inner growth in the concepts and categories as they travelled from one Guru to the other. Here again, Trumpp tended to overlook the discursive space which these concepts and categories struggled to appropriate in different compositions. Of course, its markers could not be as distinct in the *Adi Granth* as they are in the *Bible* composed chiefly through the narrative mode.

As against that, the language of *Adi Granth* seemed of great interest to him. He found it "a real treasury of the old Hindi dialects, specimen of which have been preserved therein which are not to be found anywhere else." (p. cxxii) Confirming to Trumpp's 19th century philological rigour this observation denoted the presence of other languages in this *magnus opus*. However it failed to connote how through a multiple process, Punjabi was consolidating itself in diachronic and synchronic affiliation with other languages and dialects of the Indian and Semitic origin. With its origin as 'Lahndi' in the 'Sloks' of Sheikh Farid, it, in Guru Nanak's compositions like 'Japu', appropriated diction from several other sources so as to award it a local habitation in the Punjab. Trumpp, failing to grasp this developmental aspect of the Panjabi language, regarded Sheikh Farid as 'a contemporary of Nanak'. No wonder the Sloks of Sheikh Farid are for him of great interest in a linguistic point of view as they represent the idiom of the Mussalmans of those days." (p. 685) Christopher Shackle calls this language of 'mixed character' "drawing on a variety of local languages and dialects as well as incorporating a good many archaic forms and words."⁹ On the basis of this understanding, Dr. McLeod attributes to him the model presenting the stresses and strains of its language. This consistent presentation seems to suffer from structuralist orientation as is evident from the following elucidation of McLeod :

The three tiny outliers represented in Professor Shackle's diagram are interesting for their content as well as language. Toriki (Indo-Persian) and South-Western (Multani) forms are used when Muslim doctrines are invoked or a Muslim audience is addressed. The first of these linguistic usage involves an appeal to a classical ideal and so too does the third outlier. In the case of Sahaskriti, however, it is the Hindu tradition which is addressed. The core takes place within the grid established by the outliers. It is much closer to Hindu

tradition than to Islam and in linguistic terms it occupies a regional location.¹⁰

Suffering from structuralist orientation, Shackle's presentation and McLeod's elucidation represent the language of the *Adi Granth* only as approaching other languages. How it brings their words, expressions and formations into its own ambit so as to give them a local habitation and a name does not become evident from them. In this way, the presentation and elucidation together mark an advance upon Trumpp's view of this language being a dark and perplexing jumble. They do not go beyond that so as to provide an alternative model capable to suggest its entire dynamism and density. Their advance is partial meant to award structuralist coherence to all that seems non-structuralist in Trumpp's view of this language.

Actually the subtlety and sobriety with which Guru Nanak strove for such a linguistic hegemony of Panjabi, are without a parallel. There are four Padas indeed in which as in one beginning with '*parhi pustak sandhia badam*', he sought to award to the Sanskrit diction the tonal effect of his native language. More disposed was he to mould the Apabhramsa diction in this direction. No wonder, his compositions exemplified by '*man re ahinisi hari guru sari*' (Sri Rag), '*re man mera bharm na keeje*' (Gauri Bawan) strove to put his lyrical and introspective diction at the disposal of poetic composition in Panjabi. Parallel to it was his practice with the Persian and Arabic vocabulary to which the composition headed by the line "*musalmanu kahavanu muskalu ja hoi ta musalmanu kahavai*" (Var Majh) bears ample witness. All this was secondary to the drawing of words, expressions and usage from Lahndi so abundantly practised in so many of his compositions. It is enough to draw attention to them by referring to lines as "*Pahila vasatu sinjani kai tan keechai vaperu*" (Slok) or "*bhanda hachha soi jo tis bhavasi/bhanda ati maleenu dhota hachha na hoisi*". (Suhi)

Thus Guru Nanak's entire effort was to enrich Panjabi by drawing in words from other languages. In the course of this multiplex process, they acquired the lexical veracity and tonal efficacy of his native language. Sant Singh Sekhon, on the other hand has thus averred about Guru Nanak's orienting of the Language.

The larger part of Guru Nanak's compositions can be safely described as Panjabi though in them also there is a considerable mixture of

Sant Bhakha. Guru Nanak's language is also considerably influenced by the Multani idiom and contains Apabharamsa words and expressions which are no longer current. In some parts the verb is specifically in Multani idiom. The prepositions are generally of Sant Bhakha, now Hindi as for instance ka, ke. The auxiliary verbs of modern Panjabi like si, san, hai, han are almost entirely absent.... The three verse forms most often used are Dohira (called Sloka), Chaupai and Savaya..... But no form is used with classical correctness. Variations are found which variations often lend additional charm to the composition.¹¹

This process went ahead in the composition of Guru Amar Das and Guru Ram Das. Guru Amar Das in 'Lavan' and 'Anand' employed a more poignant idiom of Panjabi on which the imprint of Lahndi on the one hand and Apabharamsa on the other was far less prominent. As is evident from such expressions "*e man meria tu sada rahu hari nale/hari nali rahu tu mann mere dukh sabhi visarna*" (Anand) the process went more in the lyrical mode. The intellectual mode so much the forte of Guru Nanak got secondary in Guru Amar Das. From the lyrical it got musical in Guru Ram Das. "*antari piree pyaru kiyu, pir binu jeeveeai ram/jab lagu darasu na hoi kiyu amritu peeveeai ram*" (Tukhari) is a typical example of this change. Its acme was reached when he employed a surprising amount of alliteration thereby deflecting the dialogic accent to its excessively oriented monologic variation.

In Guru Arjan and Guru Teg Bahadur the deliberate effort to revert to the Hindi-Pra'krit—Apabharamsa orientation was not to be discounted. No wonder, they tended to go against the grain of the Panjabi-Pra'krit—Apabharamsa orientation so much advocated by their predecessors. W. H. McLeod, due to his structuralist aptitude, visualizes it as one-way trajectory when (*Ibid.*, p. 85) he observes : "Beginning with the Panjabi of Guru Nanak's 'Japuji' it progresses through the Western Hindi of Guru Arjan's 'Sukhmani', eventually reaching the Braj of Guru Teg Bahadur." Intriguingly enough, he ignores to underline the fact that in Guru Arjan this reversion did not undo the earlier practice. As is evident from "*tun mera pita tun hai mera mata/tun mera bandhapu tun mera bhrata*" (Majh), "*sukh sandi ghari aya/nindak kai mukhi chhaya/purai guri pahiraya/binse dukh sabaya*" (Sorath) "*tera keeta jato nahee maino jogu keetoe/mai nirgunyare ko gunu nahee ape tarasu paioee*" (Mundavni Slok) there was as much if not more conscious effort on Guru Arjan's part to write in Panjabi

even of the time ahead. Guru Teg Bahadur's compositions were so meagre that their reversion could materially not cause difference.

Such a linguistic re-orientation did not find favour with Trumpp's philological rigour. He could not sanction the liberty which words drawn from Sanskrit, Pali, Prakrit and Apabhramsa took with their phonetic specificity so as to acquire renewed identity in Panjabi. He was constrained to regard it as a decline without realising that thus renewed they tended to signify new experiences, feelings, emotions and values. In this regard, Trumpp's philological methodology was bound by the rigour of his time. After all with Erich Auerbach¹², Mikhail Bakhtin¹³ and Emile Benveniste¹⁴ in the 20th century, it had acquired openness to which the linguistic process evidenced by *Adi Granth* is unlikely to seem aberrant or unnatural.

For Trumpp, the composition of *Adi Granth* entailed a lot of monotony. As he contended with its musical pattern in mind, "It is for us occidentally a most painful and stupefying task to read only a single Ra'g, and I doubt if any ordinary reader will have the patience to proceed to the second Ra'g after he shall have perused the first." Striking a crescendo-like note, he concluded, "It would therefore be a mere waste of paper to add to the minor Ra'g which only repeat in endless variations what has been already said in the great Ra'gs over and over again without adding the least to our knowledge." (p. cxxi)

This observation so depreciative of the Ra'gs and the compositional pattern of *Adi Granth* also results from his philological rigour. His Biblical feeling, coupled with his political inclination, embed this observation as well. Covertly or in between the lines, he perhaps ruled over the fact that Biblical topoi did not find resonance in *Adi Granth*. That they could not because instead of the narrative it was the poetic mode that *Adi Granth* had employed. For a scholar reposing more than aesthetic faith in the narrative mode, the poetic one can seem nothing but an anathema. So it seemed to Trumpp who, in the varying nuances arising from the poetic diction, failed to find the momentum reserved for a text as of the *Bible*.

No doubt Trumpp's critique is fractured and fraught in analysis and evaluation. Aesthetic impediments born of his Biblical orientation and methodological strategies arising from his philological rigour impede and misdirect its growth. Such is the state of his translation also in which his English renderings of Sheikh Farid's Sloks, Guru

Nanak's 'Japu', Kabir's compositions, Guru Arjan's 'Sukhmani' and several more by the six Gurus and Bhagats are to be found. That his translation poses all the problems which his critique also forwards becomes evident from a consideration of the 'Mulmantra'. The 'Mulmantra' is regarded as the gist of Guru Nanak's 'Japu' that occupies primary place in *Adi Granth*. Thus goes Trumpp's translation of this passage :

OM !

*The true name is the creator,
the spirit without fear,
without enmity
having a timeless form,
not produced from the womb
by the favour of the Guru.
At the beginning is the True one
At the beginning of the Yug is the True one
The true one is, O Nanak, and the True one will also be.*

(P. 1)

Comparison of the original text of 'Mulmantra' with its translated version brings the following impediments and misdirections into focus :

- (a) Ik Onkar that is Guru Nanak's renewed definition of the Almighty is translated as, OM making obvious the philological rigour weighing upon Trumpp's mind.
- (b) The Almighty's two appellations of being truth incarnate and the supreme creator are merged into a single expression, may be because of the translator's Biblical pre-occupation with the personified God.
- (c) His other appellations of being without fear and enmity suggest the Almighty as being the Holy Ghost.
- (d) While underlining that the Almighty is beyond incarnation, Trumpp overlaps it so much with conception that the immaculate birth of Christ at once comes to mind.
- (e) That the Almighty is truth in the beginning itself and in the ages has a translated version in which the narrative rather than the poetic mode seems to be more evident.

As a result of all these impediments and misdirections, Trumpp's translation fails to strike a contrapuntal relationship with the original

in *Adi Granth*. This is the impression that the critique also holds forth for all the analysis to which categories and concepts, composition, content, language seem to have been subjected with exemplary diligence. No Western scholar after Trumpp has grappled with these daunting issues. As a result, this subject needs to be studied in all its amplitude, particularly because nothing is available on it in English. Regretably enough, no German scholar has pursued Trumpp's trajectory either to confirm or deny its veracity. If a solitary scholar like Annemari Schimmel¹⁵ has done anything, it is only by engrossing herself in the Sufi lore and by keeping herself completely aloof from the Sikh scriptures.

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2. Following are the other writings of Ernest Trumpp :
 - (i) *Grammar of the Sindhi Language*
 - (ii) *Grammar of the Pasto Language*
 - (iii) *Dardistan*
 - (iv) *On the Language of the so-called Kafirs of the Indian Caucasus*
 - (v) *Sindhi reading book in Sanskrit and Arabic Character*
 - (vi) *On the Brahui Language*

Besides these writings most of which are in English, I, in the course of my visit to Germany in 1992, was able to procure his letters and theological writings which are yet in unpublished form. Mostly written in German they are in recondite language difficult to translate into modern idiom. With the kind help of my dear friend Prof. George Baumann of the university of Tubingen, I was able to render some of them into English.
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13. Bakhtin, Mikhail : Russian philologist and literary theoretician of the present century. His *Poetics of Dostovesky, The World of Rabelais and The Dialogic Imagination* have initiated a novel approach in cultural and literary criticism.
14. Benveniste, Emil : The most innovative and erudite French linguist of this century. His *Problems in General Linguistics and Indo-European Language and Society* have enabled him to open linguistics to history, semiotics and psychology.
15. Schimmel, Annemari : Foremost German scholar of the north-west Indian sub-continent. Her *Studies in Pakistani Poetics, Islam, Islam in India and Pakistan, Islamic Literature of India, Sindhi Literature* have brought her legendary fame particularly in the Muslim circles.

THE KHALSA IN MODERN POLITICS

Surain Singh Dhanoa

Guru Nanak preached a whole life religion in which human values that Guru Nanak projected had to inform all human institutions, spiritual, social, economic or political. Guru Nanak through his nine successor Gurus facing a variety of situations, troubles and tribulations, made those values that were latent in Gurbani patent in their lives demonstrating for everyone as to how straight and simple was the path and yet how demanding and difficult it could be. Guru Nanak made it clear that politics of the contemporary world would impinge on one's life who was a householder. One cannot but interact in a political milieu and one may have to confront the political authority in case it became violative of the human values. It is borne out by his verses in the Guru Granth Sahib on Babur's attack on India and by his verse describing the contemporary kings as butchers. He said that righteousness from the society had flown away and the moon of truth was not visible in the (amavasya) or the moonless night of falsehood. If there was still any doubt about the political import of Guru Nanak's call, it was removed when the Guru started being addressed openly as Sacha Patshah and later by the creation of the Khalsa as an armed brotherhood of the Guru—centred equal human beings. It was this brotherhood according to Panth Parkash of Ratan Singh Bhangu who took recourse to being turbulent against Mughal administration.

It is a fact of history that the Khalsa came to prevail against the mighty Mughal Empire within the span of a generation vindicating the blessing of Guru Gobind Singh on the Khalsa sung as a refrain in every Sikh congregation i. e. '*Raj karega Khalsa aki rahe na koe*'.

The British defeated the Sikh armies in 1845 A. D. but they avoided annexing Panjab because they had witnessed how the Khalsa had prevailed over Ahmed Shah Abdali who had so easily given a

crushing defeat to the Marathas in the battle of Panipat in 1761 A. D. Maharani Jindan and the Sardars who were terrified of the Sikh soldiery, invited the British forces for peace keeping in Lahore. Henry Lawrence as the British representative and his associates in Lahore Darbar saw for themselves that the Khalsa had got tamed during the reign of Maharaja Ranjit Singh, and therefore, in 1849 A. D. they could muster courage to annexe Panjab and disarm the Sikhs. The Khalsa displayed excellent 'subordinate patriotism' in the words of A. H. Bingley for the British masters. After the mutiny of 1857 A. D., the Khalsa recruitment in the British Indian army increased significantly. The nineteenth century ended with everything being hunky-dory between the Khalsa and the British.

The Singh Sabha Movement from 1873 A. D. contributed to religious awakening among the Sikhs but it posed no threat to the British authority.

Modern political parties is a phenomenon that was unknown during the Guru period. The Shiromani Gurdwara Parbandhak Committee and the Shiromani Akali Dal are the two surviving institutions born out of the ferment among the Sikhs of the early twentieth century.

There is a clear evidence of the influence of the national movement under the leadership of Mahatma Gandhi on the Shiromani Akali Dal. The certificate given to the Akali morchas is that the Akalis provided Gandhiji a laboratory for testing the strategy of non-violent resistance to the British authority.

The Shiromani Akali Dal that came into being as a modern political party could establish no link with the Tatt Khalsa tradition of the 18th century. Some reasons which perhaps can explain the new Khalsa character are :

- (i) The memory of the defeat by the British of the Khalsa armies was still fresh;
- (ii) The British rule was strong, effective and comparatively just;
- (iii) The British had disarmed the Khalsa;
- (iv) The census introduced by the British had shown that the Khalsa was only a miniscule minority in the Panjab that they had ruled;
- (v) The Singh Sabha movement and the requirement of baptised Khalsa for the British Indian army produced a new Khalsa, loyal to the British, and more concerned with the form than

the content.

The new Khalsa was afraid of being left alone in the jungle and pleaded with the British and later appealed to the Congress leaders to make a special dispensation for them in which they could continue to get their daily ration of food. Perhaps it was this sad transformation of the Khalsa character that shackled the hands and feet of the Shiromani Akali Dal stopping them from assuming a role of national leadership. All scholars are amazed at the ineffectiveness of the the Shiromani Akali Dal to influence events in history at the time of partition. Dr. J. S. Grewal considers that the Sikhs being only two percent of India's population what more could be expected from the Shiromani Akali Dal. At least the Shiromani Akali Dal secured the Eastern part of Panjab for India. The view of the learned historian is at variance with the 'Charhdi Kala' tradition of the Khalsa. A glimpse of the world history will also show that there are small active groups in society who set terms of discourse in society and make history. These 'avant-garde' groups are never majorities of population anywhere. One wonders as to where was the Khalsa about whom Shah Muhammad wrote only a 100 years earlier that ultimately what would come to prevail had to be what the Khalsa Panth decided.

The pre-occupation of the Shiromani Akali Dal before the partition was as to how to block the Muslims of Panjab from taking over power from the British. However, the Lord so ordained that the Panjabi Muslims were made to rule most of the empire of Maharaja Ranjit Singh carved out by the blood and toil of the Khalsa, and province of Sind and for some time even East Bengal.

The Shiromani Akali Dal, however, recovered from the catastrophe very soon after the partition. Master Tara Singh unnerved by the events that pushed the entire Sikh population to the South Eastern side of Ravi was restored to health by the hospitality of Sardar Kapur Singh. The Shiromani Akali Dal soon had the Panth behind them confronting a new enemy i. e. the Hindus of Panjab and India. Our scholars were at hand to produce literature and history to demonise the Hindu. It became a conviction among the new Khalsa that the survival of the Khalsa was possible only if they could live in a region where numerically they were in a majority and they had political power with them. The national facade of secularism did not permit the Shiromani Akali Dal, to demand a pure Sikh majority state, so the Shiromani

Akali Dal fought for the same objective under the cover of a fight for a linguistic state. The Panjabi speaking Panjab came into being in 1966. Unfortunately for the Shiromani Akali Dal in the new state, the Sikh population was around 60 percent only and it would have been obvious to anyone that demonisation of the Hindu had to stop if the Shiromani Akali Dal was to wield political power in Panjab. However, mind sets created over a period of time can not change so easily. The denial of political power to the Shiromani Akali Dal led at first to more stridency and confrontation against the supposedly Hindu dominated Centre. We had Batala resolution and the famous Anandpur Saheb resolution of the Shiromani Akali Dal. It is interesting to note that the Shiromani Akali Dal was declaring their political objective for the first time after about 50 years of its coming into being that the Shiromani Akali Dal would strive to create conditions where Khalsa shall be pre-eminent or Khalsa will have 'bol bala'.

It took about ten years with a blood bath in Panjab and pogroms against the Sikhs in the rest of India in 1984 for the mindset to permit the present alliance of the Shiromani Akali Dal with the Bhartiya Janta Party. If they can be allies, then the whole thinking and record of fifty years of the Sikh intelligentsia and the Shiromani Akali Dal would stand condemned and every one has to accept that all the sacrifices of the Akali volunteers; the blood bath of terrorism and the holocaust suffered by the Sikhs in 1984, were avoidable. It is like the 1947 history repeating itself.

It is needless to blame any particular Akali leader for the situation. The leaders articulate the aspirations and fears of their followers. The Khalsa is an order of Gurmukhs or the Guru Centred ones. A Guru Centred intelligent person uses all his talents to understand God's design in the issues involved and he tries to solve it in the light of God's will as made manifest to him by God whereas all other wise intelligent persons use all their talents to understand a problem on the basis of the expertise and knowledge that they have and try to solve the same in the light of their wisdom. It is in the company of at least five Guru Centred ones that correct decisions on issues before them (Gurmukhs) could be taken. Gurbani, autobiographical writings and Zafarnamah of Guru Gobind Singh provide a world view that could guide decision making in public affairs.

The examples of Guru Tegh Bahadur, Guru Gobind Singh, and

Gurmukh Sikhs like Tara Singh provide a glimpse of the trials and tribulations that a Gurmukh may come to face and the manner in which one has to conduct oneself under such circumstances. It is a conjecture and a conundrum for everyone to discover as to how much of the word of the Guru finds expression in the policies, precepts, programmes and politics of the Shiromani Akali Dal.

The Akal Purukh answered the presumptuous declaration made in the Anandpur Sahib resolution for which the Dharam Yudh Morcha was launched in 1982, that the Shiromani Akali Dal would strive to create congenial environment and a political set up to ensure Bol Bala or pre-eminence of the Khalsa through bringing about the operation Blue Star and the pogroms against the Sikhs in October-November 1984.

There came a time after 1985 when the Shiromani Akali Dal got marginalised. It was the age of the Khadkus. It was when Shah Muhammad's saying about the Sardars could equally describe the Akali leaders "Shah Muhammada phirn Sardar lukde bhut mandali hoi tyar miyan". It seems that the Shiromani Akali Dal boycotted the 1992 Assembly Election because only a Beant Singh could deal with the 'bhoot mandali'. The Shiromani Akali Dal leaders repeated what Rani Jindan had done. Poor Rani Jindan lost in the gamble but the God's grace is there for the Shiromani Akali Dal that they are again in power. Is it at last the return of the grace of the Tenth Guru on His Panth? One is not sure if one should be grateful to the Shiromani Akali Dal for what they have done for the Khalsa or make a complaint in the language of Kabir.

"Ham goru tum goar gussain Janam Janam rakhware. Kabhun na par utar charaeho kaise khasam hamare" (SGGS, p. 482).

A DISCUSSION OF THE CONCEPTS OF SACH AND SACH-ACHAR IN SIKHISM

N. Muthu Mohan

1. Introduction

Sach is the most prominent concept in Sikhism. The term occurs in various contexts in the hymns of the Sikh Gurus. It is highly difficult to an outsider like the present writer to enumerate exhaustively all the contexts of the usage of the term *Sach* and other related terms in *Gurbani*. However, an attempt has been made in this paper to focus on the significance of the concept of *Sach* in *Sri Guru Granth Sahib* Particularly in *Japuji Sahib*, *Asa-Di-Var* and *Sukhmani*. As the Sikh scholars would agree that it is in these texts of *Sri Guru Granth Sahib* the Concept has found its adequate and elaborate exposition.

2. The Term *Sach*

Sach is the Punjabi version of the term *Sat* which too occurs in *Sri Guru Granth Sahib* along with the former to mean truth and reality. Gurbachan Singh Talib, in the Punjabi University publication of *Sri Guru Granth Sahib* often translates the term *Sach* as holy. The term *Sat* too appears in the same form in such combinations as *Sat Guru* and *Satnaam*, meaning true Guru and True Name. *Sat Guru* in the terminology of *Sri Guru Granth Sahib* means the God himself, as well as the True Gurus, the Gurus in human forms, the Sikh Gurus and the concept of ideal Guru.

More complex is the term *Satnaam*, the meaning of the prefix *Sat* depending upon the concept of *Naam* itself. *Naam* in Sikhism is not just the Name of any particular God (Hindu or Muslim), but the *Naam* is the word of God, the first manifestation of the otherwise formless and nameless (*Anam*) God. *Naam* also means in general all manifested forms of God, thus meaning the manifested world in which God is immanent. *Naam* is the creative act of God, the creation and the creatures.

The other prominent presence of the term Sach in Sri Guru Granth Sahib is Sach Achar and Sachiar. These terms occupy key position in Sikh philosophy. The term Sach as figures in the first stanza of Japuji Sahib itself is the basic problem of the entire Sikh philosophy and religion. In Japuji Sahib, the Guru poses the question : How to become a Sachiar? or how to live a Truthful Living? The term is a wonderful making of Guru Nanak in Punjabi to represent the basic problematic of religion. In some places the term Sachiar occurs to mean the God Absolute Himself. However, the dominant meaning of Sachiar in Sikhism is the man who lives a truthful living or a man in tune with truth.

Now, we pass over to the term Sacha Achar, unanimously translated as "Truthful Living". It occurs in the often quoted lines of Gurbani. "Truth is the highest; However, Truthful Living is still higher". The praxis aspect as well as the concrete aspect of truth are reached in this passage.

3. Sach in the Broader Context

The Sanskritic tradition informs us that the usage of the term Sat is very old, as ancient as the Vedas. It is true that the term has travelled through the Vedic and Vedantic thinking, and afterwards it entered into the Bhakti and Puranic traditions. The Hindu tradition with its historical variations thus makes the broader context of the Sikh usage of the term Sach. In the Vedantic schools of philosophy the concept of Sat emerged as a conspicuous aspect of the Brahman concept, as a moment of the *swarupa* of the Brahman namely Sat-Chit-Anand. Here the term Sat meant to represent the reality-aspect of Brahman as an unchanging, eternal one. In this context, it is interesting to probe into the oppositional categories of the concept of Sat in the Upanished and Vedantic thinking. The basic opposition of Sat in the Vedantic line of thought is the Asat, meaning the transient world, the world of 'lifeless' natural elements and the earthly life. They are often identified in the Vedantic versions as Maya or Mithya, meaning illusory or transience.

Now if we look at the Bhakti tradition, the term Sat, no doubt enters into it as an aspect of the definition—Satchitanand. However, the most interesting thing here is that in the Bhakti thought, while the term and concept of Sat acquires a prominence, its opposite Asat does not get adequate representation. Bhakti tradition, as we see, is not aimed at the distinction between Sat and Asat as it was the case with the

Vedanta, on the other hand it is directed to provide certain amount of justification to the created world, the creatures and human living on earth. In other words, the trend in Bhakti is not discrimination of the world but it is now to reach the unity of God and World, that are already discriminated one against the other. Thus, the objective of Bhakti is not thoroughly metaphysical that the world as relatively real forms one of the ends of Bhakti. Consequently, the term Asat is retruded backwards. Elaboration and even stating the theme of Asat has now become antithetical to the general trend of the Bhakti tradition. To us it is important here to note that once the concept of Asat is pushed backwards, its opposite Sat too starts losing its categorical meaning. Thus in the medieval Bhakti thought, the term Sat is not found as significant and prominent as in the Vedantic tradition.

The usage of the concepts of Sach by the Sikh Gurus should be seen appropriately in this context and one has to probe into the necessity of the revival of the concept and the meaning filled up into the concept in the renewed circumstances. So, we raise the following questions, why does the concept of Sach reappear in Sikhism? What are its opposites? What is the new meaning of the term Sach in Sikh usage? How and why does the concept broaden or develop itself into Sacha Achar, Sachiar etc.

4. The Theme of Sach in Sri Guru Granth Sahib

As it has been already mentioned, the concept of Sach has been elevated to the highest place in Sikhism. It is the first and foremost, and the most inspiring concept in Sri Guru Granth Sahib. However, the counterpart of the term Sach, that is Asat does not occur prominently in the Sikh conceptual frame. Otherwise said, there is an absence of the Sat/Asat dichotomy in the Sikh thinking. The concept of Sat becomes in Sikh thought the fundamental and all-pervasive. It stands to mean the all-reality of God, His Holy Naam (Sat-Naam) as well as the entire created world in all its multiplicity. The hymn in Asa-Di-Var starting with the words "*Sachchei Terei Khand, Sachchei Barhmand*" clearly demonstrates this. "True and holy are Thy continents and universes; True and holy are Thy worlds and forms created by Thee."

(SGGS. P. 463)

In many unambiguous words, it has been shown that the manifested and visible world is part of the reality, that is Sat. Many other hymns of Japuji Sahib too would confirm this view point. Again

Guru Arjun would say "Do not revile the world, it is the God's creation." Thus there is a conscious attempt in Sikhism to pass through the opposition of Sat/Asat and overcome the latter, and finally to make Sat (Sach) an all-embracing category. Sach becomes the monistic principle of Sikhism. The doctrine of the immanence of God in all beings too makes it impossible to dichotomise the being into Sat and Asat. Thus, we find in Gurbani, a different conception of Sach which is not necessarily oppositional to Asat.

At the content level, there are things which are vehemently criticised and evaluated as falseness in the hymns of the Gurus.

For example, ritualism and all externalities of religions are condemned in Gurbani as false. The caste system with its inbuilt structures of oppression has been uncompromisingly criticised by the Sikh Gurus as false. Naming the God in various Hindu sects in particularistic forms, the avatars and puranas are repudiated by the Sikh Gurus as false. All forms of alienating attitude to others on the basis of property, status and power are evaluated by the Gurus as false. And finally, all perceptions of life emerging out of Haumain or Individualism are considered by Sikhism as false. Thus the concept of Sach seems to appropriate its oppositional category, all that is conditioned by Haumain.

This can be confirmed by another means, that is by equating Sachiar with Gurmukh we find Manmukh as a false person who is Haumain-oriented. At this level, one finds that the concept of falseness or evil does not have an ontological status on the other hand, it is valuational (Axiological) and ethical. The concept of Sach broadens its meaning that it is not only Truth and Reality, but also the wonder (Beauty) (Wismad) and Virtue.

These discussions take us to the stagial unfoldment of various hermeneutical possibilities of the concept of Sach. With these unfurling of the possibilities of the concept of Sach, the concept ceases to be an abstraction of metaphysics but becomes a concrete concept. It is this concreteness that makes the concept of Sach a growing and developing one. Sach, thus, is not an unchanging reality but a dynamic whole, a ped-tree which is ever creative and ever fresh. The terms Sachiar and Sach Achar too would confirm this. They show that the Guru was not interested just in founding yet another contemplative system of philosophy but his objective was to establish an order of Truthful Living,

a realistic, wonderful, ethical and dynamic Living.

5. Universal and Ecumenic Dimension of Sach

The above discussion of the Sikh concept of Sach leads us to note the futuristic perspectives of the concept. The Sikh concept of Sach as truth and reality differs fundamentally from the existing Indian—dominantly Vedantic—concept of reality. The Vedantic Sat is absolutistic, unchanging and the only reality. The Vedantic oneness becomes equivalent to aloneness, negating everything except the Brahman or evaluating them as Maya. The oneness of Sikh reality is different. Here, as it has been mentioned above, the reality is all-inclusive. It includes itself the idea of God, World, Nature, Man and Earthly living. It is, in modern terms, a federal unity of various aspects of the Being. The Absolutism of Vedanta leads to a totalitarian unity whereas in Sikhism the totality is a structure in which all the moments of existence are vitally related. That makes the structure a dynamic one, ever-fresh and ever-creative.

The concept of Sach in the Guru's words also contains a universal and ecumenic dimension. Sach as Truth, Reality and God stands above any particular religion. It is universal in scope and content. The Guru has preferred the term Sach as the supreme category of his thought more than any other term, for example, than the term Dharam. It is the term Dharam during the medieval and late-medieval days which stood for Religion, Sanadhan Dharam, Varna ashram Dharam or Vaishnava Dharam etc. The Guru has, it seems, consciously avoided this term and has preferred the term Sach to give a universal meaning to his search.

In the concluding passages of Japuji Sahib, we find a wonderful comparison or ordering of spiritual realms (Khands) where Sach Khand stands above Dharam Khand. The realm of Truth is seen by the Guru as higher than the realm of religion. The Guru witnessed in his life the then existing religions ritualised, beauracratished and socially indifferent. Consequently, the Guru perceived the path of his Sikhs as the path of Truth, universal and ecumenic. It is this direction the Guru has left in his conception of Sach.

CONCEPT OF AKAL PURAKH : MAN'S RELATIONSHIP WITH GOD

Narinder Singh

Since *Guru Granth Sahib* is the primary source of the subject under consideration, it would be quite in order to say a few words in praise of the Sikh scripture prior to commencing the topic.

Granth's contents are spiritual poetry depicting the *Gurus'* Vision of the cosmic order. The matter dealt with consists solely of the meditations of God-inspired human beings, who had the spiritual experience and have communicated the Divine Word in a spirit of deep humility and compassion for mankind. The creed of *Granth* is a faith of aesthetic feeling, a religion of beauty and aesthetically merges into the wonderful workings of *Akal Purakh*.

Primarily it is a collection of devotional poems, a poetry of spiritual experience that speaks about *Naam* (summary expression for the whole nature of God), the Will or Word of God. It speaks about Concept of God, Sikh Cosmology, Transmigration process, *Karma* (destiny, doctrine of the retribution of deeds), Grace, *Hukam* (command, Divine will), *Bhakti* (devotion), *Haumain*, Mysticism, *Sahaj* (ultimate state of mystical union), *Grihasta* (householder's life), Yoga, Social conscience, *Sewa* (selfless service), *Mukti* (liberation), suffering, and *Guru* the Holy preceptor. It throws light on other schools of thought such as *Vedantism*, *Vaishnavism*, *Saivism*, *Islam* and *Sufism*. All hymns exhibit supplication in praise of *Akal Purakh* and are addressed to the Supreme Being.

Granth speaks about the thing-in-itself; the eternal, changeless Reality; the ultimate reality of things. It is divine light, divine music and a meditation on Divinity. It is an intuitional experience. It is spiritual presence. It is an eternal spiritual flame that constantly emits the fragrance of the *Akal Purakh's* attributes. This spiritual reservoir is

the source and inspiration of Sikh teachings and Sikh culture.

Metaphysically speaking Sikhism is uncompromising monotheism. Guru Nanak calls God—*Ek Oankar*—the sole God, the Sole Indivisible Supreme Being. The eternal changeless Reality. *Mul Mantra* (the basic creed of Sikhism) emphasizes His eternity, immanence, timelessness, freedom from the shackles of birth and death, from rancour, self-illuminated, along with His being uncreated, and self-existent. He is the Sole Unattributed, the Creator attributed, controller of *Hukam* (the Moral Order of the cosmos), Retributor of Deeds and Awarder of *Karam* (Grace). In Sikhism there are two aspects of *Akal Purakh*—the unattributed-transcendent and the attributed-immanent. To differentiate this, a subtle terminology of *Ek Oankar* has been used. *Ek* is the unattributed transcendent, and because of His awe, inaccessibility and unknowability is sparingly mentioned. *Oankar* divested of the *Ek* (One), is the attributed immanent aspect of the Supreme Being, operating in the creation, preservation and dissolution of the universe. He is the upholder of the moral elan of the universe and is the fountain of all existence, and of moral and spiritual values. In the unattributed aspect, the Creator is in *sunm, samadhi* (the state of absorption in the Cosmic Void).

Guru Nanak writes, "The Self-existent God manifested Himself into *Naam*. Second came the Creation of Universe. He permeated it, and revels in His Creation. God created the world of life, He planted *Naam* in it, and made it the place for righteous action."

The fundamental reality is God in its transcendental conscious state. In this state of consciousness, there is no knowing, feeling or willing. The *Guru* says, "When there was no form, no sign, no individuation, the Word in its essence abided in the transcendent God." From the state of consciousness whenever God pleases, He wills, this willing is *Hukam* of God. His willing is activity. As soon as willing appears individuation results. The *Haumain* (ego) proceeds from will. *Guru's* God is transcendent as well as immanent. Immanent God is will or *Hukam* and source of whole creation.

The world is neither illusion nor identical with *Akal Purakh*. The world is false in comparison with the really Real the subtle *Naam* and *Akal Purakh*. The gross aspect of reality goes on changing while the essential remains the same. The gross is *Maya* and the subtle is *Naam*. *Maya* is change. The *Guru* used the word *Maya* very often in a modified

sense. All that changes, appears and disappears is *Maya*, and all that underlies this change is *Naam*. And *Naam* is God.

Naam is immanent aspect of God since God is both unmanifest (transcendent) and manifest (immanent). Man is not and can never be God although he can be His instrument. "Having created the world, He stands in the midst of it and yet is separate from it." Selfless and virtuous conduct is urged, *Naam* being the treasure of all virtues. Moral living is stressed, since the ideal in life is 'to carry out the Will of God'. The world is real. God has created it and is deeply interested in it. *Naam's* immanence in this world guarantees its being a place of righteous activity.

Birth and death of human beings happens as per the Will of God. God sends us and we take birth and He calls us back and we die. It is expressly stated by *Gurus* that man's life is the most favourable opportunity to get out of transmigration the cycle of birth and death and achieve realization and spiritual emancipation. The body is the Temple of God, therefore any foul thought or word or act is sacrilege against the sanctuary.

Guru believes in God with implicit faith that death is not the end of man. Ethical values continue after death in this very world in the form of reincarnation. This world is an arena containing all possibilities of perfection. *Guru* believes in transmigration of soul—the cycle of birth and death.

Guru Nanak was so much imbued with the divine love that he calls God as existent, visible, and most outstanding which requires no proof. "To whichever side I turn I perceive Him." The individual experiences God's reality. The existence of spiritual self in man is the first proof. The self is the spark given by God and the self always thinks and runs towards its source. Hence self is the consciousness of God. *Guru* calls God as the Creator of the Universe. The concrete truth of His existence as pervasive reality is expressed by the *Guru* as *Satnam*" (absolute truth). God has no label of a particular religion, as such He is *Adharm* (religionless). He is (*Anam*) nameless. Sikhs use the name *Waheguru* for God, or Wonderful Lord, whereas the *Guru* has expressed aesthetic appreciation of God's workings. Uncompromising monotheism is expressed by the *Guru* as the *Ek Oankar* (Sole Supreme Being), *Om* was the symbol of God in the Hindu Scriptures. In order to express unequivocal monotheism the *Guru*

changed the construction of the word. He prefixed one, and suffixed *Kar* to *Oam*, thus denying the existence of gods, goddesses and *avatars* except one. Figure I expresses the unity. *Guru Granth Sahib* begins with *Ek Oankar*—the Only One God.

The identification of self with the Self, and the worshipper with Worshipped culminates in monotheism whereas the individuality merges into the universality. The God is One as well as many. He is *Ek* (One) and *Anek* (many). The Primal Being when takes the form of Becoming, in so doing He becomes many. But for the true eye even the many is one. *Ek murat anek darsan*. One essence yet a myriad forms. *Kin rup anek*—innumerable manifestations thereof becoming manifest it assumes the form of this wondrous creation. Without attributes God is *Nirgun* (qualityless) and in that state He is not knowable. When God is with attributes He is *Sargun* (qualityful).

God is the Creator of the world—the sole cause, *Karn Karan* (the Cause of causes). There is no fundamental cause outside Him. God as *Karta* is merely His Will. The Creator is the sole cause manifesting through Will. He is the *Mool*—root of the universe. He is *Tek*—the support of the Universe. God is changeless but His manifestation grows like tree, changes and is therefore new. Change and new are possible in time. God is *Akal* (Timeless), and therefore, ever the same. God of philosophy is qualityless supreme reality, whereas God of religion is qualityful manifestation of that reality. God is *Pratpalak*—nourisher and sustainer. God is life of the Universe. He is *Prandata*—giver of vital breath.

God is transcendent or immanent. God is immanent both for the theist and pantheist. God creates the world under the utterance of the word and under His will He sustains it. As God, He remains outside the world, and as will He is in it.

A transcendent God is *Nirgun*, qualityless and is not affected by the appearance or disappearance of the world, but it is in the transcendental sense that a devotee can worship or pray to God. The *Guru* also called Him *Akas* (Heaven) and also *Baikunth ke wasi* (Resident of Heaven). He is *Ucho Ucha* (Highest than High). All light is His Light, yet He is *Parmjot* (the Supreme Light), and beyond. God is all pervasive. He is the essence of everything. God permeates everything, He is thus *Atman* (cosmic principle), *Sarabjot* (light of all), God is *Sarabniwasi* (residing everywhere), nearer than near. He

is contained within and without the world.

Guru says the evil is due to our *Haumain*—the ego acting under limitations. "He is within and without His creation." God is *Alep* or *Nirlep* and not affected by the world, remaining in it, but distinct from it. He is *Niranjan* and *Niralam* and not contaminated by the worldliness of the world. *Guru* says *Ape Nerai Ape Dur*. He is both near and far. *Nirgun Aap Sargun bhi Ohi*—He is both qualityless and qualityfull.

According to *Guru* knowledge is dependent on God's grace. The *Guru* prays to God to bestow on him some knowledge of Himself. Knowledge does not come through senses or intellect. The medium for knowledge is intuition or insight. God is *Anubhav Prakash*—intuitively known. It is the heart that receives God and not the brain. *Bibek* or right knowledge. Rational intelligence is *Bibek Buddhi*. The disciple who carries on an intelligent search for truth progresses and merely dogmatic perishes. Knowledge arrived through intelligent search and intuitive experience benefits a devotee, and such a knowledge is *Sacha Vichar* and therefore, eternal. The possessor of such knowledge is real *Pandit*. To know God metaphysically and religiously one should make use of both intellect and intuition. Both intellect and intuition belong to the self. While the former involves in a specialized part, the latter employs the whole self. The two are synthesized in the self and their activities are interdependent. *Anubhav*—intuition, and *Bibek Buddhi*—discriminating intelligence are the two instruments of knowledge. The former guides and the latter assists.

Truly existent (*Sat*) is the one who exists in all times, the past, the present, the future and is not limited by time. God existing in time and beyond time is *Sachu* (Truth). He was *Sachu* in the beginning, He was *Sachu* before that beginning. He is *Sachu*, and He will be *Sachu* in future and beyond future. He is the only real Being.

God takes note of His devotees. He is responsive to our appeals, supplications, and prayers. God is *Sat Purakh* (True Being). He is *Akal Purakh* (Immortal Being). God is not only beautiful but He enjoys the beauty of the world of which He is the creator. The *Guru* also describes the beauty of God in the form of beautiful features. Such as *Kamal Nain* (Lotus like eyes); *Sunder Kundal* (beautiful curls); *Dant Risala* (beautiful teeth). These are emotional expressions in an aesthetic mood. "God created man in His own image." *Guru* also calls God *Dhani* (possessor of wealth), *Shah* (a king), and *Shahanshah* (a king of kings).

Guru describes God as *Yogi*, *Murat*, *Rup* or *Nirmal Rup*, *Akal Murat* (timeless form), *Arup* (no form), *Nirankar* (formless). God is *Ajuni* (one who never comes in the mother's womb). He is *Abanashi* (indestructible). He creates, recreates, evolves or emanates. God is mentioned both personal and impersonal in the *Granth*. He is *Janoi*, one who knows, He was *Gyan* (knowledge), and He is *Dana Bina* (wise and intelligent). As Creator He wills.

God is pure consciousness. He is *Bharpur*—there is no emptiness in Him or that He is filling all space. God is *Abhang* (unbreakable), He is *Achhed* (unpierceable), and *Avagat* (unchangeable). God is *Amolak* (priceless and invaluable). God is *Ratnagar* (an ocean of gems). He is invisible. God has no marks, no colour, no caste and no lineage. He has no form, no complexion, no outline, nor He can be described in any way. He is *Saibhang* (self luminous). He is Eternal, of infinite duration of time, endlessly extending back in the past and forward into the future. *Guru* calls God *Adi* (the beginning), still beyond.

God is *Anadi* (without any beginning). He is *Beant* and *Anant* (without any end), with the idea of eternity is associated permanency and immutability of God. 'Merciful alone is permanent', the whole world besides is transitory. Time is a finite concept of man. God transcends time. He is *Akal* (timeless). The creation and destruction of the universe must happen in time. *Gurus* have addressed God as *Akas* (heaven) as metaphor to express His glory and loftiness. He is *Akal* or *Ades*. He is also described as filling all space such as *Sarab Biapi*, *Apar*, *Aparampar*. Space is the attribute of omnipresence of God. He is present in every place and at every time. Space-time is a unity in our experience. God is everywhere and knows and sees everything. He is *Hadra-Hadur* (very near and always present).

God has the power or potential through His word or Will. God uses means rather than word to bring about the result. The limitations willed by God does not mean defects. "*Hukmai Andar Sabh Ko, Bahar Hukam Na Koi* (All are under His will, none is exempt from it)." "*Jo Tis Bhawai Soi Hoi* (whatever He wills, happens)." God is "*Sarab Saktiman* (all powerful)." He is "*Samrath* (competent to do anything)." "Everything is within His power", "most powerful are destroyed by Him." He is *Akalkala* (of incomprehensible power).

No secret is hidden from God. He grants our prayers. God knows everything about His creation. God is wisdom. He is *Antaryami* (He is

omniscience), He knows everything innermost. There is nothing outside the will of God.

He is absolutely Good. He is origin, source and stock of virtue. All qualities are found in Him in perfection. God cannot be tempted with evil. God is the Lord of everything, yet the idea of evil is present only when man is in darkness. As soon as man gets nearer the fountain of Light, all ideas of evil vanish. As soon as one begins to have divine knowledge, the evil is on its way to extinction.

There is no pain and suffering in God. He is all bliss and pleasure. He is *Sukh Sagar* (the ocean, treasure of perfect happiness and blissfulness). He is *Sukh Dai* and *Sukh Data*—it is *Sahaj* stage. God is also *Sahaj*. He is *Puran* and *Sampuram*—perfectly perfect. He is *Guntas* and *Guninidhan* (ocean and mine of good qualities and the embodiment of virtues). God is *Sital* (coolness and calmness). He is *Nihal*, *persann* (cheerful and happy). He is *Anand* and *Binodi*. God is *Amrit*, He is *Mithbolara* (sweet talking). God is *Sachu* (truth). *Guru* calls Him *Dukh-Sukh-Rahit*. He is *Bibeki*. God is nourisher of the poor, sympathizer of the lowly, Lord of the unprotected, refuge of the refugeless. He is *Dani* (charity giver), *Data*, *Datar*. He fulfils all our desires. He is *Dukh Bhanjan* (remover of suffering, pain). Man is to develop to perfection all the moral qualities we share with God. He is perfectly just.

Guru believes that a sincere repentance and prayer changes the whole character of man. The effect of evil deeds of the past are washed away. God is pleased and forgives a sincere repentant devotee. He is *Paij Rakhanhar* (maintains the honour of his devotees). He is *Bakhshind* (forgiver), *Patit Pawan*. He guides the misled. God is love. He loves His people. He is *pita* (father), and *Mata* (mother). He is called *Kant*, *Khasam* (husband).

God is *Be Aib* (faultless), *Be Muhtaj* (independent), He is *Nirbhau* (fearless), *Nirwair* (without enmity); He is *Nihsang* (desireless), without *Moh* (attachment), without pain, *Nirmal*—without impurity; *Be Parwah*—without cares; *Abhul*—infallible; *Adol*—does not waver; *Achhal*—cannot be deceived.

God and individual soul stand to each other as fire and spark. There is difference of degree and not of kind. Essential characteristics of Godhead are Truth, Light, Holiness and Purity. God is *Pawitar*, *Punit*, *Pawan* and *Pak*—holy and pure. God is *Nirala*—extraordinary.

He is *Sacha*—all Truth, and *Parkash*—all Light, He is *Guru* or *Sat Guru*. He is *Kewal*—only one.

God is beautiful in all respects. He is source of all beauty manifested in the world. His beauty of voice gave poetry and music to man. Beauty of His form is expressed as *Sunder*—beautiful, He is *Manmohan*—one whose beauty allures the whole world. Metaphysically He is Lamp of beauty. Beauty of voice is described as *Git-Gite—Tan-Tane*—His music is the best of all musics, *Nad Nade*—His rhythmical sound is best of all such sounds. He is *Nirt-Nirte*—best of all dancers. He is *Choji*—who does wonderful things.

It is not accident of history that Sikhs are spread all across the world. I strongly believe it is God's way of spreading His message of equality, non-violence, peace, justice, family life, advancement and human rights. Sikhism teaches truthful living, and emphasis is laid on selfless service, compassion, tolerance, love, contentment, humility, humbleness, and welfare for all. The goal of a Sikh is not only the spiritual upliftment of the individual through selfless service, but the advancement of all humanity.

Belief in God is the primary dynamic of Sikh living. Creation is perceived as grounded in the Divine and informed by a spiritual purpose, Faith and love are principal determinants.

The essential soul of Sikhism is non-violent. This is attested by the martyrdom of Guru Arjan Dev and Guru Teg Bahadur, and thousand upon thousand of Sikhs in Mughal and British times. The morality in Sikhism is inseparable from its spiritual core and history. The key Sikh work ethics are *Kirat karni* (earn a living by ones' own labour), *Wand chhakna* (share ones' income with others) and *Naam Japna* (practice the discipline of *Naam*). These work ethics form part of the fundamental Sikh principles which mould the Sikh attitude to work. Since religion of these innovative and dynamic people imbues all their actions, without doubt, they will uphold Sikh values, and pursue the higher path of ethical and spiritual conduct laid down by the Sikh Gurus. It could not be otherwise because the institution of *Amrit* tantamounts to signing the covenants with *Akal Purakh* which is held sacred and binding on the faithful. This guarantees strict adherence to Sikh values for the righteous cause.

SAT-SHRI-AKAL SPIRITUAL-TEMPORAL PERSPECTIVE OF SIKHISM

B. S. Kumar

1.0.0 This paper deals with the spiritual temporal perspective of Sikhism, as perceived by me who is not initiated in the tenets of Sikhism. So, It's needless to emphasise that this paper may appear somewhat perfunctory to some, may, somewhat full of imperfections to others. For this, I seek the indulgence of the scholars present here.

2.0.0 Religion, as in the past, is sure to sustain itself in future also, despite the existence of sceptics. In fact, religion is sometimes which man, to whatever faith he may conform accepts a priori, even with the tremendous growth of science and technology, at a mind-wobbling speed. One can't imagine of a situation or time which would allow negation of religion. Religion is as natural with man as breathing or thinking.

Man desires to be perfect and his quest for perfection leads him to idealisation, and, religion may be accepted as the projection of this idealisation, though, a specific religion may be culture-oriented.

If we desire to grow as a social group together, and there's no doubt, about it that we must, we have to grow only as a moral community. The aim of religion is not only to enable man to know God or Brahman and the universe, but also knowing the Ultimate Reality (*Parama-Sattā*) and becoming that itself. For this, religion leads to a vision of an ideal self unto which one has to transform himself.

In the words of Radhakrishnan "*religion is not a movement stretching out to grasp something, external, tangible and good, and possess it, it's a new birth into enlightenment.*" The mandate of the religion is that man must make a change in his own nature in order to let the divine-spiritual in him manifest.¹

2.1.0 Spiritualism is opposed to materialism in common parlance. But, a religion, if self-centred, rigid and dogmatic, loses much of its significance spiritually. On the other hand, if a religion, though based on the teachings and conventions of mystic sages, is dynamic, creative, non-ritualistic and universal in concept, it fulfils the objective of spiritualising the society and of the moral upliftment of the community as a whole.

2.1.1 Sikhism or Sikh religion which was initiated by Guru Nanak is distinct from other religious groups of India, as it projects a moral order for its adherents, not in an isolated framework, but in the total involvement of the society in relation to its application. In Sikhism, social contextualisation, to me it appears, gets precedence as indicated by the vocable *ਮੀਰੀ ਪੀਰੀ* of the religious texts. In fact, it must be so. I am not aware of any other Indian religious system giving so much primacy to the society, as Sikhism does.

In India of the nineteenth century, Swami Dayananda Saraswati and Swami Vivekanand are two such figures who tried most for social contextualisation of religious tenets. Of the two, Swami Vivekananda has been more eloquent and incisive in his approach. In fact through his speeches and writings abroad and in India, he is the first to break the isolation of religion in relation to society as a whole and to bear upon the religion and its adherents to account for the prevailing superstitions and sufferings of the teeming millions of India. Vivekananda could not be dogmatic and he accepts only that much of the Vedas which is acceptable to his reasoning. To him the Vedas are not the only repository of knowledge pertaining to the omnipresence of Brahman. Limiting this quest for knowing the Brahman—the Ultimate Reality—to the Vedic texts is an overstatement and somewhat deceitful.² Vivekanand has been against the ritualism of Hinduism. He says *"kick out the priests who are against progress, because they would never mend—they are the offspring of centuries of superstition and tyranny."*³

Vivekanand accepts that, in so far as enunciating lofty ideals is concerned, Hinduism is unparalleled. But, on the other hand, it is equally ruthless and cruel in its treatment of the oppressed and downtrodden segments of the society. He called a Hindu a staunch believer of *'Don't touchism'*, who confines Hinduism within kitchen boundaries.

2.2.0 Against this backdrop, Guru Nanak appears to be the first teacher who is humanistic in his religious teachings. Let us recapitulate

the society in 1469 A. D., the year which saw the advent of Guru Nanak in this world. Punjab in those days was ruled by Bahlol Lodhi (1451-1488). At that time, the Indian society was a decadent one—the moral fabric was in shambles. Social-religious superstitions had sway over the finer tenets of religion. Caste-system had created havoc with the unity of the society, which was precisely, the motivation behind the triumph of Babar over Indians in his first battle of Panipat. The society was beset with hypocrisy at its worst (*Guru Grantha Sahib*, p. 472).

2.2.1 Guru Granth Sahib the collection of gurbanis does contain sayings of Namdeva, Ravidas and Kabir. Of these three, Kabir is most aggressive in his criticism of caste-system, rituals and religious superstitions.⁴

However those teacher preachers could not cut much ice with the fossilised Hindu society, as they failed to evolve a mechanism to pursue their convictions to their logical end.

2.2.2 Guru Nanak thought of an egalitarian and peaceful society, where quality fraternity, social service hold the ground. His total rejection of caste system and rituals is for achieving these objectives. He advocated '*Seva*' a voluntary service as a characteristic of the Sikh way of life.

In his teachings, Guru Nanak preached total respect for women. I am not aware of any religious teacher prior to him (Nanak), who did so much for the emancipation of women. His injunction on this count, supported and enriched by the succeeding Gurus and culminating in the dictates of Guru Gobind Singh, distinguished the social conduct of Sikhs. Historians, English and Muslim alike, accept this, and, underline that even in battles and after victories, Sikh-warriors never misbehaved with the womenfolk of the enemies, unlike the foreign invaders and internal oppressors. In fact, this is unique in the sense that every war, all over the world, beginning with known historical times up to present day, has its share in dishonouring womanhood.

Guru Nanak's concern for the sufferings of women got concrete shape through banning female-infanticide, sati-system. He supported widow-remarriage and declared adultery a taboo to both men and women.

2.2.3 Guru Nanak's introduction of '*Langar*' system which was made compulsory by Guru Amardas, so much so that, even Akbar had

to adhere to it, before he could meet Guru Amardas, is unique. In order to give a death-blow to untouchability, nothing else could have a more telling effect. Untouchability, which is byproduct of the '*Varna-vyavastha*', is linked to the Rgvedic hymn of the '*Purush-sukta*', which in all certainty, is a later interpolation by the post-vedic crafty scribes and has contributed maximally to the decadence of the Hindu society.⁵

I wonder at the wisdom of referring to only four '*varnas*', when Hutton has referred to more than three thousand, and P. V. Kane has listed more than hundred castes and subcasts of India.⁶

Guru Nanak's rejection of the caste-system culminated in the declaration of Panj Piare of Guru Gobind Singh, which included as many as four from the underprivileged segments of the society.

2.2.4 Guru Nanak favoured pro-active life. He spent twelve years in Kartarpur on the bank of the Ravi. In the morning he joined the prayer from *Asa ki var*, and during daytime worked in his field. This attitude of his was a direction for involvement in the affairs of the society. Consequently, the fifth Guru Arjun Dev used to be called '*Saccha Patshah*' and he in his turn, before he met his martyrdom, had instructed his son, the sixth Guru Hargobind to occupy the '*gaddi*' with arms on his person. Guru Hargobind followed his predecessor's direction by taking two swords and got the appellation 'Miri Piri da malik'. The ninth Guru Tegh Bahadur, though opposed to rituals, sacrificed his life for supporting the rights of the Kashmiri Pandits for putting on 'tilak' and sacred thread.

Guru Gobind Singh, the tenth Guru carried on the revolution initiated by Guru Nanak. He fought the first battle of Bhangani at the age of nineteen, aptly supported by Pir Buddhu Shah, twice his age and a Muslim. Pir Buddhu Shah lost two of his sons in that battle. Guru Gobind Singh fought six battles in his life and his four sons met martyrdom. Guru Gobind Singh's initiation of 'Panj Piare' and again partaking of Amrit from their hands, resulted in the institution of '*Khalsa*'. **Gulam-Moh-ul-uddin**, a Persian historian, reports (1699) about the initiation of Khalsa and refers to the Guru's injunctions : all of you think alike, forget religious differences, shun caste based rituals, worship alike, join common brotherhood, do not consider anyone inferior to you, eat from the same dish, and shun mutual animosity. (M. A. Macauliffe, Vol. IV, pp. 94-100). Guru's injunctions converted the oppressed into dedicated fearless lot and under the influence of

'*Vaheguru ji ka Khalsa, vaheguru ji ki fateh*', they exhibited bravery and dedication which, up to date, remain unparalleled in the annals of India.

2.3.0 Guru Nanak introduced value system in his teachings, which was to be followed in total. Guru Nanak was free from nurturing discrimination against other religions, as is evident from his life long company of Mardana, a Muslim.

2.3.1 Guru Nanak taught his followers to be free from five vices : 'passion, anger, greed, attachment and pride' He advocated dutifulness, discrimination (*viveka*) between right and wrong, respect for other's rights. He prescribed impartiality, tolerance towards non-conformists by shunning violence and fanaticism. He asked his followers to repose faith in God—guru which would give inner strength.

Guru Nanak was against hypocrisy and for inculcating honesty in thought, word, and action. Contentment was essential as it frees one from ego and despair and gives peace of mind. He urged his followers to develop capacity for controlling desires to be free from evil-doings.

2.3.2 Guru Nanak did not negate domesticity for his followers, but did advocate detachment or non-involvement '*anasakti*' in respect of desire, wealth and family, like a lotus in water⁷, as the Sanskrit sayings goes. He advised to abstain from abject submission to authorities, but asked his followers to show humility in their conduct.

2.3.3 Guru Nanak's projection of religious tenets are shorn of ritualism. His '*Akala purukh*' is omnipresent and beyond description :

चारि कुंट चउदह भवन सगल बिआपत राम (गु.ग्र.सा. पृ. 249)

जह जह देखा तह तह सोइ (गु.ग्र.सा. पृ. 1343)

काहे रे बन खोजन जाई ।

सरब निवासी सदा अलेण तोही संग समाई (गु.ग्र.सा. पृ. 624)

'*Akala purukh*' is capable of doing anything.

पुहप मधि ज्यों बासु बसतु है मुकुर माहि जैसे छाई (गु.ग्र.सा. पृ. 624)

करण कारण समरथ प्रभु जो करे सु होई (गु.ग्र.सा. पृ. 706)

Gurus are aware of the other roles of '*Akal Purukh*'. He is the destroyer of the wicked, as the Gita says.⁸ Regarding his omnipresence, the Guru says :

अलख अपार अगंम अगोचर ना तिसु कासु न करमा ।

जाति अजाति अजोनी संमउ ना तिसु भाउन भरमा॥ (गु.ग्र.सा. पृ. 597)

2.3.4. However, our society is infested with evil doers also and

for correcting and punishing them, god manifests itself through different 'avatars', Shri Krishna says⁹

All the ten Gurus' had, precisely, the above mentioned role to play. Guru is all powerful and infinite. Guru is identical with '*Sabad*' which is all pervasive like Brahman or Onkar.

Bhartrhari the last philosopher—grammarian with originality (8th century), refers to fourfold '*vāk*' or '*śabda*' i.e. i) *parā*, ii) *pashyantī* iii) *madhyamā* and iv) *vaikharī*. While *vaikharī* is the articulated variety of *vāk* (speech), *Madhyamā* unarticulated one, '*parā vāk*' is none else than the Brahman Himself, the *śabda*—Brahman who is '*citrūpa*', (pure consciousness), eternal and ultimate reality—'*sabada guru surati dhuni cela*'.¹⁰

Through *Sabad* one gets identified with *Akala purukh*. *Akala purukh* or Brahman or *Onkar* of Guru Nanak, is formless¹¹ This Nirguna Brahman is realised through '*simaran*'.

2.4.0 Gurus have rejected '*Avataravada*'. However, in order to project the compassion or benevolence of *Akal Purukh*, they have referred to pauranic anecdotes.¹²

Guru Gobind Singh was fighting the most oppressive regime, not for any territorial gain, but for punishing them, as the Gita says.¹³

In '*Dasam Granth*' the Guru calls himself a Dasa' of '*Param Purukh*'.¹⁴

Guru perceives manifestation of *Akala Purukh* in *Brahma*, *Vishnu* and *Mahesh* :¹⁵

It is argued that the tenth Guru's reference to 'avatars' is a reflection of Hinduism. But, Guru's reference have one specific objective i. e. annihilation of the oppressor.¹⁶

Guru refers to *Krisnavatara* and says.¹⁷

2.5.0 The spiritual temporal dimensions of Sikhism as specified in brief above, have sustained the Sikhism during the last five hundred years, despite its share of strain and strife at the socio-political level.

To me, it appears, that the spiritual content of Sikhism gets sustenance from its temporal postulations and due to this, the gap between the prescription and the practice, even if it's there, is minimal, as compared with that of other religious groups.

In post-independence India, there has been gradual decline in moral order which has led to present day chaos in the Indian society. It is so, because MAN who counts in any system, religious or otherwise, has

become Vile. In this context I would like to quote Ambedkar, who, presenting the draft constitution on Nov. 4, 1948, said : '.....I feel that the constitution is workable, it is flexible and it's strong enough to hold the country together, both in peace and wartime. Indeed I may so, if things go wrong under the new constitution, the reason will not be that we had a bad constitution. What we will have to say is that '**Man is Vile**'. How prophetic his words were!

There could be regeneration of this '**Vile Man**', for that, the spiritual temporal dimensions of Sikhism need to be analysed by the non-Sikh groups with a view to make our society cohesive, integrated and enduring.

SARVE BHAVANTU SUKHINH

May happiness attain all.

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4. जो तू ब्राह्मण ब्रह्मणी जाइआ ॥ तउ आन बाट काहे नही आइआ ॥
तुम कत ब्राह्मण हम कत सूद ॥ हम कत लोहू हम कत सूद ॥
(कबीर गु.ग्र.सा. पृ. 324)
- पाहन पूजै हरि मिलै तो मैं पूजाँ पहाड़ ।
जाते वह चक्की भली जो पीस खाय संसार ॥
काँकड़ पापर जोरि कै मसजिद लई बनाय ।
ता चढ़ि गुल्ला बाँग दे क्या बहरा हुआ खुदाय ॥ कबीर साखी
5. ऋग्वेद 10.90.12
ब्राह्मणो ऽस्य मुखमासीद्
बाहू राजन्यः कृतः
ऊरू तदस्य तद् वैश्यः
पद्भ्यां शूद्रो अजायत ॥
6. *Castes in India*, Hutton
History of Dharmashastra, P. V. Kane.
7. पद्मपत्रमिवाभ्रसाम्
8. ...विनाशाय च दुष्कृताम् । गीता
9. यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानम् अधर्मस्य तदात्मानं सृजाम्यहम् ॥ गीता
धर्मसंस्थपनार्थय सम्भवामि युगे युगे । गीता

- तब तब देह धरन अवतारा (गु.ग्र.सा. पृ. 155)
10. गु.ग्र.सा. पृ. 943
11. १६ सतिनाम, करता पुरुखु निरभउ निरवैरु
अकालमूरति अजूनी सैभं गुरप्रसादि ॥ (गु.ग्र.सा.)
उअं साध सति गुर नमसकारं (गु.ग्र.सा. पृ. 250)
12. आदि अनादि अगाधि कथा ध्रुव से प्रह्लाद अजामल तारे ।
नाम उचार तरी गनिका सोह नामु अधार बीचार हमारे ॥ (गु.ग्र.)
13. परोपकाराय साधूनाम् विनाशाय च दुष्कृताम् ।
याही काज धरा हम जनमं । समझ लेहु साध सभ मनमं ।
धरम चलावन संत उवारन । दुस्त सभन को मूल उपारन ॥ (गु.ग्र.सा.)
14. हम रह काज जगत मो आए । धरम हेतु गुरुदेव पहाए ॥ (गु.ग्र.सा.)
15. काल पुरुख की देति मो कोटिक बिसन महेस ।
कोटि इन्द्र ब्रह्मा किते रवि ससि कोट जलेस ॥ (गु.ग्र.सा. पृ. 182)
16. कारन माह धरी यह मूरत ।
मारन को जग से सभ पापी ॥ (द.ग्र.सा. पृ. 304)
17. जहाँ जहाँ तुम धरम बिथारो ।
दुस्त दोखियन पकड़ि पछारो ॥ (द.ग्र.सा.)
अवर वासना नाहि प्रभु धरमजुद्ध को चाइ । (द.ग्र.सा. पृ. 570)

THE KHALSA AND WORLD SODALITIES— AN ABSTRACT

Noel Q. King

It is with great joy and delight that I have the privilege and pleasure of being here again and of addressing so distinguished an audience as this. It is the tradition of the academic *silsila* in which I stand to thank the academic godmothers and godfathers who, in spirit, stand behind me. Here I would wish particularly to pay homage to Professor Harbans Singh and Sardarni Kailash Kaur. Words fail me to express my thanks to him and her. I pray that the peace and blessing of the Divine may be upon them. I also thank Professors Balkar Singh, Gurnam Kaur, and Gurbhagat Singh, and the many others who have been my patrons.

This paper consists of an old man's reflections on stray bits of reading and thinking which have been gathered together but not yet brought to precipitation. So kindly forgive their scattered nature. We humans are very strange people and we produce associations, communities, grouping sodalities and some do great things and others are remembered only by historians. The knightly order of the Khalsa is one of the most remarkable, and it stands at a point where it is about to affect the life and future of everybody and everything on this planet. Equally, there are those who for their own reasons would wish this were not so, and some even in the darkness of their hearts whisper that there will come a time when it will be a thing of the past. My purpose is to set forth a few analogies and comparisons by which we may understand better the global nature of the honorable Khalsa and from that, posit something of its future and what ought to be done to make it a blessing to the whole earth.

In my reading of the Western classics as a schoolboy, I was forced to read the Greek historian Herodotus. And one of the first things I

noted was what he says about the people of the central land mass of Eurasia and they come to have dealing with the settled peoples of the fertile crescent and the Mediterranean littoral. He speaks there of a nation who live as nomads but are willing to settle, who have forms of worship of their own which include a sword. There are many other details about these tribes which repay our careful study. One of the last pieces of the Western classics I read under a tutor was in Latin by Ammianus Marcellinus in which he speaks of Asian horsemen worshipping a sword. There are a number of passages in the Hebrew Bible which are also of interest concerning invaders from inner Asia.

From all this cognate reading, it looks as if the writers of antiquity lumped all these people together, and we may find people speaking Indo-Germanic languages bunched in with people like the Huns and others who come from much further East. But all are put together as being invaders and attackers of the people of the settled lands. If one wishes to be more precise, the details we get concerning some of the tribes of the western Iranian group have a number of particulars which are of great interest to us. But there are scattered references to peoples devoted to horses, to sudden attack, to groups of warriors bound by oaths and uniform clothing, to peoples who have long hair.

Let me say at once that it is not my purpose, like the Marxist historiographers, to find a few similar points and say that an institution like the Khalsa is merely an adaptation of earlier customs. Rather I am looking for forebears and cognates to some of the customs taken up by the Khalsa, as much as to compare as to say, in the old Indic fashion. *Neti, neti* "not this, not this". My purpose is often to say that though there are similarities, there are greater differences, and then to bring out the meaning of the differences. Also, the whole is much greater than the parts. In Germany, it is said that there are a number of words for comparison, and one of them is *Auseinandersetzung*, which seems literally to mean 'setting one thing over against another' as if in opposition. This is not my purpose. I merely wish to bring out some analogies and lack of analogies to indicate the genius and brilliance which lies behind the institution of the Khalsa.

We do not know whether those Indo-Germanic speaking peoples, who overran the West from Germany down to North Africa and even had far-flung outposts in the Gobi Desert, originated in the area of the

Indus hinterland which stretches right up to the Oxus and beyond, or whether they were unknown in the land of the rivers until they migrated in. Therefore, I am extremely careful not to make much of analogies which you can discover in the Vedic literature. I do not know quite what to make of the 'Jatology' of a continual literature conducted by Sikh and Jat thinkers. The best examples of this are by Professor B. S. Dhillon of the University of Ottawa, and by Hukam Singh Pawar (Pauria), published in 1994 and 1993, respectively.

I have myself, while thinking about these things, come upon a most interesting pictograph on one of the rocks along the Karakoram highway south of Gilgit a depiction of five people with long hair and beards with swords, curiously shaped trousers, behind them some horses, gathered together for some kind of rite. It was very hard not to conclude that this was some kind of indicator of things that has happened here centuries ago. But of course, dating those scratchings on the rock and finding an appropriate meaning is anybody's guess. It has also to be born in mind that although the Jats are numerous and active in Sikhism, and I love and admire them, I say humbly, they are not everything. There are many other groups in the corpus, and each one has its background and contribution. Also, the identification of the Sythians or the Kushans or the nomadic incomers mentioned by the Chinese is by no means established.

To turn again to the West, my studies in medieval European history necessitated a good deal of attention to the Germanic peoples, the various Gothic tribes, the Vandals, the Franks and the Anglo-Saxons. Since the beginning of the century a number of Scandinavian and German scholars have produced impressive work on the groups and forms of human corporations which these Germanic apples produced. It would seem that young men were recruited into war bands by the taking of certain oaths which were associated with gods concerned with battle and the sword. There is a whole ethos and epic concerning the sword, and of the men who come together to prosecute and perhaps to die in warfare. We hear of the spirit that overtakes them as the war cry goes up. The berserker spirit, the spirit of frenzy, and again the terror of panic mass destruction, and giving of oneself to death for the cause are also important. The literature on this kind of association has continued and is producing some distinguished work. This study of Mannerbande and Mannerbande is extremely important for its comparisons and there

are places where we must wag our heads and say *Neti neti*.

As we come on historically through the ages, my reading has taken me to consider the knightly orders of the Middle Ages which appeared within Christian circles, especially about the time of the Crusades. As you know, they were destroyed by envy within Christian circles, rather than by the power of Saladin. I believe the Knights of St. John of Malta teaches us most. I will come back to that later on.

While serving the University of Ghana and Makerere University in Uganda, it was important in the study of religion to try to catch up with the thinking of a brilliant succession of British anthropologists who were mainly of Roman Catholic background, ranging from Evans Pritchard to Mary Douglas. The most important material for our purpose are the books concerning initiations by Victor Turner which can tell us something about the background of the Khalsa ordination as an initiation rite. In Africa, amongst a number of the tribes, the initiation into warriorhood is very important. One may mention the initiations of the Masai and the Zulu. Victor Turner was present at one of great public circumcision. Ceremonies for young men held by the Gisu on the slopes of Mount Masaba where, after the cutting was over and the young man was healed, he was given the stem of a young banana tree, the banana being the staple food and a weapon of war. He was also put into negotiations for a wife. The *Neti neti* part of it strikes one because of the singular absence of any bodily changes or mutilations in the Sikh rite. Events of 1947 come to mind.

I would also bring up, by way of analogy, the many example we have of the Sant Sipahi or Holy Warrior. It would seem that, as the Roman Empire was breaking up the monks and nuns looked upon themselves in the West as being the true defenders of the fatherland. Rutilius Namatianus, in his poem *de reditu suo*, specifically says these people "dressed in filth and black should be defending the fatherland, not wasting their time in prayer." He, of course, was an opponent. The literature which sees their work as being the defence of the true City of God is much more prolific. And certainly Christianity was able to take up this institution monasticism. It suddenly appeared in Egypt whither it might have been brought by Indian monks and nuns. From Egypt, the monks and nuns carried Christianity and Western ideas through Europe onwards into Russia, eventually to reach the Aleutian islands

of Alaska and clash with the western monks coming up via Los Angeles and Santa Cruz to San Francisco.

I believe that the Buddhist Sangha and its missionary task is also very relevant to us. There is the *Neti neti* of the baldness and shaving, but there is the commonality of the brotherhoods and sisterhoods, the common meal and even the use of the words like *Sangat*. Buddhism was beheaded in India by the Muslims and its entrails eaten out by the Brahmins, but it did not disappear, and many of its best ideas were sanctified and taken into some of the teachings of Sikhism. It is most interesting to read over the accounts of the great Puran Singh in Japan where he took to certain other features of Buddhist thought as it appears in Japan. He was clearly very impressed by the Samurai as well. I have to make a distinction between the earlier fighting monks and the Samurai. The ideas have continuity although the institutions are separate. The great Sikh thinker went on beyond his enamourment with things Japanese to see that their truths and greatness and the best of them were already enshrined in his own Sikhism. As T. S. Eliot puts it, he had returned to the very place where he made his beginning.

Lastly, in this connection, I would mention the New Model Armies of the Reformation time, particularly in England, where, although the Restoration of the monarchy abolished the Cromwellian army, the idea lived on in hymns like "Onward Christian Soldiers, marching as to war", and in the so-called evangelical officers of the British Army. This latter tradition is most interesting but, so far my good research assistant, Mr. Willie Yaryan, to whom this paper owes much, has not been able to retrieve for me any books on the topic.

My own experience is remembering how in those first weeks of boot camp one's own identity was wiped out by the haircut, the wearing of uniform clothes, the running up and down together in answer to all kinds of orders, the drilling in battle orders that go back to wars at the beginning of the eighteenth century. All these things welded us into a sodality and a group of age-mates. I still to this day think of my section of ten, of which three did not come back. Of course, in World War I, nine would not have come back. While posted to the research section of the Airborne Forces Development Centre at Chaklala, where now Islamabad International Airport is, very many of our best soldiers were Sikhs, and my own viceroy's commissioned officer to whom I owed

my life was a Sikh. I remember one day when he saluted me smartly and said, "Sir, are you growing a moustache?" I was but 20 years of age and very fair, and confessed I was trying. He then said, "Sir, anoint your upper lip daily with duck's dropping." He saluted and marched off smartly. To this day I have loved the Sikh sense of humor.

I found that some of the day British officers who set up the army and administration of the Punjab were evangelicals in their religion and that there have been evangelical Christian officers throughout in the military and civil branches of the Punjab service. I do not say that they had deliberately taken advantage of human nature. I merely suggest that there were analogies in their mind and they recognized in Sikhism many features exactly parallel to their own experience. Indeed, some hailed the achievement of Sikhism in absolute terms.

When a young man joined a Sikh regiment, if he were not already Khalsa, he was given instruction by a government *granthi* and he took *amrit*. Provision was made for the proper presence and honoring of Sri Guru Granth Sahib, and for the taking of church parades and gurdwara services. After the Japanese surrender, I was helping to bring back Indian prisoners of war from Bangkok to Rangoon, and I talked to a good number of them, especially with regard to those who had joined the Indian National Army under Subhas Chandra Bose (I am still impressed whenever I see his statute in the holy city of Amritsar). The Sikhs who had been put in prison spoke of eating the emperor's salt, *badshah ka nimak khaya* with a kind of wincing at the word *badshah*, because in Sikhism it has a meaning worthy of Augustine in the *de Civitate Dei*. It was a great mystery, but I believe that the achievement of those British officers, with their Sikh troops throughout Africa from Malawi, Uganda, to Eritrea onwards through Malaya and on to China, as well as France and Flanders, indicated a strange meeting of minds which was only destroyed by the treachery of the *Kamagata Maru* incident at Vancouver. Later on we may find ways in which Khalsa thought and the best in overseas thought may run together.

Sikhs had already moved to many parts of the world before the 1960s, but those decades were the time when the tide became a flood, and now Sikhs are to be found in most parts of the world, and in many places they are prospering. I have seen not only their buildings but also their contribution to the nations of their adoption, all the way from Nairobi to Bangkok and Hong Kong, Australia, Fiji, New Zealand, on

to California, and Toronto, and the whole of Canada, let alone their presence in Britain and Europe. This people, gathered from scattered parts of Eurasia came to rest in the Punjab which remains their heartland, but they have now gone forth into every corner of the world. The honorable order of the Khalsa in every case has been able to teach and to incorporate the best in the civilizations to which it has gone. The task ahead is even greater.

It is true that the positive non-violence of the Sikhs is much older than anything produced by Mahatma Gandhi. So many of those ideas of non-violence and positive non-co-operation were there already in the teaching of the Namdharis and others. But today, in a world full of dangerous violence and unlimited power to destroy, the Khalsa can teach every nation how to go relentlessly on to attain the good things that we all seek without resorting to killing and destruction. By the permeation of the various systems of life, Sikh values of family, of sharing, of interdependence, yes and interdependence with the environment and every living creature and the creation of prosperity, can be taught to all. Of course, there are many dangers and much can go wrong.

To my mind although the historical material in writing may not have appeared immediately after the institution of the Khalsa, we have to remember that the oral tradition and what is called the *catechesis*, the daily living of the teaching, goes back right to the beginning and it goes back to the mind of one person. Many elements from all parts of the World many indeed have met in this institution, but the genius and originality was that of the Tenth Guru who, besides being the Guru was one of the most perceptive and far-seeing of humans that the world has ever produced. I see that moment at Anandpur Sahib in 1699 as being a foreseeing of where we are to be in 1999 and will be in the future.

Our study of the historical and anthropological background has shown us Khalsa One under Guru Gobind Singh himself with its hope and potential brought to a halt by the assassination. Then we see Khalsa Two as worked out by Banda Bahadur and the leaders of the Missals. The Mughal Empire is destabilized and the millennium of invasions from Iran and Afghanistan brought to an end. Khalsa Three under Ranjit Singh with its brilliant achievements was relentlessly emasculated by the Maharajah, his successors, and the British. Khalsa Four saw a

spectacular revival and its achievements with Independence Movement, but its strength was manipulated by the British and others. Khalsa Five built a new Punjab, brought home victory in two international wars, and performed an economic and industrial miracle. How it was misused and bludgeoned is hard to describe. Khalsa Six and Seven are with us. A world potential which far exceeds the military or economic is laid before the Khalsa of 1999. Let us consider its many-faceted promise. We must also ask whether it too will be contained and channelled into the dust?

THE CONCEPTS OF LOGOS AND SHABAD— A COMPARISON

Owen Cole

"In the beginning the Word already was. The Word was in God's presence, and what God was, the Word was. He was with God at the beginning, and through him all things came to be; without him no created thing came into being. In him was light and that light was the light of humankind. The light shines in the darkness, and the darkness has never mastered it." These are the words of John's Gospel, verses which many Christians know by heart, (though in the King James' version), and which are read in many churches on Christmas Day.

Let us consider a few characteristics of the Logos. The personal pronoun 'he' is used to describe him, indicating that we are not concerned with an impersonal principle. (This, of course, is taken further in the rest of the Prologue to John's Gospel, as it is called, Jesus is seen to be the Logos. 'the Word became flesh' (verse 14). The Logos was with God from eternity. It must be remembered here that Christian orthodoxy has always been monotheistic. Its assertion that there is only one God may be expressed in ways which Jews and especially Muslims may find difficult or unacceptable, but we shall make no headway in understanding the doctrine of the Logos unless we begin the attempt in a monotheistic setting! Life, and, most important for our discussion, light, entered the world through the Logos. The Word is active, not a mere philosophical principle. He is the agent of divine activity. Psalm 33, example says :

The word of the Lord created the heavens.
He spoke and it was;
he commanded and there it stood. (verses 6 and 9)

Earlier the psalmist has written :
the word of the Lord holds true,
and all his work endures.

He (the Lord) is lover of righteousness and justice.

(verses 4 and 5)

In Isaiah chapter 55 a comparison is made with snow rain, grain and seed. It is written :

So it is with my word issuing from my mouth;
it shall not return to me empty
without accomplishing my purpose
and succeeding in the task for which I have sent it.

(verses 10 and 11)

Shabad has very similar characteristics.

"None has encompassed your bound so how can I describe you with a single tongue?

Whoever meditates upon your true Shabad is joined in union with you.

The Guru's Shabad is like a (sparkling) gem which reveals you by its light. One understands one's own self and through the Guru's instruction, merges with the truth." (G. G. S. 1290)

Elsewhere Guru Nanak says :

He (God) has neither form, colour, nor material sign, but is revealed through the True Word (Shabad). (G. G. S. 597)

Nanak says, the True Creator, is known by means of the Shabad. (G. G. S. 688)

Shabad occurs six hundred times in the hymns of Guru Nanak (according to Christopher Shackle in his *Guru Nanak Glossary*). It is the vehicle of revelation, the Word. It is one with God, and the means through whom human beings become one with God.

Some other characteristics of Shabad relevant to our comparative study are :

Its origin is in God; it is the power of God; it denotes light and truth. It is interesting to note here that power is an important word relating to Jesus and the Logos. The word *dunamis* (from which comes dynamite!) refers to the physical power of Jesus in so-called miracles, and his ability to satisfy spiritual needs.

Apparent stumbling blocks in the way of agreement

Beyond the obvious similarities there are apparent disagreements. Dr. Anand Spencer has assembled these fully and analysed them in his important doctoral thesis on Logos and Shabad (something which I did not know about when preparing this paper). But therefore I look at those which are theological I want to discuss another issue which I would suggest can best be considered as influenced by culture.

The three so-called Abrahamic faiths hold a linear concept of time

and believe that we each have one life on earth after which we pass into another realm. They also believe in an end of this present age. These concepts are not found in Sikhism with its cyclical concept of time and belief in rebirth. I would hold that the two different views are in essence cultural rather than theological. I would suggest also that to argue about them is an unnecessary diversion. Guru Nanak once said :

The clay of a Muslim's grave falls into a potter's basket, from it vessels are fashioned and bricks made. It cries out as it burns! The poor clay burns and weeps and the fiery ash continually falls from it. Nanak says, God, the Creator, who made the world, alone knows whether it is better to cremate or bury. (G. G. S. 466)

Rather than being agnostic he was probably indifferent. What mattered was spiritual liberation. He discouraged people from debating the unimportant and we should heed his warning! Turning then to significant theological issues : most difficult, it seems, is the Christian doctrine of incarnation when confronted by the Sikh rejection of the Hindu doctrine of avatar. What I would want to suggest is that instead of regarding Jesus as an avatar he should be seen to be a Guru. An avatar descends into the world to restore righteousness. As the Bhagavad Gita tersely expresses it :

Whenever the law of righteousness withers away, and lawlessness raises its head then do I generate myself on earth. (4 : 7)

As we have already seen, this does not describe the purpose of the incarnation of the Logos. Logos should not be identified with avatar if there is a real desire to understand the Christian concept.

A Guru is a spiritual preceptor, as Jesus was, and is. A Guru delivers people from darkness to light as Jesus does. A Guru is a divine messenger so that Guru and Word become almost synonymous. The Logos is the eternal expression of God the One, in fact, as our quotation from John's Gospel states, the Logos and God are One and indivisible. 'Word' is an apt as well as accurate translation.

Another stumbling block, perhaps the only one if we have disposed of avatar, is the notion of original sin which I cannot explain here, but I will in the extended article. It may be significant that this doctrine is far more pronounced in the rest of the New Testament than it is in the four Gospels. In John's Gospel, it may be argued, it is not present at all, in fact the Logos is 'The True Light which lightens everyone' (1 : 9). Here we are on ground which is familiar to every Sikh.

There would be no need to explain to them the words; They were aware of receiving the Holy Spirit, something akin to receiving the *Gurumantra* by members of some Sikh groups.

"He was in the world; but the world, though it owed its being to him, did not recognise him.

He came to his own, and his own people would not accept him"

(1 : 11-12)

As John put it elsewhere;

They preferred darkness to light because their deeds were evil.

(3 : 19)

Haumai, self-centredness, this was the reason why the Logos was rejected. The purpose of the Logos, like that of the Guru, was to deliver men and women from spiritual ignorance, often described in terms of darkness. In John's Gospel chapter three there is the story of Nicodemus, who came to Jesus by night. Perhaps he did, but the story clearly describes a man who is 'in the dark' to coin a phrase, just as much as Sajjan Thag. Each of them had to be born again.

The greatest stumbling block is surely the Christian doctrine of the 'uniqueness of Christ', as it is often expressed. What can we do about this while avoiding a charge of reductionism on the one hand, and one of really asserting the primacy of Christianity on the other, however, we try to conceal it. I am thinking, of course, of the 'unknown Christ of Hinduism', the teaching that God, as revealed completely in Jesus was present in aspects of bhakti, or some moral teachings, so that the ground has already been prepared for the Gospel long before St. Thomas, or the later missionaries, arrived. What fertile soil Sikhism would have made with its strong teachings of ethical monotheism and the equality of all human beings! However, those Christians who put forward the idea seldom had much knowledge of Sikhi, regarding it, erroneously, as a form of Hinduism!

However, I will digress no further along this path.

With regard to reductionism, I would prefer to talk of expansionism. The claim that Jesus was the long expected Messiah (Greek Christos) is strongly present throughout the New Testament. So emphatic were the early followers of Jesus on this point that we are told that : "It was at Antioch that the disciples first got the name of Christians" (*Acts of the Apostles*, 11 : 26). What the sentence tells us is that the distinctive feature of this, so far Jewish sect was its affirmation that Jesus was the Messiah. It also implies that Christ lived in them.

However, as non-Jews were admitted to the new movement the name claim that Jesus was the Messiah became meaningless. The Gentiles were not expecting a Messiah, his coming was looked for only by Jews. The title was too small. Instead, or perhaps as well, because the Gospel continues to be preached to the Jews with some success, as well as the Gentiles, the new proclamation became 'Jesus is Lord', for example, Philippians 2 : 11; (Lord was a title of the Roman Emperor, so the words can be taken to mean that Jesus, not the Emperor is the real ruler of the world. This too could seem to be a sectarian title. Therefore, God inspired the use of the word Logos, the Word. What has happened in this process is an expansion of the concept of Jesus. He is no longer only a fulfilment of Jewish hopes, or a rival claimant to the temporal authority of worldly rulers, he is the vehicle of Divine activity, and is himself divine. God has provided a key, a password, to the door beyond which lies his essence. Here I am reminded of the word 'gurdwara', literally, the Guru's door. And what of Sikhism? It too moves from a small, restricted view of God to one which is expansive. Sikhs quite properly respect Guru Nanak and his successors, and the Guru Granth, but is there a possibility of going beyond them to Akal Purukh. Through the practice of *nam simran* the Sikh, through God's grace becomes one with the Divine essence. Similarly, those Christians who have really experienced being in Christ, as St. Paul put it, e. g. 2

Corinthians 5 : 17. If anyone be in Christ he is a new creation), have become one with the Logos. The Christian doctrine of the Holy Spirit which cannot be explained or discussed here is, among other things, a way of affirming the inner reality of the believers' relationship with God.

Is there something beyond sectarianism?

Does a discussion of the remarkably similar concepts of Logos and Shabad point beyond the two religions which we are discussing to one divine essence which is revealed in both of them? Is some kind of reconciliation possible which will permit us to make comparisons which throw light upon the nature of Divinity?

In John's Gospel Jesus says : "There are many dwelling-places in my Father's house; if it were not so I would have told you; for I am going to prepare a place for you" (14 : 2). What did he mean? May it not be that Jesus was telling his followers that their final destiny will

be some kind of Aladdin's cave where many spiritualities coexist or, to use the imagery of the Book of Revelation, a new Jerusalem in which there is no temple, for the sovereign Lord God and the Lamb (Jesus, the Logos; my parenthesis) are the temple, and there is no need of sun or moon because the glory of God gave it light (Revelation, 21 : 9). This kingdom is to be seen as a spiritual one, not an earthly temporal one, though some Christians look for something material.

By its light will all the nations walk, and to it the kings of the earth can bring their splendour. (Revelation, 21 : 24)

Admittedly, revelation is a text of Christian hope and triumphalism, written for men and women facing persecution for their faith, written by a prisoner of conscience, as we would say today. But can any narrowness in his message be expanded to include all who are righteous?

Our theme in this paper has been the Word. Whenever I read the Bible, which for me with my heritage, most effectively contains the Word of God, I am reminded of the advice which a pastor, called Robinson, gave to the Mayflower Pilgrims in 1620 as they set out for the New World;

"God has yet more light and truth to break forth from his Word".

ਪ੍ਰਧਾਨਗੀ ਭਾਸ਼ਣ

ਜਥੇਦਾਰ ਗੁਰਚਰਨ ਸਿੰਘ ਟੋਹੜਾ

ਮੈਂ ਆਪਣੀ ਗੱਲ ਵਿਦਵਾਨਾਂ ਦੀ ਇਸ ਸਭਾ ਵਿਚ ਇਸ ਵਿਸ਼ਵਾਸ ਤੋਂ ਆਰੰਭ ਕਰਨਾ ਚਾਹੁੰਦਾ ਹਾਂ ਕਿ ਅਸੀਂ ਸਭ ਕਰਮਾਂ ਵਾਲੇ ਹਾਂ ਕਿਉਂਕਿ ਤਿੰਨ ਸੌ ਸਾਲਾ ਖ਼ਾਲਸਾ ਸਾਜਨਾ ਵਰ੍ਹਾ ਸਾਡੀ ਸਭ ਦੀ ਹਯਾਤੀ ਵਿਚ ਆਇਆ ਹੈ। ਇਸ ਨਾਲ ਸਾਡੀ ਸਾਰਿਆਂ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਵੀ ਵੱਧ ਗਈ ਹੈ ਕਿਉਂਕਿ ਸਾਨੂੰ ਇਹ ਉਜਾਗਰ ਕਰਨਾ ਪੈਣਾ ਹੈ ਕਿ ਪਹਿਲੀਆਂ ਦੋ ਸ਼ਤਾਬਦੀਆਂ 1799 ਅਤੇ 1899 ਅਸੀਂ ਕਿਉਂ ਨਹੀਂ ਮਨਾ ਸਕੇ? ਇੱਥੇ ਇੰਨਾ ਹੀ ਕਹਿਣ ਦੀ ਗੁੰਜਾਇਸ਼ ਹੈ ਕਿ ਇਸ ਦੇ ਕਾਰਣ ਇਤਿਹਾਸ ਵਿਚ ਆ ਗਏ ਹਨ। ਪਹਿਲੀ ਸ਼ਤਾਬਦੀ (1799) ਵੇਲੇ ਮੁਗ਼ਲਾਂ ਦੀ ਹਕੂਮਤ ਸੀ ਅਤੇ ਦੂਜੀ ਸ਼ਤਾਬਦੀ (1899) ਵੇਲੇ ਅੰਗਰੇਜ਼ਾਂ ਦੀ ਹਕੂਮਤ ਸੀ। ਆਜ਼ਾਦੀ ਨਾਲ ਸ਼ਤਾਬਦੀ ਸਾਲ ਮਨਾਉਣ ਦਾ ਇਹ ਪਹਿਲਾ ਮੌਕਾ ਹੈ। ਤਿੰਨ ਸੌ ਸਾਲਾ ਖ਼ਾਲਸਾ ਸ਼ਤਾਬਦੀ ਨਾਲ ਸੰਬੰਧਤ ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਪਟਿਆਲਾ ਵੱਲੋਂ ਤਿੰਨ ਦਿਨਾਂ ਲਈ ਕੀਤਾ ਜਾ ਰਿਹਾ ਇਹ ਸੈਮੀਨਾਰ ਏਸੇ ਪਾਸੇ ਵੱਲ ਕੀਤਾ ਜਾ ਰਿਹਾ ਮੁਬਾਰਕ ਯਤਨ ਹੈ। ਮੈਂ ਪ੍ਰਬੰਧਕਾਂ ਨੂੰ ਇਸ ਵਾਸਤੇ ਵਧਾਈ ਵੀ ਦਿੰਦਾ ਹਾਂ ਅਤੇ ਨਾਲ ਹੀ ਸ਼ੁਕਰਾਨਾ ਵੀ ਕਰਦਾ ਹਾਂ ਕਿਉਂਕਿ ਤੁਸੀਂ ਮੈਨੂੰ ਵਿਦਵਾਨਾਂ ਦੀ ਸਭਾ ਦੀ ਪ੍ਰਧਾਨਗੀ ਕਰਨ ਦਾ ਮੌਕਾ ਦਿੱਤਾ ਹੈ। ਮੈਨੂੰ ਅਹਿਸਾਸ ਹੈ ਕਿ ਵਿਦਵਾਨ ਕਿਸੇ ਵੀ ਕੌਮ ਦਾ ਉਹ ਸਰਮਾਇਆ ਹੁੰਦੇ ਹਨ ਜਿਸ ਉੱਤੇ ਜਿੰਨਾ ਫਖ਼ਰ ਕੀਤਾ ਜਾਵੇ ਥੋੜ੍ਹਾ ਹੀ ਸਮਝਣਾ ਚਾਹੀਦਾ ਹੈ। ਯੂਨੀਵਰਸਿਟੀ ਦੀ ਸਥਾਪਨਾ ਵੇਲੇ ਤੋਂ ਹੀ ਮੈਂ ਇਸ ਯੂਨੀਵਰਸਿਟੀ ਨਾਲ ਸਿੱਧੇ ਜਾਂ ਅਸਿੱਧੇ ਢੰਗ ਨਾਲ ਜੁੜਿਆ ਰਿਹਾ ਹਾਂ। ਇਸ ਯੂਨੀਵਰਸਿਟੀ ਤੋਂ ਵੱਡੀਆਂ ਆਸਾਂ ਰੱਖੀਆਂ ਗਈਆਂ ਸਨ ਅਤੇ ਇਨ੍ਹਾਂ ਆਸਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਵਿਸ਼ੇਸ਼ ਤੌਰ ਤੇ ਵਿਭਾਗ ਵੀ ਖੋਲ੍ਹੇ ਗਏ ਹਨ। ਪੰਜਾਬੀ ਬੋਲੀ, ਪੰਜਾਬੀ ਸਾਹਿਤ, ਸਿੱਖ ਇਤਿਹਾਸ ਅਤੇ ਸਿੱਖ ਧਰਮ ਨਾਲ ਸੰਬੰਧਤ ਇਨ੍ਹਾਂ ਵਿਭਾਗਾਂ ਨੇ ਜਿਹੜਾ ਕੰਮ ਕੀਤਾ ਹੈ, ਉਸ ਦਾ ਅੰਦਾਜ਼ਾ ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਵੱਲੋਂ ਛਾਪੀਆਂ ਗਈਆਂ ਪੁਸਤਕਾਂ ਤੋਂ ਲਾਇਆ ਜਾ ਸਕਦਾ ਹੈ। ਪੰਜਾਬ ਦੀਆਂ ਯੂਨੀਵਰਸਿਟੀਆਂ ਵਿਚੋਂ ਤਿੰਨ ਸੌ ਸਾਲਾ ਖ਼ਾਲਸਾ ਸ਼ਤਾਬਦੀ ਨਾਲ ਸੰਬੰਧਤ ਸੈਮੀਨਾਰ ਕਰਨ ਵਿਚ ਪਹਿਲ ਕਰਕੇ ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਨੇ ਇਸ ਤੋਂ ਰੱਖੀਆਂ ਗਈਆਂ ਆਸਾਂ ਦੀ ਲਾਜ਼ ਰੱਖਣ ਦਾ ਜੋ ਯਤਨ ਕੀਤਾ ਹੈ, ਇਸ ਵਾਸਤੇ ਵੀ ਮੈਂ ਪ੍ਰਬੰਧਕਾਂ ਦਾ ਪੰਨਵਾਦ ਕਰਦਾ ਹਾਂ।

ਸੈਮੀਨਾਰ ਦੇ ਵਿਸ਼ੇ ਬਾਰੇ ਤੁਸੀਂ ਉਦਘਾਟਨੀ ਭਾਸ਼ਣ ਅਤੇ ਕੇਂਦਰੀ (ਕੁੰਜੀਵਤ) ਭਾਸ਼ਣ

ਰਾਹੀਂ ਸੁਣ ਲਿਆ ਹੈ। ਅੱਗੋਂ ਵੀ ਵਿਦਵਾਨਾਂ ਨੇ ਲਗਾਤਾਰ ਵਿਚਾਰ ਚਰਚਾ ਜਾਰੀ ਰੱਖਣੀ ਹੈ। ਪੜ੍ਹਦਿਆਂ ਅਤੇ ਸੁਣਦਿਆਂ ਮੈਨੂੰ ਤਾਂ ਇਹੀ ਸਮਝ ਆਇਆ ਹੈ ਕਿ 1499 ਈ. ਵਿਚ ਵੇਈ ਨਦੀ ਪ੍ਰਵੇਸ਼ ਵੇਲੇ ਜੋ ਸੰਦੇਸ਼ ਮਾਨਵਤਾ ਦੇ ਭਲੇ ਲਈ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਦਿੱਤਾ ਸੀ, ਉਹ ਆਮ ਨਾਲੋਂ ਵੱਖਰਾ ਸੀ। ਜਨਮ ਸਾਖੀ ਵਿਚ ‘ਨਾ ਕੋ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ’ ਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਪਹਿਲੇ ਸੰਦੇਸ਼ ਵਜੋਂ ਲਿਖਿਆ ਹੋਇਆ ਹੈ। ਇਸ ਨਾਲ ਮਨੁੱਖਤਾ ਦੀ ਏਕਤਾ ਦਾ ਜੋ ਸੰਦੇਸ਼ ਮਿਲਦਾ ਹੈ, ਉਸ ਦਾ ਸਿਧਾਂਤਕ ਪ੍ਰਗਟਾਵਾ ਮੂਲ ਮੰਤਰ ਵਿਚ ਹੋ ਗਿਆ ਹੈ। ਇਸੇ ਨੂੰ ਭਾਈ ਗੁਰਦਾਸ ਨੇ ‘ਨਾਨਕ ਨਿਰਮਲ ਪੰਥ ਚਲਾਇਆ’ ਵਜੋਂ ਪ੍ਰਗਟ ਕੀਤਾ ਹੋਇਆ ਹੈ। ਸਿੱਖ ਧਰਮ ਦਾ ਇਹ ਸੁਨੇਹਾ ਸਾਰੇ ਸਮਿਆਂ ਵਾਸਤੇ ਹੈ। ਇਸ ਸੁਨੇਹੇ ਦੀ ਤਾਜਗੀ ਅਤੇ ਉਤਾਣ ਨੂੰ ਪ੍ਰਗਟ ਕਰਨ ਵਾਲੀਆਂ ਲਿਖਤਾਂ ਤਾਂ ਵਿੱਦਿਅਕ ਸੰਸਥਾਵਾਂ ਨੇ ਪੈਦਾ ਕਰਨੀਆਂ ਹਨ। ਇਹ ਕੋਈ ਨਵੀਂ ਗੱਲ ਨਹੀਂ ਹੈ ਕਿਉਂਕਿ ਵਿਦਵਾਨ ਲੋਕ ਲਗਾਤਾਰ ਲਿਖਦੇ ਆ ਰਹੇ ਹਨ। ਭਾਈ ਵੀਰ ਸਿੰਘ ਅਤੇ ਪ੍ਰੋਫੈਸਰ ਪੂਰਨ ਸਿੰਘ ਦੀਆਂ ਮਿਸਾਲਾਂ ਸਾਡੇ ਸਾਹਿਬਾਂ ਦੇ ਸਾਹਮਣੇ ਹਨ। ਇਨ੍ਹਾਂ ਵਿਦਵਾਨਾਂ ਨੇ ਗੁਰੂ ਦੇ ਨਾਮ ਉੱਤੇ ਜਿਉਣ ਵਾਲੀ ਜੋ ਪੰਜਾਬੀ ਪਛਾਣ ਆਪਣੀਆਂ ਲਿਖਤਾਂ ਰਾਹੀਂ ਪ੍ਰਗਟ ਕੀਤੀ ਸੀ (ਪੰਜਾਬ ਸਾਰਾ ਜੀਂਦਾ ਗੁਰੂ ਦੇ ਨਾਮ ਤੇ), ਉਸ ਨਾਲ ਅਸੀਂ ਨਿਭ ਨਹੀਂ ਸਕੇ। ਪਰ ਇਸ ਨਾਲ ਨਿਭਣ ਦੀ ਬੜੀ ਲੋੜ ਹੈ। ਮੈਨੂੰ ਤਾਂ ਇਉਂ ਲੱਗਦਾ ਹੈ ਕਿ ਇਹ ਲੇਖਕ ਪਹਿਲਾਂ ਸਿੱਖ ਸਨ ਅਤੇ ਬਾਅਦ ਵਿਚ ਲੇਖਕ ਸਨ। ਹੁਣ ਇਸ ਨਾਲੋਂ ਉਲਟ ਨਜ਼ਰ ਆ ਰਿਹਾ ਹੈ। ਜਿਵੇਂ-ਜਿਵੇਂ ਸਿੱਖ ਹੋਣ ਨੂੰ ਬੰਧਨ ਸਮਝਿਆ ਜਾਣ ਲੱਗ ਪਿਆ, ਤਿਵੇਂ-ਤਿਵੇਂ ਇਹ ਲੇਖਕ ਬੇਗਾਨੇ ਜਾਂ ਕਿਸੇ ਹੋਰ ਦੁਨੀਆਂ ਦੇ ਲੱਗਣ ਲੱਗ ਪਏ ਹਨ। ਮੇਰਾ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਧਰਮ ਵਿਹੁਣੇ ਸਿੱਖ ਦੀ ਕਲਪਨਾ ਨਹੀਂ ਕੀਤੀ ਜਾ ਸਕਦੀ। ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਜਿਸ ਸ਼ਖ਼ਸੀਅਤ ਬਾਰੇ ਦੱਸਿਆ ਜਾ ਰਿਹਾ ਹੈ, ਉਹ ਸੁਭਾਅ ਵਿਚ ਅਤੇ ਵਰਤੋਂ ਵਿਹਾਰ ਵਿਚ ਧਾਰਮਿਕ ਹੈ। ਭਗਤ ਵੀ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨਾਲ ਇਕਸੁਰ ਹਨ। ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਨੇ ਤਾਂ ਇਹ ਸਪਸ਼ਟ ਹੀ ਕਰ ਦਿੱਤਾ ਹੈ ਕਿ ਜਿਸ ਮਨੁੱਖਤਾ ਦੀ ਉਹ ਗੱਲ ਕਰ ਰਹੇ ਹਨ, ਉਸ ਦੀ ਸਿਰਜਣਾ ਧਰਮ ਦੇ ਆਧਾਰ ਤੇ ਪ੍ਰਵਾਨ ਕੀਤੀ ਗਈ ਹੈ :

ਜੋ ਨ ਭਜੰਤੋ ਨਾਰਾਇਣਾ ॥

ਤਿਨਕੇ ਮੈ ਨ ਕਰਉ ਦਰਸਨਾ ॥

(ਪੰਨਾ ੧੧੬੩)

ਸਿੱਖ ਇਸ ਭਾਵਨਾ ਤੋਂ ਦਿਨੋ-ਦਿਨ ਦੂਰ ਹੁੰਦਾ ਜਾ ਰਿਹਾ ਹੈ ਅਤੇ ਵਿੱਦਿਅਕ ਸੰਸਥਾਵਾਂ ਨੇ ਧਰਮ ਨਾਲੋਂ ਟੁੱਟਣ ਨੂੰ ਸ਼ਹਿ ਦਿੱਤੀ ਹੈ। ਇਹ ਕਿਵੇਂ ਹੋਇਆ ਤੇ ਕੀਖੂੰ ਹੋਇਆ, ਲੰਬੀ ਕਥਾ ਹੈ। ਪਰ ਇਸ ਵਿਚ ਤਾਂ ਕੋਈ ਰੋਲਾ ਨਜ਼ਰ ਨਹੀਂ ਆਉਂਦਾ ਕਿ ਧਰਮ ਨੂੰ ਅੜਿੱਕਾ ਸਮਝਣ ਦੀ ਗੱਲ ਆਮ ਹੋ ਗਈ ਹੈ। ਵਿੱਦਿਅਕ ਸੰਸਥਾਵਾਂ ਨੇ ਇਹ ਸਮਝਣ/ਸਮਝਾਉਣ ਵਾਸਤੇ ਲੋੜੀਂਦੀ ਭੂਮਿਕਾ ਨਹੀਂ ਨਿਭਾਈ। ਇਥੋਂ ਤੱਕ ਕਿ ਧਰਮ ਨਿਰਪੇਖਤਾ ਨੂੰ ਸਾਰੇ ਧਰਮਾਂ ਦੇ ਆਦਰ-ਮਾਨ ਦੀ ਥਾਂ ਅਧਰਮੀ ਦੇ ਅਰਥਾਂ ਵਿਚ ਪ੍ਰਵਾਨ ਕਰ ਲਿਆ ਗਿਆ ਹੈ। ਵਿੱਦਿਅਕ ਸੰਸਥਾਵਾਂ ਵਿਚੋਂ ਧਰਮ ਨੂੰ ਪਾਸੇ ਰੱਖਣ ਲਈ ਪਹਿਲਾਂ ‘ਬਾਬਾਣੀਆਂ ਕਹਾਣੀਆਂ ਪੁੱਤ ਸਪੁੱਤ ਕਰੇਣ’ ਦੀ ਭਾਵਨਾ ਨਾਲ ਜੁੜੇ ਹੋਏ ਸਾਹਿਤ ਨੂੰ ਸਿਲੇਬਸਾਂ ਵਿਚੋਂ ਖਾਰਜ ਕਰ ਦਿੱਤਾ ਗਿਆ ਅਤੇ ਹੌਲੀ-ਹੌਲੀ

‘ਪਿਉ ਦਾਦੇ ਦਾ ਖੋਲਿ ਡਿਠਾ ਖਜਾਨਾ’ ਦੀ ਪਵਿੱਤਰ ਰੀਝ ਬੇਲੋੜੀ ਕਰਾਰ ਦੇ ਦਿੱਤੀ ਗਈ। ਸਿੱਟਾ ਇਹ ਨਿਕਲ ਆਇਆ ਹੈ ਕਿ ਧਰਮ ਨਾਲ ਜੁੜੇ ਹੋਏ ਸਮਾਗਮ ਰਸਮੀ ਜਿਹੇ ਹੋ ਗਏ ਹਨ। ਇੱਥੋਂ ਤੱਕ ਕਿ ਧਰਮ ਨਾਲ ਜੁੜੀਆਂ ਹੋਈਆਂ ਸੰਸਥਾਵਾਂ ਵੀ ਕਿੰਤੂਆਂ-ਪਰੰਤੂਆਂ ਦਾ ਵਿਸ਼ਾ ਹੋ ਗਈਆਂ ਹਨ। ਮੇਰੇ ਵੇਖਦਿਆਂ-ਵੇਖਦਿਆਂ ਵਾਰਸਾਂ ਅਤੇ ਵਿਰੋਧੀਆਂ ਵਿਚ ਫਰਕ ਕਰਨਾ ਐਖਾ ਹੋ ਗਿਆ ਹੈ। ਇਸ ਬਾਰੇ ਵਿਸਥਾਰ ਨਾਲ ਗੱਲ ਕਰਨ ਦੀ ਇੱਥੇ ਗੁੰਜਾਇਸ਼ ਨਹੀਂ ਹੈ। ਇੱਥੇ ਇੰਨਾ ਕਹਿਣਾ ਹੀ ਕਾਫ਼ੀ ਹੋਵੇਗਾ ਕਿ ਧਰਮ ਨੂੰ ਅਲੱਗ-ਥਲੱਗ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਵਿਚੋਂ ਧਰਮ ਦੀ ਖਿਲਾਫ਼ਤ ਦੇ ਨਾਮ ਉੱਤੇ ਸਿਆਸਤ ਕਰਨ ਦਾ ਮਾਹੌਲ ਪੈਦਾ ਕਰ ਦਿੱਤਾ ਗਿਆ ਹੈ। ਇਸ ਨਾਲ ਧਰਮ ਦੇ ਵਿਰੋਧੀਆਂ ਅਤੇ ਧਰਮ ਦੇ ਸਮਰੱਥਕਾਂ ਵਿਚਕਾਰ ਜੋ ਸਿਆਸੀ ਜੰਗ ਸ਼ੁਰੂ ਹੋ ਗਈ ਹੈ, ਉਸ ਦਾ ਪਹਿਲਾਂ ਹੀ ਬਹੁਤ ਨੁਕਸਾਨ ਹੋ ਚੁੱਕਾ ਹੈ। ਧਰਮ ਨੂੰ ਵੰਡੀਆਂ ਪਾਉਣ ਦੀ ਆਗਿਆ ਸਿੱਖ ਧਰਮ ਵਿਚ ਨਹੀਂ ਦਿੱਤੀ ਗਈ। ਸਿੱਖ ਧਰਮ, ਧਾਰਮਿਕ ਕੱਟੜਤਾ ਦਾ ਹਾਮੀ ਨਹੀਂ ਹੈ। ਇਸ ਨੂੰ ‘ਸਰਬੱਤ ਦੇ ਭਲੇ’ ਦੀ ਸਿੱਖ ਸੂਰ ਵਿਚ ਸਮਝਣ/ਸਮਝਾਉਣ ਲਈ ਦਸ਼ਮ ਪਾਤਸ਼ਾਹ ਹਜ਼ੂਰ ਦਾ ਇਹ ਆਦੇਸ਼ ਧਿਆਨ ਵਿਚ ਰੱਖ ਲੈਣਾ ਚਾਹੀਦਾ ਹੈ :

ਕੇਉ ਭਇਓ ਮੁੰਡੀਆ, ਸੰਨਿਆਸੀ ਕੇਉ ਜੋਗੀ ਭਇਓ;

ਕੇਉ ਬ੍ਰਹਮਚਾਰੀ, ਕੇਉ ਜਤੀ ਅਨੁਮਾਨਬੋ।

ਹਿੰਦੂ ਤੁਰਕ ਕੇਉ, ਰਾਫਿਜ਼ੀ ਇਮਾਮ ਸ਼ਾਫੀ;

ਮਾਨਸ ਕੀ ਜਾਤਿ ਸਭੈ ਏਕੈ ਪਹਿਚਾਨਬੋ।

ਕਰਤਾ ਕਰੀਮ ਸੋਈ, ਰਾਜਿਕ ਰਹੀਮ ਉਈ;

ਦੁਸਰੇ ਨਾ ਭੇਦ ਕੋਈ, ਭੂਲਿ ਭ੍ਰਮ ਮਾਨਬੋ।

ਏਕ ਹੀ ਕੀ ਸੇਵ, ਸਭ ਹੀ ਕੋ ਗੁਰਦੇਵ ਏਕ;

ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ, ਏਕੈ ਜੋਤਿ ਜਾਨਬੋ ॥

(੨੮/੮੫)

ਵੀਹਵੀਂ ਸਦੀ ਵਿਚ ਪੰਜਾਬ ਨੂੰ ਸ਼ਤਾਬਦੀਆਂ ਮਨਾਉਣ ਦਾ ਲਗਾਤਾਰ ਮੌਕਾ ਮਿਲਦਾ ਆ ਰਿਹਾ ਹੈ ਅਤੇ ਅੱਗੋਂ ਵੀ ਮਿਲਦਾ ਰਹਿਣਾ ਹੈ। 1966 ਈ. ਵਿਚ ਦਸ਼ਮ ਪਾਤਸ਼ਾਹ ਹਜ਼ੂਰ ਦਾ ਤਿੰਨ ਸੌ ਸਾਲਾ ਅਤੇ 1969 ਈ. ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਪੰਜ ਸੌ ਸਾਲਾ ਸ਼ਤਾਬਦੀ ਸਾਲ ਮਨਾਇਆ ਜਾ ਚੁੱਕਾ ਹੈ। ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਅਤੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਦੇ ਸ਼ਤਾਬਦੀ ਸਾਲ ਵੀ ਮਨਾਏ ਜਾ ਚੁੱਕੇ ਹਨ। 2004 ਈ. ਵਿਚ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਪ੍ਰਕਾਸ਼-ਸ਼ਤਾਬਦੀ ਆ ਰਹੀ ਹੈ ਅਤੇ 2008 ਈ. ਵਿਚ ‘ਗੁਰੂ ਮਾਨਿਉ ਗ੍ਰੰਥ’ ਦੀ ਗੁਰਗੱਦੀ-ਸ਼ਤਾਬਦੀ ਆ ਰਹੀ ਹੈ। ਸ਼ਤਾਬਦੀ ਵਰ੍ਹਿਆਂ ਨੂੰ ਰਸਮੀ ਢੰਗ ਨਾਲ ਮਨਾਉਣਾ ਹੈ ਜਾਂ ਇਨ੍ਹਾਂ ਮੌਕਿਆਂ ਨੂੰ ਚੇਤਨਾ ਲਹਿਰ ਵਜੋਂ ਉਜਾਗਰ ਕਰਨਾ ਹੈ, ਇਸ ਦਾ ਫ਼ੈਸਲਾ ਵੀ ਵਿਦਵਾਨਾਂ ਦੇ ਹੱਥ ਵਿਚ ਹੈ। ਫ਼ੈਸਲੇ ਤੇ ਪਹੁੰਚਣ ਲੱਗਿਆਂ ਇਹ ਖ਼ਿਆਲ ਤਾਂ ਰੱਖਣਾ ਹੀ ਚਾਹੀਦਾ ਹੈ ਕਿ ਰਸਮੀ ਢੰਗ ਨਾਲ ਅਤੇ ਵਿਖਾਵੇ ਲਈ ਕੀਤੇ ਯਤਨ ਫੰਡ ਖਪਾਉ ਵੀ ਹੁੰਦੇ ਹਨ ਅਤੇ ਦੁਹਰਾਉ ਵੀ ਕਰਦੇ ਹਨ। ਇਹ ਵੀ ਧਿਆਨ ਵਿਚ ਰੱਖਣਾ ਪਵੇਗਾ ਕਿ ਆਤਮ ਚੀਨਣ

ਬਿਨਾਂ ਲਏ ਹੋਏ ਫ਼ੈਸਲੇ ਇਕਪਾਸੜ ਵੀ ਹੋ ਸਕਦੇ ਹਨ। ਆਤਮ ਚੀਨਣ ਨੂੰ ਸ੍ਰੈ-ਪੜਚੋਲ ਦਾ ਸਿੱਖ ਮਾਰਗ ਹੀ ਸਮਝਣਾ ਚਾਹੀਦਾ ਹੈ। ਆਤਮ ਚੀਨਣ ਵਾਸਤੇ ਸ਼੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਨੇ ਮਾਰਗ ਦਰਸ਼ਨ ਕਰਦਿਆਂ ਦੱਸਿਆ ਹੋਇਆ ਹੈ ਕਿ ਆਤਮ ਚੀਨਣ ਬੰਦੇ ਨੂੰ ਭਰਮ ਅਤੇ ਹਉਮੈ ਤੋਂ ਮੁਕਤੀ ਦਿਵਾਉਣ ਵਿਚ ਹਿੱਸਾ ਪਾਉਂਦਾ ਹੈ :

ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ

ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥

(ਪੰਨਾ ੬੯੪)

ਜਦੋਂ ਸ੍ਰੈ-ਪੜਚੋਲ ਕਰਾਂਗੇ ਤਾਂ ਸਪਸ਼ਟ ਹੋ ਜਾਵੇਗਾ ਕਿ ਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਦਾ ਮਾਰਗ ਸੀਸ ਭੇਟ ਕਰਕੇ ਚੱਲਣ ਦਾ ਮਾਰਗ ਹੈ। ਇਸ ਆਪਾ ਸਮਰਪਣ ਨਾਲ ਜੇ ਯੋਗਤਾ ਪ੍ਰਾਪਤ ਹੋ ਸਕਦੀ ਹੈ, ਉਸੇ ਨੂੰ ਸਿੱਖ ਦੇ ਅੰਮ੍ਰਿਤਧਾਰੀ ਹੋਣ ਦਾ ਅਧਿਕਾਰੀ ਆਖਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਅੰਮ੍ਰਿਤਧਾਰੀਆਂ ਦੀ ਗਿਣਤੀ ਬਹੁਤ ਘੱਟ ਹੈ। ਇਸ ਦੀ ਪੁਣ-ਛਾਣ ਕਰਾਂਗੇ ਤਾਂ ਪ੍ਰਵਾਨ ਕਰਨਾ ਪਵੇਗਾ ਕਿ ਸਿੱਖ ਆਗੂਆਂ ਨੇ ਵੀ ਇਸ ਪਾਸੇ ਜ਼ਿੰਮੇਵਾਰੀਆਂ ਨਿਭਾਉਣ ਵਿਚ ਢਿੱਲ ਵਿਖਾਈ ਹੈ। ਇਸੇ ਵੇਲੇ ਕੌਮ ਤੋਂ ਅੰਮ੍ਰਿਤਧਾਰੀ ਹੋਣ ਦੀ ਆਸ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ ਪਰ ਸਿੱਖ ਆਗੂ ਆਪ ਅੰਮ੍ਰਿਤਧਾਰੀ ਹੋਣ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਦਿਆਨਤਦਾਰੀ ਨਾਲ ਨਹੀਂ ਨਿਭਾ ਰਹੇ। ਅੰਮ੍ਰਿਤਧਾਰੀ ਹੋਣਾ ਇੰਨਾ ਔਖਾ ਨਹੀਂ ਹੈ, ਜਿੰਨਾ ਅੰਮ੍ਰਿਤਧਾਰੀ ਲੱਗਣਾ ਔਖਾ ਹੈ। ਜਿਸ ਦੇ ਘਰ ਵਿਚ ਅੰਮ੍ਰਿਤਧਾਰੀਆਂ ਵਾਲਾ ਵਾਤਾਵਰਣ ਨਹੀਂ ਹੈ, ਉਹ ਦੂਜਿਆਂ ਨੂੰ ਅੰਮ੍ਰਿਤਧਾਰੀ ਹੋਣ ਵਾਸਤੇ ਕਿਵੇਂ ਆਖ ਸਕਦਾ ਹੈ? ਜਿਸ ਸਿੱਖ ਆਗੂ ਦੇ ਆਪਣੇ ਬੱਚੇ ਆਖੇ ਨਹੀਂ ਲੱਗਦੇ, ਉਹ ਦੂਜਿਆਂ ਨੂੰ ਆਖੇ ਕਿਵੇਂ ਲਾ ਸਕਦਾ ਹੈ? ਮੁੱਕਦੀ ਗੱਲ ਇਹ ਹੈ ਕਿ ਪਹਿਰੇਦਾਰੀ ਦੀ ਪਹਿਲੀ ਜ਼ਿੰਮੇਵਾਰੀ ਆਗੂਆਂ ਦੀ ਬਣਦੀ ਹੈ। ਵਿੱਦਿਅਕ ਖੇਤਰ ਦੇ ਆਗੂ ਵਿਦਵਾਨ ਲੋਕ ਹਨ ਅਤੇ ਵਿਦਵਾਨਾਂ ਨੇ ਸਿਧਾਂਤਕ ਪਹਿਰੇਦਾਰੀ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਨਿਭਾਉਣ ਵਿਚ ਢਿੱਲ ਵਿਖਾਈ ਹੈ। ਇਸੇ ਕਰਕੇ ਸ਼ਤਾਬਦੀਆਂ ਚੇਤਨਾ ਲਹਿਰ ਬਣਨ ਦੀ ਥਾਂ, ਰਸਮੀ ਸਮਾਗਮ ਬਣ ਕੇ ਰਹਿ ਗਈਆਂ ਹਨ। ਇਸ ਅਵਸਥਾ ਨਾਲ ਸੰਤੁਸ਼ਟ ਹੋਣ ਦੀ ਥਾਂ ਸ੍ਰੈ-ਪੜਚੋਲ ਰਾਹੀਂ ਇਸ ਅਵਸਥਾ ਵਿਚੋਂ ਬਾਹਰ ਆਉਣ ਦੀ ਲੋੜ ਹੈ।

ਸਿਧਾਂਤ ਨੂੰ ਉਨਾਂ ਖ਼ਤਰਾ ਨਹੀਂ ਹੁੰਦਾ ਜਿੰਨਾ ਖ਼ਤਰਾ ਸਿਧਾਂਤ ਨੂੰ ਮੰਨਣ ਵਾਲਿਆਂ ਲਈ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ। ਸਿਧਾਂਤ ਉੱਤੇ ਤਾਂ ਸਮੇਂ ਦੀ ਪੂੜ ਜੰਮ ਜਾਂਦੀ ਹੈ, ਇਸ ਨੂੰ ਮੋਕਾ ਮਿਲਦਿਆਂ ਹੀ ਝਾੜਦੇ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ। ਸਿੱਖ ਸ਼ਬਦਾਵਲੀ ਵਿਚ ਇਸ ਨੂੰ ਮਨਮੱਤ ਆਖਿਆ ਹੋਇਆ ਹੈ। ਖ਼ਾਲਸੇ ਦੀ ਸਿਰਜਨਾ ਨਾਲ ਜੁੜੇ ਹੋਏ ਮੁੱਦਿਆਂ ਉੱਤੇ ਬਹੁਤ ਪੂੜ ਜੰਮ ਗਈ ਹੈ। ਪੱਛਮੀ ਪ੍ਰਭਾਵ ਵਾਲੇ ਵਿਦਵਾਨ ਤਾਂ 1699 ਈ. ਦੀ ਵਿਸਾਖੀ ਵਾਲੀ ਬਖਸ਼ਿਸ਼ ਨੂੰ ਇਤਿਹਾਸਕ ਘਟਨਾ ਹੀ ਨਹੀਂ ਮੰਨਦੇ। ਮਰੇ ਅਤੇ ਮੁੱਕਰੇ ਦਾ ਕੋਈ ਕੀ ਕਰ ਸਕਦਾ ਹੈ? ਪਰ 1999 ਈ. ਦੀ ਵਿਸਾਖੀ ਦਾ ਮੋਕਾ ਖ਼ਾਲਸਾ ਜੀ ਦੇ ਬੋਲਬਾਲਿਆਂ ਉੱਤੇ ਪੈ ਗਏ ਮਿੱਟੀ ਘਟੇ ਨੂੰ ਝਾੜਣ ਲਈ ਵਰਤੇ ਜਾਣ ਦੀ ਲੋੜ ਹੈ। ਇਸ ਕਾਰਜ ਲਈ ਵਿਦਵਾਨਾਂ ਨੂੰ ਅਹਿਮ ਭੂਮਿਕਾ ਨਿਭਾਉਣੀ ਪੈਣੀ ਹੈ। ਇਹ ਚੇਤਨਾ ਪੈਦਾ ਕਰਨ ਵਾਸਤੇ ਹੀ ਸੈਮੀਨਾਰ ਕੀਤੇ ਜਾ ਰਹੇ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਸ਼ਤਾਬਦੀਆਂ ਨੂੰ ਰਸਮੀ ਹੋ ਜਾਣ ਤੋਂ ਬਚਾਇਆ ਜਾ ਸਕਦਾ ਹੈ।

ਮੈਂ ਵਿਦਵਾਨਾਂ ਨਾਲ ਆਪਣਾ ਇਹ ਤਜਰਬਾ ਵੀ ਸਾਂਝਾ ਕਰਨਾ ਚਾਹੁੰਦਾ ਹਾਂ ਕਿ ਪੰਜਾਬ ਦੀ ਰੀੜ ਦੀ ਹੱਡੀ ਪਿੰਡ ਨਹੀਂ ਰਹੇ ਅਤੇ ਸ਼ਹਿਰ ਰੀੜ ਦੀ ਹੱਡੀ ਬਣ ਨਹੀਂ ਸਕੇ। ਪਿੰਡਾਂ ਅਤੇ ਸ਼ਹਿਰਾਂ ਵਿਚ ਪਾੜਾ ਬਹੁਤ ਵੱਧ ਗਿਆ ਹੈ। ਪਿੰਡਾਂ ਨੇ ਸ਼ਹਿਰ ਹੋਣ ਦੇ ਲਾਲਚ ਵਿਚ ਪੈਰ ਹੀ ਛੱਡ ਦਿੱਤੇ ਹਨ। ਨਤੀਜਾ ਇਹ ਨਿਕਲਿਆ ਹੈ ਕਿ ਰਿਸ਼ਤਿਆਂ ਦੀ ਗਰਮਾਇਸ਼ ਠੰਢੀ ਹੁੰਦੀ ਜਾ ਰਹੀ ਹੈ। ਹਰ ਕੋਈ ਇਕੱਲਾ ਹੁੰਦਾ ਜਾ ਰਿਹਾ ਹੈ ਅਤੇ ਸੰਗਤੀ ਭਾਵਨਾ ਗੁਆਚਦੀ ਜਾ ਰਹੀ ਹੈ। ਇੱਛਾਵਾਂ ਏਨੀਆਂ ਵੱਧ ਗਈਆਂ ਹਨ ਕਿ ਬੇਈਮਾਨੀ ਅਤੇ ਲੁੱਟ-ਘਸ਼ੁੱਟ ਉੱਤੇ ਸ਼ਰਮਿੰਦਗੀ ਮਹਿਸੂਸ ਕਰਨ ਦੀ ਲੋੜ ਵੀ ਨਹੀਂ ਸਮਝੀ ਜਾ ਰਹੀ। ਇਹ ਗੱਲ ਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਦੀ ਰੋਸ਼ਨੀ ਵਿਚ ਸਮਝ ਆ ਸਕਦੀ ਹੈ। ਅਸਲੇ ਨਾਲੋਂ ਉਖੜ ਕੇ ਹੀ ਇਹੋ ਜਿਹੀ ਹਾਲਤ ਹੁੰਦੀ ਹੈ। ਗੁਰੂ ਬਚਨ ਹੈ ਕਿ ਜੜ੍ਹ ਨਾਲੋਂ ਟੁੱਟ ਕੇ ਸਿਹਤਯਾਬ ਨਹੀਂ ਰਿਹਾ ਜਾ ਸਕਦਾ :

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆ ਵਿਆਪਨ ਸਭੈ ਰੇਗੁ ॥

ਮੈਨੂੰ ਪਤਾ ਹੈ ਕਿ ਵਿਦਵਾਨਾਂ ਨੂੰ ਸਿੱਖਿਆ ਦੇਣ ਦਾ ਖ਼ਤਰਾ ਮੁੱਲ ਨਹੀਂ ਲੈਣਾ ਚਾਹੀਦਾ। ਮੈਨੂੰ ਇਹ ਵੀ ਅਹਿਸਾਸ ਹੈ ਕਿ ਜੇ ਕੁੱਝ ਮੈਂ ਕਹਿ ਰਿਹਾ ਹਾਂ, ਇਹ ਨਵਾਂ ਵੀ ਨਹੀਂ ਹੈ। ਨਵਾਂ ਸ਼ਾਇਦ ਕੁੱਝ ਹੁੰਦਾ ਵੀ ਨਹੀਂ। ਮੈਨੂੰ ਤਾਂ ਇਉਂ ਲੱਗਦਾ ਹੈ ਕਿ ਕਹਿਣ ਦਾ ਅੰਦਾਜ਼ ਹੀ ਨਵਾਂ ਹੋ ਸਕਦਾ ਹੈ। ਮੈਂ ਲੰਮਾ ਸਮਾਂ ਪੰਜਾਬੀ ਭਾਈਚਾਰੇ ਵਿਚ ਵੱਖ-ਵੱਖ ਢੰਗ ਨਾਲ ਸੇਵਾ ਕਰਦਿਆਂ ਗੁਜ਼ਾਰਿਆ ਹੈ ਅਤੇ ਜੇ ਕੁੱਝ ਪਿੰਡੇ ਤੇ ਹੰਢਾਇਆ ਹੈ, ਉਸੇ ਨੂੰ ਤੁਹਾਡੇ ਨਾਲ ਸਾਂਝਾ ਕਰਨ ਦਾ ਯਤਨ ਕਰ ਰਿਹਾ ਹਾਂ। ਇਹ ਸੱਚਾਈ ਤਾਂ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਹੀ ਪ੍ਰਗਟ ਕਰ ਦਿੱਤੀ ਸੀ ਕਿ ਸਿਧਾਂਤ ਜੇ ਮਨੁੱਖਾਂ ਦੇ ਅਮਲਾਂ ਵਿਚੋਂ ਪ੍ਰਗਟ ਨਹੀਂ ਹੁੰਦਾ ਤਾਂ ਉਸ ਦਾ ਇਨਸਾਨ ਨੂੰ ਕੋਈ ਲਾਭ ਨਹੀਂ ਹੁੰਦਾ। ਸਿੱਖ ਇਤਿਹਾਸ ਇਸ ਗੱਲ ਦਾ ਗਵਾਹ ਹੈ ਕਿ ਜਦੋਂ-ਜਦੋਂ ਖ਼ਾਲਸਾ ਗੁਰੂ ਵੱਲੋਂ ਬਖ਼ਸ਼ੇ ਸਿਧਾਂਤਾਂ ਦਾ ਪਹਿਰੇਦਾਰ ਹੋ ਕੇ ਪਰਪੱਕਤਾ ਨਾਲ ਤੁਰਦਾ ਰਿਹਾ ਹੈ ਤਾਂ ਹੋਣੀ ਨੇ ਵੀ ਉਸ ਦੇ ਪੈਰ ਚੁੰਮੇ ਹਨ ਅਤੇ ਖ਼ਾਲਸੇ ਦੇ ਹੁਕਮ ਵਿਚ ਕਾਰ ਵੀ ਕਮਾਈ ਹੈ। ਇਤਿਹਾਸ ਤਾਂ ਇਹ ਵੀ ਦਰਸਾਉਂਦਾ ਹੈ ਕਿ ਜਦੋਂ ਸਿਧਾਂਤਾਂ ਵੱਲ ਖ਼ਾਲਸੇ ਦੀ ਪਿੱਠ ਹੋਈ ਹੈ, ਹੋਣੀ ਨੇ ਸਤਿਆਨਾਸ ਵੀ ਕੀਤਾ ਹੈ। ਇਸੇ ਕਰਕੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਜੋ ਕਿਹਾ ਸੀ, ਉਹ ਪਹਿਲਾਂ ਆਪ ਕਰਕੇ ਵੀ ਵਿਖਾਇਆ ਸੀ। ਆਪਣੇ ਸਿੱਖ ਤੋਂ ਵੀ ਇਹੀ ਆਸ ਰੱਖੀ ਹੈ ਅਤੇ ਇਸ ਬਾਰੇ ਸਪਸ਼ਟ ਹੁਕਮ ਕੀਤਾ ਹੋਇਆ ਹੈ :

ਸੇ ਗੁਰਿ ਕਹਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ ॥

ਸਬਦੁ ਚੀਨਿ ਸਹਜ ਘਰਿ ਆਵਹੁ ॥

(ਪੰਨਾ ੯੩੨)

ਸਿੱਖਾਂ ਨੇ ਗੁਰੂ ਜੀ ਦੇ ਹੁਕਮ ਉੱਤੇ ਚੱਲ ਕੇ ਜੋ ਸੁਨਹਿਰੀ ਇਤਿਹਾਸ ਸਿਰਜਿਆ ਹੈ, ਉਹ ਵੀ ਸਾਡੇ ਸਾਹਮਣੇ ਹੈ। ਇਹ ਸਿੱਖ ਭਾਵਨਾ ਇਤਿਹਾਸ ਵਿਚ ਲਗਾਤਾਰ ਪ੍ਰਗਟ ਹੁੰਦੀ ਰਹੀ ਹੈ ਕਿ ਖ਼ਾਲਸਾ ਨੂੰ ਗੁਰੂ ਦੀ ਲਾਡਲੀ ਫ਼ੌਜ ਸਮਝਿਆ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ :

ਖਾਲਸਾ ਪ੍ਰਗਟਿਓ ਪਰਮਾਤਮ ਕੀ ਮੋਜ

ਦਸਮ ਪਾਤਸ਼ਾਹ ਹਜ਼ੂਰ ਨੇ ਇਹ ਚੇਤਨਾ ਆਪਣੇ ਸਿੱਖਾਂ ਨੂੰ ਅੰਗ-ਸੰਗ ਹੰਢਾਉਣ ਦਾ ਆਦੇਸ਼ ਵੀ ਕੀਤਾ ਹੋਇਆ ਹੈ ਕਿ ਸਿੱਖ ਦੀ ਮੰਜ਼ਿਲ ਖ਼ਾਲਸਾ ਹੋ ਜਾਣ ਵਿਚ ਹੈ। ਖ਼ਾਲਸਾ ਹੋ

ਜਾਣ ਵਿਚ ਅਤੇ ਖ਼ਾਲਸਾ ਲਿਖ ਲੈਣ ਵਿਚ ਜਾਂ ਖ਼ਾਲਸਾ ਕਹਾਉਣ ਵਿਚ ਬਹੁਤ ਫ਼ਰਕ ਹੈ। ਖ਼ਾਲਸੇ ਨੂੰ ਇਸੇ ਲਈ ਗੁਰੂ ਰੂਪ ਖ਼ਾਲਸਾ ਕਿਹਾ ਹੋਇਆ ਹੈ। ਇਸ ਵਾਸਤੇ ਜੇ ਉਮੀਦ ਸਿੱਖ ਤੋਂ ਖ਼ਾਲਸਾ ਹੋਣ ਲਈ ਕੀਤੀ ਗਈ ਹੈ, ਉਹ ਵੀ ਲਿਖਤੀ ਰੂਪ ਵਿਚ ਕਾਇਮ ਹੈ :

ਖ਼ਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ

ਖ਼ਾਲਸੇ ਮਹਿ ਹਉ ਕਰਉ ਨਿਵਾਸ

ਜਬ ਲਗ ਖ਼ਾਲਸਾ ਰਹੇ ਨਿਆਰਾ

ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈ ਸਾਰਾ

ਇਹ ਕੋਈ ਐਖਾ ਕੰਮ ਨਹੀਂ ਹੈ। ਬਸ ਏਨੀ ਕੁ ਚੇਤਨਾ ਨੂੰ ਪੱਲੇ ਬੰਨ੍ਹਣ ਦੀ ਲੋੜ ਹੈ ਕਿ ਸਿੱਖ ਨੂੰ ਬੰਦੇ ਦਾ ਬੰਦਾ ਹੋ ਜਾਣ ਤੋਂ ਵਰਜ ਕੇ, ਸ਼ਬਦ ਦੇ ਲੜ ਲਾਇਆ ਗਿਆ ਹੈ। ਗੁਰੂ ਬਿਨਾਂ ਤਾਂ ਗਤਿ ਹੈ ਹੀ ਨਹੀਂ। ਇਸ ਦੇ ਚਲਾਕ ਲੋਕਾਂ ਨੇ ਆਪਣੀ-ਆਪਣੀ ਮਰਜ਼ੀ ਦੇ ਅਰਥ ਕੱਢ ਲਏ ਹਨ। ਸਿੱਖ ਨੂੰ ਇਹ ਹੁਕਮ ਕੀਤਾ ਹੋਇਆ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਹੀ ਗੁਰੂ ਹੈ। ਗੁਰੂ ਨੂੰ ਮਿਲਨ ਦਾ ਰਾਹ 'ਖੋਜਿ ਸ਼ਬਦ ਮਹਿ ਲੇਹੁ' ਦੱਸਿਆ ਹੋਇਆ ਹੈ। ਸਿੱਖ ਸਾਹਿਤ ਵਿਚ ਇਹ ਭਾਵਨਾ ਲਗਾਤਾਰ ਪ੍ਰਗਟ ਹੁੰਦੀ ਰਹੀ ਹੈ। ਸਿੱਖ ਨੂੰ ਇਸ ਭਾਵਨਾ ਦੇ ਰੂ-ਬ-ਰੂ ਰੱਖਣ ਲਈ ਸਿੱਖ ਦੀ ਅਰਦਾਸ ਦਾ ਇਹ ਸ਼ਬਦ ਹਿੱਸਾ ਬਣਾ ਦਿੱਤੇ ਗਏ ਹਨ :

ਸਬ ਸਿਖਨ ਕਉ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ

ਸ਼ਬਦ ਗੁਰੂ ਦੀ ਇਸ ਬਖ਼ਸ਼ਿਸ਼ ਬਾਰੇ 'ਮੁੰਦਾਵਣੀ' ਵਿਚ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਵੱਲੋਂ ਲਿਖ ਦਿੱਤਾ ਗਿਆ ਹੈ ਕਿ ਇਹ ਕੇਵਲ ਮਨੋਤ ਨਹੀਂ ਹੈ, ਸਗੋਂ ਜ਼ਿੰਦਗੀ ਦੀ ਲੋੜ ਹੈ। ਬਾਣੀ ਨਾਲੋਂ ਵਿਛੜ ਕੇ ਸਿੱਖ ਰਹਿ ਸਕਣਾ ਸੰਭਵ ਨਹੀਂ ਹੈ। ਸੋ ਸ਼ਬਦ ਗੁਰੂ ਨਾਲ ਇਕਸੁਰ ਹੋਣ ਦੀ ਲੋੜ ਸਦਾ ਬਣੀ ਰਹਿਣੀ ਚਾਹੀਦੀ ਹੈ। ਗੁਰੂ ਹੁਕਮ ਇਹ ਹੈ :

ਜੇ ਕੇ ਖਾਵੈ ਜੇ ਕੇ ਭੁੰਚੇ ਤਿਸਕਾ ਹੋਇ ਉਧਾਰੇ ॥

ਏਹ ਵਸਤੂ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿਧਾਰੇ ॥ (ਪੰਨਾ ੧੪੨੯)

ਪਹਿਲਾਂ ਇਹ ਭਾਵਨਾ ਬਚਪਨ ਵਿਚ ਬਜ਼ੁਰਗ ਦੱਸ ਦਿੰਦੇ ਰਹੇ ਹਨ। ਫਿਰ ਇਹ ਸਕੂਲਾਂ ਵਿਚ ਮਾਸਟਰ ਦ੍ਰਿੜ੍ਹ ਕਰਵਾ ਦਿੰਦੇ ਹਨ। ਇਹ ਦੋਵੇਂ ਗੱਲਾਂ ਤਾਂ ਹੁਣ ਮੁੱਕ ਹੀ ਗਈਆਂ ਹਨ। ਨਾ ਕੋਈ ਸੁਣਦਾ ਹੈ ਅਤੇ ਨਾ ਕੋਈ ਦੱਸਦਾ ਹੈ। ਕੰਮ ਵੀ ਕੋਈ ਨਹੀਂ ਹੈ ਪਰ ਵਿਹਲ ਵੀ ਕੋਈ ਨਹੀਂ ਹੈ। ਜ਼ਿੰਦਗੀ ਕਸੂਤੀਆਂ ਉਲਝਣਾਂ ਵਿਚ ਉਲਝਦੀ ਜਾ ਰਹੀ ਹੈ। ਬਦਲੇ ਹੋਏ ਹਾਲਾਤ ਮੁਤਾਬਕ ਆਪਣੇ ਆਪ ਨੂੰ ਢਾਲਣਾ ਮੁਸ਼ਕਿਲ ਹੋ ਗਿਆ ਹੈ। ਇਹ ਸਮਝਾਉਣਾ ਵੀ ਮੁਸ਼ਕਿਲ ਹੋ ਗਿਆ ਹੈ ਕਿ ਗੁਰਮੁਖੀ ਲਿਪੀ ਜਾਣੇ ਬਿਨਾਂ ਸਿੱਖ ਰਹਿ ਸਕਣਾ ਐਖਾ ਹੋ ਜਾਵੇਗਾ। ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਨੇ ਅਮਰੀਕਨ ਸਿੰਘਾਂ ਨੂੰ ਪੰਜਾਬੀ ਪੜ੍ਹਾਉਣ ਦਾ ਜੋ ਪ੍ਰੋਗਰਾਮ ਬਣਾਇਆ ਹੈ, ਇਹ ਮੇਰੀ ਸਮਝ ਮੁਤਾਬਕ ਬਹੁਤ ਵਧੀਆ ਸੇਵਾ ਹੈ। ਮੇਰੀ ਰੀਝ ਹੈ ਕਿ ਖ਼ਾਲਸੇ ਦੇ ਤਿੰਨ ਸੌ ਸਾਲਾ ਉਤਸਵ ਨਾਲ ਜੋੜ ਕੇ ਗੁਰਦੁਆਰਿਆਂ ਨੂੰ ਸਾਖਰਤਾ ਮੁਹਿਮ ਦੇ ਕੇਂਦਰ ਬਣਾ ਦਿੱਤਾ ਜਾਵੇ ਅਤੇ ਪੰਜਾਬ ਦਾ ਕੋਈ ਵੀ ਮਾਈ ਭਾਈ ਗੁਰਮੁਖੀ ਅੱਖਰਾਂ ਦੀ ਪਛਾਣ

ਤੋਂ ਵਿਰਵਾ ਨਾ ਰਹਿ ਜਾਵੇ। ਵੈਸੇ ਵੀ ਤਿੰਨ ਸੌ ਸਾਲਾ ਦਾ ਮੌਕਾ ਸਿੱਖ ਧਰਮ ਦੇ ਮੂਲ ਸਿਧਾਂਤਾਂ ਨੂੰ ਲਿਸ਼ਕਾਉਣ, ਚਮਕਾਉਣ ਅਤੇ ਪ੍ਰਸੰਗਕ ਰੂਪ ਵਿਚ ਪੇਸ਼ ਕਰਨ ਨਾਲ ਜੋੜ ਲੈਣਾ ਚਾਹੀਦਾ ਹੈ। ਮੈਨੂੰ ਇਹ ਜਾਣ ਕੇ ਖੁਸ਼ੀ ਹੋਈ ਹੈ ਕਿ ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਨੇ ਇਸ ਮੌਕੇ ਉੱਤੇ ਪੁਸਤਕਾਂ ਛਾਪਣ ਵਿਚ ਝੰਡੀ ਲੈ ਜਾਣ ਦਾ ਤਹੱਈਆ ਕੀਤਾ ਹੋਇਆ ਹੈ। ਵਿਦਵਾਨਾਂ ਨੂੰ ਮੈਂ ਅਪੀਲ ਕਰਦਾ ਹਾਂ ਕਿ ਉਹ ਸਿੱਖੀ ਨਾਲ ਸੰਬੰਧਿਤ ਸਾਹਿਤ ਰਚਨ ਦੀ ਚੁਣੌਤੀ ਨੂੰ ਕਬੂਲ ਕਰਨ। ਆਪਣੇ ਬਾਰੇ ਆਪ ਗੱਲ ਨਹੀਂ ਕਰਾਂਗੇ ਤਾਂ ਬੇਗਾਨਿਆਂ ਦੀਆਂ ਵਧੀਕੀਆਂ ਝੱਲਣੀਆਂ ਪੈਣਗੀਆਂ। ਜੇ ਕੁੱਝ ਵਿਦਵਾਨਾਂ ਵੱਲੋਂ ਯੂਨੀਵਰਸਿਟੀਆਂ ਵਿਚ ਯੋਜਨਾਵਾਂ ਦੇ ਰੂਪ ਵਿਚ ਉਲੀਕਿਆ ਜਾਣਾ ਹੈ, ਉਸੇ ਨੇ ਕੌਮੀ ਪੱਧਰ ਉੱਤੇ ਅਮਲ ਵਿਚ ਪ੍ਰਗਟ ਹੋਣਾ ਹੈ। ਇਸ ਵੇਲੇ ਵਿਦਵਾਨਾਂ ਅਤੇ ਸਿਆਸਤਦਾਨਾਂ ਵਿਚਕਾਰ ਉਹ ਸੁਮੇਲ ਕਾਇਮ ਨਹੀਂ ਹੈ, ਜੋ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਮੈਂ ਇਸ ਦੇ ਲੇਖੇ ਜੋਖੇ ਵਿਚ ਪਏ ਬਿਨਾਂ ਵਿਦਵਾਨਾਂ ਅਤੇ ਸਿਆਸਤਦਾਨਾਂ ਨੂੰ ਅਪੀਲ ਕਰਦਾ ਹਾਂ ਕਿ ਵਿਦਵਾਨ ਵਿਚਾਰ ਦੇ ਪ੍ਰਤੀਨਿਧ ਬਣਨ ਅਤੇ ਸਿਆਸਤਦਾਨ ਪਰਉਪਕਾਰ ਦੇ ਪ੍ਰਤੀਨਿਧ ਬਣਨ। ਯੂਨੀਵਰਸਿਟੀ ਧੁਨੀ ਵਿਚ ਲਏ ਹੋਏ ਸ਼ਬਦ 'ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾ ਪਰਉਪਕਾਰੀ' ਵਿੱਚੋਂ ਪ੍ਰਗਟ ਹੈ ਕਿ ਵੀਚਾਰ ਅਤੇ ਪਰਉਪਕਾਰ ਦੀ ਇਕਸੁਰਤਾ ਹੀ ਵਿੱਦਿਆ ਦਾ ਟੀਚਾ ਹੈ। ਪੰਜਾਬ ਨੂੰ ਗੁਰੂ ਦੇ ਨਾਮ ਤੇ ਉਸਾਰਣ ਦੇ ਸੱਦੇ ਨਾਲ ਮੈਂ ਸੈਮੀਨਾਰ ਦੇ ਪ੍ਰਬੰਧਕਾਂ ਦਾ ਧੰਨਵਾਦ ਕਰਦਾ ਹਾਂ।

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ॥

ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ

ਅਮਰਜੀਤ ਸਿੰਘ ਗਰੇਵਾਲ

1. 'ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ' ਦਾ ਅਰਥ ਕਿਸੇ ਧਰਮ-ਤੰਤਰੀ ਸਿੱਖ ਸਟੇਟ ਦੀ ਸਥਾਪਨਾ ਨਹੀਂ ਹੈ।
2. 'ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ' ਦਾ ਅਰਥ ਕੋਈ ਖ਼ਾਲਸ (ਪਵਿੱਤਰ, ਸਾਫ਼, ਸੁਥਰੇ, ਇਮਾਨਦਾਰ ਅਤੇ ਪਾਰਦਰਸ਼ੀ) ਕਿਸਮ ਦੇ ਵਿਅਕਤੀਆਂ ਦਾ ਸ਼ਾਸਨ ਵੀ ਨਹੀਂ ਹੈ।
3. ਖ਼ਾਲਸੇ ਨੂੰ ਇੱਥੇ ਗੁਰਿ ਸੰਗਤ ਦੇ ਅਰਥਾਂ ਵਿਚ ਵਰਤਿਆ ਗਿਆ ਹੈ : 'ਗੁਰਿ ਸੰਗਤ ਕੀਨੀ ਖ਼ਾਲਸਾ' ਖ਼ਾਲਸੇ ਦਾ ਰਾਜ ਇਸ ਲਈ ਗੁਰੂ ਜਾਂ ਮਾਲਕ ਦਾ ਰਾਜ ਨਹੀਂ, ਗੁਰੂ ਦੀ ਸੰਗਤ ਦਾ ਰਾਜ ਹੈ, ਗੁਰੂ ਵਿਅਕਤੀ ਦੀ ਥਾਂ ਤੇ ਗੁਰੂ ਸੰਗਤ ਨੂੰ ਸ਼ਾਵਰਨ ਬਣਾਇਆ ਗਿਆ ਹੈ।
4. ਗੁਰੂ ਅਤੇ ਗੁਰੂ ਦੀ ਸੰਗਤ ਵਿਚਕਾਰ ਵਿਚੋਲਿਆਂ ਅਤੇ ਦਲਾਲਾਂ ਦੀ ਪਰੰਪਰਾ ਦੇ ਸਮਾਪਤ ਹੋਣ ਨਾਲ ਹੀ ਗੁਰੂ ਦੀ ਸੰਗਤ ਖ਼ਾਲਸਾ ਪੰਥ ਬਣਦੀ ਹੈ, ਪਰਮਾਤਮਾ ਦੀ ਮੋਜ ਵਿਚੋਂ ਪ੍ਰਗਟ ਹੋਇਆ ਵਾਹਿਗੁਰੂ ਜੀ ਦਾ ਖ਼ਾਲਸਾ ਪੂਰਨ ਆਜ਼ਾਦ ਅਤੇ ਸੁਤੰਤਰ ਹੈ, ਵਾਹਿਗੁਰੂ ਅਤੇ ਖ਼ਾਲਸੇ ਵਿਚਕਾਰ ਹਰ ਕਿਸਮ ਦੀ ਵਿਚੋਲਗੀ ਅਤੇ ਨੁਮਾਇੰਦਗੀ ਦਾ ਅੰਤ ਕਰਕੇ ਵਾਹਿਗੁਰੂ ਦਾ ਖ਼ਾਲਸੇ ਨਾਲ ਸਿੱਧਾ ਰਿਸ਼ਤਾ ਕਾਇਮ ਕਰ ਦਿੱਤਾ ਗਿਆ, ਵਾਹਿਗੁਰੂ ਜੀ ਨਾਲ ਸਿੱਧਾ ਸੰਬੰਧ ਜਾਂ ਸੰਪਰਕ ਬਣਾਈ ਰੱਖਣ ਲਈ ਇਸ ਨੂੰ ਕਿਸੇ ਕਿਸਮ ਦੇ ਵਿਚੋਲਿਆਂ ਜਾਂ ਨੁਮਾਇੰਦਿਆਂ ਦੀ ਲੋੜ ਨਹੀਂ।
5. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਰਹਿਨੁਮਾਈ ਅਧੀਨ ਚੱਲਣ ਵਾਲੀ ਸਿੱਖ ਸੰਗਤ ਨੂੰ ਸਿੱਖ ਪੰਥ ਆਖਿਆ ਗਿਆ ਹੈ, ਪਰ ਸਿੱਖ ਪਰੰਪਰਾ ਅੰਦਰ ਗੁਰੂ ਅਤੇ ਗੁਰੂ ਦੀ ਸੰਗਤ ਵਿਚਕਾਰ ਵਿਚੋਲਗਿਰੀ ਦੇ ਬੰਦ ਹੋ ਜਾਣ ਬਾਅਦ ਸਿੱਖ ਪੰਥ ਖ਼ਾਲਸਾ ਪੰਥ ਵੀ ਬਣ ਗਿਆ, ਪਰ ਸਿੱਖ ਪੰਥ ਦੇ ਖ਼ਾਲਸਾ ਪੰਥ ਬਣ ਜਾਣ ਦੇ ਬਾਅਦ ਵੀ ਦੋਨੋਂ ਸਮਅਰਥੀ ਸ਼ਬਦ ਨਹੀਂ ਬਣ ਸਕੇ, ਖ਼ਾਲਸੇ ਅਤੇ ਗੁਰੂ ਵਿਚਕਾਰ ਕਿਸੇ ਕਿਸਮ ਦਾ ਕੋਈ ਵੀ ਵਿਚੋਲਾ ਨਹੀਂ ਹੋ ਸਕਦਾ ਖ਼ਾਲਸਾ ਗੁਰੂ ਦਾ ਅਨਿੱਖੜ ਅੰਗ ਹੈ, ਉਸ ਨੂੰ ਕਿਸੇ ਵਿਅਕਤੀ, ਸਿਧਾਂਤ, ਸੰਪਰਦਾਇਕ ਪਹਿਚਾਣ ਜਾਂ ਧਾਰਮਿਕ

- ਸੰਗਠਨਕਾਰੀ ਰਾਹੀਂ ਰੀਪਰੀਜ਼ੈਂਟ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ, ਰੀਪਰੀਜ਼ੈਂਟੇਸ਼ਨ ਤਾਂ ਆਜ਼ਾਦ ਅਤੇ ਖ਼ੁਦਮੁਖ਼ਤਾਰ ਸਾਵਰਨ ਖ਼ਾਲਸੇ ਨੂੰ ਮੁੜ ਸਟੈਂਡਰਡਾਈਜ਼ਡ ਪੈਰੋਕਾਰ ਜਾਂ ਨਾਗਰਿਕ ਬਣਾ ਦਿੰਦੀ ਹੈ। ਇਸ ਲਈ ਖ਼ਾਲਸਾ ਉਹ ਹੈ ਜੋ ਸਮਾਜਕ, ਸੰਸਕ੍ਰਿਤਕ, ਧਾਰਮਿਕ ਅਤੇ ਸਿਆਸੀ ਆਦਿ ਹਰ ਕਿਸਮ ਦੀ ਰੀਪਰੀਜ਼ੈਂਟੇਸ਼ਨ ਤੋਂ ਪਾਰ ਹੈ, ਡੀਕੋਡਿਡ ਅਤੇ ਡੀਟੈਰੀਟੋਰੀਅਲਾਈਜ਼ਡ ਖ਼ਾਲਸਾ ਪੰਥ ਤਾਂ ਭਗਤੀ ਅਤੇ ਸ਼ਕਤੀ ਦਾ ਇਕ ਸਿਰਜਣਾਤਮਕ ਸੁਤੰਤਰ ਵਹਾ ਹੈ ਜੋ ਸਮਾਜਕ, ਸੰਸਕ੍ਰਿਤਕ ਅਤੇ ਸਿਆਸੀ ਕਿਸਮ ਦੀ ਬਾਹਰੀ ਗੁਲਾਮੀ ਨੂੰ ਹੀ ਰੀਜੈਕਟ ਨਹੀਂ ਕਰਦਾ, ਸਗੋਂ ਰੋਜ਼-ਮੌਰਾ ਦੀ ਅੰਦਰੂਨੀ ਕਿਸਮ ਦੀ ਗੁਲਾਮ ਜ਼ਹਿਨੀਅਤ ਨੂੰ ਵੀ ਕੱਟ ਦਿੰਦਾ ਹੈ।
6. ਕਿਉਂਕਿ ਖ਼ਾਲਸਾ ਪੰਥ ਬਿਨਾਂ ਕਿਸੇ ਰੀਪਰੀਜ਼ੈਂਟੇਸ਼ਨ ਦੇ ਗੁਰੂ ਨਾਲ ਸਿੱਧਾ ਜੁੜਿਆ ਹੁੰਦਾ ਹੈ, ਇਸ ਲਈ ਬਿਨਾਂ ਕਿਸੇ ਜਾਤੀ, ਜਮਾਤੀ, ਨਸਲੀ, ਭਾਸ਼ਾਈ, ਖੇਤਰੀ, ਸੰਸਕ੍ਰਿਤਕ, ਲਿੰਗੀ, ਵਿਵਸਾਇਕ ਅਤੇ ਰਾਸ਼ਟਰੀ ਵਿਤਕਰੇ ਦੇ, ਸਮੂਹ ਖ਼ਾਲਸੇ ਨੂੰ ਪੰਥਕ ਫ਼ੈਸਲੇ ਲੈਣ ਵਾਲੀਆਂ ਤਮਾਮ ਸੰਸਥਾਵਾਂ ਵਿਚ ਬਰਾਬਰ ਦੀ ਸਮਾਨੰਤਰ ਸ਼ਮੂਲੀਅਤ ਦਾ ਅਧਿਕਾਰ ਪ੍ਰਾਪਤ ਹੋ ਜਾਂਦਾ ਹੈ।
 7. ਬਿਨਾਂ ਕਿਸੇ ਵਿਤਕਰੇ ਜਾਂ ਭੇਦ-ਭਾਵ ਦੇ ਪੰਥਕ ਫ਼ੈਸਲੇ ਲੈਣ ਵਾਲੀਆਂ ਤਮਾਮ ਸੰਸਥਾਵਾਂ (ਸਮਾਜਕ, ਸਭਿਆਚਾਰਕ, ਆਰਥਿਕ, ਰਾਜਨੀਤਿਕ) ਵਿਚ ਸਮੂਹ ਖ਼ਾਲਸੇ ਦੀ ਬਰਾਬਰੀ ਉੱਪਰ ਆਧਾਰਤ ਸਮਾਨੰਤਰ ਸ਼ਮੂਲੀਅਤ ਨੂੰ ਯਕੀਨੀ ਬਣਾਉਣ ਵਾਲੀ ਅਸੰਸਥਾਈ ਵਿਧਾ ਦਾ ਨਾਮ ਹੀ 'ਸਰਬੱਤ ਖ਼ਾਲਸਾ' ਹੈ, ਦੁਨੀਆਂ ਭਰ ਵਿਚ ਫੈਲੇ ਸਮੂਹ ਖ਼ਾਲਸੇ ਦੀ ਇਕੱਤਰਤਾ ਨਹੀਂ, ਸਗੋਂ ਕਿਸੇ ਵੀ ਫ਼ੈਸਲੇ ਰਾਹੀਂ ਪ੍ਰਭਾਵਤ ਹੋ ਸਕਣ ਵਾਲੇ ਲੋਕਾਂ ਦੀ ਉਹ ਫ਼ੈਸਲਾ ਲੈਣ ਵਾਲੀ ਸੰਸਥਾ ਵਿਚ ਬਰਾਬਰੀ ਉੱਪਰ ਆਧਾਰਤ ਸਮਾਨੰਤਰ ਸ਼ਮੂਲੀਅਤ ਦਾ ਨਾਮ ਹੀ ਸਰਬੱਤ ਖ਼ਾਲਸਾ ਹੈ।

(ਅ)

1. ਸਿੱਖ ਪਰੰਪਰਾ ਦੀ ਸਭ ਤੋਂ ਵੱਡੀ ਖ਼ੂਬਸੂਰਤੀ ਇਸ ਗੱਲ ਦੀ ਹੈ ਕਿ ਇਹ ਮਾਨਵ ਕਲਿਆਣ ਲਈ ਕੇਵਲ ਹਿੰਦੂਆਂ ਅਤੇ ਮੁਸਲਮਾਨਾਂ ਦੀਆਂ ਆਪੋ ਆਪਣੀਆਂ ਪਰੰਪਰਾਵਾਂ ਨੂੰ ਆਪਣੇ ਬਰਾਬਰ ਦੀਆਂ ਅਧਿਕਾਰੀ ਹੀ ਨਹੀਂ ਸਮਝਦੀ ਸਗੋਂ ਉਨ੍ਹਾਂ ਨੂੰ ਆਪੋ ਆਪਣੇ ਮਾਰਗਾਂ ਉੱਪਰ ਪੂਰਨ ਆਜ਼ਾਦੀ ਨਾਲ ਚੱਲਣ ਲਈ ਨਸੀਹਤ ਵੀ ਦਿੰਦੀ ਹੈ। ਸਿੱਖ ਪਰੰਪਰਾ ਮਾਨਵ ਕਲਿਆਣ ਲਈ ਆਪਣੇ ਸਿਧਾਂਤਾਂ ਨੂੰ ਸਰਬੋਤਮ ਕਹਿਣ ਦੀ ਥਾਂ, ਸਾਰੀਆਂ ਪਰੰਪਰਾਵਾਂ ਨੂੰ ਬਰਾਬਰ ਅਤੇ ਸਮਾਨੰਤਰ ਮੰਨਦੀ ਹੈ। ਇਹ ਆਪਣੇ ਸਿਧਾਂਤਕ ਰੂਪ ਵਿਚ ਏਕਾਧਿਕਾਰਵਾਦੀ (ਐਕਸਕਲਿਊਸਿਵਿਸਟ) ਨਹੀਂ ਸਗੋਂ ਬਹੁਵਾਦੀ (ਪਲੂਰਲਿਸਟ) ਹੈ, ਗੁਰਬਾਣੀ ਤੋਂ ਇਲਾਵਾ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਸੰਕਲਨ ਜਿਸ ਵਿਚ ਵਿਭਿੰਨ ਧਰਮਾਂ, ਸੰਸਕ੍ਰਿਤੀਆਂ, ਰਾਜਾਂ, ਪਰੰਪਰਾਵਾਂ ਅਤੇ ਬੋਲੀਆਂ ਵਾਲੇ ਭਗਤਾਂ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬਾਨ

ਦੇ ਬਰਾਬਰ ਸਮਾਨੰਤਰ ਮਾਣ-ਸਤਿਕਾਰ ਦੇ ਕੇ ਏਕਾਧਿਕਾਰਵਾਦ ਦੀ ਜੜ੍ਹ ਪੁੱਟੀ ਗਈ ਹੈ, ਦੁਨੀਆਂ ਨੂੰ ਅਨੇਕਤਾਵਾਦੀ ਸਮਾਨੰਤਰਤਾ ਅਤੇ ਬਹੁਵਾਦ ਦੇ ਨਵੇਂ ਮਾਰਗ ਉੱਪਰ ਤੋਰਦਾ ਹੈ।

2. ਸਿੱਖ ਪਰੰਪਰਾ ਅੰਦਰ ਇਹ ਗੱਲ ਕੇਵਲ ਕਹੀ ਜਾਂ ਲਿਖੀ ਹੀ ਨਹੀਂ ਗਈ, ਸ਼੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਨੇ ਦੂਸਰੇ ਦੇ ਦੂਸਰੇਪਣ (ਵੱਖਰੇਪਣ) ਦੀ ਰਾਖੀ ਲਈ ਆਪਣੀ ਜਾਨ ਦੇ ਕੇ ਇਸ ਨਵੀਂ ਬਹੁਵਾਦੀ ਵਿਸ਼ਵ ਚੇਤਨਾ ਉੱਪਰ ਸ਼ਹੀਦੀ ਦੀ ਮੋਹਰ ਵੀ ਲਗਾ ਦਿੱਤੀ ਹੈ। ਜਿਵੇਂ ਔਰੰਗਜ਼ੇਬ ਦੂਸਰੇ ਧਰਮਾਂ ਨੂੰ ਆਪਣੀ ਤਲਵਾਰ ਨਾਲ ਖ਼ਤਮ ਕਰਕੇ ਸਾਰੀ ਦੁਨੀਆਂ ਵਿਚ ਇਸਲਾਮ ਦਾ ਏਕਾਧਿਕਾਰ ਸਥਾਪਤ ਕਰਨਾ ਚਾਹੁੰਦਾ ਸੀ, ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਉਸ ਦੇ ਇਸ ਏਕਾਧਿਕਾਰ ਨੂੰ ਚੈਲੰਜ ਕਰਕੇ ਸਾਰੇ ਧਰਮਾਂ, ਅਕੀਦਿਆਂ ਅਤੇ ਵਿਚਾਰਧਾਰਕ ਪਰੰਪਰਾਵਾਂ ਨੂੰ ਬਰਾਬਰ ਦੀਆਂ ਸਮਾਨੰਤਰ ਪਰੰਪਰਾਵਾਂ ਮੰਨਣ ਉੱਪਰ ਜ਼ੋਰ ਦਿੰਦੇ ਹੋਏ ਦੂਸਰੇ ਦੇ ਦੂਸਰੇਪਣ ਅਤੇ ਵੱਖਰੇਪਣ ਦੀ ਸੁਰੱਖਿਆ ਲਈ ਸਭ ਤੋਂ ਵੱਡੀ ਕੁਰਬਾਨੀ ਦੇ ਕੇ ਵਿਸ਼ਵ ਚੇਤਨਾ ਅੰਦਰ ਇਕ ਐਪੀਸਟੀਮਿਕ ਤਬਦੀਲੀ ਲਿਆਂਦੀ ਹੈ, ਗੁਰੂ ਸਾਹਿਬ ਦੁਆਰਾ ਪੈਦਾ ਕੀਤੀ ਇਸ ਬਹੁਵਾਦੀ ਚੇਤਨਾ ਅਤੇ ਇਸ ਤੋਂ ਪਹਿਲੀ ਏਕਾਧਿਕਾਰਵਾਦੀ ਚੇਤਨਾ ਵਿਚਕਾਰ ਇਕ ਐਪੀਸਟੀਮਿਕ ਬਿੰਦੂ ਹੈ।
3. ਇਹ ਨਵੀਂ ਚੇਤਨਾ ਕੇਵਲ ਵਿਚਾਰਧਾਰਕ ਪੱਧਰ ਤੱਕ ਹੀ ਖ਼ਤਮ ਨਹੀਂ ਹੋ ਜਾਂਦੀ, ਪਹਿਲਾਂ ਸਰਬੱਤ ਖ਼ਾਲਸਾ ਅਤੇ ਫੇਰ ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ ਦਾ ਕਾਨਸੈਪਟ ਇਸ ਨਵੀਂ ਚੇਤਨਾ ਨੂੰ ਸਿਆਸੀ ਪ੍ਰਬੰਧ ਵਿਚ ਤਬਦੀਲ ਕਰਨ ਦੀ ਵਿਧੀ ਹੀ ਹੈ। ਸ਼੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਵਿਚ ਆਧੁਨਿਕ ਜਮਹੂਰੀ ਸੰਕਟ ਦਾ ਸਮਾਧਾਨ ਵੀ ਪਿਆ ਹੋਇਆ ਮਿਲਦਾ ਹੈ। ਇਸ ਮਾਡਲ ਰਾਹੀਂ ਉਨ੍ਹਾਂ ਨੇ ਵਿਭਿੰਨ ਧਰਮਾਂ, ਨਸਲਾਂ, ਜਾਤਾਂ, ਜਮਾਤਾਂ, ਵਰਗਾਂ, ਸੰਸਕ੍ਰਿਤੀਆਂ ਆਦਿ ਦੀ ਵਿਲੱਖਣਤਾ ਨੂੰ ਹੀ ਨਹੀਂ ਪਹਿਚਾਣਿਆ, ਸਗੋਂ ਉਨ੍ਹਾਂ ਨੇ ਤਾਂ ਹਰ ਇਕ ਵਿਅਕਤੀ ਦੇ ਨਿਵੇਕਲੇਪਣ ਨੂੰ ਪਹਿਚਾਣਦੇ ਹੋਏ ਉਸ ਦੇ ਆਜ਼ਾਦ ਅਤੇ ਸੁਤੰਤਰ ਹੋਣ ਉੱਪਰ ‘ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ’ ਦੀ ਮੋਹਰ ਵੀ ਲਗਾਈ ਹੈ।

(ੲ)

1. ਜਿੱਥੇ ਆਧੁਨਿਕ ਜਮਹੂਰੀ ਚੇਤਨਾ ਨੇ ਵਿਅਕਤੀ ਨੂੰ ਪਰਜਾ ਤੋਂ ਨਾਗਰਿਕ ਬਣਾਇਆ ਹੈ, ਉੱਥੇ ਸ਼੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦੁਆਰਾ ਪੇਸ਼ ਕੀਤੇ ਗਏ ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ ਦੇ ਸੰਕਲਪ ਨੇ ਵਿਅਕਤੀ ਨੂੰ ਕਿਸੇ ਵੀ ਰਾਜਸੀ ਪ੍ਰਬੰਧ ਵਿਚ ਇਕ ਪੁਰਜੇ ਵਾਂਗ ਵਿਚਰਨ ਵਾਲੇ ਸਟੈਂਡਰਡਾਈਜ਼ਡ ਨਾਗਰਿਕ ਤੋਂ ਸੁਤੰਤਰ ਅਤੇ ਸਾਵਰਨ ਖ਼ਾਲਸਾ ਬਣਾ ਦਿੱਤਾ ਹੈ। ਜਿਵੇਂ ਜਾਗੀਰੂ ਪ੍ਰਬੰਧ ਅੰਦਰ ਪਰਜਾ ਅਤੇ ਉਸ ਦੇ ਰਾਜਸੀ ਸੰਗਠਨ ਵਿਚਕਾਰ ਰਾਜਾ ਅਤੇ ਉਸ ਦਾ ਪ੍ਰਸ਼ਾਸਨਿਕ ਅਮਲਾ ਇਕ ਮਾਧਿਅਮ ਸੀ, ਬਿਲਕੁੱਲ ਇਸੇ ਤਰ੍ਹਾਂ ਆਧੁਨਿਕ ਨਾਗਰਿਕ ਅਤੇ ਉਸ ਦੀ ਰਾਜਨੀਤਿਕ

ਸੰਸਕ੍ਰਿਤਕ ਸੰਗਠਨਕਾਰੀ 'ਲੋਕ ਰਾਜ' ਵਿਚਕਾਰ ਨਾਗਰਿਕਾਂ ਦੇ ਚੁਣੇ ਹੋਏ ਨੁਮਾਇੰਦੇ ਵਿਚੋਲੇ ਬਣ ਬੈਠੇ ਹਨ, ਪਰ 'ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ' ਦੇ ਸੰਕਲਪ ਨੇ ਆਪਣੇ ਵਿਅਕਤੀ 'ਖ਼ਾਲਸਾ' ਅਤੇ ਉਸ ਦੀ ਸੰਸਕ੍ਰਿਤਕ ਰਾਜਨੀਤਿਕ ਸੰਗਠਨਕਾਰੀ 'ਖ਼ਾਲਸਾ ਪੰਥ' ਵਿਚਕਾਰ ਇਨ੍ਹਾਂ ਚੁਣੇ ਹੋਏ ਨੁਮਾਇੰਦਿਆਂ ਦੀ ਵਿਚੋਲਗਿਰੀ ਖ਼ਤਮ ਕਰਕੇ ਲੋਕਰਾਜ ਦੇ ਸੰਕਲਪ ਨੂੰ ਇਕ ਨਵਾਂ ਵਿਸਤਾਰ ਅਤੇ ਪਾਸਾਰ ਦਿੱਤਾ ਹੈ।

2. ਸੇ 'ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ' ਦਾ ਅਰਥ ਹੈ, ਆਰਥਿਕ, ਰਾਜਨੀਤਿਕ ਅਤੇ ਸੰਸਕ੍ਰਿਤਕ ਫ਼ੈਸਲੇ ਲੈਣ ਵਾਲੀਆਂ ਤਮਾਮ ਸੰਸਥਾਵਾਂ ਵਿਚ ਉਨ੍ਹਾਂ ਲੋਕਾਂ ਦੀ ਸੁਤੰਤਰ ਅਤੇ ਸਿੱਧੀ ਸ਼ਮੂਲੀਅਤ, ਜਿਨ੍ਹਾਂ ਲੋਕਾਂ ਦੀ ਉਹ ਫ਼ੈਸਲੇ ਰਾਹੀਂ ਪ੍ਰਭਾਵਤ ਹੋਣ ਦੀ ਸੰਭਾਵਨਾ ਹੋਵੇ। ਇਸ ਤਰ੍ਹਾਂ 'ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ' ਦੇ ਸੰਕਲਪ ਨੇ ਰੀਪਰੀਜ਼ੈਟੇਸ਼ਨ ਡੈਮੋਕਰੇਸੀ ਦੀ ਥਾਂ ਪਾਰਟੀਸੀਪਿਟਰੀ ਡੈਮੋਕਰੇਸੀ ਨੂੰ ਅੱਗੇ ਲੈ ਆਂਦਾ ਹੈ।
3. ਰੀਪਰੀਜ਼ੈਟੇਸ਼ਨਲ ਡੈਮੋਕਰੇਸੀ ਅੰਦਰ ਰਾਜਨੀਤਿਕ ਫ਼ੈਸਲਿਆਂ ਵਿਚ ਨਾਗਰਿਕਾਂ ਦੀ ਕੋਈ ਸਿੱਧੀ ਸ਼ਮੂਲੀਅਤ ਨਹੀਂ ਹੁੰਦੀ, ਨਾਗਰਿਕ ਤਾਂ ਕੇਵਲ ਹਾਕਮ ਪਾਰਟੀ ਦੀ ਚੋਣ ਹੀ ਕਰਦੇ ਹਨ, ਫੇਰ ਉਹ ਹਾਕਮ ਪਾਰਟੀ ਅਤੇ ਉਸ ਦੇ ਨੇਤਾ ਅਫ਼ਸਰਸ਼ਾਹੀ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਰਾਜਨੀਤਿਕ ਫ਼ੈਸਲੇ ਲੈਣ ਵਾਲੀਆਂ ਸੰਸਥਾਵਾਂ ਦੇ ਕੰਟਰੋਲ ਰਾਹੀਂ ਆਪਣੀ ਹਕੂਮਤ ਚਲਾਉਂਦੇ ਹਨ।
4. ਜਿਵੇਂ ਵਿਉਪਾਰਕ ਸੰਸਥਾਵਾਂ ਆਰਥਿਕ ਮੁਨਾਫ਼ੇ ਲਈ ਖੁੱਲ੍ਹੀ ਮੰਡੀ ਵਿਚ ਘੋਲ ਕਰਦੀਆਂ ਹਨ, ਬਿਲਕੁੱਲ ਇਸੇ ਤਰ੍ਹਾਂ ਸਿਆਸੀ ਨੇਤਾ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀਆਂ ਪਾਰਟੀਆਂ ਰਾਜਸੀ ਸੱਤਾ ਪ੍ਰਾਪਤ ਕਰਨ ਵਾਸਤੇ ਸਮਾਜ ਵਿਚ ਘੋਲ ਕਰਦੀਆਂ ਹਨ ਅਤੇ ਵੋਟਰਾਂ ਨੂੰ ਪ੍ਰਭਾਵਤ ਕਰਨ ਵਾਸਤੇ ਤਰ੍ਹਾਂ-ਤਰ੍ਹਾਂ ਦੇ ਪ੍ਰੋਗਰਾਮ ਅਤੇ ਸਟਰੈਟਜੀਆਂ ਘੜਦੇ ਰਹਿੰਦੇ ਹਨ। ਇਸ ਰਾਜਸੀ ਸੱਤਾ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਵਾਸਤੇ ਜਾਤ, ਜਮਾਤ, ਧਰਮ, ਨਸਲ, ਕੌਮ, ਬੋਲੀ, ਖਿੱਤੇ ਆਦਿ ਸਭ ਕਾਸੇ ਦਾ ਦੁਰਉਪਯੋਗ ਕਰਦੇ ਹਨ, ਸਮਾਜ ਵਿਚ ਵੰਡੀਆਂ ਪਾਉਂਦੇ ਹਨ।
5. ਇਸ ਵੋਟ ਯੁੱਧ ਵਿਚ ਘੱਟ ਗਿਣਤੀਆਂ ਮਰਜਿਨਲਾਈਜ਼ ਹੋ ਜਾਂਦੀਆਂ ਹਨ, ਉਨ੍ਹਾਂ ਦੀ ਕੋਈ ਨੁਮਾਇੰਦਗੀ ਨਹੀਂ ਹੁੰਦੀ, ਇਕ ਤਾਂ ਰੀਪਰੀਜ਼ੈਟੇਸ਼ਨ ਡੈਮੋਕਰੇਸੀ ਵਿਚ ਲੋਕਾਂ ਦੀ ਜਿੰਦਗੀ ਦੇ ਫ਼ੈਸਲੇ ਲੈਣ ਵਾਲੀਆਂ ਸੰਸਥਾਵਾਂ ਵਿਚ ਉਨ੍ਹਾਂ ਦੀ ਆਪਣੀ ਕੋਈ ਸ਼ਮੂਲੀਅਤ ਨਹੀਂ ਹੁੰਦੀ, ਪ੍ਰਾਧੀਨ ਸ਼ਮੂਲੀਅਤ ਹੀ ਹੁੰਦੀ ਹੈ, ਦੂਸਰੇ ਘੱਟ ਗਿਣਤੀਆਂ ਤਾਂ ਇਸ ਪ੍ਰਾਧੀਨ ਸ਼ਮੂਲੀਅਤ ਤੋਂ ਵੀ ਵਾਂਝੀਆਂ ਰਹਿ ਜਾਂਦੀਆਂ ਹਨ, ਉਨ੍ਹਾਂ ਦੀ ਕੋਈ ਰੀਪਰੀਜ਼ੈਟੇਸ਼ਨ ਹੀ ਨਹੀਂ ਹੁੰਦੀ, ਇਸ ਤਰ੍ਹਾਂ ਕੇਵਲ ਕੁੱਝ ਗਿਣੇ ਚੁਣੇ ਲੋਕ (ਸਿਆਸੀ, ਆਰਥਿਕ ਅਤੇ ਪ੍ਰਬੰਧਕੀ ਪਤਵੰਤੇ) ਹੀ ਵਿਕਾਸ ਦੇ ਕੰਮਾਂ ਵਿਚ ਆਪਣਾ ਯੋਗਦਾਨ ਪਾ ਸਕਣ ਦੇ ਸਮਰੱਥ ਹੁੰਦੇ ਹਨ,

ਆਮ ਲੋਕ ਕੋਈ ਵੀ ਯੋਗਦਾਨ ਪਾ ਸਕਣ ਦੇ ਸਮਰੱਥ ਨਹੀਂ ਹੁੰਦੇ, ਨਤੀਜੇ ਵਜੋਂ ਜਨਸੰਖਿਆ ਦਾ ਵੱਡਾ ਭਾਗ ਰਾਸ਼ਟਰੀ ਨਿਰਮਾਣ ਦੇ ਕੰਮਾਂ ਵਿਚ ਆਪਣਾ ਯੋਗਦਾਨ ਪਾਉਣ ਤੋਂ ਵਾਂਝਿਆਂ ਰਹਿ ਜਾਂਦਾ ਹੈ, ਇਸ ਨਾਲ ਇਹ ਵੱਡਾ ਹਿੱਸਾ ਕੇਵਲ ਐਲੀਮੀਨੇਟ ਹੀ ਨਹੀਂ ਹੁੰਦਾ, ਸਗੋਂ ਰਾਸ਼ਟਰੀ ਨਿਰਮਾਣ ਦੇ ਕਾਰਜ ਵੀ ਮੰਠੇ ਪੈ ਜਾਂਦੇ ਹਨ, ਮਾਨਵ ਅਤੇ ਕੁਦਰਤੀ ਸਾਧਨਾਂ ਦੀ ਐਫ਼ੀਸ਼ੈਂਟ ਵਰਤੋਂ ਨਹੀਂ ਹੋ ਪਾਉਂਦੀ, ਇਹ ਰੀਪਰੀਜ਼ੈਂਟੇਸ਼ਨਲ ਡੈਮੋਕਰੇਸੀ ਦਾ ਸੰਕਟ ਹੈ। ਰੀਪਰੀਜ਼ੈਂਟੇਸ਼ਨਲ ਡੈਮੋਕਰੇਸੀ ਦੇ ਇਸ ਸੰਕਟ ਵਿਚੋਂ ਹੀ ਪਾਰਟੀਸੀਪੇਟਰੀ ਡੈਮੋਕਰੇਸੀ ਦੀ ਆਵੱਸ਼ਕਤਾ ਸਾਹਮਣੇ ਆਉਂਦੀ ਹੈ।

6. ਪਾਰਟੀਸੀਪੇਟਰੀ ਡੈਮੋਕਰੇਸੀ ਦੀ ਆਵੱਸ਼ਕਤਾ ਦੇ ਨਾਲ-ਨਾਲ ਆਧੁਨਿਕ ਗਿਆਨ ਅਤੇ ਸੰਚਾਰ ਤਕਨਾਲੋਜੀ, ਵਿਸ਼ਵੀਕਰਣ, ਸਥਾਨੀਕਰਣ, ਵਿਕੇਂਦਰੀਕਰਣ ਬਹੁਕੋਮੀ ਰਾਜਾਂ ਅਤੇ ਪਰਾ-ਰਾਸ਼ਟਰੀ ਸੰਸਕ੍ਰਿਤਕ ਸੰਗਠਨਾਂ ਨੇ ਪਾਰਟੀਸੀਪੇਟਰੀ ਡੈਮੋਕਰੇਸੀ ਦਾ ਆਧਾਰ ਢਾਂਚਾ ਵੀ ਬਨਾਉਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ ਹੈ, ਸੋ ਰੀਪਰੀਜ਼ੈਂਟੇਸ਼ਨਲ ਡੈਮੋਕਰੇਸੀ ਦੇ ਸੰਕਟ ਅਤੇ ਇਨ੍ਹਾਂ ਨਵੀਆਂ ਤਬਦੀਲੀਆਂ ਨੇ ਖ਼ਾਲਸਾ ਰਾਜ ਭਾਵ ਪਾਰਟੀਸੀਪੇਟਰੀ ਡੈਮੋਕਰੇਸੀ ਦੀ ਸਥਾਪਨਾ ਨੂੰ ਇਕ ਇਤਿਹਾਸਕ ਅਟੱਲਤਾ ਬਣਾ ਦਿੱਤਾ ਹੈ।
7. ਵਿਅਕਤੀ ਦੀ ਇਸ ਡੀਕੋਡਡ ਅਤੇ ਡੀਟੈਰੀਟੋਰੀਅਲਾਈਜ਼ਡ ਸੁਤੰਤਰ ਅਤੇ ਸਾਵਰਨ ਹਸਤੀ ਨੂੰ ਸਾਕਾਰ ਹੁੰਦਾ ਦੇਖਣ ਲਈ 'ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ ਆਕੀ ਰਹੇ ਨਾ ਕੋਇ' ਦੀ ਰੋਜ਼ਾਨਾ ਅਰਦਾਸ ਰਾਹੀਂ ਅਸੀਂ ਲੋਕ ਰਾਜੀ ਪਰੰਪਰਾਵਾਂ ਦੇ ਪੁਨਰ ਨਿਰਮਾਣ ਅਤੇ ਵਿਸਤਾਰ ਪ੍ਰਤੀ ਆਪਣੀ ਵਚਨਬੱਧਤਾ ਹੀ ਦੁਹਰਾਉਂਦੇ ਹਾਂ। ਇਹ ਸਿੱਖ ਪਰੰਪਰਾ ਦੀ ਵਿਸ਼ਵ ਚੇਤਨਾ ਨੂੰ ਇਕ ਅਨੂਠੀ ਇਤਿਹਾਸਕ ਦੇਣ ਹੈ? ਕਿਉਂਕਿ ਆਉਣ ਵਾਲਾ ਯੁੱਗ ਆਪਣੇ ਆਪ ਨੂੰ ਇਸੇ ਰੂਪ ਵਿਚ ਕਲਪਿਤ ਕਰ ਰਿਹਾ ਪ੍ਰਤੀਤ ਹੁੰਦਾ ਹੈ।

ਵਿਚਾਰ ਚਰਚਾ

ਡਾ. ਜਸਬੀਰ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ ਦਾ ਪੇਪਰ

ਸੁਤੰਦਰ ਸਿੰਘ ਨੂਰ

ਡਾ. ਆਹਲੂਵਾਲੀਆ ਨੇ ਬਹੁਤ ਮਹੱਤਵਪੂਰਣ ਪਰਚਾ ਪੇਸ਼ ਕੀਤਾ ਹੈ, ਜਿਸ ਤੇ ਸਿਰਫ਼ ਦੋ ਗੱਲਾਂ ਤੇ ਵਿਵਾਦ ਹੋ ਸਕਦਾ ਹੈ। ਪਹਿਲੀ ਗੱਲ ਤਾਂ ਇਹ ਹੈ ਕਿ ਪੰਜਾਬੀ ਦੇ ਵਿਚ ਸਭ ਤੋਂ ਵੱਧ ਵਕਤ ਪੋਸਟ ਮਾਡਰਨਿਜ਼ਮ ਤੇ ਪਿਆ ਹੋਇਆ ਹੈ। ਸਾਡੇ ਪਹਿਲੇ ਸਿਧਾਂਤ ਟੈਕਸਟ ਨੂੰ ਦੇਖਣ ਤੇ ਕਲੈਪਸ ਕਰ ਚੁੱਕੇ ਹਨ। ਇਸ ਲਈ ਇਸ ਵਿਚੋਂ ਠਾਹਰ ਲੱਭੀ ਜਾ ਰਹੀ ਹੈ। ਇਸ ਸੰਬੰਧੀ ਜੇ ਡਿਫੈਂਸ ਤੇ ਪਏ ਹੋਏ ਹਨ ਉਹ ਪ੍ਰਗਤੀਵਾਦੀ ਹਨ, ਮਾਰਕਸਿਸਟ ਹਨ। ਮਾਰਕਸਿਸਟ ਸੀਨ ਤੇ ਛਾਏ ਹੋਏ ਸਨ ਅਤੇ ਪੜ੍ਹੇ ਲਿਖੇ ਸਨ ਇਸ ਕਰਕੇ ਫ਼ਿਕਰ ਹੁੰਦਾ ਹੈ ਜਦੋਂ ਉਹ ਡਿਫੈਂਸ ਤੇ ਪੈਂਦੇ ਹਨ। ਇਸ ਲਈ ਸਵਾਲ ਇਹ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਤੁਸੀਂ ਪੋਸਟ ਮਾਡਰਨਿਜ਼ਮ ਦੀ ਗੱਲ ਕਿਵੇਂ ਕਰਨਾ ਚਾਹੁੰਦੇ ਹੋ? ਟੈਰੀ ਈਗਲਟਨ ਵਾਂਗ ਜਾਂ ਫਰੈਡਰਿਕ ਜਿਨਸਨ, ਅਮਰੀਕਾ ਵਿਚ ਕਰਦਾ ਹੈ। ਕਮਿਊਨਿਜ਼ਮ ਦੇ ਕਲੈਪਸ ਤੋਂ ਬਾਅਦ ਵਰਲਡ ਕਲਾਸ ਵਿਚ ਜਦੋਂ ਅਸੀਂ ਹਾਂ ਤਾਂ ਪੋਸਟ ਮਾਡਰਨਿਜ਼ਮ ਉਸ ਦੇ ਨਾਲ ਹੀ ਆਉਂਦਾ ਹੈ। ਇਸ ਲਈ ਪਹਿਲੀ ਗੱਲ ਜੋ ਸਵੀਕਾਰ ਕਰਨੀ ਪੈ ਰਹੀ ਹੈ ਉਹ ਹੈ ਸਿਧਾਂਤ ਦੇ ਪਲੂਰਿਜ਼ਮ ਦੀ। ਕਿਸ ਤਰ੍ਹਾਂ ਵੱਖਰੇ-ਵੱਖਰੇ ਸਿਧਾਂਤ ਇਕ ਦੂਜੇ ਨਾਲ ਐਗਜ਼ਿਜ਼ਟ ਕਰ ਸਕਦੇ ਹਨ। ਦੂਸਰੀ ਗੱਲ ਐਰੀਐਟਲਿਜ਼ਮ ਵੀ ਸਵੀਕਾਰ ਕਰਨੀ ਪੈ ਰਹੀ ਹੈ। ਬਾਕੀ ਗੱਲ ਹਿਸਟਰੀ ਦੀ ਹੈ ਜਿਸ ਨਾਲ ਦੋ ਚਾਰ ਹੋਣਾ ਪੈ ਰਿਹਾ ਹੈ। ਅਮਰੀਕਾ ਦੇ ਅਵਚੇਤਨ ਦਾ ਹਿਸਟਰੀ ਨਾਲ ਕੋਈ ਬਹੁਤਾ ਸੰਬੰਧ ਨਹੀਂ ਹੈ। ਇਸ ਲਈ ਜਦੋਂ ਜਪਾਨ ਤੋਂ ਕੋਈ ਕਿਤਾਬ ਆਉਂਦੀ ਹੈ ਹਿਸਟਰੀ ਸੰਬੰਧੀ, ਤਾਂ ਉਹ ਉਸ ਨੂੰ ਚੁੱਕ ਲੈਂਦੇ ਹਨ ਅਤੇ ਮਾਰਕਸਿਜ਼ਮ ਦੇ ਖਿਲਾਫ਼ ਜਾਂ ਪੋਸਟ ਮਾਡਰਨਿਜ਼ਮ ਦੇ ਖਿਲਾਫ਼ ਉਛਾਲ ਲੈਂਦੇ ਹਨ। ਇਸ ਲਈ ਜਦੋਂ ਇਸ ਤਰ੍ਹਾਂ ਦੀ ਤਲਾਸ਼ ਹੁੰਦੀ ਹੈ ਪੋਸਟ ਮਾਡਰਨਿਜ਼ਮ ਦੀ ਤਾਂ ਅਸੀਂ ਦੇਖਣਾ ਹੁੰਦਾ ਹੈ ਕਿ ਅਸੀਂ ਆਪਣੇ ਮਾਡਲ ਕਿਵੇਂ ਤਰਾਸ਼ਣੇ ਹਨ? ਇੱਥੇ ਇਕ ਗੱਲ ਜੋ ਜ਼ਰੂਰੀ ਹੈ ਉਹ ਹੈ ideology ਦੀ power ਜੋ ਹੈ, ਉਸ ਨੂੰ ਸਵੀਕਾਰ ਕਰਨਾ ਭਾਵੇਂ ਉਹ capitalism ਦੀ ਹੈ, ਜਾਂ Sikhism ਦੀ ਹੈ। ਇਹ ਜੋ crisis ਹੈ, ਇਹ ਸਮਾਜਕ ਜ਼ਿਆਦਾ ਹੈ ਐਰ ਉਹ ਇਹ ਨਹੀਂ ਕਿ ਹੁਣੇ ਹੀ ਸਾਹਮਣੇ ਆਇਆ ਹੈ ਇਹ ਤਾਂ ਪਹਿਲਾਂ ਦਾ ਹੀ ਹੈ। crisis ਇਹ ਹੈ ਕਿ ਕੀ ਤੁਸੀਂ ਹਿੰਦੁਸਤਾਨ ਵਿਚ ਇਕ ideology ਨੂੰ ਸਵੀਕਾਰ ਕਰਕੇ ਉਸ ਦੇ ਥੱਲੇ ਲੱਗਣਾ ਹੈ। ਪਰ ਇਹ ਗੱਲ ਸਿੱਖ ਧਰਮ ਵਿਚ ਨਹੀਂ ਹੈ। ਇਹ ideology ਸਿੱਖ ਸਿਧਾਂਤ ਦੇ

ਖਿਲਾਫ਼ ਖੜ੍ਹੀ ਹੋਈ ਹੈ। ਜਦੋਂ ਤੁਸੀਂ ਕਿਸੇ ideology ਦੇ ਥੱਲੇ ਆ ਜਾਂਦੇ ਹੋ ਤਾਂ ਸਲੇਵ ਬਣ ਜਾਂਦੇ ਹੋ ਅਤੇ ਉਦੋਂ crisis ਪੈਦਾ ਹੁੰਦੀ ਹੈ। ਸੰਸਾਰ ਦੇ ਵਿਚ ਤਿੰਨ ਗੱਲਾਂ ਕਹੀਆਂ ਜਾ ਰਹੀਆਂ ਹਨ ਕਿ ਜਾਂ ਤਾਂ ਤੁਸੀਂ ਪ੍ਰੀ ਮਾਡਰਨ ਹੋ ਸਕਦੇ ਹੋ ਜਾਂ ਮਾਡਰਨ ਅਤੇ ਜਾਂ ਪੋਸਟ ਮਾਡਰਨ। ਜਿਸ position ਵਿਚ ਅਸੀਂ ਫਸੇ ਹੋਏ ਹਾਂ, ਉਸ ਦੀ ਤਾਂ ਪ੍ਰੀ ਮਾਡਰਨਿਜ਼ਮ ਬਿਨਾਂ ਗੱਲ ਨਹੀਂ ਬਣਦੀ। ਜਿਸ ਸਿੱਖ ideology ਦੀ ਤੁਸੀਂ ਗੱਲ ਕਰ ਰਹੇ ਹੋ ਉਹ ਪੋਸਟ ਮਾਡਰਨਿਜ਼ਮ ਦੀ ਹੈ। ਉਹ ਇਕ ਸਿਸਟਮ ਹੈ ਜੋ ਪ੍ਰੀ ਅਤੇ ਮਾਡਰਨ ਦੇ ਮੁਕਾਬਲੇ ਤੇ ਉਸਾਰ ਦਿੱਤਾ ਗਿਆ ਹੈ। ਜਦੋਂ ਅਸੀਂ ਸਵੀਕਾਰ ਕਰ ਲੈਂਦੇ ਹਾਂ ਕਿ ਸਾਡੀ ideology ਪੋਸਟ ਮਾਡਰਨ ਹੈ ਤਾਂ ਫਿਰ ਸਾਡੇ ਸਾਹਮਣੇ ਇਹ ਸਵਾਲ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਪ੍ਰੀ ਮਾਡਰਨ ਵਾਲਿਆਂ ਨਾਲ ਸਾਡੇ ਸਮਝੋਤੇ ਕਿਸ ਤਰ੍ਹਾਂ ਦੇ ਹੋਣਗੇ? ਡਾ. ਆਹਲੂਵਾਲੀਆ ਦਾ ਪਰਚਾ ਭਾਰਤੀ ਅਤੇ ਪੱਛਮੀ ਫਿਲਾਸਫੀ ਦੀ ਬੈਕ ਗਰਾਉਂਡ ਤੇ ਲਿਖਿਆ ਗਿਆ ਹੈ ਅਤੇ ਕਈ ਅਹਿਮ ਸਵਾਲ ਪੈਦਾ ਕਰਦਾ ਹੈ, ਇਸ ਲਈ ਸਾਨੂੰ ਇਸ ਪਰਚੇ ਨੂੰ ਗੰਭੀਰਤਾ ਨਾਲ ਜ਼ਰੋ ਤੋਰ ਤੋਂ ਨਹੀਂ ਲੈਣਾ ਚਾਹੀਦਾ। ਇਹ ਸਾਡੇ ਸਾਂਝੇ ਮਸਲੇ ਹਨ। ਸਾਨੂੰ ਇਹ ਖਿਆਲ ਵਿਚ ਰੱਖਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਪ੍ਰੀ ਮਾਡਰਨ ਅਤੇ ਮਾਡਰਨ ਵੇਲੇ ਇਕ ਪੋਸਟ ਮਾਡਰਨ ਸਿਧਾਂਤ ਗੁਰੂ ਸਾਹਿਬ ਵੱਲੋਂ ਵਿਕਸਤ ਕੀਤਾ ਜਾ ਰਿਹਾ ਸੀ। ਇਹ ਇਕ ਚੈਲੰਜ ਹੈ ਜੋ ਸਿੱਖ ਸਿਧਾਂਤ ਦੇ ਪੋਸਟ ਮਾਡਰਨਿਜ਼ਮ ਦੀ ਪਹਿਚਾਨ ਦੇ ਨਾਲ-ਨਾਲ ਭਾਰਤੀ ਕਲਚਰ ਦੀ ਵੀ ਪਹਿਚਾਨ ਬਣਾਉਂਦਾ ਹੈ। ਇਸ ਗੱਲ ਨੂੰ ਸਾਨੂੰ ਸਵੀਕਾਰ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਐਰ ਇਸੇ ਕਰਕੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਇਕ ਕਲਚਰਲ ਰੈਵੂਲੂਸ਼ਨ ਲਿਆਉਣਾ ਚਾਹੁੰਦੇ ਸਨ। ਉਹ ਅਵਚੇਤਨ ਨੂੰ ਬਦਲਣ ਦਾ ਉਪਾਅ ਸੀ। ਪਰ ਸਾਡੀ ਫੋਲੂਅਰ ਇਸ ਗੱਲ ਵਿਚ ਹੈ ਕਿ ਅਸੀਂ ਉਸ ਨੂੰ ਸਮਝਿਆ ਕਿ ਨਹੀਂ? ਇਸ ਕਰਕੇ ਮੈਂ ਸਮਝਦਾ ਹਾਂ ਕਿ ਉੱਤਰ ਆਧੁਨਿਕਤਾ ਦੇ ਸਵਾਲਾਂ ਨੂੰ ਉਠਾਉਣਾ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। ਇਸ ਲਈ ਸਾਨੂੰ ਪੋਸਟ ਮਾਡਰਨਿਟੀ ਨੂੰ ਸਮਝਣ ਦਾ ਯਤਨ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਜੇ ਅਸੀਂ ਅਜਿਹਾ ਨਾ ਕੀਤਾ ਤਾਂ ਅਸੀਂ ਪ੍ਰੀ ਮਾਡਰਨ ਵਾਲਿਆਂ ਵਾਂਗ ਪਿੱਛੇ ਹੋ ਜਾਵਾਂਗੇ। ਐਰ ਆਉਣ ਵਾਲੀ ਜੈਨਰੇਸ਼ਨ ਵੀ ਪੋਸਟ ਮਾਡਰਨਿਜ਼ਮ ਨਾਲ ਹੀ ਖਲੋ ਸਕਦੀ ਹੈ। ਇਸ ਦਾ ਸਾਨੂੰ ਫਿਕਰ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।

ਪ੍ਰੋਫੈਸਰ ਅਮਰਜੀਤ ਸਿੰਘ ਸਿੱਧੂ

ਅਸੀਂ ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਬਹੁਤ ਧੰਨਵਾਦੀ ਹਾਂ ਕਿ ਸਿੱਖ ਧਰਮ ਬਾਰੇ ਜਿਵੇਂ ਇੱਥੇ ਗੱਲ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ, ਇਸ ਤਰ੍ਹਾਂ ਹੋਰ ਕਿਤੇ ਕਰਨ ਦਾ ਰਿਵਾਜ ਨਹੀਂ ਪਿਆ। ਆਪਣੇ ਸਿਧਾਂਤ ਨੂੰ ਪੁਨਰ ਸੁਰਜੀਤ ਕਰਨ ਦਾ ਹਰ ਧਰਮ ਦਾ ਫਰਜ਼ ਬਣਦਾ ਹੈ। ਆਹਲੂਵਾਲੀਆ ਸਾਹਿਬ ਤੋਂ ਪਹਿਲਾਂ ਵੀ ਇਸ ਸੰਬੰਧੀ ਕੁੱਝ ਯਤਨ ਹੋਏ ਹਨ ਪਰ ਉਹ ਇੰਨੇ ਸਾਲਿਡ ਨਹੀਂ ਹਨ। ਪੋਸਟ ਮਾਡਰਨਿਜ਼ਮ ਬਾਰੇ ਤਾਂ ਮੈਂ ਇੰਨਾ ਹੀ ਕਹਿਣਾ ਹੈ ਕਿ ਇਹ ਅਜੇ ਓਪਰਾ ਜਿਹਾ ਹੈ ਅਤੇ ਇਸ ਨੂੰ ਅਖ਼ਬਾਰਾਂ ਵਿਚ misinterpret ਕਰਨ ਦੇ ਯਤਨ ਵੀ ਹੋਏ ਹਨ। ਇਤਿਹਾਸ ਦੇ ਗਿਆਨਕਾਲ ਵਿਚ ਜੇ ਵੱਡੀਆਂ ਚੀਜ਼ਾਂ ਹਨ, ਉਨ੍ਹਾਂ ਵਿਚ ਮਾਰਕਸਵਾਦ, ਸਾਇੰਸ ਅਤੇ ਟੈਕਨਾਲੋਜੀ ਸੀ। ਮਾਰਕਸਵਾਦ ਵੀ ਆਪਣੇ ਟੀਚੇ ਪੂਰੇ ਨਹੀਂ ਕਰ ਸਕਿਆ, ਸਾਇੰਸ ਪ੍ਰਦੂਸ਼ਨ ਵਿਚ ਉਲਝ ਗਈ ਅਤੇ ਟੈਕਨਾਲੋਜੀ ਮਹਿੰਗੀ ਬਹੁਤ ਹੈ। ਇਹ ਸਾਰੀ ਮਾਰ ਤੋਂ ਬਾਹਰ ਹੋ

ਗਈ ਹੈ। ਪਰ ਇਸ ਸਭ ਕੁੱਝ ਦਾ ਇਤਿਹਾਸ ਤੇ ਬਹੁਤ ਪ੍ਰਭਾਵ ਪਿਆ ਹੈ। ਇਸ ਨੇ ਬਦਲਾਵ ਵੀ ਬਹੁਤ ਲਿਆਂਦੇ ਹਨ। ਪਰ ਹੁਣ ਅਸੀਂ ਕਹਿੰਦੇ ਹਾਂ ਕਿ ਸ਼ੁਕਰ ਹੈ ਇਸ ਇਕ ਤਰ੍ਹਾਂ ਦੀ ਵਿਕਰਤੀ ਤੋਂ ਖਹਿੜਾ ਛੁੱਟ ਗਿਆ। ਪੁਰਾਣੀਆਂ ਕੀਮਤਾਂ ਖ਼ਤਮ ਹੋ ਚੁੱਕੀਆਂ ਹਨ ਅਤੇ ਨਵੀਆਂ ਹਾਲੇ ਸਿਰਜੀਆਂ ਨਹੀਂ ਜਾ ਸਕੀਆਂ। ਇਸ ਵੇਲੇ ਇਹ ਸਾਡਾ ਲਾਲਚ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਜੇ ਵੀ ਸਾਡੇ ਕੋਲ ਹੈ, ਉਸ ਨੂੰ ਉਸ ਗੈਪ ਵਿਚ ਭਰ ਦੇਈਏ। ਪੋਸਟ ਮਾਡਰਨਿਜ਼ਮ ਦੀ ਜਿੰਨੀ ਕੁ ਸਮਝ ਹੈ ਮੈਨੂੰ ਉਹ ਇਹ ਹੈ ਕਿ ਇਸ ਨੂੰ ਮਹਾਂ ਬਿਰਤਾਂਤ ਤੋਂ ਅਲਰਜੀ ਹੈ ਜਦੋਂ ਕਿ ਸਿਖਇਜ਼ਮ ਮਹਾਂ ਬਿਰਤਾਂਤ ਨੂੰ ਨਾਲ ਲੈ ਕੇ ਤੁਰਦਾ ਹੈ। ਇਸ ਲਈ ਮੈਂ ਨੂਰ ਸਾਹਿਬ ਨਾਲ ਸਹਿਮਤ ਹਾਂ ਕਿ ਸਾਨੂੰ ਪੋਸਟ ਮਾਡਰਨਿਜ਼ਮ ਨੂੰ ਸਮਝਣਾ ਪਉਗਾ ਪਰ ਇਸ ਗੈਪ ਵਿਚ ਸਾਨੂੰ ਸਿੱਖੀ ਨੂੰ ਫਿੱਟ ਕਰਨ ਦੀ ਕਾਹਲ ਨਹੀਂ ਕਰਨੀ ਚਾਹੀਦੀ। ਕਿਸੇ ਵੀ ਧਰਮ ਦੇ ਮਗਰ ਕੋਈ ਉਸ ਦੀ ਐਪੀਸਟਮੋਲੋਜੀ ਕਰਕੇ ਨਹੀਂ ਸਗੋਂ ਪੈਰਿੰਬਰ ਦੀ ਯਾਦ ਅਤੇ ਉਸ ਦੀ ਸ਼ਖ਼ਸੀਅਤ ਕਰਕੇ ਲੱਗਦਾ ਹੈ। ਇਸੇ ਕਰਕੇ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਪਤਾ ਸੀ ਕਿ ਸਿੱਖ ਉਸ ਨੂੰ ਬੇਦਾਵਾ ਦੇ ਹੀ ਨਹੀਂ ਸਕਦੇ ਇਸ ਲਈ ਸਿੱਖ ਧਰਮ ਦਾ ਭਵਿੱਖ ਖ਼ਤਰੇ ਵਿਚ ਨਹੀਂ ਹੈ ਪਰ ਇਸ ਦੀ ਚੜ੍ਹਦੀ ਕਲਾ ਜ਼ਰੂਰ ਖ਼ਤਰੇ ਵਿਚ ਹੈ। ਸੋ ਇਸ crisis ਬਾਰੇ ਸਾਨੂੰ ਜ਼ਰੂਰ ਸੋਚਣਾ ਚਾਹੀਦਾ ਹੈ। ਦੂਸਰੀ ਗੱਲ ਜੋ ਹੈ ਉਹ ਹੈ ਕਿ ਸਿੱਖ ਕ੍ਰਾਂਤੀ ਜਾਂ ਜਾਗ੍ਰਿਤੀ ਕਿਵੇਂ ਆਏ? ਇਸ ਬਾਰੇ ਬਾਬਾ ਜੀ ਦਾ ਹੁਕਮ ਹੈ ਕਿ : ‘ਜਹ ਕਰਨੀ ਤੈ ਪੂਰੀ ਮਤ.....’ ਇਸ ਲਈ ਇਹ ਪੰਜ-ਸੱਤ ਮੋਟੀਆਂ ਗੱਲਾਂ ਸਾਰੇ ਹੀ ਸਿਸਟਮਾਂ ਵਿਚ ਫਿੱਟ ਹੋ ਜਾਣਗੀਆਂ। ਪਰ ਇਹ ਬਹੁਤੀ ਦੂਰ ਤੱਕ ਨਹੀਂ ਜਾ ਸਕਦੀਆਂ। ਕਿਉਂਕਿ ਮਾਰਕਸਵਾਦ ਦਾ ਕੇਂਦਰ ਤਾਂ ਪਦਾਰਥ ਉੱਤੇ ਅਤੇ ਧਰਮ ਦਾ ਹੈ ਆਤਮ ਉੱਤੇ ਇਸੇ ਤਰ੍ਹਾਂ ਪੋਸਟ ਮਾਡਰਨਿਜ਼ਮ ਕੋਲ ਸਮਾਜ ਦੀ ਪੁਨਰ ਸਿਰਜਨਾ ਦਾ ਏਜੰਡਾ ਕੋਈ ਨਹੀਂ ਹੈ। ਸਿੱਖੀ ਨੇ ਸਮਾਜ ਨੂੰ ਸਿਰਜਣਾ ਹੈ। ਪੋਸਟ ਮਾਡਰਨਿਜ਼ਮ ਜ਼ਿੰਦਗੀ ਨੂੰ ਇਕ ਮੇਲਾ, ਕਾਰਨੀਵਾਲ ਸਮਝਦਾ ਹੈ, ਜੋ ਕਿ ਦੋ ਚਾਰ ਦਿਨਾਂ ਦਾ ਹੀ ਹੁੰਦਾ ਹੈ। ਇਤਿਹਾਸ ਵਿਚ ਪੰਦਰਾਂ ਵੀਹ ਸਾਲ ਦੇ ਚਾਰ ਦਿਨਾਂ ਵਰਗੇ ਹੀ ਹੁੰਦੇ ਹਨ। ਇਸ ਕਰਕੇ ਇਸ ਤੋਂ ਸਾਨੂੰ ਕੋਈ ਬਹੁਤਾ ਖ਼ਤਰਾ ਨਹੀਂ ਹੈ। ਐਰ ਜਿੰਨਾ ਚਿਰ ਧਰਮ ਦੀ ਲੋੜ ਹੈ, ਉਨਾਂ ਚਿਰ ਸਿੱਖੀ ਦੀ ਲੋੜ ਅਤੇ ਹੋਂਦ ਰਹਿਣੀ ਹੈ। ਇਸ ਲਈ ਜੇ ਸੰਵਾਦ ਰਚਾਇਆ ਗਿਆ ਹੈ, ਇਹ ਬਹੁਤ ਵਧੀਆ ਉਪਰਾਲਾ ਹੈ। ਮੈਂ ਇਸ ਵਾਸਤੇ ਪ੍ਰਬੰਧਕਾਂ ਨੂੰ ਵਧਾਈ ਦਿੰਦਾ ਹਾਂ।

**ਪ੍ਰੋਫੈਸਰ ਬੀ. ਐਸ. ਕੁਮਾਰ ਦਾ ਪੇਪਰ
ਡਾ. ਜੋਧ ਸਿੰਘ**

Dear Professor Kumar's 'Sat Shri Akal : Spiritual Temporal Perspective of Sikhism' I think this is the main perspective which makes Sikhism distinct from other religions particularly Indian religions. We all know very well that here in India equality and temporality are quite apart from each other having no connection with one another. Spiritual recluses they were simply spiritual recluses and they were not in position to save part of their hard spirituality and we see the example in

Vishwamitra. And on the other hand we see that those who are warriors and who are kings of temporality they have nothing to do with spirituality and only in Sikhism this could be possible. This is really a wonderful paper. In the first line the role of religion in life is said. Religion is definitely great source of solace to the mankind and it saves man from difficult positions. Prof. B. S. Kumar is very right to say that religion is a birth into enlightenment. He also talked about Vivakananda that he never considered the Vedas as the only repository of knowledge about Brahm or Supreme Reality. Guru Nanak also says that Vedas are only generators of stories of Heaven and Hell. This point is sufficient for accepting no priesthood in the society. On 2.2 the word humanistic is used. I think that it is a little bit difficult to understand in the context of Sikhism. I think the word humanitarian is more appropriate. Here sangat is everything. Here it is said that if Guru is twenty the sangat is twenty-one. Prof. Kumar is wonderfully explaining the woman in Sikh tenets and practical life. He also talked about the Varana Vivastha. I say with due apology that seems like Manu made this system very rigid and still we are facing problems. In the last I appreciate and congratulate Prof. B. S. Kumar for such a liberal and bold paper. Thank you very much.

ਡਾ. ਨੋਇਲ ਕਿੰਗ ਦਾ ਪੇਪਰ

ਡਾ. ਕੁਲਵੰਤ ਸਿੰਘ ਗਰੇਵਾਲ

ਡਾ. ਨਿਰਭੈ ਸਿੰਘ

ਪ੍ਰਧਾਨਗੀ ਭਾਸ਼ਣ ਸ੍ਰ. ਸੁਰੈਣ ਸਿੰਘ ਧਨੇਆ

ਡਾ. ਓਵਨ ਕੋਲ ਦਾ ਪੇਪਰ

ਪ੍ਰੋਫੈਸਰ ਗੁਲਵੰਤ ਸਿੰਘ

ਪ੍ਰੋਫੈਸਰ ਜੁਗਿੰਦਰ ਸਿੰਘ ਪੁਆਰ

ਵਿਦਵਾਨ ਸੱਜਣੇ। ਇਹ ਬੜੀ ਖੁਸ਼ੀ ਦੀ ਗੱਲ ਹੈ ਕਿ ਅੱਜ ਜਿਸ ਟਾਪਿਕ ਤੇ ਗੱਲ ਹੋ ਰਹੀ ਹੈ, ਉਸ ਬਾਰੇ ਸਾਡੀ ਮਨਿਸਟਰੀ ਵਿਚ ਕਲਕੱਤਾ ਸਾਹਿਬ ਜੋ ਕਿ ਇੱਥੇ ਬੈਠੇ ਹਨ ਨੂੰ ਉਸ ਬਾਰੇ ਬਹੁਤ ਗਿਆਨ ਹੈ। ਇਸ ਖੇਤਰ ਵਿਚ ਉਹ ਬਹੁਤ ਡੂੰਘੇ ਗਏ ਹਨ। ਇੱਥੇ ਡਾ. ਗਰੇਵਾਲ ਅਤੇ ਡਾ. ਗਿੱਲ ਪ੍ਰਸਿੱਧ ਵਿਦਵਾਨ ਬੈਠੇ ਹਨ। ਇਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਪਰਚੇ ਪੇਸ਼ ਕਰਨੇ ਹਨ। ਇਸ ਸੰਬੰਧੀ ਜੇ ਪ੍ਰਸ਼ਨ ਪੈਦਾ ਹੋਣਗੇ, ਉਨ੍ਹਾਂ ਬਾਰੇ ਬਹਿਸ ਵੀ ਹੋਵੇਗੀ। ਇਸ ਸੰਬੰਧੀ ਕਲਕੱਤਾ ਜੀ ਦੇ ਵਿਚਾਰ ਸਾਡੇ ਵਾਸਤੇ ਬਹੁਤ ਲਾਹੇਵੰਦ ਹੋਣਗੇ ਅਤੇ ਗਾਈਡੈਂਸ ਦਾ ਕੰਮ ਕਰਨਗੇ। ਸੇ ਮੈਂ ਬਹੁਤਾ ਟਾਈਮ ਨਾ ਲੈਂਦਾ ਹੋਇਆ ਕਲਕੱਤਾ ਜੀ ਨੂੰ ਆਪਣੇ ਵੱਲੋਂ, ਫੈਕਲਟੀ ਵੱਲੋਂ ਅਤੇ ਯੂਨੀਵਰਸਿਟੀ ਵੱਲੋਂ ਜੀ ਆਇਆ ਕਹਿੰਦਾ ਹਾਂ। ਧੰਨਵਾਦ।

ਡਾ. ਅਮਰਜੀਤ ਸਿੰਘ ਸਿੱਧੂ

ਡਾ. ਗਰੇਵਾਲ ਨੇ ਜੋ ਆਪਣੇ ਪਰਚੇ ਵਿਚ ਗੱਲ ਉਭਾਰੀ ਹੈ, ਉਹ ਗੁਰ ਸੰਗਤ ਕੀਨੀ ਖ਼ਾਲਸਾ ਹੈ। ਮੁੱਖ ਗੱਲ ਇਹ ਹੈ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਜੀਵਨ ਬਾਰੇ ਜੋ ਚਿਤਵਿਆ ਸੀ, ਉਹ ਬਾਕੀ ਗੁਰੂਆਂ ਨੇ ਨਿਰੰਤਰ 140 ਸਾਲ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਨੂੰ ਉਸ ਮੁਤਾਬਕ ਢਾਲ ਕੇ ਕਰ ਵਿਖਾਇਆ। ਇਹ ਗੱਲ ਸਿਰਫ਼ ਸਿੱਖ ਧਰਮ ਵਿਚ ਹੀ ਮਿਲਦੀ ਹੈ ਅਤੇ ਸਾਨੂੰ ਆਪਣੇ ਕੇਂਦਰੀ ਧੁਰੇ ਤੋਂ ਦੂਰ ਨਹੀਂ ਜਾਣ ਦਿੰਦੀ। ਇਹ ਪੁਰਾ ਬਹੁਤ ਤਾਕਤਵਰ ਹੈ ਪਰ ਇਸ ਦਾ ਮਤਲਬ ਇਹ ਨਹੀਂ ਕਿ ਬਾਕੀ ਧਰਮ ਛੋਟੇ ਹਨ, ਉਨ੍ਹਾਂ ਦੀਆਂ ਵੀ ਬਹੁਤ ਪ੍ਰਾਪਤੀਆਂ ਹਨ। ਇਹ ਸਾਡੇ ਕੋਲ ਇਕ ਸਜੀਵ ਸਾਧਨ ਹੈ। ਜੇ ਹੋਰ ਕਿਸੇ ਧਰਮ ਕੋਲ ਨਹੀਂ ਹੈ। ਬਾਕੀ ਗੁਰੂਆਂ ਦੀਆਂ ਬਾਣੀਆਂ ਦਾ ਵੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਦੀ ਬਾਣੀ ਨਾਲ ਕੋਈ ਵਿਰੋਧ ਨਹੀਂ ਹੈ। ਰਹਿਤਨਾਮੇ ਕਚਘਰੜ ਹਨ। ਇਨ੍ਹਾਂ ਮੁਤਾਬਕ ਸਿੱਖੀ ਨਹੀਂ ਚਿਤਵੀ ਜਾ ਸਕਦੀ। ਗੁਰਬਾਣੀ ਵਿਚ ਕਿਸੇ ਖ਼ਾਸ ਨਸਲ ਪ੍ਰਤੀ ਕੋਈ ਵਿਰੋਧ ਨਹੀਂ ਹੈ ਪਰ ਰਹਿਤਨਾਮਿਆਂ ਵਿਚ ਹੈ। ਭੇਖੀ ਸ਼ਬਦ ਦੀ ਕਮਾਈ ਨਹੀਂ ਕਰਦਾ ਜਾਂ ਉਸ ਨੂੰ ਲੋੜ ਹੀ ਨਹੀਂ ਮਹਿਸੂਸ ਹੁੰਦੀ, ਉਹ ਬਾਣਾ ਪਾ ਕੇ ਹੀ ਆਪਣੇ ਆਪ ਨੂੰ ਟਕਸਾਲੀ ਸਿੱਖ ਸਮਝਣ ਲੱਗ ਪੈਂਦਾ ਹੈ। ਅਜਿਹੇ ਸਿੱਖਾਂ ਨੂੰ ਅਸੀਂ ਵਾਰ-ਵਾਰ ਅਹਿਸਾਸ ਕਰਵਾ ਦਿੰਦੇ ਹਾਂ ਕਿ ਜਿਵੇਂ ਉਹ ਸਿੱਖ ਹੀ ਨਹੀਂ ਹੁੰਦੇ, ਇਹ ਬਹੁਤ ਵੱਡੀ ਖ਼ਰਾਬੀ ਹੈ। ਗੈਰ ਅੰਮ੍ਰਿਤੀਆਂ ਬਾਰੇ ਪੰਥ ਨੂੰ ਕੋਈ ਠੋਸ ਫ਼ੈਸਲਾ ਲੈਣ ਬਾਰੇ ਸੋਚਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਸ ਲਈ ਮੇਰੇ ਮੁਤਾਬਕ ਇਹ ਸਭ ਤੋਂ ਵੱਡਾ ਚੈਲੰਜ ਹੈ ਕਿ ਜਿਹੜੇ ਅੰਮ੍ਰਿਤਧਾਰੀ ਨਹੀਂ, ਉਨ੍ਹਾਂ ਨਾਲ ਕਿਵੇਂ ਵਿਚਰਨਾ ਹੈ? ਦਸਮ ਪਾਤਸ਼ਾਹ ਨੇ ਗੁਰੂ ਸੰਗਤ ਨੂੰ ਖ਼ਾਲਸਾ ਤੇ ਖ਼ਾਲਸਾ ਨੂੰ ਗੁਰੂ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਨਾਲ ਪ੍ਰਗਟ ਹੋਇਆ ਮੰਨਿਆ ਹੈ ਤਾਂ ਮੇਰੀ ਬੇਨਤੀ ਹੈ ਖ਼ਾਲਸਾ ਆਪਣੇ ਗੁਰੂਹੱਠ ਦਾ ਇਸਤੇਮਾਲ ਕਿਉਂ ਨਹੀਂ ਕਰਦਾ। ਅਸੀਂ ਕਿਉਂ ਸਾਰੇ ਜੱਥੇਦਾਰ ਦੇ ਪਿੱਛੇ ਲੱਗਦੇ ਹਾਂ। ਇੰਨੀਆਂ ਬੇਨਤੀਆਂ ਕਰਦਾ ਹੋਇਆ ਆਗਿਆ ਲੈਂਦਾ ਹਾਂ।

ਮੈਂ ਗਰੇਵਾਲ ਸਾਹਿਬ ਨੂੰ ਦੋ ਬੇਨਤੀਆਂ ਕਰਨੀਆਂ ਹਨ। ਇਕ ਤਾਂ ਜੋ ਇਨ੍ਹਾਂ ਨੇ ਪੰਜ ਕਕਾਰਾਂ ਦੀ ਗੱਲ ਕੀਤੀ ਹੈ ਇਨ੍ਹਾਂ ਨੇ ਸਿਰਫ਼ ਕੱਛ ਦੀ ਗੱਲ ਕੀਤੀ ਹੈ, ਬਾਕੀਆਂ ਨੂੰ ਡਿਸਕਸ ਨਹੀਂ ਕੀਤਾ ਜਿਹੜਾ ਕਿ ਪ੍ਰੋ. ਓਬਰਾਏ ਨੇ ਬਹੁਤ ਪਹਿਲਾਂ ਆਪਣੇ ਪੇਪਰ ਵਿਚ ਕੀਤਾ ਸੀ। ਇਸ ਕਰਕੇ ਇਹ ਸਿੱਪਲ ਗੱਲ ਨਹੀਂ ਪ੍ਰਾਬਲੇਮੈਟਿਕ ਹੈ। ਦੂਸਰੀ ਗੱਲ ਜੋ ਇਨ੍ਹਾਂ ਨੇ ਰਹਿਤਨਾਮਿਆਂ ਦੇ ਬੋਸ ਤੇ ਕੰਸਟ੍ਰਕਸ਼ਨ ਕੀਤੀ ਹੈ, ਉਹ ਬਹੁਤ ਵਧੀਆ ਹਨ। ਸਕਰਿਪਚਰ ਦੀ ਐਨੇਲੇਸਿਸ ਕਰਨੀ ਬਹੁਤ ਮੁਸ਼ਕਿਲ ਹੈ, ਇਸ ਵਿਚ ਕਾਂਟਰਾਡਿਕਸ਼ਨ ਦੇ ਟੂਲਜ਼ ਨਹੀਂ ਵਰਤੇ ਜਾ ਸਕਦੇ। ਰਹਿਤਨਾਮਿਆਂ ਵਿਚ ਫੀਮੇਲ ਐਨਫੈਟੇਸਾਈਟ ਬਾਰੇ ਬਹੁਤ ਹੈ ਔਰ ਪੰਜਾਬ ਵਿਚ ਮਰਦਾਂ-ਔਰਤਾਂ ਦੀ ਰੋਸ਼ੇ ਵਿਚ ਵੀ ਫਰਕ ਆ ਰਿਹਾ ਹੈ। ਔਰ ਇਹ ਫੀਮੇਲ ਐਨਫੈਟੇਸਾਈਟ ਸਿੱਖ ਪਰਿਵਾਰਾਂ ਵਿਚ ਹੋ ਰਿਹਾ ਹੈ। ਇਸ ਨੂੰ ਅਸੀਂ ਕਿਵੇਂ ਸਿੱਝਣਾ ਹੈ, ਦੂਸਰੀ ਗੱਲ ਗਰੇਵਾਲ ਸਾਹਿਬ ਦੱਸਣ ਕਿ ਜਦੋਂ ਅਸੀਂ ਖ਼ਾਲਸੇ ਨੂੰ ਗੁਰੂ ਮੰਨਦੇ ਹਾਂ, ਇਸ ਦੀ ਕੰਸੈਪਚੁਅਲ ਸਟਰਕਚਰ ਕੀ ਹੈ ਔਰ ਕਾਂਟੈਪਰੇਰੀ ਸਿਚੂਏਸ਼ਨ ਵਿਚ ਅਸੀਂ ਇਸ ਨੂੰ ਕਿਵੇਂ

ਪ੍ਰੋ. ਦੇਵਿੰਦਰ ਸਿੰਘ

ਡਾ. ਦਰਸ਼ਨ ਸਿੰਘ

ਜੇ ਕੁੱਝ ਇਨ੍ਹਾਂ ਨੇ ਬੋਲਿਆ ਹੈ ਕਿ ਮੈਕਾਲਫ ਮੂਰਖ ਸੀ ਅਤੇ ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਨਾਭਾ ਇਕ ਮੂਰਖ ਦੇ ਦੋਸਤ ਸੀ, ਉਸ ਨੇ ਮੈਨੂੰ ਝੰਜੋੜ ਕੇ ਰੱਖ ਦਿੱਤਾ ਹੈ। ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਵਿਦਵਾਨਾਂ ਟਰੰਪ ਅਤੇ ਮੈਕਾਲਫ ਬਾਰੇ ਮੈਂ ਤੁਹਾਨੂੰ ਦੱਸਦਾ ਹਾਂ ਟਰੰਪ ਪਾਗਲਖਾਨੇ ਵਿਚ ਮਰਿਆ ਐਰ ਮੈਕਾਲਫ ਨੇ ਮਰਨ ਤੋਂ ਦਸ ਮਿੰਟ ਪਹਿਲਾਂ ਜਪੁਜੀ ਸਾਹਿਬ ਦਾ ਪਾਠ ਕੀਤਾ। ਉਹ ਆਲਮੋਸਟ ਸਿੱਖ ਬਣ ਗਿਆ ਸੀ ਪਰ ਨਾ ਤਾਂ ਅੰਗਰੇਜ਼ਾਂ ਨੇ ਅਤੇ ਨਾ ਹੀ ਅਸੀਂ ਉਸ ਦੇ ਕੰਮ ਦਾ ਮੁੱਲ ਪਾਇਆ। ਬਾਕੀ ਟਰੰਪ ਬਾਰੇ ਹਿਸਟਾਰੀਕਲ ਫੈਕਟ ਹੈ ਕਿ ਉਸ ਨੇ ਡੀ. ਸੀ. ਨੂੰ ਕਹਿ ਕੇ ਦਰਬਾਰ ਸਾਹਿਬ ਦੇ ਸਾਰੇ ਗ੍ਰੰਥੀ ਬੁਲਾਏ ਅਤੇ ਉਨ੍ਹਾਂ ਸਾਹਮਣੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਖੋਲ ਕੇ ਆਪਣੇ ਸਿਗਾਰ ਦਾ ਧੂੰਆਂ ਉਸ ਤੇ ਸੁੱਟ ਕੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਪੋਲੂਟ ਕੀਤਾ। ਇਸ ਨੂੰ ਕਈ ਬੰਦਿਆਂ ਨੇ ਕੋਟ ਕੀਤਾ ਹੈ ਐਰ ਡਾਕਟਰ ਸਾਹਿਬ ਕਹਿ ਰਹੇ ਹਨ ਇਹ ਟਰੰਪ ਤੇ ਗਲਤ ਇਲਜ਼ਾਮ ਲਾਇਆ ਗਿਆ ਹੈ। ਬਾਕੀ ਟਰੰਪ ਦਾ ਜਿਹੜਾ ਕਰਿਟੀਸਿਜ਼ਮ ਹੈ, ਉਹ ਮੈਕਾਲਿਫ ਤੋਂ ਸ਼ੁਰੂ ਨਹੀਂ ਹੁੰਦਾ, ਉਸ ਤੋਂ ਪਹਿਲਾਂ ਹੁੰਦਾ ਹੈ। ਜਦੋਂ ਮੈਕਾਲਿਫ ਨੇ ਆਪਣਾ ਕੰਮ ਕੀਤਾ ਤਾਂ ਤਿੰਨ ਅਖੰਡ ਪਾਠ, ਦੋ ਉਸ ਦੇ ਕੰਮ ਦੇ ਸੰਪੂਰਨ ਹੋਣ ਬਾਰੇ ਅਤੇ ਇਕ ਉਸ ਦੀ ਸਿਹਤ ਬਾਰੇ ਕੀਤੇ ਗਏ। ਇਸ ਤੋਂ ਇਲਾਵਾ 1913 ਈ. ਵਿਚ ਚੀਫ ਖਾਲਸਾ ਦੀਵਾਨ ਨੇ ਉਸ ਨੂੰ ਆਨਰ ਕਰਨਾ ਸੀ ਪਰ ਅੰਗਰੇਜ਼ਾਂ ਨੇ ਅਜਿਹਾ ਨਾ ਹੋਣ ਦਿੱਤਾ।

ਡਾ. ਤੇਜਵੰਤ ਸਿੰਘ ਗਿੱਲ ਦੇ ਉੱਤਰ

ਮੇਰੇ ਪਰਚੇ ਬਾਰੇ ਜੇ ਵਡਮੁੱਲੀਆਂ ਗੱਲਾਂ ਕੀਤੀਆਂ ਹਨ, ਉਸ ਵਾਸਤੇ ਮੈਂ ਸਾਰਿਆਂ ਦਾ ਧੰਨਵਾਦੀ ਹਾਂ। ਪ੍ਰੋ. ਦੇਵਿੰਦਰ ਸਿੰਘ ਨੇ ਸ਼ਬਦ ਮਾਡਲ ਦੀ ਗੱਲ ਕੀਤੀ ਹੈ। ਜੇ ਅਸੀਂ ਸ਼ਬਦ ਨੂੰ ਇਕ ਅਨਫਿਫਰੈਂਜੀਏਟ ਐਨਟਾਈਟੀ ਮੰਨ ਲਈਏ ਤਾਂ ਤੇ ਹੋਰ ਗੱਲ ਹੈ ਪਰ ਜੇ ਅਸੀਂ ਇਸ ਦੇ ਅਰਥਾਂ ਦੇ ਵਿਰੋਧ ਨੂੰ ਧਿਆਨ ਵਿਚ ਰੱਖ ਕੇ ਗੱਲ ਕਰੀਏ ਤਾਂ ਅਸੀਂ ਕਿਸੇ ਵੀ ਸ਼ਬਦ ਨੂੰ ਅੰਤਿਮ ਨਹੀਂ ਮੰਨ ਸਕਦੇ। ਉਦਾਹਰਣ ਦੇ ਤੌਰ ਤੇ ਅਸੀਂ ਜਪੁਜੀ ਸਾਹਿਬ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਪ੍ਰਮਾਤਮਾ ਪ੍ਰਤੀ ਵਿਸ਼ਵਾਸ ਦੀ ਆਖਰੀ ਰਚਨਾ ਮੰਨਦੇ ਹਾਂ ਪਰ ਮੈਂ ਜਪੁਜੀ ਸਾਹਿਬ ਨੂੰ ਹੋਰ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਵੇਖਦਾ ਹਾਂ। ਮੈਨੂੰ ਲੱਗਦਾ ਹੈ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਲਈ ਵਾਹਿਗੁਰੂ ਉਹ ਹੈ ਜੋ ਉਨ੍ਹਾਂ ਦੇ ਉਸ ਸਮੇਂ ਦੇ ਗਿਆਨ ਤੋਂ ਬਾਹਰ ਹੈ। ਇਸ ਲਈ ਮੈਨੂੰ ਤਾਂ ਵਾਹਿਗੁਰੂ ਦੇ ਐਬਜੋਲਿਊਟ ਹੋਣ ਦੀ ਥਾਂ ਰੈਲੇਟਿਵ ਹੋਣ ਦਾ ਪਤਾ ਲੱਗਦਾ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਸਖਮਨੀ ਸਾਹਿਬ ਵਿਚ

ਛੱਡਣ ਵਾਸਤੇ ਤਿਆਰ ਨਹੀਂ ਹਾਂ। ਦੂਸਰੇ ਡਾ. ਦਰਸ਼ਨ ਸਿੰਘ ਨੇ ਜੋ ਗੱਲਾਂ ਕਹੀਆਂ ਹਨ ਟਰੰਪ ਬਾਰੇ, ਉਹ ਦੋਵੇਂ ਠੀਕ ਹਨ। ਪਰ ਇੱਥੇ ਦੇਖਣ ਵਾਲੀ ਗੱਲ ਇਹ ਹੈ ਕਿ ਇਕ ਬੰਦਾ ਆਪਣਾ ਦਿਮਾਗ ਵਰਤਦਾ ਹੀ ਨਹੀਂ ਐਰ ਇਕ ਪੰਦਰਾਂ ਜੁਬਾਨਾਂ ਸਿੱਖਦਾ ਹੈ ਐਰ ਆਪਣੇ ਨੇਤਰ ਗੁਆ ਲੈਂਦਾ ਹੈ ਤਾਂ ਵਡਿਆਈ ਕਿਸ ਦੀ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ? ਐਰ ਇੰਨਾ ਕੁੱਝ ਕਰਨ ਕਰਕੇ ਜੇਕਰ ਉਸ ਦਾ ਦਿਮਾਗੀ ਤਵਾਜ਼ਨ ਖੋ ਜਾਂਦਾ ਹੈ ਤਾਂ ਕਿਸ ਨੂੰ ਠੀਕ ਕਹਿਣਾ ਚਾਹੀਦਾ ਹੈ? ਸੇ ਇੱਥੇ ਮੇਰਾ ਡਾ. ਦਰਸ਼ਨ ਸਿੰਘ ਨਾਲ ਵਿਰੋਧ ਹੈ। ਬਹੁਤ ਬਹੁਤ ਸ਼ੁਕਰੀਆ।

ਸ. ਮਨਜੀਤ ਸਿੰਘ ਕਲਕੱਤਾ ਦਾ ਭਾਸ਼ਣ

ਸਤਿਕਾਰ ਯੋਗ ਵਾਈਸ ਚਾਂਸਲਰ, ਪ੍ਰਧਾਨ ਸਾਹਿਬ, ਗਰੇਵਾਲ ਸਾਹਿਬ, ਗਿੱਲ ਸਾਹਿਬ, ਡਾ. ਜੋਧ ਸਿੰਘ ਜੀ ਅਤੇ ਮਿਸਟਰ Owen Cole ਐਰ ਵਿਦਵਾਨ ਸੱਜਣੇ। ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ। ਤਿੰਨ ਸੌ ਸਾਲਾ ਆਉਣ ਕਾਰਣ ਲੋਕਾਂ ਵਿਚ ਵੀ ਅਤੇ ਸਾਡੇ ਵਿਚ ਵੀ ਖਾਲਸੇ ਬਾਰੇ ਜਾਨਣ ਪ੍ਰਤੀ ਉਤਸੁਕਤਾ ਹੈ। ਇਹ ਉਪਯੁਕਤ ਸਮਾਂ ਹੈ ਇਨ੍ਹਾਂ ਸਾਰੇ ਮਸਲਿਆਂ ਬਾਰੇ ਕਿ ਖਾਲਸਾ ਦੀ ਉਤਪਤੀ ਕਿਉਂ ਹੋਈ ਅਤੇ ਇਸ ਦਾ ਵਿਕਾਸ ਕਿਵੇਂ ਹੋਇਆ? ਯੂਨੀਵਰਸਿਟੀਆਂ ਇਸ ਵੇਲੇ ਬਹੁਤ ਯੋਗਦਾਨ ਪਾ ਸਕਦੀਆਂ ਹਨ। ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਅਤੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਯੂਨੀਵਰਸਿਟੀ ਦਾ ਐਡਵਾਂਟੇਜ ਇਹ ਹੈ ਕਿ ਉਨ੍ਹਾਂ ਨੇ ਦੱਸਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ ਕਿ ਖਾਲਸੇ ਨੂੰ ਅਤੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਹਰ ਕੋਈ ਆਪਣੀ-ਆਪਣੀ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਦੇਖ ਰਿਹਾ ਹੈ। ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਯੂਨੀਵਰਸਿਟੀਆਂ ਪ੍ਰਤੀ ਅਸੀਂ ਬਹੁਤ ਕੰਪੀਟੈਂਟ ਹਾਂ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਖਾਲਸੇ ਅਤੇ ਗੁਰਬਾਣੀ ਬਾਰੇ ਕੀ ਆਸਾ ਸੀ, ਇਸ ਬਾਰੇ ਦੁਨੀਆਂ ਨੂੰ ਦੱਸ ਸਕੀਏ। ਸਾਹਿਤ ਦਾ ਐਨੇਲੇਸਿਸਿ ਕੁੱਝ ਹੋਰ ਹੈ ਪਰ ਸ਼ਬਦ ਅਤੇ ਧਰਮ ਦਾ ਐਨੇਲੇਸਿਸਿ ਕੁੱਝ ਹੋਰ ਹੈ। ਜਦੋਂ ਅਸੀਂ ਕਹਿੰਦੇ ਹਾਂ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਕੀ ਪਤਾ ਸੀ ਕਿ ਨਹੀਂ ਪਤਾ ਸੀ ਤਾਂ ਉਸ ਦਾ ਮਤਲਬ ਇਹ ਹੈ ਕਿ ਸਾਨੂੰ ਪਤਾ ਹੈ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਕੀ ਪਤਾ ਸੀ ਅਤੇ ਕੀ ਨਹੀਂ ਪਤਾ ਸੀ। ਜਦੋਂ ਸਾਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਪਰਪੱਕ ਨਹੀਂ ਪਤਾ, ਐਰ ਇਸ ਬਾਣੀ ਦਾ ਸਟੇਟਸ ਕੀ ਸੀ ਐਰ ਇਸ ਤੋਂ ਵੱਡੀ ਗੱਲ ਹੋਰ ਕੀ ਹੋ ਸਕਦੀ ਹੈ ਐਰ ਇਹ ਦੋ ਗੱਲਾਂ ਖੁਸ਼ਵੰਤ ਸਿੰਘ ਨੇ ਵੀ ਕਹੀਆਂ। ਕਈ ਵਾਰੀ ਰਾਈਟਰ ਇਸ ਕਰਕੇ ਵੀ ਲਿਖ ਦਿੰਦੇ ਹਨ ਕਿ ਉਨ੍ਹਾਂ ਦੀ ਐਕਸੈਪਟੀਬਿਲਟੀ ਕਿੱਦਾਂ ਹੁੰਦੀ ਹੈ? ਇਸ ਲਈ ਖੁਸ਼ਵੰਤ ਸਿੰਘ ਨੇ ਆਪ ਲਿਖਿਆ ਹੈ ਕਿ 1984 ਈ. ਵਿਚ ਦਰਬਾਰ ਸਾਹਿਬ ਤੇ ਹਮਲੇ ਤੋਂ ਬਾਅਦ ਜਦੋਂ ਉਸ ਨੇ ਪਦਮ ਸ਼੍ਰੀ ਵਾਪਸ ਕੀਤੀ ਤਾਂ ਉਸ ਦਾ ਵਿਰੋਧ ਹੋਇਆ ਇਸ ਤੋਂ ਉਸ ਨੇ ਅਨੁਮਾਨ ਲਾਇਆ ਕਿ ਉਸ ਦਾ ਸ਼ਾਇਦ ਕਾਲਮ ਲਿਖਣਾ ਘੱਟ ਗਿਆ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਉਸ ਨੇ ਕਿਹਾ ਕਿ ਇਕ ਵਾਰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਪੜ੍ਹਨ ਤੋਂ ਬਾਅਦ ਦੁਬਾਰਾ ਪੜ੍ਹਨ ਦੀ ਜ਼ਰੂਰਤ ਮਹਿਸੂਸ ਨਹੀਂ ਹੋਈ ਕਿਉਂਕਿ ਇਹ ਬਹੁਤ ਰੈਪੀਟੀਟ ਵ ਹੈ। ਇਸ ਵਿਚ ਖਾਲਸਾ ਦਾ ਜੋ ਸਰੂਪ, ਖਾਲਸਾ ਦੀ ਜੋ ਯੂਨੀਕਨੈਸ ਹੈ, ਉਹ ਵੀਹਵੀਂ ਸਦੀ ਵਿਚ ਨਹੀਂ ਰਹੇਗੀ। ਉਹ 1950 ਈ. ਦੇ ਕਰੀਬ ਕਹੀ ਸੀ। ਇਹ ਤਾਂ ਉਸ ਦੀ ਗੱਲ ਗਲਤ ਹੋ ਗਈ ਕਿਉਂਕਿ ਖਾਲਸਾ ਦਾ ਸਰੂਪ ਤਾਂ ਭਾਰਤ ਤੋਂ ਬਿਨਾਂ ਹੋਰ ਬਹੁਤ ਸਾਰੇ ਦੇਸ਼ਾਂ ਵਿਚ ਅਕਸੈਪਟ ਹੋ ਗਿਆ ਹੈ। ਦੂਸਰੀ ਗੱਲ ਇਹ ਹੈ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਇਕ

ਉਪਦੇਸ਼ ਹੈ, ਇਸ ਨੇ ਚੇਤੰਨਤਾ ਅਤੇ ਰੂਪਾਂਤਰਣ ਕਰਨਾ ਹੈ। ਇਸ ਦਾ ਮੇਨ ਏਮ ਹੈ “ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਏ ਕਿਵ ਕੂੜੇ ਤੁਟੈ ਪਾਲਿ ॥” ਐਰ ਜਵਾਬ ਵੀ ਦਿੱਤਾ ਹੈ ਕਿ “ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲ ॥” ਜੇ ਕੰਪਲੀਟ ਚੋਜ ਕਰਨੀ ਹੈ ਤਾਂ ਇਹ ਮੈਸੇਜ ਵਾਰ-ਵਾਰ ਦੁਹਰਾਉਣਾ ਹੀ ਪਵੇਗਾ। ਉਨ੍ਹਾਂ ਨੇ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਇਕ ਹਿਊਮਨ ਰਿਲੇਸ਼ਨ ਬਣਾ ਦਿੱਤਾ ਹੈ ਐਰ ਇਸ ਨੂੰ ਦ੍ਰਿੜ੍ਹ ਕਰਵਾਉਣ ਵਾਸਤੇ ਵਾਰ-ਵਾਰ ਇਹ ਚਿੰਨ੍ਹ ਵਰਤੇ ਹਨ। ਸਾਡੀਆਂ ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਯੂਨੀਵਰਸਿਟੀਆਂ ਨੂੰ ਇਹ ਖਿਆਲ ਰੱਖਣਾ ਪਵੇਗਾ ਕਿ ਸਿਧਾਂਤ ਦੀ ਸ਼ੁੱਧਤਾ ਨੂੰ ਸਾਡੀ ਕੱਚੀ-ਪੱਕੀ ਸਮਝ ਕਾਰਣ ਖੇਰਾ ਨਾ ਲੱਗੇ। ਖੇਰਾ ਲਾਉਣ ਵਾਲਿਆਂ ਅੱਗੇ ਦੇ ਮੁਸ਼ਕਲਾਂ ਆਈਆਂ ਕਿ ਜੇ ਸ਼ਬਦ ਦੀ ਪ੍ਰਮਾਣਿਕਤਾ ਸਿੱਖਾਂ ਕੋਲ ਹੈ, ਉਹ ਹੋਰ ਕਿਸੇ ਕੋਲ ਨਹੀਂ, ਇਸ ਲਈ ਇਸ ਤੇ ਕਿੰਤੂ-ਪਰੰਤੂ ਕਰ ਦਿੱਤਾ ਜਾਵੇ। ਐਰ ਇਸ ਦਾ ਸਰੂਪ ਵਿਗਾੜਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਜਾਵੇ। ਇਸ ਵਾਸਤੇ ਉਹ ਕਹਿੰਦੇ ਹਨ ਕਿ ਗੁਰੂ ਨਾਨਕ ਸੰਤ ਸਨ ਅਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜਰਨੈਲ ਸਨ। ਖ਼ਾਲਸਾ ਦਾ ਕੰਸੈਪਟ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਦਾ ਨਹੀਂ ਸੀ। ਪਰ ਇਸ ਦੇ ਵਿਰੁੱਧ ਗੁਰਬਾਣੀ ਵਿਚ ਬਹੁਤ ਥਾਈਂ ਸਬੂਤ ਮੌਜੂਦ ਹਨ। ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਕਿਹਾ, “ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰ ਪਲਟੀਐ ॥” ਉਨ੍ਹਾਂ ਨੇ ਸਰੀਰ ਨੂੰ ਛੱਡ ਕੇ ਜੋਤਿ ਦੀ ਗੱਲ ਕੀਤੀ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਸ਼ਬਦ ਰਾਹੀਂ ਜੋ ਵਿਚਾਰਧਾਰਾ ਦਿੱਤੀ ਬਾਕੀ ਗੁਰੂਆਂ ਨੇ ਉਸ ਦਾ ਵਿਸਥਾਰ ਆਪਣੇ-ਆਪਣੇ ਢੰਗ ਨਾਲ ਕੀਤਾ ਹੈ। ਪਰ ਗੱਲ ਉਹੀ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਅਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਵਿਚ ਪੂਰਨ ਐਫੀਨਿਟੀ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਵੀ ਕੰਸੈਪਟ ਆਫ ਗਾਡ, ਸਮਾਜਕ ਚੇਤਨਾ ਦੀ ਗੱਲ ਕਰ ਰਹੇ ਹਨ ਤਾਂ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਵੀ ਓਹੀ ਕਹਿ ਰਹੇ ਹਨ। ਗੁਰੂ ਸਾਹਿਬ ਇਕੱਲੇ ਸ਼ਬਦ ਦੇਣ ਨਹੀਂ ਸੀ ਆਏ ਉਹ ਤਾਂ ਸ਼ਬਦ, ਸਿਧਾਂਤ ਅਤੇ ਸੰਸਥਾ ਦੇਣ ਆਏ ਸਨ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਕਿਹਾ ਸੀ “ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਨ ਕਾ ਚਾਉ ਸਿਰ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥” ਐਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਨੇ 1699 ਈ. ਵਿਚ ਉਹ ਖ਼ਾਲਸਾ ਤਿਆਰ ਕਰ ਦਿੱਤਾ ਜੋ ਆਪਣੀਆਂ ਸਾਰੀਆਂ ਜ਼ਿੰਮੇਵਾਰੀਆਂ ਸਿਰ ਤਲੀ ਤੇ ਧਰ ਕੇ ਨਿਭਾ ਸਕਦਾ ਸੀ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਨੇ ਆਪ ਕਿਹਾ ਹੈ ਕਿ ਇਹ ਜੋ ਖ਼ਾਲਸਾ ਹੈ ਪ੍ਰਭੂ ਦੀ ਮੋਜ ਵਿਚ ਉਪਜਿਆ ਹੈ ਪਰ ਇਸ ਦੀ ਸ਼ੁਰੂਆਤ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਤੋਂ ਹੋਈ ਹੈ। ਖ਼ਾਲਸੇ ਦਾ ਮੁੱਖ ਮੰਤਵ ਸ਼ੁੱਭ ਕਰਮਨ ਹੈ। ਧਰਮ ਤੇ ਚਲਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਸ ਵਾਸਤੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਵੀ ਲੇਖੇ ਲਾਈ ਹੈ ਕਿ ਸਿਧਾਂਤ ਦੀ ਦ੍ਰਿੜ੍ਹਤਾ, ਪਰਪੱਕਤਾ ਬਣੀ ਰਹੇ। ਖ਼ਾਲਸਾ ਇਨ੍ਹਾਂ ਸਿਧਾਂਤਾਂ ਨੂੰ ਸਮਰਪਿਤ ਹੈ ਉਹ ਹਰ ਜ਼ੁਲਮ ਵਿਰੁੱਧ ਟੱਕਰ ਲੈਣ ਨੂੰ ਤਿਆਰ ਬਰ ਤਿਆਰ ਹੈ। ਐਰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਇਹ ਸਿਰਫ਼ ਕਿਹਾ ਹੀ ਨਹੀਂ ਸਗੋਂ ਕਰ ਕੇ ਵੀ ਵਿਖਾਇਆ ਹੈ। ਹਿੰਦੁਸਤਾਨ ਵਿਚ ਕਾਫ਼ੀ ਲੜਾਈਆਂ ਕੀਤੀਆਂ ਹਨ ਐਰ ਹਿੰਦੁਸਤਾਨ ਦੀ ਆਈਡੈਂਟੀ ਬਚਾਈ ਹੈ। ਖ਼ਾਲਸੇ ਦਾ ਬਹੁਤ ਲੰਮਾ ਇਤਿਹਾਸ ਹੈ। ਜੇ ਮੇਰੀ ਬੇਨਤੀ ਹੈ ਕਿ ਇਹ ਜੋ ਦੋ ਸੂਖਮ ਹਮਲੇ ਸਾਡੇ ਤੇ ਹੋ ਰਹੇ ਹਨ, ਇਨ੍ਹਾਂ ਦਾ ਜਵਾਬ ਅਸੀਂ ਅੱਜ ਦੇ ਯੁੱਗ ਮੁਤਾਬਕ ਦੇਈਏ। ਇਸ ਵਿਚ ਹੀ ਸਾਡੀ ਸਫ਼ਲਤਾ ਹੋਵੇਗੀ ਐਰ ਮੈਂ ਆਸ ਕਰਦਾ ਹਾਂ ਕਿ ਇਸ ਸੰਬੰਧੀ ਨਿੱਗਰ ਕਦਮ ਚੁੱਕੇ ਜਾਣਗੇ। ਬਹੁਤ ਬਹੁਤ ਧੰਨਵਾਦ।

ਡਾ. ਪ੍ਰਿਥੀਪਾਲ ਸਿੰਘ ਕਪੂਰ ਦਾ ਪ੍ਰਧਾਨਗੀ ਭਾਸ਼ਣ

ਵਿਦਵਾਨ ਸੱਜਣੇ! ਅੱਜ ਦਾ ਸੈਸ਼ਨ ਬਹੁਤ ਸੈਟਸਫਾਇੰਗ ਸੀ। ਖ਼ਾਸ ਕਰਕੇ ਡਾ. ਗਰੇਵਾਲ ਹੋਰਾਂ ਦਾ ਮੈਂ ਬਹੁਤ ਧੰਨਵਾਦੀ ਹਾਂ ਕਿ ਉਨ੍ਹਾਂ ਨੇ ਬਹੁਤ ਵਧੀਆ ਪੇਪਰ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਬਾਕੀ ਡਾ. ਗਿੱਲ ਦੇ ਪੇਪਰ ਬਾਰੇ ਕੁੱਝ ਰਿਮਾਰਕਸ ਹੋਏ ਹਨ। ਉਨ੍ਹਾਂ ਨੇ ਕਿਹਾ ਹੈ ਕਿ ਮੈਕਾਲਿਫ ਨੂੰ ਪੁਆਰ ਰਿਸਪਾਂਸ ਮਿਲਿਆ ਹੈ। ਇਸ ਸੰਬੰਧੀ ਮੈਂ ਇਹ ਕਹਿਣਾ ਹੈ ਕਿ ਇੱਥੇ ਨੈਪੋਲੀਅਨ ਦੇ ਬਹੁਤ ਜਰਨੈਲ ਸਨ ਉਸ ਵੇਲੇ ਇਹ ਗੱਲਾਂ ਚਲ ਰਹੀਆਂ ਸਨ ਕਿ ਇਕ ਤਾਂ ਉਨ੍ਹਾਂ ਨੂੰ ਸਿੱਖੀ ਬਾਰੇ ਪਤਾ ਲੱਗਿਆ ਅਤੇ ਦੂਸਰਾ ਉਨ੍ਹਾਂ ਨੂੰ ਪਤਾ ਲੱਗਿਆ ਕਿ ਇਕ ਛੋਟੀ ਜਿਹੀ ਸਟੇਟ ਨੇ ਸਾਰੀ ਇੰਮਪਾਇਰ ਨੂੰ ਹਿਲਾ ਕੇ ਰੱਖ ਦਿੱਤਾ ਹੈ। ਔਰ ਜੇ ਸਾਡੇ ਕੋਲ ਚੰਗੀ ਲੀਡਰਸ਼ਿਪ ਹੁੰਦੀ ਤਾਂ ਇਹ ਸਾਮਰਾਜ ਖ਼ਤਮ ਵੀ ਕੀਤਾ ਜਾ ਸਕਦਾ ਸੀ। ਮੈਕਾਲਿਫ ਨੇ ਕਿਹਾ ਸੀ ਕਿ ਸਿੱਖ ਤਾਂ ਸ਼ੇਰ ਹਨ ਪਰ ਉਨ੍ਹਾਂ ਤੇ ਗਧੇ ਸਵਾਰੀ ਕਰ ਰਹੇ ਹਨ। ਇਸ ਕਰਕੇ ਇਸ ਛੋਟੀ ਜਿਹੀ ਕੋਮ ਨੂੰ ਜਾਨਣ ਬਾਰੇ ਗੱਲਾਂ ਚਲੀਆਂ ਇਸ ਵਾਸਤੇ ਉਨ੍ਹਾਂ ਦੀ ਸਕਰਿਪਚਰ ਨੂੰ ਦੇਖਿਆ ਪਰ ਸਕਰਿਪਚਰ ਦੀ ਸਟੱਡੀ ਗਲਤ ਹੱਥਾਂ ਵਿਚ ਚਲੀ ਗਈ। ਬਾਕੀ ਜੇ ਸਿਗਾਰ ਵਾਲੀ ਗੱਲ ਹੈ। ਉਸ ਬਾਰੇ ਮੈਕਾਲਿਫ ਨੇ ਕਿਹਾ ਹੈ ਕਿ ਸਾਨੂੰ ਸਕਰਿਪਚਰ ਤੋਂ ਪਹਿਲਾਂ ਕੋਮ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਸਟੱਡੀ ਕਰਨੀਆਂ ਚਾਹੀਦੀਆਂ ਹਨ। ਜੇਕਰ ਉਹ ਸਿਗਰਟ ਨਹੀਂ ਪੀਂਦੇ ਤਾਂ ਸਾਨੂੰ ਖਿਆਲ ਰੱਖਣਾ ਚਾਹੀਦਾ ਸੀ। ਅੱਗੇ ਲਿਖਦਾ ਹੈ ਕਿ ਉਸ ਨੇ ਪਹਿਲਾਂ ਗ੍ਰੰਥੀਆਂ ਤੋਂ ਗੁਰਮੁਖੀ ਸਿੱਖੀ ਫਿਰ ਟ੍ਰਾਂਸਲੇਸ਼ਨ ਕੀਤੀ ਫਿਰ ਉਸ ਨੂੰ ਦਸ ਵਿਦਵਾਨਾਂ ਕੋਲ ਕਮੈਂਟਸ ਵਾਸਤੇ ਭੇਜਿਆ। ਫਿਰ ਜਿਸ ਨਾਲ ਬਹਿਸ ਦੀ ਲੋੜ ਪਈ ਤਾਂ ਬਹਿਸ ਵਾਸਤੇ ਵੀ ਉਸ ਨੂੰ ਬੁਲਾਇਆ, ਉਸ ਤੋਂ ਬਾਅਦ ਮੈਕਾਲਿਫ ਨੇ ਆਪਣੀ ਟ੍ਰਾਂਸਲੇਸ਼ਨ ਨੂੰ ਫਾਈਨਲ ਕੀਤਾ। ਪਰ ਸਿੱਖਾਂ ਨੇ ਉਸ ਦੀ ਪੂਰੀ ਮਦਦ ਕੀਤੀ ਉਸ ਸਮੇਂ ਦੇ ਮਾਹੌਲ ਮੁਤਾਬਕ। ਇਸ ਲਈ ਇਸ ਨੂੰ ਪੁਆਰ ਰਿਸਪਾਂਸ ਨਹੀਂ ਕਿਹਾ ਜਾ ਸਕਦਾ ਔਰ ਨਾ ਹੀ ਇਸ ਦਾ ਕੋਈ ਐਵੀਡੈਂਸ ਮਿਲਦਾ ਹੈ। ਪਰ ਡਾ. ਗਿੱਲ ਦੀ ਗੱਲ ਠੀਕ ਹੈ ਕਿ ਵਿਦਵਾਨਾਂ ਨੂੰ ਚੈਲੰਜ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ ਤਾਂ ਹੀ ਅਸੀਂ ਚੰਗੇ ਅਤੇ ਨਿੰਗਰ ਜਵਾਬ ਦੇ ਸਕਾਂਗੇ। ਬਾਕੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਹੈਜ਼ੇਮਨੀ ਦੇ ਵਿਰੁੱਧ ਲੜ ਰਹੇ ਸਨ। ਇਸ ਦੇ ਬਹੁਤ ਐਵੀਡੈਂਸ ਮਿਲਦੇ ਹਨ। ਕੋਈ ਵੀ ਭਾਸ਼ਾ ਸੈਕਰੇਡ ਨਹੀਂ ਹੁੰਦੀ ਪਰ ਸੈਕਰੇਡ ਗੱਲ ਕਿਸੇ ਵੀ ਭਾਸ਼ਾ ਵਿਚ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਆਪਣੀ ਵਾਰਤਾ ਵਾਸਤੇ ਇੰਟਰਐਕਟ ਵਾਸਤੇ ਕਈ ਭਾਸ਼ਾਵਾਂ ਵਰਤੀਆਂ ਹਨ, ਪਰ ਉਹ ਕੋਈ ਹੈਜ਼ੇਮਨੀ ਨਹੀਂ ਸਥਾਪਤ ਕਰ ਰਹੇ ਸੀ। ਬਾਕੀ ਡਾ. ਕੋਲ ਨੇ ਜੇ ਸ਼ਬਦ ਅਤੇ ਲੋਗੋਸ ਦੀ ਗੱਲ ਕੀਤੀ ਹੈ, comparison ਦੀ, ਇਸ ਦਾ ਮਤਲਬ ਹੈ ਕਿ ਸਿੱਖ concerns ਨੂੰ ਕਾਫ਼ੀ ਦਿਲਚਸਪੀ ਨਾਲ world ਵਿਚ ਲਿਆ ਜਾ ਰਿਹਾ ਹੈ ਅਤੇ Christianity ਵਿਚ ਇਸ ਦੇ concerns ਲੱਭੇ ਜਾ ਰਹੇ ਹਨ। ਇਹ ਬਹੁਤ ਵਧੀਆ ਗੱਲ ਹੈ ਅਤੇ ਬਹੁਤ ਅੱਗੇ ਤੱਕ ਜਾਣ ਦੀ ਸੰਭਾਵਨਾ ਹੈ। ਬਾਕੀ ਮੈਂ ਆਰਗੇਨਾਜ਼ੀਰ ਦਾ ਧੰਨਵਾਦੀ ਹਾਂ ਕਿ ਉਨ੍ਹਾਂ ਨੇ ਮੈਨੂੰ ਪ੍ਰਧਾਨਗੀ ਕਰਨ ਦਾ ਅਤੇ ਬਹੁਤ ਕੁੱਝ ਸਮਝਣ ਦਾ ਮੌਕਾ ਦਿੱਤਾ ਹੈ। ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖ਼ਾਲਸਾ ॥ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਡਾ. ਮਹਿੰਦਰ ਸਿੰਘ ਦਾ ਪਰਚਾ

ਡਾ. ਪ੍ਰਿਥੀਪਾਲ ਸਿੰਘ ਕਪੂਰ

ਕਲਕੱਤਾ ਸਾਹਿਬ, ਵੀ. ਸੀ. ਸਾਹਿਬ ਅਤੇ ਪ੍ਰਧਾਨ ਜੀ। ਮੈਂ ਦੇ ਤਿੰਨ ਗੱਲਾਂ ਹੀ ਕਹਿਣੀਆਂ ਹਨ। ਡਾ. ਦਰਸ਼ਨ ਸਿੰਘ ਨੇ ਜੋ ਕਿਹਾ ਹੈ, ਮੇਰੇ ਮੁਤਾਬਕ ਉਹ ਠੀਕ ਹੈ। ਬਾਕੀ ਜੇ ਡਾ. ਮਹਿੰਦਰ ਸਿੰਘ ਨੇ ਕਿਹਾ ਹੈ ਕਿ ਲੋਕ ਪਰਚਾਰ ਕਰਦੇ ਰਹੇ ਹਨ ਕਿ ਸਿੱਖਾਂ ਦੀ ਲੀਡਰਸ਼ਿਪ ਅਨਪੜ੍ਹ ਸੀ। ਪਰ ਮੇਰਾ ਖਿਆਲ ਹੈ ਕਿ ਅਕਾਲੀ ਲੀਡਰਸ਼ਿਪ ਦੀ ਸ਼ੁਰੂਆਤ ਵੇਲੇ ਸਭ ਤੋਂ enlightened ਲੀਡਰਸ਼ਿਪ ਸੀ ਸਿੱਖਾਂ ਦੀ। ਉਸ ਵੇਲੇ ਦੇ ਜੋ ਲੀਡਰ ਸਨ ਮਾਸਟਰ ਤਾਰਾ ਸਿੰਘ, ਮਹਿਤਾਬ ਸਿੰਘ ਵਗੈਰਾ ਉਨ੍ਹਾਂ ਦੀ ਕੋਆਰਡੀਨੇਸ਼ਨ ਬਹੁਤ ਤੱਕੜੀ ਸੀ। ਹੁਣ ਕਾਂਗਰਸੀ ਜਾਂ ਮਾਰਕਸੀ ਸਿੱਖ, ਸਿੱਖ ਵਜੋਂ ਨਹੀਂ ਸੋਚਦਾ ਪਰ ਉਸ ਵੇਲੇ ਹਰ ਸਿੱਖ ਸਿੱਖ ਵਾਂਗ ਸੋਚਦਾ ਸੀ। ਪੰਜਾਬ ਦੀ ਵੰਡ ਵੇਲੇ 33 ਲੀਡਰਾਂ ਨੇ ਲਿਖ ਕੇ ਦਿੱਤਾ ਸੀ ਕਿ ਇਹ ਇਨਐਵੀਟੇਬਲ ਹੈ। ਐਰ ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਬਹੁਤੇ ਕਾਂਗਰਸੀ ਸਿੱਖ ਹਨ। ਇਹ ਉਸ ਵੇਲੇ ਦਾ ਬਹੁਤ ਵੱਡਾ ਫੀਚਰ ਸੀ। ਹੁਣ ਜੇ ਅਕਾਲੀ ਸਿੱਖ ਹੈ, ਉਹ ਕਹਿੰਦਾ ਹੈ ਕਿ ਮੈਂ ਹੀ ਸਿੱਖ ਹਾਂ। ਅਸਲ ਵਿਚ ਜੇ background ਤੇ movement ਹੈ, ਉਸ ਨੇ ਹੀ ਫ਼ੈਸਲਾ ਕਰਨਾ ਹੈ। ਦੂਜੀ ਗੱਲ ਹੈ, ਜੇ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੀ ਸਟਰਕਚਰ ਦਾ ਗੁਰਦੁਆਰਾ ਐਕਟ ਹੈ, ਉਹ ਉਸ ਸਮੇਂ ਦਾ ਬਹੁਤ ਬੋਲਡ experience ਸੀ। ਮੇਰੇ ਕਹਿਣ ਦਾ ਮਤਲਬ ਹੈ ਕਿ ਵਿਜਿਨਰੀ ਆਦਮੀ ਤਾਂ ਉਸ ਵੇਲੇ ਸਨ। ਐਰ ਇਨ੍ਹਾਂ ਲੋਕਾਂ ਨੇ future ਵਿਚ ਵੀ ਝਾਕਿਆ ਸੀ। ਬੱਬਰ ਅਕਾਲੀਆਂ ਬਾਰੇ ਜੇ ਮਹਿੰਦਰ ਸਿੰਘ ਨੇ ਕਿਹਾ ਸੀ ਕਿ ਉਨ੍ਹਾਂ ਨੇ ਡਿਸਓਨ ਕੀਤਾ ਸੀ, ਇਹ ਗ਼ਲਤ ਗੱਲ ਹੈ। ਮੈਨੂੰ ਬਾਵਾ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਿੰਘ ਨੇ ਆਪ ਦੱਸਿਆ ਹੈ ਕਿ ਉਨ੍ਹਾਂ ਨੂੰ ਪ੍ਰਸ਼ਨ ਕੀਤਾ ਗਿਆ ਕਿ ਬੱਬਰ ਹੈ ਤਾਂ ਤੁਹਾਡੇ ਹੀ ਬੰਦੇ ਤੁਸੀਂ ਇਨ੍ਹਾਂ ਨੂੰ ਡਿਸਓਨ ਕਰ ਦਿਓ। ਬਾਵਾ ਜੀ ਨੇ ਕਿਹਾ Gentlemen! they are my children, how can I disown them. They are inspiration and they are part of my family. I know that they are not achieving goals by our means but we cannot disown them. And this is on record. ਅਕਾਲੀਆਂ ਅਤੇ ਗਾਂਧੀ ਨੂੰ ਪਤਾ ਸੀ ਕਿ non violence ਸੀਮਿਤ ਸਮੇਂ ਤੱਕ ਹੀ ਪ੍ਰਭਾਵ ਪਾ ਸਕਦੀ ਹੈ। ਸੀਮਿਤ ਸਮੇਂ ਤੋਂ ਬਾਅਦ ਇਸ ਵਿਚੋਂ ਹੀ ਫ੍ਰਸ਼ਟ੍ਰੇਸ਼ਨ ਪੈਦਾ ਹੋ ਜਾਂਦੀ ਹੈ, ਜੋ ਕਿ ਹਿੰਸਾ ਰਾਹੀਂ ਪ੍ਰਗਟ ਹੁੰਦੀ ਹੈ। ਬਾਕੀ ਨਾਨ ਸਿੱਖ ਐਟੀਚਿਊਟ ਦੀ ਉਸ ਵੇਲੇ ਇਹ ਗੱਲ ਸੀ ਕਿ ਕਾਂਗਰਸ ਦੀ ਆਜ਼ਾਦੀ ਦੀ ਮੂਵਮੈਂਟ ਬਾਰੇ ਮੇਰਾ ਇਕ ਜਾਤੀ ਵਿਚਾਰ ਹੈ ਕਿ we did not have an all India movement ਹਿੰਦੁਸਤਾਨ ਵਿਚ ਕੋਈ ਕੋਮੀ ਮੂਵਮੈਂਟ ਨਹੀਂ ਹੋਈ ਪਰ ਹਿਸਟਰੀ ਵਿਚ ਇਹ ਦੱਸਿਆ ਗਿਆ ਹੈ ਕਿ ਨੈਸ਼ਨਲ ਮੂਵਮੈਂਟ ਹੈ। ਜੇ ਵੀ ਮੂਵਮੈਂਟ ਚਾਹੇ ਉਹ ਬਿਹਾਰ ਵਿਚ, ਗੁਜਰਾਤ ਵਿਚ ਜਾਂ ਪੰਜਾਬ ਵਿਚ ਹੋਈ ਹੈ, ਉਨ੍ਹਾਂ ਸਾਰੀਆਂ ਨੂੰ ਇਕੱਠਿਆਂ ਲੈ ਲਿਆ ਗਿਆ ਹੈ। ਪਰ ਕਾਂਗਰਸ ਨੇ ਇਕ form ਬਣਾ ਕੇ ਇਹ ਦੱਸਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ ਕਿ ਸਾਰੇ ਭਾਰਤ ਵਿਚ ਅਸ਼ਾਂਤੀ ਹੈ ਅਤੇ ਇਸ ਨੂੰ ਆਜ਼ਾਦ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਅਕਾਲੀਆਂ ਨੇ ਜਦੋਂ ਵੀ ਬ੍ਰਿਟਿਸ਼ ਨਾਲ ਲੜਾਈ ਕੀਤੀ ਹੈ ਤਾਂ ਸਾਰੇ ਭਾਰਤ ਵੱਲੋਂ ਸਾਥ ਦਿੱਤਾ ਗਿਆ ਹੈ ਪਰ

ਜਦੋਂ ਉਨ੍ਹਾਂ ਨੇ ਲੋਕਲ ਕੋਈ ਮੰਗ ਕੀਤੀ ਹੈ ਤਾਂ ਉਸ ਵੇਲੇ ਗਾਂਧੀ ਜੀ ਕਹਿੰਦੇ ਹਨ ਕਿ ਗੁਰਦੁਆਰਾ ਵੱਡਾ ਹੈ ਆਜ਼ਾਦ ਕਰਵਾ ਦੇ। ਪਰ ਜੇ ਨਾਗਪੁਰ ਝੰਡਾ ਚੜ੍ਹਾਉਣਾ ਹੋਵੇ ਜਾਂ ਲੰਗਰ ਬਣਾਉਣਾ ਹੋਵੇ ਤਾਂ ਅਕਾਲੀਆਂ ਤੋਂ ਬਿਨਾਂ ਨਹੀਂ ਹੁੰਦਾ। ਗਾਂਧੀ ਦੀ ਜੇ ਨਾਭੇ ਬਾਰੇ statement ਪੜ੍ਹੀ ਜਾਵੇ ਤਾਂ ਸਾਨੂੰ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਉਹ ਗੁਰੂਆਂ ਦੇ, ਅਕਾਲੀਆਂ ਦੇ, ਤਲਵਾਰ ਦੇ ਕਿੰਨਾ ਵਿਰੁੱਧ ਸੀ। ਪਰ ਉਹ non co-operation movement ਸੰਬੰਧੀ ਸਪੋਰਟ ਲੈਣ ਵਾਸਤੇ ਅਜਿਹਾ ਕਰ ਰਿਹਾ ਸੀ, ਅਤੇ ਉਸ ਨਾਲ ਮੈਂ ਇੱਥੋਂ ਤੱਕ ਸਹਿਮਤ ਹਾਂ, ਅੱਗੇ ਨਹੀਂ। ਬਾਕੀ ਗੱਲ ਪੰਜਾਬੀ ਸੂਬੇ ਬਾਰੇ ਹੈ ਕਿ ਅਸੀਂ ਨਾਨ ਸਿੱਖ ਦੀ ਸਪੋਰਟ ਨਹੀਂ ਲੈ ਸਕੇ। ਉਸ ਦੇ ਕੀ ਕਾਰਣ ਸਨ, ਇਹ ਉਨ੍ਹਾਂ ਨੇ ਨਹੀਂ ਕਹੇ। ਇਸ ਵਿਚ ਮੇਰਾ ਐਟੀਚਿਊਡ ਹੈ ਕਿ Sikh aspirations ਨੂੰ ਬਤੌਰ ਇਕ distinct community ਦੇ divorce ਕਰਕੇ ਪੰਜਾਬੀ ਸੂਬੇ ਵੱਲੋਂ ਵੇਖਣਾ ਹਿਸਟਰੀ ਨਾਲ ਬੇਇਨਸਾਫ਼ੀ ਹੋਵੇਗੀ। Sikh aspiration ਨੂੰ freedom movement ਵੇਲੇ exploit ਕੀਤੇ ਜਾਂਦਾ ਰਿਹਾ ਹੈ। ਇਸ ਲਈ ਸਾਨੂੰ ਪੰਜਾਬੀ ਸੂਬੇ ਨਾਲ ਇਹ ਵੀ ਧਿਆਨ ਰੱਖਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਮੁਸਲਮਾਨਾਂ ਨਾਲ ਕੀ ਹੋਇਆ? ਉਨ੍ਹਾਂ ਨੇ ਹਿੰਦੁਸਤਾਨ ਤੇ ਰਾਜ ਕੀਤਾ ਹੈ ਪਰ ਜਦੋਂ ਉਨ੍ਹਾਂ ਨੂੰ ਪਤਾ ਲੱਗਿਆ ਕਿ ਡੈਮੋਕਰੇਸੀ ਆ ਰਹੀ ਹੈ ਤਾਂ ਉਨ੍ਹਾਂ ਨੂੰ ਭਰਮ ਹੋ ਗਿਆ ਕਿ ਸਾਨੂੰ ਹੁਣ ਦੇਸ਼ ਵਿਚ minority community ਵਜੋਂ ਰਹਿਣਾ ਪਵੇਗਾ ਅਤੇ ਜੇ ਜ਼ਲਮ ਅਸੀਂ ਇਨ੍ਹਾਂ ਤੇ ਕੀਤੇ ਹਨ, ਉਹ ਸਾਡੇ ਤੇ ਵੀ ਹੋ ਸਕਦੇ ਹਨ। ਜਦੋਂ ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਆਪ ਨੂੰ ਆਰਗੇਨਾਈਜ਼ ਕਰਨਾ ਸ਼ੁਰੂ ਕੀਤਾ ਤਾਂ ਸਰ ਸਈਅਦ ਅਹਿਮਦ ਖ਼ਾਨ ਦੀ ਪਹਿਲੀ ਸਟੇਟਮੈਂਟ ਹੈ ਕਿ Muslims have to learn to behave as a minority community and live as a minority community in this country. ਉਸ point ਤੋਂ ਲੈ ਕੇ 1947 ਈ. ਤੱਕ ਕਾਂਗਰਸ ਜਾਂ ਹਿੰਦੂਆਂ ਵੱਲੋਂ ਇਹ ਸਮਝਾ ਦੇਣਾ ਚਾਹੀਦਾ ਸੀ ਮੁਸਲਮਾਨਾਂ ਨੂੰ ਕਿ ਤੁਹਾਡੀ minority ਦੀ security ਕਿਹੜੀ ਹੈ? ਇਸ ਲਈ ਮੇਰਾ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਮੈਜੋਰਿਟੀ ਕਮਿਊਨਿਟੀ ਮਾਨੋਰਿਟੀ ਕਮਿਊਨਿਟੀ ਨੂੰ ਇਹ ਐਸ਼ੋਰੈਂਸ ਦੇਣ ਵਿਚ ਫੇਲ੍ਹ ਹੋ ਗਈ। ਇਸ ਲਈ ਜਦੋਂ ਤੱਕ minority community ਦੀ ਸਲਾਮਤੀ ਨਹੀਂ ਰਹੇਗੀ ਤਦ ਤੱਕ ਗੁਜ਼ਾਰਾ ਨਹੀਂ ਹੁੰਦਾ। Thank you very much.

ਸ੍ਰ. ਸੁਰੈਣ ਸਿੰਘ ਧਨੋਆ ਦਾ ਪਰਚਾ

ਡਾ. ਕੇਹਰ ਸਿੰਘ

ਅਮਰਜੀਤ ਸਿੰਘ ਗਰੇਵਾਲ ਦਾ ਪਰਚਾ

ਡਾ. ਜਗਬੀਰ ਸਿੰਘ

ਇਸ ਬਾਰੇ ਮੈਂ ਇਹੀ ਕਹਿਣਾ ਹੈ ਕਿ ਸਿੱਖ ਮਾਨਸਿਕਤਾ ਵਿਚ ਜੇ ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ ਦਾ concept ਵਸਿਆ ਹੋਇਆ ਹੈ, ਉਸ ਨੂੰ ਅਜੇ ਪੂਰੀ ਤਰ੍ਹਾਂ clarify ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਿਆ। ਮੇਰੇ ਮੁਤਾਬਕ ਇਹ ਇਕ ਯੂਟੋਪੀਆ ਡਰੀਮ ਹੈ ਸਾਡੇ ਅੰਦਰ ਜਿਸ ਦਾ ਸਪਸ਼ਟ ਢਾਂਚਾ ਨਹੀਂ ਉਸਰ ਸਕਿਆ। ਇਹ ਪਰਚਾ ਉਸ ਡਰੀਮ ਨੂੰ ਸਪਸ਼ਟ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਹੈ। ਗਰੇਵਾਲ ਨੇ ਵੀ ਪੋਸਟ ਮਾਰਡਨਿਜ਼ਮ ਨੂੰ ਆਧਾਰ ਬਣਾ ਕੇ ਇਸ ਦੀ ਵਿਆਖਿਆ ਕੀਤੀ ਹੈ।

ਮਾਈਨਾਰਿਟੀ ਅਤੇ ਮੈਜੋਰਿਟੀ ਦੀ ਸਮੱਸਿਆ ਨੂੰ ਵੀ ਪੋਸਟ ਮਾਰਡਨਿਜ਼ਮ ਰਾਹੀਂ ਹੀ ਵਿਚਾਰਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਸਿੱਖ ਧਰਮ ਵਿਚ ਇਸ ਬਾਰੇ ਬਹੁਤ ਕੁੱਝ ਹੈ। ਅਸਲ ਵਿਚ futuristic vision of Sikhism ਦੀ ਜੋ ਗੱਲ ਹੈ, ਉਹ ਸਾਨੂੰ ਜੋ ਸਾਡੇ ਕੋਲ ਅੰਤਰਦ੍ਰਿਸ਼ਟੀਆਂ ਪਈਆਂ ਹਨ ਅੱਜ ਦੇ ਬੰਦੇ ਵਾਸਤੇ, ਉਨ੍ਹਾਂ ਨੂੰ ਸਾਹਮਣੇ ਲਿਆਉਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਸ ਪਰਚੇ ਵਿਚ ਜੋ ਮੁੱਖ ਗੱਲ ਹੈ ਉਹ ਕਲੀਅਰ ਨਹੀਂ ਹੋਈ। ਇਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਵਿਰਸੇ ਵਿਚੋਂ ਜੋ ਖ਼ਾਲਸਾ ਦਾ ਸੰਕਲਪ ਦਿੱਤਾ ਹੈ, ਉਹ ਇਕ liberated being ਹੈ, ਜਦੋਂ ਉਸ ਨੇ ਦੂਸਰੇ ਤੇ ਰਾਜ ਕਰਨਾ ਹੈ ਤਾਂ ਪ੍ਰਾਬਲਮ ਫਿਰ ਉਹੀ ਬਣ ਜਾਣੀ ਹੈ। ਸੋ ਇਹ ਗਰੇਵਾਲ ਸਾਹਿਬ ਇਸ ਕਾਂਟ੍ਰਾਡਿਕਸ਼ਨ ਨੂੰ ਸਮਝਾਉਣਗੇ ਕਿ ਕੀ ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ ਇਕ ਯੂਟੋਪੀਆ ਡਰੀਮ ਹੈ ਜਾਂ ਉਸ ਨੂੰ reality ਵਿਚ translate ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ? ਬਹੁਤ ਬਹੁਤ ਪੰਨਵਾਦ।

ਪ੍ਰੋਫੈਸਰ ਹਰਪਾਲ ਸਿੰਘ ਬੰਗਾ

‘ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ ਆਕੀ ਰਹੇ ਨਾ ਕੋਇ’ ਇਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦੇ ਮੂੰਹੋਂ ਨਿਕਲੇ ਵਾਕ ਨੇ ਜਿਹੜੇ ਕਿ ਸਦਾ ਹੀ ਸਿੱਖ ਮੈਮਰੀ ਅਤੇ ਸਟਰਗਲ ਦਾ ਹਿੱਸਾ ਰਹੇ ਹਨ। ਇਸ ਲਈ ਪੰਜਾਬ ਦੀ ਜਦੋਂ liberation ਹੁੰਦੀ ਹੈ ਤਾਂ ਇਹ ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ ਨਾਲ-ਨਾਲ ਚਲਦਾ ਹੈ। ਇਹ ਆਪ ਹੀ ਕਹਿੰਦੇ ਹਨ ਕਿ ਗੁਰੂ ਸੰਗਤਿ ਕੀਨੀ ਖ਼ਾਲਸਾ। ਅਸਲ ਵਿਚ ਗੁਰੂ ਸੰਗਤਿ ਉਹੀ ਹੈ ਜਿਹੜੀ ਗੁਰੂ ਦੇ ਸਿਧਾਂਤ ਨੂੰ ਲੈ ਕੇ ਚਲਦੀ ਹੈ। ਖ਼ਾਲਸਾ ਅਸਲ ਵਿਚ ਗੁਰੂ ਸਿਧਾਂਤ ਦਾ ਟ੍ਰਸਟੀ ਹੈ, ਜਿਸ ਨੇ ਰਾਜ ਕਰਨਾ ਵੀ ਹੈ ਅਤੇ ਕੀਤਾ ਵੀ ਹੈ। ਜਿਹੜਾ ਇਹ ਕਹਿੰਦੇ ਹਨ ਕਿ ਗੁਰੂ ਸੰਗਤਿ ਵਾਲਾ ਥੀਸਿਸ ਕਿਸੇ ਸਿਧਾਂਤ ਤੇ ਆਧਾਰਤ ਨਹੀਂ ਹੈ ਮੈਂ ਸਮਝਦਾ ਹਾਂ ਕਿ ਇਹ ਪਹਿਲੀ ਰਿਜੈਕਸ਼ਨ ਹੈ ਇਨ੍ਹਾਂ ਦੀ। ਪਰ ਮੈਂ ਕਹਿੰਦਾ ਹਾਂ ਕਿ ਇਹ ਗੁਰੂ ਸਿਧਾਂਤ ਤੇ ਆਧਾਰਤ ਹੈ। ਸ਼ਾਹ ਮੁਹੰਮਦ ਵੀ ਜਿਸ ਰਾਜ ਦੀ ਗੱਲ ਕਰਦਾ ਹੈ, ਉਹ ਵੀ ਖ਼ਾਲਸੇ ਦਾ ਹੀ ਰਾਜ ਹੈ। ਉਹ ਗੁਰੂ ਸੰਗਤਿ ਵਿਚ ਜਿਹੜਾ ਖ਼ਾਲਸੇ ਦਾ ਪਰਿਵਰਤਨ ਹੈ, ਉਹੀ ਰਾਜ ਹੈ। ਰਤਨ ਸਿੰਘ ਭੰਗੂ ਵੀ ਕਹਿੰਦਾ ਹੈ ਸਿੱਖਾਂ ਦਾ ਸਟਰਗਲ ਵੇਲੇ ਵਿਸ਼ਵਾਸ ਸੀ ਕਿ ਸਾਨੂੰ ਰਾਜ ਗੁਰੂ ਨੇ ਦਿੱਤਾ ਹੈ। ਉਹ ਕਹਿੰਦੇ ਹਨ ਕਿ ਧਰੂ ਤਾਰਾ ਅਤੇ ਧਰਤੀ ਆਪਣੀ ਜਗ੍ਹਾ ਤੋਂ ਹਿੱਲ ਸਕਦੇ ਹਨ ਪਰ ਗੁਰੂ ਦਾ ਬਚਨ ਨਹੀਂ ਹਿੱਲ ਸਕਦਾ ਇਸ ਲਈ ਅਸੀਂ ਪੰਜਾਬ ਨੂੰ ਆਜ਼ਾਦ ਕਰਵਾਉਣਾ ਹੀ ਕਰਵਾਉਣਾ ਹੈ। ਇਨ੍ਹਾਂ ਗੱਲਾਂ ਨਾਲ ਹੀ ਮੈਂ ਖਤਮ ਕਰਦਾ ਹਾਂ। ਪੰਨਵਾਦ।

ਸ. ਧਨੋਆ ਦੇ ਉੱਤਰ

ਮੈਂ ਮੰਨਦਾ ਹਾਂ ਕਿ ਪੇਪਰ one sided ਹੋ ਗਿਆ ਹੈ ਔਰ ਇਹ ਟਾਈਟਲ Khalsa in Modern Politics ਕਰਕੇ ਹੋ ਗਿਆ ਹੈ। ਪਰ ਜੇ ਇਨ੍ਹਾਂ ਨੇ ਇਤਰਾਜ਼ ਕੀਤਾ ਹੈ political power ਦੀ aspiration ਉੱਤੇ, ਇਹ ਮੇਰੇ ਪੇਪਰ ਦੀ ਡਿਕਸ਼ਨਰੀ ਵਿਚ ਨਹੀਂ ਹੈ। ਮੇਰਾ ਕਹਿਣਾ ਤਾਂ ਇਹ ਹੈ ਕਿ political power ਗੁਰੂ ਦੀ ਬਖ਼ਸ਼ਿਸ਼ ਹੈ ਖ਼ਾਲਸੇ ਤੇ ਅਤੇ ਉਹ ਆਉਣੀ ਹੀ ਆਉਣੀ ਹੈ। ਸਵਾਲ ਇਹ ਹੈ ਕਿ ਇਸ ਨੂੰ ਕਿਵੇਂ ਲਿਆ ਜਾਵੇ? ਜੇਕਰ ਡਾਇਰੈਕਟ ਲੈਂਦੇ ਹਾਂ ਤਾਂ ਗੁਰਬਾਣੀ ਕਹਿੰਦੀ ਹੈ ਕਿ ਇਹ ਮਾਇਆ ਹੈ। ਇਸ ਦੇ ਪਿੱਛੇ-ਪਿੱਛੇ ਜਾਉ ਇਹ ਅੱਗੇ-ਅੱਗੇ ਜਾਣੀ ਹੈ ਪਰ ਗੁਰੂ ਪਿੱਛੇ ਜਾਉ ਤਾਂ ਇਹ ਪੈਰੀਂ ਪੈਂਦੀ ਹੈ। ਇਸ ਲਈ

ਅਸੀਂ ਪਾਵਰ ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਲੈਣੀ ਹੈ ਐਰ ਫਿਰ ਸਾਰੀ country ਹੀ ਖਾਲਸੇ ਕੋਲ ਹੋਵੇਗੀ। ਇਹ ਗੁਰੂ ਨੇ ਬਖਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ ਐਰ desirable object ਹੈ। ਇਹ ਜੇ ਅਕਾਲੀਆਂ ਨੇ ਭਾਜਪਾ ਨਾਲ ਐਲਾਇਸ ਕੀਤਾ ਹੈ ਇਹ ਬਿਲਕੁੱਲ ਠੀਕ ਹੈ ਐਰ ਇਹੀ ਇਕ ਢੰਗ ਸੀ ਪੰਜਾਬ ਵਿਚ political power gain ਕਰਨ ਦਾ। ਇਸ ਨਾਲ ਪੰਜਾਬ ਦੇ ਵਾਤਾਵਰਣ ਵਿਚ ਬਹੁਤ ਸੁਧਾਰ ਹੋਇਆ ਹੈ। democratic society ਵਿਚ ਖਾਲਸਾ ਰਾਜ ਕਿਵੇਂ ਕਰੇ ਇਹ ਵਿਦਵਾਨਾਂ ਅਤੇ ਯੂਨੀਵਰਸਿਟੀਆਂ ਅੱਗੇ ਪ੍ਰਸ਼ਨ ਹੈ ਐਰ ਇਸ ਤੇ ਸੈਮੀਨਾਰ ਕੀਤੇ ਜਾਣੇ ਚਾਹੀਦੇ ਹਨ, ਪਰਚੇ ਲਿਖੇ ਜਾਣੇ ਚਾਹੀਦੇ ਹਨ। ਇਸ ਪੋਲੀਟੀਕਲ ਇਵੈਂਟ ਨੂੰ ਗਾਈਡ ਕੀਤਾ ਜਾਵੇ ਤਾਂ ਜੋ ਇਹ ਸਹੀ ਲੀਹਾਂ ਤੇ ਪੈ ਸਕੇ। ਬਾਕੀ ਦੂਜੀ ਗੱਲ aspiration of followers ਦੀ ਕਹੀ ਹੈ। ਸਿੰਘ ਸਭਾ ਲਹਿਰ ਵੇਲੇ ਇਹ ਸੀ ਹਰੇਕ ਦਬੜੂ-ਘੁਸੜੂ ਨੂੰ ਸਿੱਖ ਬਣਾ ਦਿੱਤਾ ਜਾਵੇ ਜਦੋਂ ਕਿ ਪਹਿਲਾਂ ਜੇ ਸਿੱਖ ਬਣਦਾ ਸੀ ਉਹ ਆਪਣਾ ਸਿਰ ਤਲੀ ਤੇ ਧਰ ਕੇ ਆਉਂਦਾ ਸੀ, ਉਸ ਵਿਚ ਖਾੜਕੂ character ਸੀ। ਹੁਣ ਇਹ ਗੱਲ ਹੈ ਕਿ ਹਰੇਕ ਸਿੱਖ ਨੂੰ ਅੰਮ੍ਰਿਤ ਛਕਾ ਦਿੱਤਾ ਜਾਵੇ ਪਰ character ਤਾਂ ਅੰਦਰੋਂ ਆਉਣਾ ਹੈ, ਉਹ ਕਿੱਥੋਂ ਆਵੇਗਾ। ਇਸ ਲਈ ਮੇਰਾ ਜ਼ੋਰ ਇਹ ਹੈ ਕਿ ਖਾਲਸੇ ਦੀਆਂ values ਨੂੰ ਅਪਣਾ ਕੇ fight ਕਰੋ ਤੇ ਫਿਰ ਕੇਵਲ ਪੰਜਾਬ ਦਾ ਹੀ ਨਹੀਂ ਸਾਰੇ ਹਿੰਦੁਸਤਾਨ ਦਾ ਰਾਜ ਸਾਡੇ ਕੋਲ ਆ ਜਾਵੇਗਾ। Thank you very much.

ਅਮਰਜੀਤ ਸਿੰਘ ਗਰੇਵਾਲ ਦਾ ਉੱਤਰ

ਜਦੋਂ ਮੈਂ ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਦੇ concept ਤੇ ਪਰਚਾ ਪੜ੍ਹਿਆ ਸੀ ਤਾਂ ਮੈਂ ਕਦੇ ਨਹੀਂ ਕਿਹਾ ਕਿ ਸਿੱਖ ਆਪਣੀ ਸਟੇਟ ਨਾ ਬਣਾਉਣ। ਇਸ ਲਈ ਮੈਂ ਸਿਰਫ਼ ਸਟੇਟ ਦੀ form ਨੂੰ ਬਿਆਨ ਕੀਤਾ ਹੈ। ਜੇ ਮਾਡਲ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਹਨ ਉਹ ਸਿਰਫ਼ ਸਿੱਖਾਂ ਵਾਸਤੇ ਨਹੀਂ ਸਗੋਂ ਸਾਰਿਆਂ ਵਾਸਤੇ ਹਨ। ਇਸ ਲਈ ਮੈਂ ਮਾਡਲ ਦੀ ਗੱਲ ਕੀਤੀ ਹੈ ਅਤੇ ਸਿਧਾਂਤ ਨੂੰ ਜਾਣ-ਬੁੱਝ ਕੇ ਬਿਆਨ ਨਹੀਂ ਕੀਤਾ। ਆਉਣ ਵਾਲਾ ਸੰਸਾਰ ਹੋਮੋਜੀਨੀਅਸ ਨਹੀਂ ਹੋਵੇਗਾ ਉੱਥੇ ਹਰ ਕੋਈ ਆਪਣੀ ਆਈਡੀਟੀ ਦੀ ਗੱਲ ਕਰ ਰਿਹਾ ਹੋਵੇਗਾ ਅਤੇ ਸਿੱਖ ਮਾਡਲ ਅਨੁਸਾਰ ਹਰ ਕੋਈ ਆਪਣੀ ਆਈਡੀਟੀ ਕਰਵਾ ਸਕਦਾ ਹੈ। ਪਰੰਤੂ ਸ਼ਾਇਦ ਪੇਪਰ ਵਿਚ communication gap ਰਹਿਣ ਕਰਕੇ ਗੜਬੜ ਹੋ ਗਈ ਹੈ। ਦੂਸਰੀ ਗੱਲ ਯੂਟੋਪੀਆ ਦੀ ਹੈ। ਮੈਂ ਜੋ ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਦੇ ਅਰਥ ਕੱਢੇ ਹਨ, ਉਹ ਮੇਰੇ ਆਪਣੇ ਹਨ। ਬਾਕੀ ਜੋ Nation State ਦਾ concept ਹੈ, ਉਹ ਸਿੱਖੀ ਅਨੁਸਾਰ ਨਹੀਂ ਹੈ। ਇਹ ਸੰਸਾਰ ਕਿਵੇਂ ਚਲ ਰਿਹਾ ਹੈ ਇਹ ਸਿੱਖਾਂ ਨੇ ਕੰਟਰੋਲ ਨਹੀਂ ਕਰਨਾ ਸਗੋਂ ਹੋਰ ਬਹੁਤ ਸਾਰੇ ਫੈਕਟਰਜ਼ ਇਸ ਵਿਚ ਸ਼ਾਮਲ ਹਨ। ਇਸ ਵਿਚ ਸਭ ਕੁੱਝ ਡਾਇਨੈਮਿਕ ਮੂਵਮੈਂਟ ਵਿਚ ਚੱਲ ਰਿਹਾ ਹੈ। ਵਿਸ਼ਵ ਵਿਚ ਅਸੀਂ ਆਪਣਾ ਰੋਲ ਤਾਂ ਹੀ ਨਿਭਾ ਸਕਦੇ ਹਾਂ ਜੇਕਰ ਅਸੀਂ ਵਿਸ਼ਵ ਕਿੱਧਰ ਨੂੰ ਜਾ ਰਿਹਾ ਹੈ, ਇਸ ਬਾਰੇ ਚੇਤਨ ਹੋ ਕੇ ਆਪਣੇ ਆਪ ਨੂੰ interpret ਕਰ ਸਕੀਏ। ਪੇਪਰ ਵਿਚ ਮੈਂ ਇਹੀ ਦੱਸਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ ਕਿ ਸੰਸਾਰ ਨੂੰ ਕੀ ਚੈਲੰਜਿਜ਼ ਹਨ, ਅਤੇ ਸਿੱਖ ਆਪਣੇ ਸਿਧਾਂਤਾਂ ਅਨੁਸਾਰ ਇਨ੍ਹਾਂ ਸੰਬੰਧੀ ਕੀ ਭੂਮਿਕਾ ਨਿਭਾ ਸਕਦੇ ਹਨ। ਮੈਂ ਸਮਝਦਾ ਹਾਂ ਕਿ ਧਰਮ ਸਾਨੂੰ ਦੋ

ਚੀਜ਼ਾਂ ਨਾਲ ਜੋੜਦਾ ਹੈ, ਇਕ ਸਾਡੀਆਂ ਰੂਟਜ਼ ਨਾਲ ਅਤੇ ਦੂਸਰੇ ਇਕ ਸੁਪਨੇ ਨਾਲ। ਇਸ ਲਈ ਮੈਂ ਆਪਣਾ ਪੇਪਰ ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਚੀਜ਼ਾਂ ਨੂੰ ਧਿਆਨ ਵਿਚ ਰੱਖ ਕੇ ਲਿਖਿਆ ਹੈ। ਧੰਨਵਾਦ।

ਸ. ਮਨਜੀਤ ਸਿੰਘ ਕਲਕੱਤਾ

ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ ਦੀ ਗੱਲ। ਇਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦਾ ਵਰਦਾਨ ਹੈ। ਇਹੀ ਰਤਨ ਸਿੰਘ ਭੰਗੂ ਨੇ ਕਿਹਾ ਹੈ। ਜਿਨ੍ਹਾਂ ਨੇ ਕਦੇ ਤਸੱਵਰ ਨਹੀਂ ਸੀ ਕੀਤਾ ਰਾਜ ਦਾ, ਪਰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਕਿਹਾ ਹੈ ਕਿ ਧਰੁ ਆਪਣਾ ਸਥਾਨ ਛੱਡ ਸਕਦਾ ਹੈ ਔਰ ਧਰਤੀ ਆਪਣੀ ਜਗ੍ਹਾ ਤੋਂ ਹਿੱਲ ਸਕਦੀ ਹੈ ਪਰ ਗੁਰੂ ਦਾ ਬਚਨ ਅਟੱਲ ਹੈ। ਇਸ ਲਈ ਇਹ ਵਿਕਟਰੀ ਹੋਣੀ ਹੀ ਹੋਣੀ ਹੈ। ਜਿਵੇਂ ਡਾ. ਕੇਹਰ ਸਿੰਘ ਨੇ ਕਿਹਾ ਹੈ ਕਿ ਪੰਥ ਕੀ ਜੀਤ ਅਤੇ ਸਰਬਤ ਦੇ ਭਲੇ ਵਿਚ ਕੋਈ ਵਿਰੋਧ ਨਹੀਂ। ਇਸ ਲਈ ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ ਵਿਚ ਇਹ ਕਿਤੇ ਨਹੀਂ ਹੈ ਕਿ ਖ਼ਾਲਸੇ ਨੇ ਕਿਸੇ ਤੇ ਰਾਜ ਨਹੀਂ ਕਰਨਾ। ਪਰ ਉਸ ਰਾਜ ਦਾ ਭਾਗ ਵੀ ਨਹੀਂ ਬਣਨਾ ਜਿੱਥੇ ਖ਼ਾਲਸੇ ਦੀ ਪ੍ਰਤੀਤ ਨਹੀਂ ਹੈ। ਇਹ ਬੜਾ ਇਨਕਲਾਬੀ ਸੰਦੇਸ਼ ਹੈ। ਇੱਥੇ ਸਭ ਸੰਗਮ ਹੋ ਗਿਆ ਹੈ ਸਭ ਚੀਜ਼ਾਂ ਦਾ। ਔਰ ਗਿਆਨੀ ਉਸ ਨੂੰ ਕਿਹਾ ਹੈ ਜੋ ਨਾ ਕਿਸੇ ਤੋਂ ਡਰਦਾ ਹੈ ਔਰ ਨਾ ਡਰਾਉਂਦਾ ਹੈ। ਔਰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਇਸ ਸਭ ਕੁੱਝ ਦਾ ਪ੍ਰੈਕਟੀਕਲ ਕਰਕੇ ਦਿਖਾਇਆ ਹੈ। ਇਹ ਵਰਦਾਨ ਸੱਚ ਸਾਬਤ ਹੋਇਆ ਹੈ। ਖ਼ਾਲਸਾ ਰੈਵੂਲੂਸ਼ਨ ਪੀਪਲਜ਼ ਰੈਵੂਲੂਸ਼ਨ ਹੈ, ਇਹ ਕੋਈ ਬਾਦਸ਼ਾਹਤ ਚੋਜ਼ ਨਹੀਂ ਹੈ। ਲੋਕਾਂ ਨੂੰ ਹੀ ਸਭ ਕੁੱਝ ਦੇ ਦਿੱਤਾ ਹੈ। ਖ਼ਾਲਸਾ ਸਰਬ ਸਮਰੱਥ ਖ਼ਾਲਸਾ ਹੈ। ਪਰ ਸਾਨੂੰ ਬਦਨਾਮ ਕਰਨ ਵਾਸਤੇ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਇਹ ਮਜ਼ਬੂਬੀ ਸਟੇਟ ਚਾਹੁੰਦੇ ਹਨ, ਮਜ਼ਬੂਬੀ ਸਟੇਟ ਵਾਸਤੇ ਕਲਰਜੀ ਦੀ ਲੋੜ ਹੁੰਦੀ ਹੈ, ਜੋ ਕਿ ਸਾਡੇ ਕੋਲ ਨਹੀਂ ਹੈ। ਮੈਂ ਗਰੇਵਾਲ ਸਾਹਿਬ ਨਾਲ ਪੂਰੀ ਤਰ੍ਹਾਂ ਸਹਿਮਤ ਹਾਂ ਕਿ ਇਹ ਨੇਸ਼ਨ ਸਟੇਟ ਦੀ ਗੱਲ ਨਹੀਂ ਹੈ। ਅੱਜ ਵੀ ਖ਼ਾਲਸਾ ਦੀ ਤਲਵਾਰ ਇਸ concept ਦੇ ਖਿਲਾਫ਼ ਹੈ। ਇਕ ਸਟੇਟ ਵਾਸਤੇ ਇਕ ਧਰਮ, ਇਕ ਖੋਲੀ, ਇਕ ਮਜ਼ਬੂਬ ਦੀ ਲੋੜ ਹੁੰਦੀ ਹੈ। ਪਰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਉਦੋਂ ਹੀ ਕਿਹਾ ਸੀ ਕਿ ਹਿੰਦੂ ਅਤੇ ਮੁਸਲਮਾਨ ਇਕੱਠੇ ਰਹਿ ਸਕਦੇ ਹਨ। ਖ਼ਾਲਸਾ ਦੋਹਾਂ ਵਿਚ ਕਾਨ੍ਹ ਸੀ। ਇਹ ਹਕੀਕਤ ਦਾ ਸੱਚ ਹੈ ਕਿ ਜਿਸ ਕੋਲ ਤਾਕਤ ਆਉਂਦੀ ਹੈ, ਉੱਥੇ ਔਗੁਣ ਆ ਹੀ ਜਾਂਦੇ ਹਨ। ਉਹ ਆਪਣੀ ਹੈਜ਼ੇਮਨੀ ਸਥਾਪਤ ਕਰਨਾ ਚਾਹੁੰਦਾ ਹੈ ਸਾਰੀ ਦੁਨੀਆਂ ਤੇ। ਇਸ ਕਰਕੇ ਅਸੀਂ ਮਜ਼ਬੂਬੀ ਜਾਂ ਨੇਸ਼ਨ ਸਟੇਟ ਵਿਚ ਯਕੀਨ ਨਹੀਂ ਕਰਦੇ। ਇਹ ਮਨੁੱਖ ਦਾ ਸੁਭਾਅ ਹੈ ਕਿ ਜੇਕਰ ਕੋਈ ਪੂਰੀ ਤਰ੍ਹਾਂ ਮਜ਼ਬੂਬੀ ਸਟੇਟ ਬਣ ਜਾਵੇ ਤਾਂ ਅਸੀਂ ਉੱਥੇ ਵੀ ਪੋਲੀਟੀਕਲ exploitation ਦੇ ਰਾਹ ਕੱਢ ਲਵਾਂਗੇ। ਇਹ ਪਹਿਲੀ ਤੇ ਵੱਡੀ ਗੱਲ ਹੈ। ਬਾਕੀ ਜਦੋਂ ਅਸੀਂ ਅਕਾਲੀ ਦਲ ਨੂੰ ਡਰਾਇੰਗ ਰੂਮ ਵਿਚ ਬੈਠ ਕੇ ਸਟੱਡੀ ਕਰਦੇ ਹਾਂ ਤਾਂ ਸਾਨੂੰ political turmoil ਦਾ ਪਤਾ ਨਹੀਂ ਹੁੰਦਾ। ਅਸੀਂ ਉਸ ਤੋਂ ਅਲੱਗ ਹੁੰਦੇ ਹਾਂ। ਅਕਾਲੀ ਦਲ ਵੀ ਕਈ ਸਿਆਸੀ ਪਲੇਨਜ਼ ਤੇ ਲੜ ਰਿਹਾ ਹੈ। ਇਹ ਇਸ ਦਾ ਇਕ ਪੱਖ ਹੈ, ਜਿਵੇਂ ਆਜ਼ਾਦੀ ਤੋਂ ਪਹਿਲਾਂ ਇੰਡੀਅਨ ਨੈਸ਼ਨਲ ਕਾਂਗਰਸ ਦਾ ਸੀ। ਪਰ ਅੱਜ ਕਾਂਗਰਸ ਇਕ ਪੋਲੀਟੀਕਲ ਪਾਰਟੀ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਅਕਾਲੀ ਦਲ ਸਾਰੀ ਕੌਮ ਦੀ political will ਦਾ expression ਹੈ, ਭਾਵੇਂ ਉਹ ਅਜੇ ਸਾਨੂੰ ਨਹੀਂ ਦਿੱਸਦਾ। ਅਕਾਲੀ ਦਲ ਦੇ ਇਸ ਸਰੂਪ ਨੂੰ ਬਦਲਿਆ ਨਹੀਂ

ਜਾ ਸਕਦਾ ਪਰ ਇਹ ਦੂਜੀਆਂ ਗੱਲਾਂ ਹਨ ਕਿ ਕਿਹੜੀ ਗੱਲ ਪਹਿਲਾਂ ਕਰਨੀ ਹੈ ਅਤੇ ਕਿਹੜੀ ਬਾਅਦ ਵਿਚ। ਅਕਾਲੀਆਂ ਨੂੰ ਰਾਜ ਤਾਂ ਪੰਜਾਬ ਤੇ ਮਿਲਦਾ ਹੈ ਪਰ ਇਹ ਸੰਸਾਰ ਦੇ ਸਾਰੇ ਸਿੱਖਾਂ ਦਾ ਪ੍ਰਤੀਨਿਧ ਕਰਦੇ ਹਨ। ਇਹ ਇਸ ਦਾ ਦੂਸਰਾ ਰੂਪ ਹੈ। ਮੈਂ ਮਹਿੰਦਰ ਸਿੰਘ ਨੂੰ ਕਹਿਣਾ ਚਾਹੁੰਦਾ ਹਾਂ ਕਿ ਅਸੀਂ ਹਰ ਗੱਲ ਵਾਸਤੇ ਆਪਣੇ ਆਪ ਨੂੰ ਦੇਸ਼ੀ ਕਹਿ ਲੈਂਦੇ ਹਾਂ ਅਤੇ ਹਰ ਗੱਲ ਨੂੰ defective ਹੋ ਕੇ ਪੇਸ਼ ਕਰਦੇ ਹਾਂ। ਅੱਜ ਦੀ ਦੁਨੀਆਂ ਵਿਚ ਜਿੱਥੇ ਗਿਣਤੀ ਹੈ ਉੱਥੇ ਮਾਈਨਾਰਿਟੀ ਹੋਣਾ ਵੀ ਦੇਸ਼ ਹੈ। ਇਹ ਪ੍ਰਾਬਲਮਜ਼ ਸਾਰੀਆਂ ਹੀ ਮਾਈਨਾਰਿਟੀਜ਼ ਨੂੰ ਆ ਰਹੀਆਂ ਹਨ। ਤਾਕਤ ਵਾਲੇ ਦੀ ਨਿਸ਼ਾਨੀ ਹੀ ਇਹੀ ਹੈ ਕਿ ਉਹ ਅਜਿਹੀ ਪੈਰਾਮੀਟਰਜ਼ ਬਣਾ ਲਵੇਗਾ ਜਿੱਥੇ ਤੁਹਾਨੂੰ ਇਨਸਾਫ਼ ਹੀ ਨਹੀਂ ਮਿਲੇਗਾ। ਮੈਂ ਅਕਾਲੀ ਪਾਰਟੀਜ਼ ਨੂੰ ਬਹੁਤ ਸਟੱਡੀ ਕੀਤਾ ਹੈ ਐਰ ਮੈਂ ਕਹਿ ਰਿਹਾ ਹਾਂ ਕਿ ਸਿਰਫ਼ ਦੇ ਇਸ਼ੂਜ਼ ਨੇ ਮੁੱਖ, ਪਹਿਲਾ ਇਹ ਕਿ ਸਿੱਖਾਂ ਦੀ ਕੋਮੀ ਤੋਰ ਤੇ ਕੋਈ ਜੱਥੇਬੰਦੀ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ ਕਿ ਨਹੀਂ। ਅਸੀਂ ਹਿੰਦੂਸਤਾਨ ਦੇ ਨਾਗਰਿਕ ਵੀ ਹਾਂ ਪਰ ਕੋਮੀ ਤੋਰ ਤੇ ਇਕ ਸਿੱਖ ਇਕਾਈ ਵੀ ਹਾਂ। ਪਹਿਲਾਂ ਕੋਮੀ ਇਕਾਈ ਦੇ ਤੋਰ ਤੇ ਪ੍ਰਵਾਨ ਕਰਨਾ ਫਿਰ ਇਸ ਨੂੰ ਰਿਪਰੀਜੈਂਟ ਕਰਨਾ, ਉਸ ਵਾਸਤੇ ਸ਼੍ਰੋਮਣੀ ਅਕਾਲ ਦਲ ਹੈ। ਇਸ ਲਈ ਸਾਡੀ ਬੇਸਿਕ ਲੜਾਈ ਸੰਕਲਪਾਂ ਦੀ ਲੜਾਈ ਹੈ, ਐਰ ਉਸ ਤੋਂ ਬਾਅਦ ਪੁਲਿਟੀਕਲ political ਲੜਾਈ ਹੈ। ਇਸ ਵਿਚ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦੀ ਸਪਿਰਟ ਸਿੱਧੀ ਕਾਇਮ ਹੈ। ਮੁਸਲਮਾਨ ਸਾਡੇ ਨਾਲੋਂ ਕਿੰਨੀ ਵੱਧ ਗਿਣਤੀ ਵਿਚ ਹਨ ਪਰ ਉਨ੍ਹਾਂ ਕੋਲੋਂ ਕਿਉਂ ਨਾਲ ਕੋਈ ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ ਪੈਦਾ ਹੋਇਆ? ਪਹਿਲੀ ਗੱਲ ਤਾਂ ਇਹ ਹੈ ਕਿ ਉਨ੍ਹਾਂ ਕਿਹਾ ਕਿ ਅਕਾਲੀ ਦਲ ਮੁਕਾ ਦਿੱਤਾ ਜਾਵੇ, ਦੂਜੀ ਗੱਲ ਅਕਾਲੀ ਦਲ ਵਿਚ ਆਪਣੀ ਤਰ੍ਹਾਂ ਦੇ ਲੀਡਰ ਲਿਆਂਦੇ ਜਾਣ, ਤੀਸਰੀ ਗੱਲ ਅਕਾਲੀ ਦਲ ਦੇ ਵਿਚ ਲੀਡਰ ਹੀ ਪੈਦਾ ਹੋਣ ਦਿੱਤਾ ਜਾਵੇ। ਉਨ੍ਹਾਂ ਨੂੰ demoralise ਕਰ ਦਿੱਤਾ ਜਾਵੇ ਤਾਂ ਜੋ ਉਨ੍ਹਾਂ ਦੀਆਂ political aspirations ਖ਼ਤਮ ਹੋ ਜਾਣ। ਐਰ ਆਨੰਦਪੁਰ ਸਾਹਿਬ ਦਾ ਮਤਾ ਤਾਂ ਮੇਰੇ ਵਰਗੇ ਤੋਂ ਪੜ੍ਹਵਾਇਆ ਗਿਆ। ਇਸ ਬਾਰੇ ਜਗ੍ਹਾ-ਜਗ੍ਹਾ ਤੋਂ ਗੱਲਾਂ ਕੀਤੀਆਂ ਗਈਆਂ ਐਰ ਸਾਨੂੰ ਪਤਾ ਹੈ ਕਿ ਗੋਬਲ ਵੀ ਕਹਿੰਦਾ ਹੈ ਕਿ ਇਕ ਝੂਠ ਨੂੰ ਦਸ ਵਾਰੀ ਬੋਲੋ ਤਾਂ ਉਹ ਸੱਚ ਹੋ ਜਾਂਦਾ ਹੈ। ਇੰਡੀਆ ਟੂਡੇ ਨੇ ਆਪਣੇ ਐਡੀਟੋਰੀਅਲ ਵਿਚ ਆਨੰਦਪੁਰ ਸਾਹਿਬ ਦੇ ਮਤੇ ਬਾਰੇ ਲਿਖਿਆ ਕਿ It is futuristic political document. ਮੈਂ ਇਕ ਗੋਲ ਮੇਜ਼ ਕਾਨਫਰੰਸ ਵਿਚ ਗਿਆ ਜਿੱਥੇ ਆਨੰਦਪੁਰ ਸਾਹਿਬ ਦਾ ਮਤਾ ਵੰਡਿਆ ਗਿਆ ਪਰ ਦਰਬਾਰਾ ਸਿੰਘ ਨੇ ਕਿਹਾ ਕਿ ਇਹ ਅਸਲੀ ਨਹੀਂ ਮੈਨੂੰ ਅਸਲੀ ਮਤਾ ਦਿਓ। ਤਾਂ ਮੈਂ ਕਿਹਾ ਕਿ ਮੈਂ ਤੁਹਾਨੂੰ 1973 ਈ. ਵਾਲਾ ਮਤਾ ਦੇ ਦਿੰਦਾ ਹਾਂ ਪਰ ਤੁਸੀਂ ਇਹ ਕਹਿ ਦਿਓ ਕਿ ਮੈਨੂੰ 1978 ਈ. ਵਾਲੇ ਮਤੇ ਤੇ ਕੋਈ ਇਤਰਾਜ਼ ਨਹੀਂ ਹੈ। ਫਿਰ ਮੈਂ ਉਨ੍ਹਾਂ ਨੂੰ 1973 ਈ. ਵਾਲਾ ਮਤਾ ਪੜ੍ਹਨ ਵਾਸਤੇ ਦਿੱਤਾ ਜਿਸ ਵਿਚ ਉਨ੍ਹਾਂ ਨੇ ਦੇਸ਼ ਕਾਲ ਘੜਨਾ ਅਤੇ ਖ਼ਾਲਸਾ ਜੀ ਦੇ ਬੋਲਬਾਲੇ ਤੇ ਇਤਰਾਜ਼ ਕੀਤਾ ਅਤੇ ਕਿਹਾ, cat is out of bag, cat is out of bag. ਪਰ ਮੈਂ ਉਨ੍ਹਾਂ ਨੂੰ ਕਿਹਾ ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਵਿਚ ਕੋਈ ਗਲਤ ਨਹੀਂ ਹੈ ਜੇ ਹੈ ਤਾਂ ਤੁਸੀਂ ਦੱਸੋ ਪਰ ਉਨ੍ਹਾਂ ਕੋਲ ਕੋਈ ਜਵਾਬ ਨਹੀਂ ਸੀ। ਇਸ ਤਰ੍ਹਾਂ ਦੀਆਂ ਗੱਲਾਂ ਸਿਰਫ਼ political goals ਹੁੰਦੇ ਹਨ। ਇਹ political allies ਹਨ। ਗੁਰਬਾਣੀ

ਵਿਚ ਕਈ ਗੱਲਾਂ ਕਹੀਆਂ ਹਨ ਜੋ ਸਿਰਫ਼ individual ਵਾਸਤੇ ਹਨ, ਸਾਰੇ ਸਮਾਜ ਵਾਸਤੇ ਨਹੀਂ ਹਨ, ਜਿਵੇਂ ਜਬ ਲਗ ਰਹੇ ਨਾਂਮ ਰਸ ਮਾਤੇ ਵਾਲੀ ਗੱਲ ਹੈ ਜਾਂ ਗਰੀਬੀ ਦੀ ਗੱਲ ਹੈ, ਉੱਥੇ ਵਿਅਕਤੀ ਨੂੰ ਗਰੀਬ ਹੋਣ ਵਾਸਤੇ ਕਿਹਾ ਗਿਆ ਹੈ ਨਾ ਕਿ ਸਮਾਜ ਨੂੰ ਗਰੀਬ ਹੋਣ ਵਾਸਤੇ ਕਿਹਾ ਗਿਆ ਹੈ। ਜਿਵੇਂ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਨੇ ਕਿਹਾ ਹੈ ਔਰੰਗਜ਼ੇਬ ਨੂੰ ਜ਼ਫ਼ਰਨਾਮੇ ਵਿਚ ਕਿ ਹੁਣ ਤੂੰ ਮੈਨੂੰ ਤਲਵਾਰ ਚੁੱਕਣ ਤੋਂ ਇਲਾਵਾ ਕੋਈ ਰਸਤਾ ਹੀ ਨਹੀਂ ਛੱਡਿਆ। ਇਸ ਲਈ ਇਹ ਗੱਲਾਂ ਇਹ ਫੇਜ਼ਿਜ਼ ਹਨ। ਹੋ ਸਕਦਾ ਹੈ ਮੇਰਾ ਕੋਈ ਮੁਢਾਦ ਹੋਵੇ। ਮੇਰੇ ਪਿੱਛੇ ਝੰਡਾ ਚੁੱਕ ਲਵੇ। ਸੇ ਅਕਾਲੀ ਦਲ ਦੀ ਸਿਧਾਂਤਕ ਪਰਪੱਕਤਾ, ਪਿਛੋਕੜ ਹੈ, ਉਹ ਗੁਰਬਾਣੀ ਦੇ ਸਿਧਾਂਤਾਂ ਅਨੁਸਾਰ ਹੈ, ਔਰ ਖਾਲਸੇ ਦੀ ਸਮੂਹਕ ਮੈਮੋਰੀ ਵਿਚ ਹੈ। ਇਸ ਲਈ ਫੇਜ਼ਿਜ਼ ਤਾਂ ਵੱਖ-ਵੱਖ ਆ ਸਕਦੇ ਹਨ ਪਰ ਜਿਹੜੇ distant goals ਨੇ, ਜਿਹੜੇ higher goals ਨੇ ਉਹ ਗੁਰੂ ਦੇ ਆਦੇਸ਼ਾਂ ਅਨੁਸਾਰ ਹੀ ਕਾਇਮ ਰਹਿਣਗੇ। ਬਹੁਤ ਬਹੁਤ ਪੰਨਵਾਦ।

ਡਾ. ਜੇ. ਐਸ. ਗਰੇਵਾਲ ਦਾ ਪ੍ਰਧਾਨਗੀ ਭਾਸ਼ਣ

ਇਹ ਸੈਸ਼ਨ ਸਵੇਰੇ ਵਾਲੇ ਸੈਸ਼ਨ ਤੋਂ ਵੀ ਵਧੀਆ ਰਿਹਾ ਹੈ। ਮਨਿਸਟਰ ਸਾਹਿਬ ਦੀ ਬੜੀ contribution ਹੈ discussion ਨੂੰ। ਮੈਨੂੰ ਇਤਿਹਾਸ ਦੇ ਜੋ ਪੱਖ ਹਨ ਉਹ ਬਹੁਤ ਵਧੀਆ ਲੱਗੇ ਹਨ। ਡਾ. ਕੇਹਰ ਸਿੰਘ ਦੀ ਗੱਲ ਦਾ ਜਵਾਬ ਦੇਣ ਵਾਸਤੇ ਮੈਂ History ਦੇ context ਦੀ ਗੱਲ ਕਰਨੀ ਜ਼ਰੂਰੀ ਸਮਝਦਾ ਹਾਂ। ਜਦੋਂ ਅਸੀਂ 18ਵੀਂ ਸਦੀ ਦੀ ਗੱਲ ਕਰਦੇ ਹਾਂ। ਇੱਥੇ ਪੋਲੀਟੀਕਲ ਸਿਸਟਮ ਹੈ ਜਿਸ ਵਿਚ ਤਲਵਾਰ ਦੇ ਜ਼ੋਰ ਤੇ ਗੱਲ ਕੀਤੀ ਜਾ ਸਕਦੀ ਸੀ। History perspectives on Sikh Identity, ਉਸ ਦੀ ਅਪੈਨਡਿਕਸ ਵਿਚ ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਨਾਭਾ ਦਾ ਹਮ ਹਿੰਦੂ ਨਹੀਂ ਹੈ। ਇਹ ਕਿਤਾਬ ਇੰਡੀਅਨ ਨੇਸ਼ਨ ਵਿਚ ਸਾਡੀ ਥਾਂ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ, ਇਸ ਵਾਸਤੇ ਲਿਖੀ ਗਈ ਹੈ। 20ਵੀਂ ਸਦੀ ਵਿਚ ਵੀ ਉਹੀ ਗੱਲ ਹੈ ਜੋ ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਨੇ ਕਹੀ ਸੀ ਸਾਡੀ ਇਕ ਆਈਡੈਂਟੀ ਹੈ ਅਤੇ ਸਾਡੇ ਨਾਲ ਜੋ ਕੋਈ political ਗੱਲ ਕਰਨੀ ਹੈ ਤਾਂ ਇਸ ਆਧਾਰ ਤੇ ਕਰਨੀ ਹੈ। ਸ. ਮਨਜੀਤ ਸਿੰਘ ਨੇ ਇਹ ਗੱਲ ਬੜੀ ਸਪਸ਼ਟ ਕਰ ਦਿੱਤੀ ਹੈ। ਅਕਾਲੀ ਮੂਵਮੈਂਟ ਦੀ ਗੱਲ ਇਸ ਨਾਲ ਇਸ ਕਰਕੇ ਜੁੜਦੀ ਹੈ ਕਿਉਂਕਿ ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਨਾਭਾ ਸਿੰਘ ਸਭਾ ਲਹਿਰ ਦੇ ਬਹੁਤ ਤਕੜੇ ਲੀਡਰ ਸਨ। ਅਕਾਲੀ ਲਹਿਰ ਸਿੰਘ ਸਭਾ ਲਹਿਰ ਨਾਲ ਜੁੜੀ ਹੋਈ ਹੈ ਔਰ ਖਾਲਸਾ ਪਰੰਪਰਾ ਨਾਲ ਜੁੜੀ ਹੋਈ ਹੈ। ਤੁਸੀਂ ਜੋ political power ਲੈਣੀ ਹੈ ਤਾਂ ਉਸ ਦੀ ਵਰਤੋਂ ਕੀ ਕਰਨੀ ਹੈ, ਇਹ ਇਕ ਭੱਖਦਾ ਸਵਾਲ ਹੈ। ਬਾਕੀ ਜੋ ਡਾ. ਕੇਹਰ ਸਿੰਘ ਨੇ ਗੱਲ ਕੀਤੀ ਹੈ ਦੇ ਪ੍ਰਤੀਸ਼ਤ ਹੈ ਤਾਂ ਮੈਨੂੰ ਲੱਗਦਾ ਹੈ ਕਿ ਇਨ੍ਹਾਂ ਨੇ over simplified ਕਰ ਦਿੱਤਾ ਹੈ। ਆਜ਼ਾਦੀ ਤੋਂ ਪਹਿਲਾਂ ਸਾਰੀਆਂ ਹੀ ਪਾਰਟੀਆਂ ਕੁੱਝ ਨਾ ਕੁੱਝ ਕਰ ਰਹੀਆਂ ਸਨ ਇਸ ਲਈ ਈਸਟ ਪੰਜਾਬ ਦਾ ਜੋ ਗਿਫਟ ਹੈ ਇਸ Union ਨੂੰ ਉਹ ਅਕਾਲੀਆਂ ਕਰਕੇ ਹੀ ਹੈ। ਮੇਰੀ ਕਾਫ਼ੀ appreciation ਹੈ, ਅਕਾਲੀ ਲਹਿਰ ਲਈ, ਅਕਾਲੀ political ਲਈ। ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ ਦੀ appeal ਇਸ ਕਰਕੇ ਹੈ ਕਿ ਇਹ ਦਲ ਸਿਰਫ਼ political power ਲੈਣੀ ਔਰ ਉਸ ਦੀ ਜੋ ਮਰਜ਼ੀ ਵਰਤੋਂ ਕਰਨੀ, ਇਸ ਨੂੰ subscribe ਨਹੀਂ ਕਰਦੇ। ਇਨ੍ਹਾਂ ਦੀ ਸਮਾਜਕ ਫਿਲਾਸਫੀ ਵਿਚ

ਕੁੱਝ values ਨੇ। ਇਨ੍ਹਾਂ ਨੇ ਇਹ ਗੱਲ ਕੀਤੀ ਹੈ ਕਿ ਇਸ ਸਟੇਟ ਨੂੰ ਜ਼ਿਆਦਾ ਪਾਵਰ ਚਾਹੀਦੀ ਹੈ। ਇਹ ਗੱਲ ਰਾਜ ਕਰੇਗਾ ਖ਼ਾਲਸਾ ਨਾਲ ਲਿੰਕ ਹੋ ਜਾਂਦੀ ਹੈ। ਇਸ ਬਾਰੇ ਦੋ ਗੱਲਾਂ ਹਨ। ਖ਼ਾਲਸਾ ਜਿਹੜਾ ਹੈਗਾ in relation to their opponents, ਉਸ ਵਿਚ ਤਾਂ ਉੱਥੇ ਪਾਸਟ ਵਿਚ ਪੋਲੀਟੀਕਲ ਪਾਵਰ ਲੈਣ ਦੀ ਗੱਲ ਹੈ ਪਰ ਅੱਜ ਵੀ ਜੇ ਗੱਲ ਹੈ ਇਸੇ context ਵਿਚ ਕੀਤੀ ਜਾਣੀ ਹੈ। ਇਸ ਨੂੰ ਇਗਨੋਰ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਜੇਕਰ ਇਸ ਨੂੰ ਅਸੀਂ ਕਰ ਸਕੀਏ ਤਾਂ ਦੂਜਿਆਂ ਅੱਗੇ ਇਕ ਮਾਡਲ ਸਾਹਮਣੇ ਆਵੇਗਾ ਕਿ ਇਹ ਇਕ polity ਹੈ ਜੋ possible ਹੈ ਅਤੇ ਦੂਸਰੇ ਵੀ ਇਸ ਨੂੰ ਕਰ ਸਕਦੇ ਹਨ। ਇਸ ਵਿਚ aspiration ideology ਅਤੇ realism ਦੀ sense ਵੀ ਹੈ। ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਤੋਂ ਬਿਨਾਂ materialism ਦੀ ਗੱਲ ਬਹੁਤੀ ਦੂਰ ਤੱਕ ਨਹੀਂ ਜਾਂਦੀ। ਇਸ ਨੂੰ ਇਗਨੋਰ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ। equality ਜੋ ਸਿੱਖ ਧਰਮ ਵਿਚ realise ਕੀਤੀ ਗਈ, ਉਹ ਹੋਰ ਧਰਮਾਂ ਵਿਚ ਨਹੀਂ ਹੋਈ। ਪਰ ਇਹ ਸ਼ਾਇਦ ਕਾਫ਼ੀ ਨਹੀਂ ਹੈ। ਇਸ ਦਾ ਮਤਲਬ ਇਹ ਨਹੀਂ ਕਿ ਜੋ ਸਾਡੀ achievement ਹੈ ਉਹ ਗ਼ਲਤ ਹੈ ਬਲਕਿ ਉਸ achievement ਦੇ ਆਧਾਰ ਤੇ ਨਵੇਂ ਤਰੀਕੇ ਸੋਚੇ ਜਾ ਸਕਦੇ ਹਨ। ਇਕ ਹੋਰ ਗੱਲ ਅਕਾਲੀ ਅਤੇ ਬੀ. ਜੇ. ਪੀ. ਦਾ ਗਠਜੋੜ ਜੋ ਹੈ ਇਸ ਨੂੰ minimise ਨਹੀਂ ਕਰਨਾ ਚਾਹੀਦਾ। ਬਲਕਿ appreciate ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਮੈਂ ਸਾਰਿਆਂ ਦਾ ਸ਼ੁਕਰੀਆ ਅਦਾ ਕਰਦਾ ਹਾਂ। ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖ਼ਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਡਾ. ਨਰਿੰਦਰ ਸਿੰਘ ਓਟਾਵਾ ਦਾ ਪੇਪਰ

ਡਾ. ਮੁਨੂਮੋਹਨ ਦਾ ਪੇਪਰ

ਡਾ. ਸ਼ਸ਼ੀਬਾਲਾ

ਡਾ. ਮੁਨੂਮੋਹਨ ਦੇ ਜਵਾਬ

ਡਾ. ਜੋਸ਼ੀ ਦਾ ਪ੍ਰਧਾਨਗੀ ਭਾਸ਼ਣ

ਗੁਰੂ ਸਮਾਨ ਵਿਦਵਾਨ ਸੱਜਣੇ! ਪਹਿਲੇ ਪੇਪਰ ਬਾਰੇ ਮੈਂ ਕਹਿਣਾ ਹੈ, ਪ੍ਰਮਾਤਮਾ ਦੇ ਐਟਰੀਬਿਊਟਜ਼ ਕੀ ਨੇ, ਇਸ ਬਾਰੇ ਹੈ। ਜਾਪੁ ਸਾਹਿਬ ਨੂੰ ਕਈ ਕੋਸ਼ਿਸ਼ਾਂ ਬਾਅਦ ਵੀ ਪੂਰੀ ਤਰ੍ਹਾਂ ਨਹੀਂ ਸਮਝਿਆ ਜਾ ਸਕਦਾ। ਜਿਵੇਂ ਨਮੋ ਅੰਧਕਾਰੇ ਹੈ? ਇਸ ਵਿਚ ਗੁਰੂ ਸਾਹਿਬ ਸਭ ਕੁੱਝ ਹੀ ਮੁਆਫ਼ ਕਰ ਦਿੰਦੇ ਹਨ। ਇਸ ਲਈ ਜੇ ਕਦੀ ਅਸੀਂ ਕਈ ਵਾਰ ਅੰਧਕਾਰ ਦੇ ਸ਼ਿਕਾਰ ਵੀ ਹੋ ਜਾਂਦੇ ਹਾਂ ਤਾਂ ਵੀ ਅਸੀਂ ਸ਼ਾਇਦ ਉਸ ਤੋਂ ਦੂਰ ਨਹੀਂ ਜਾਂਦੇ। ਇਹ ਗੱਲ ਮੈਂ ਇਸ ਕਰਕੇ ਕਹਿ ਰਿਹਾ ਹਾਂ ਕਿ ਜੇ ਸਾਡੇ attitudes ਨੇ ਅਤੇ ਸਿਧਾਂਤ ਹੈ, ਅਤੇ ਜੇ ਸਾਡੀ ਪ੍ਰੈਕਟਿਸ ਹੈ, ਜੇ ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਨੂੰ ਮੇਲਿਆ ਜਾਵੇ ਤਾਂ ਬਹੁਤ ਵੱਡਾ ਪਾੜਾ ਨਜ਼ਰ ਆਵੇਗਾ, ਸਿਧਾਂਤ ਅਤੇ ਵਿਵਹਾਰ ਦਾ। ਇਹ ਪਾੜਾ 21ਵੀਂ ਸਦੀ ਵਿਚ ਕਿਵੇਂ ਪੇਸ਼ ਆਵੇਗਾ ਅਤੇ ਅਸੀਂ ਇਸ ਨੂੰ ਕਿਵੇਂ ਹੱਲ ਕਰ ਸਕਾਂਗੇ, ਇਸ ਵੱਲ ਡਾ. ਮੁਨੂ ਜੀ ਨੇ ਇਸ਼ਾਰਾ ਕੀਤਾ ਹੈ। ਸਤ ਅਤੇ ਅਸਤਿ ਦਾ ਉੱਥੇ ਕੋਈ ਵੇਦਾਂਤ ਵਾਲਾ ਭੇਦ ਨਹੀਂ ਹੈ ਪਰ ਸੱਚ ਅਤੇ ਕੂੜ ਦਾ ਭੇਦ ਹੈ, ਉੱਥੇ, ਇਸ ਵੱਲ ਡਾ. ਸੁਆਮੀ ਨੇ ਇਸ਼ਾਰਾ ਨਹੀਂ ਕੀਤਾ। ਬਾਕੀ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਕੂੜ ਨੂੰ ਬਹੁਤੀ ਮਹੱਤਤਾ ਨਹੀਂ ਦਿੱਤੀ। ਬਾਕੀ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਸੱਚ ਦੀ ਗੱਲ ਕੀਤੀ ਹੈ ਉਸ ਵਿਚ ਇਕ true ਵਾਲਾ ਹੈ ਅਤੇ ਇਕ

existence ਵਾਲਾ ਸੱਚ ਹੈ, ਉਸ ਦਾ ਫ਼ਰਕ ਵੀ ਕਦੇ ਨਾ ਕਦੇ ਲੱਭ ਹੀ ਲਿਆ ਜਾਵੇ। ਇਹ ਸੈਮੀਨਾਰ ਖ਼ਾਲਸਾ ਸਥਾਪਨਾ ਲੜੀ ਦਾ ਤੀਸਰਾ ਸੈਮੀਨਾਰ ਹੈ। ਇਨ੍ਹਾਂ ਵਿਚ ਵੱਖ-ਵੱਖ ਪਹਿਲੂਆਂ ਤੇ ਗੱਲ ਕੀਤੀ ਗਈ ਹੈ, ਸਮੱਸਿਆਵਾਂ ਵੱਲ ਇਸ਼ਾਰੇ ਕੀਤੇ ਗਏ ਹਨ। ਇਸ ਲਈ ਮੈਂ ਪ੍ਰਬੰਧਕਾਂ ਦਾ ਧੰਨਵਾਦ ਕਰਦਾ ਹਾਂ।

ਡਾ. ਨੋਇਲ ਕਿੰਗ

ਪ੍ਰੋ. ਅਮਰਜੀਤ ਸਿੰਘ ਸਿੱਧੂ

ਵਿਦਵਾਨ ਸੱਜਣੇ! ਪਹਿਲਾਂ ਵੀ ਗੋਸ਼ਟੀਆਂ ਹੋਈਆਂ ਹਨ ਪਰ ਜੇ ਠਰੰਮ੍ਹਾ ਇੱਥੇ ਦੇਖਿਆ ਉਸ ਦੀ ਬਹੁਤ ਖੁਸ਼ੀ ਹੋਈ ਹੈ। ਕਲਕੱਤਾ ਜੀ ਦੀ ਹਾਜ਼ਰੀ ਵਿਚ ਧਨੋਆ ਸਾਹਿਬ ਨੇ ਜੇ provocative ਗੱਲ ਕੀਤੀ ਹੈ, ਉਸ ਦਾ ਕੋਈ ਨੋਟਿਸ ਨਹੀਂ ਲਿਆ ਗਿਆ। ਵਿਦਵਤਾ ਦੇ ਈਡੀਅਮ ਵਿਚ ਐਡੀ ਵੱਡੀ ਗੱਲ ਲਿਖਤੀ ਰੂਪ ਵਿਚ ਕਦੇ ਨਹੀਂ ਕਹੀ ਗਈ। ਸਿੱਧਾ ਕਿਹਾ ਗਿਆ ਸੀ ਕਿ ਜੇ ਸਾਡੇ ਮੁੰਡਿਆਂ ਨੇ ਇਹੋ ਜਿਹਾ ਆਚਰਨ ਕੀਤਾ, ਜਿਹੋ ਜਿਹਾ ਸਿੱਖ ਫ਼ੌਜਾਂ ਨੇ ਮਹਾਰਾਜ ਸਾਹਿਬ ਦੀ ਮੌਤ ਤੋਂ ਬਾਅਦ ਕੀਤਾ ਸੀ ਤਾਂ ਅਕਾਲੀਆਂ ਨੇ ਵੀ ਉਹੀ ਵਿਵਹਾਰ ਕੀਤਾ ਹੈ ਜੇ ਮਹਾਰਾਣੀ ਜਿੰਦਾਂ ਨੇ ਕੀਤਾ ਸੀ। ਇਸ ਗੱਲ ਤੇ ਕੋਈ ਝਗੜਾ ਨਾ ਹੋਣਾ ਬਹੁਤ ਵੱਡੀ ਗੱਲ ਹੈ, ਇਹ ਅਸਲੀ ਸੰਵਾਦ ਹੈ, ਜਿਸ ਬਾਰੇ ਗੁਰੂ ਨਾਨਕ ਨੇ ਦੱਸਿਆ ਹੈ। ਬਾਕੀ ਪ੍ਰਬੰਧ ਬਹੁਤ ਵਧੀਆ ਸੀ, ਬਾਕੀ ਬੋਝੀਆਂ ਬਹੁਤੀਆਂ ਗਲਤੀਆਂ ਤਾਂ ਰਹਿ ਹੀ ਜਾਂਦੀਆਂ ਹਨ। ਬਾਕੀ over all ਸਫ਼ਲ ਹੋਇਆ ਹੈ, ਇਹ ਸੈਮੀਨਾਰ। ਬਾਕੀ ਸਾਡੀ ਮਰਿਯਾਦਾ ਨੂੰ ਲੈ ਕੇ ਕਈ ਸੰਕਟ ਸਾਹਮਣੇ ਹਨ। ਸਿੱਖ ਫੈਲੀ ਰਹੀ ਹੈ, ਇਸ ਦੇ ਨਾਲ ਜੇ ਸਾਡੇ ਮਨ ਨਹੀਂ ਫੈਲਣਗੇ, ਜੇ ਸਾਡੀਆਂ ਸੰਸਥਾਵਾਂ ਲਚਕੀਲੀਆਂ ਨਹੀਂ ਹੋਣਗੀਆਂ ਤਾਂ ਨੁਕਸਾਨ ਹੋਵੇਗਾ। ਬਾਕੀ ਜੇ ਘੱਟ ਗਿਣਤੀ ਦਾ ਅਹਿਸਾਸ ਹੈ ਉਸ ਬਾਰੇ ਮੈਨੂੰ ਲੱਗਦਾ ਹੈ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਪਹਿਲਾਂ ਹੀ ਪਤਾ ਸੀ। ਇਸ ਲਈ ਉਨ੍ਹਾਂ ਨੇ ਕਿਹਾ ਸਵਾ ਲਾਖ ਸੇ ਏਕ ਲੜਾਉਂ। ਇਹ ਵੇਖਣ ਨੂੰ ਸ਼ੇਖੀ ਲੱਗਦੀ ਸੀ ਪਰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਕਿਹਾ ਕਿ ਤੁਸੀਂ ਸਵਾ ਲੱਖ ਵਿਚ ਇਕ ਹੀ ਹੋਵੋਗੇ ਇਸ ਲਈ ਹੌਸਲੇ ਬੁਲੰਦ ਰੱਖਣੇ ਹਨ। ਪੂਰੀ ਤਿਆਰੀ ਰੱਖਣੀ ਹੈ। ਇਹ ਤਿਆਰੀ ਸਾਰੇ ਪਾਸਿਆਂ ਤੋਂ ਰੱਖਣੀ ਹੈ। ਅੱਜ ਕਲ੍ਹ ਦੀਆਂ ਤਬਦੀਲੀਆਂ ਕਾਰਣ ਪੁਰਾਣੀਆਂ ਜੋ ਸੰਸਥਾਵਾਂ ਸਨ, ਲਹਿਰਾਂ ਸਨ ਉਨ੍ਹਾਂ ਨੂੰ ਅੱਗੇ ਤੁਰ ਸਕਣ ਦੀ ਸੰਭਾਵਨਾ ਮੁੱਕ ਗਈ ਹੈ। ਇਸ ਖਲਾਅ ਨੂੰ ਧਰਮ ਹੀ ਭਰ ਸਕਦਾ ਹੈ। ਸਾਡੇ ਧਰਮ ਵਿਚ ਸਭ ਕੁੱਝ ਪਿਆ ਹੈ ਪਰ ਇਸ ਨੂੰ ਦੁਨੀਆਂ ਦੇ ਅੱਗੇ ਕਿਵੇਂ ਰੱਖਣਾ ਹੈ, ਇਸ ਬਾਰੇ ਸਾਨੂੰ ਗੰਭੀਰ ਹੋਣਾ ਪਵੇਗਾ। ਜੇ ਕਹਿਣ ਨੂੰ ਕੁੱਝ ਹੋਵੇ ਤਾਂ ਸੁਣਨ ਵਾਲੇ ਮਿਲ ਹੀ ਜਾਂਦੇ ਹਨ। ਹੁਣ ਦੁਨੀਆਂ ਵਿਚ ਬਹੁਤ ਫ਼ਰਕ ਪੈ ਗਿਆ ਹੈ। ਬਾਕੀ ਇਸ ਸੈਮੀਨਾਰ ਵਿਚ ਪੜ੍ਹੇ ਗਏ ਪਰਚੇ ਸਾਰੇ ਹੀ ਬਹੁਤ ਵਧੀਆ ਸਨ। ਇਹ ਮੁੱਲਵਾਨ ਸੈਮੀਨਾਰ ਸੀ। ਇਸ ਦੀ ਅਗਵਾਈ ਕਰਨ ਲਈ ਆਏ ਡਾ. ਪੁਆਰ, ਆਉਣ ਵਾਲੇ ਵਿਦਵਾਨਾਂ ਅਤੇ ਪ੍ਰਬੰਧਕਾਂ ਨੂੰ ਮੈਂ ਬਹੁਤ ਬਹੁਤ ਵਧਾਈ ਦਿੰਦਾ ਹਾਂ।

ਡਾ. ਜਗਤਾਰ ਸਿੰਘ ਗਰੇਵਾਲ

ਇਸ ਯੂਨੀਵਰਸਿਟੀ ਨੇ ਬਹੁਤ ਅੱਛੇ ਕੰਮ ਕੀਤੇ ਹਨ। ਇਸ ਦੀ ਮੈਨੂੰ ਬਹੁਤ ਖੁਸ਼ੀ ਹੈ।

ਇਕੱਲਾ ਵਾਈਸ ਚਾਂਸਲਰ ਕੁੱਝ ਨਹੀਂ ਕਰ ਸਕਦਾ, ਜੋ ਵੀ achievement, faculty ਨਾਲ ਮਿਲ ਕੇ ਹੀ ਹੁੰਦੀ ਹੈ। ਇਸ ਦੀ ਮੈਂ ਬਹੁਤ ਬਹੁਤ ਵਧਾਈ ਦਿੰਦਾ ਹਾਂ।

ਸ੍ਰ. ਸੁਰੈਣ ਸਿੰਘ ਧਨੋਆ

ਮੈਂ ਸਾਰਿਆਂ ਦਾ ਬਹੁਤ ਧੰਨਵਾਦੀ ਹਾਂ ਅਤੇ ਪ੍ਰਬੰਧਕਾਂ ਨੂੰ ਵਧਾਈ ਅਤੇ ਧੰਨਵਾਦ ਦੇਣਾ ਚਾਹੁੰਦਾ ਹਾਂ ਕਿ ਉਨ੍ਹਾਂ ਨੇ ਮੈਨੂੰ ਯਾਦ ਕੀਤਾ। ਮੈਂ ਇਹੀ ਸਮਝਿਆ ਹੈ ਕਿ ਜੇ ਸੱਚੀ ਗੱਲ ਹੈ, ਉਹ ਕਹਿ ਦੇਣੀ ਚਾਹੀਦੀ ਹੈ। ਇਸ ਕਰਕੇ ਮੈਂ ਕਈ ਵਾਰ ਝੰਜਟਾਂ ਵਿਚ ਵੀ ਫਸਿਆ ਹਾਂ। ਪਰ ਗੁਰੂ ਦੀ ਮਿਹਰ ਵੀ ਨਾਲ ਨਾਲ ਚਲਦੀ ਰਹਿੰਦੀ ਹੈ। ਗੁਰੂ ਦੀ ਮਿਹਰ ਸਦਕਾ ਹੀ ਮੈਂ ਸੱਚ ਤੇ ਪਹਿਰਾ ਦੇਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦਾ ਰਿਹਾ ਹਾਂ। ਕਲਕੱਤਾ ਸਾਹਿਬ ਦੀ ਇਹ ਗੱਲ ਮੇਰੀ ਸਮਝ ਵਿਚ ਨਹੀਂ ਆਈ ਕਿ ਕਲਕੱਤਾ ਸਾਹਿਬ ਨੇ ਕਿਹਾ ਹੈ ਕਿ ਧਨੋਆ ਸਾਹਿਬ ਨੇ ਜੇ ਕੋਟ ਕੀਤਾ ਹੈ, ਇਹ ਵਿਅਕਤੀ ਲਈ ਹੈ, ਸਮੂਹਿਕ ਲਈ ਨਹੀਂ ਹੈ। ਮੈਨੂੰ ਤਾਂ ਇਹ ਹੀ ਪਤਾ ਲੱਗਿਆ ਕਿ ਬਾਣੀ ਸਮੂਹਿਕ ਲਈ ਕਹਿੰਦੀ ਹੈ। ਬਾਕੀ ਮੈਂ ਦੋ ਪੇਪਰ ਲਿਖੇ ਹਨ, ਜੇਕਰ ਦੂਸਰਾ ਪੇਪਰ ਵੀ ਮੇਰੇ ਕੋਲ ਹੁੰਦਾ ਤਾਂ ਸਾਇਦ ਇੰਨੀ misunderstanding ਨਾ ਹੁੰਦੀ। ਕਲਕੱਤਾ ਸਾਹਿਬ ਨੇ ਜੇ tolerance ਦਿਖਾਈ ਹੈ, ਉਸ ਵਾਸਤੇ ਮੈਂ ਉਨ੍ਹਾਂ ਦਾ ਬਹੁਤ ਧੰਨਵਾਦੀ ਹਾਂ। ਬਾਕੀ ਮੈਂ ਬੱਲ ਸਾਹਿਬ ਦਾ ਧੰਨਵਾਦ ਕਰਦਾ ਹਾਂ ਕਿ ਉਨ੍ਹਾਂ ਨੇ ਗੱਲਬਾਤ ਲਈ ਆਪਣੇ ਘਰ ਵੀ ਇਕ ਤਰ੍ਹਾਂ ਦਾ ਸੈਮੀਨਾਰ ਰੱਖੀ ਰੱਖਿਆ। ਇਹ ਸੈਮੀਨਾਰ ਦੀ ਬਹੁਤ ਵੱਡੀ ਪ੍ਰਾਪਤੀ ਰਹੀ ਹੈ। ਪੇਪਰ ਪੜ੍ਹੇ ਵੀ ਗਏ, ਸੁਣੇ ਵੀ ਗਏ, discussion ਵੀ ਹੋਈ ਪਰ ਇਸ ਦਾ ਸਮਾਂ ਜੇ ਜ਼ਿਆਦਾ ਹੁੰਦਾ ਤਾਂ ਠੀਕ ਰਹਿੰਦਾ। ਮੈਂ ਵਾਈਸ ਚਾਂਸਲਰ ਸਾਹਿਬ ਦਾ ਅਤੇ ਪ੍ਰਬੰਧਕਾਂ ਤੇ ਭਾਗ ਲੈਣ ਵਾਲਿਆਂ ਦਾ ਬਹੁਤ ਬਹੁਤ ਧੰਨਵਾਦ ਕਰਦਾ ਹਾਂ।

ਡਾ. ਕਿਰਪਾਲ ਸਿੰਘ, ਮੀਰੀ ਪੀਰੀ ਅਕਾਦਮੀ ਅੰਮ੍ਰਿਤਸਰ

ਡਾ. ਕੁਲਵੰਤ ਸਿੰਘ ਗਰੇਵਾਲ

ਸਤਿਕਾਰ ਯੋਗ ਵਿਦਵਾਨ ਸੱਜਣੇ! ਇਨ੍ਹਾਂ ਤਿੰਨ ਦਿਨਾਂ ਬਾਰੇ ਮੈਂ ਸਿਰਫ਼ ਇਕਬਾਲ ਦਾ ਇਹ ਸ਼ੇਅਰ ਹੀ ਕਹਿਣਾ ਹੈ ਕਿ—

ਨਹੀਂ ਹੂੰ ਨਾ ਉਮੀਦ ਇਕਬਾਲ ਮੈਂ ਆਪਣੀ ਕਿਸਤੇ ਵੀਰਾਂ ਸੇ

ਜ਼ਰਾ ਨਮ ਹੋ ਤੇ ਯਹ ਮਿੱਟੀ ਬੜੀ ਜ਼ਰਖੇਜ਼ ਹੈ ਸਾਕੀ।

ਇਹ ਬੜਾ ਖੁਸ਼ਗਵਾਰ ਮੌਕਾ ਹੈ, ਜਿੱਥੇ ਖ਼ਾਲਸਾ ਜੀ ਦੇ ਵੱਖ-ਵੱਖ ਆਯਾਮਾਂ ਨੂੰ ਪ੍ਰਸਤੁਤ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸ ਲਈ ਮੈਂ ਵੀ. ਸੀ. ਸਾਹਿਬ ਦਾ, ਡਾ. ਬਲਕਾਰ ਸਿੰਘ ਅਤੇ ਇਸ ਵਿਭਾਗ ਦਾ ਬਹੁਤ ਧੰਨਵਾਦ ਕਰਦਾ ਹਾਂ। ਉਨ੍ਹਾਂ ਦਾ ਵੀ ਧੰਨਵਾਦ ਕਰਦਾ ਹਾਂ ਜਿਨ੍ਹਾਂ ਨੇ ਮੁਹੱਬਤ ਨਾਲ ਇਸ ਮੇਲੇ ਨੂੰ ਜੋੜਿਆ ਹੈ। ਜਿੰਨੀਆਂ ਇੱਥੇ ਸੂਖਮ ਗੱਲਾਂ ਤੁਰੀਆਂ ਹਨ, ਉਨ੍ਹਾਂ ਬਾਰੇ ਫੇਰ ਭਰਥਰੀ ਹਰੀ ਦਾ ਸ਼ਲੋਕ, ਜੋ ਇਕਬਾਲ ਨੇ ਹੀ ਅਨੁਵਾਦ ਕੀਤਾ ਹੈ ਉਹ ਮੈਂ ਕਹਿੰਦਾ ਹਾਂ : ਅਸੀਂ ਤਾਂ ਸਾਰੇ ਨਾਦਾਨ ਸੀ ਅਤੇ ਨਾਦਾਨੀ ਨਾਲ ਸਾਰੀ ਜ਼ਿੰਦਗੀ ਕੱਟਦੇ ਰਹੇ। ਤੁਸੀਂ ਸਾਨੂੰ ਇਸ ਮੁਹੱਬਤ ਵਾਲੇ ਪਾਸੇ ਤੋਰਿਆ ਹੈ ਐਰ ਅਸੀਂ ਆਪਣੀਆਂ ਨਾਦਾਨੀਆਂ ਛੱਡ ਕੇ ਗੁਰੂਆਂ ਦੀ ਛਾਂ ਹੇਠ ਬੈਠੀਏ। ਸਰਬਤ ਮਨੁੱਖਤਾ ਦਾ ਭਲਾ ਹੋਵੇ। ਤੁਸੀਂ ਵਿਦਵਤਾ ਨੂੰ ਇਸ

ਪਾਸੇ ਜੋੜਿਆ ਹੈ। ਇਸ ਵਾਸਤੇ ਅਸੀਂ ਤੁਹਾਡੇ ਬਹੁਤ-ਬਹੁਤ ਧੰਨਵਾਦੀ ਹਾਂ। ਮੈਨੂੰ ਇਸ ਯੂਨੀਵਰਸਿਟੀ ਦੇ future ਵਿਚ ਬਹੁਤ ਰੋਸ਼ਨੀ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ। ਇਹ ਮਹਾਂਬਲੀ ਤੇਗ ਬਹਾਦਰ ਦੀ ਧਰਤੀ ਹੈ। ਇਸ ਧਰਤੀ ਦੀਆਂ ਛਾਵਾਂ ਦੀ ਪ੍ਰੈਰ ਮੰਗਦਾ ਹੋਇਆ ਮੈਂ ਇਹ ਸ਼ੇਅਰ ਜ਼ਰੂਰ ਕਰਾਂਗਾ—

*ਫੂਲ ਕੀ ਪੱਤੀ ਸੇ ਕਟ ਸਕਤਾ ਹੈ ਹੀਰੇ ਕਾ ਜ਼ਿਗਰ
ਮਰਦੇ ਨਾਂਦਾਨ ਪੇ ਕਲਾਮੇ ਨਰਮੇ ਨਾਜ਼ਕ ਬੇਅਸਰ।*

ਅਸੀਂ ਨਾਦਾਨ ਹਾਂ ਅਤੇ ਰੱਬ ਕਰੇ ਤੁਹਾਡੀਆਂ ਸੁਖਮ ਗੱਲਾਂ ਸਾਡੇ ਦਿਲ ਤੇ ਕਾਟ ਕਰਨ। ਬਹੁਤ ਬਹੁਤ ਧੰਨਵਾਦ।