

**ONE GUIDE & ONE PATH**



**PRECEPTOR ETERNAL**  
**GURU GRANTH SAHIB**

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Sri Guru Gobind Singh Ji gives guruship to the Sri Guru Granth Sahib - October 1708





**Preceptor Eternal dedicated to Sri Guru  
Granth Sahib Ji, the Guru Eternal, and the  
Gursikhs who treaded the Gurmatt-path of  
truthful conduct, fearlessly**



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**This souvenir contains Sikh scriptures, we would therefore request that it be  
treated with the utmost respect.**

**Paintings of Gurus and Sants have been used for illustrative purposes, we  
acknowledge that the Sikh religion forbids idol worship.**

# ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੈਤਾ ਕੇ ਕਾਰਜਿ ਅਗਿ ਖਲੋਇਆ ਹਰਿ ਕੈਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ॥ (ਸੁਗੀ ਮ.5 ਪੰਨਾ 783)

The Lord Himself has come to the aid His devotees (the sants) to help them in their task. (GGS p 783)

Waheguru, the Wondrous Enlightener, shows the way, gives us the strength and guides us to our destination. In humility and with a prayer in our hearts, we started the challenging task of producing a memorable and educational publication to mark the historical day in the Sikh calendar

**As humble servants of The Sikh Nation, we have again been blessed to pay homage to our history and heritage.**

As 300 years ago, Guru Gobind Singh Ji bowed before Sri Guru Granth Sahib Ji, and passed on the bounteous Treasure of Gurbani to the Khalsa Panth as their Eternal Guru.

The sacrifices made by Guru Gobind Singh Ji, our tenth Guru-person, are unparalleled in the history of the world. Himself wounded by an assassin sent by the Mogul rulers, Guru Sahib bowed before Guru Granth Sahib Ji, the embodiment of the Revealed Word of the Timeless Lord, with gratitude for the completion of Guru Nanak's mission over a period of over 200 hundred years (from 1469 to 1708). The sacrifices included his father Guru Tegh Bahadur, mother Mata Gujri Ji, His four sons, the Sahibzadas. Guru Sahib himself left for Sach Khand, the Realm of Truth, a few hours after passing

Guruship to Guru Granth Sahib.

As the embodiment of the Divine Message from the Almighty Waheguru, it is imperative we acknowledge that Guru Granth Sahib is for all of humanity. This is a Treasure-house of knowledge relevant to all ages and to all places. Even with a little understanding of this wondrous gift bestowed on the Sikhs, our lives will be enriched.

A centennial event of this significance comes only once in our lifetime. The Sikh Times has always aimed to address the needs of young Sikhs brought up in Western countries. First and foremost is their need to understand the universal message of Gurbani in the language they speak. That means more authentic Sikh literature in English, and in the idiom they can relate to. Secondly, they need to understand and appreciate the magnitude of their rich heritage.

Once again, we are indebted to S. Gurmukh Singh for undertaking the Panthic seva of collating and editing a memorable publication. After a most successful career in the UK civil service, having achieved the position of a policy Principal, he retired in 1996. Following retirement he has been committed to promoting Sikh identity in the plural British society. He has written

extensively on Sikh issues and supported many Sikh organisations.

It is our great privilege that scholars of international standing have contributed to this commemorative publication. We hope that Sikh Sangats, students of Sikhi and indeed anyone who has the good fortune to have sight of this iconic souvenir find this production of lasting benefit.

On behalf of The Sikh Times management we applaud the distinguished Sikh scholars who have given us an opportunity to gain wisdom from the Guru's teaching.

This team has been led by S. Gurmukh Singh, who has worked with admirable professionalism and shown immense sincerity not only to his work, but proven to the Panth that there is a need for such scholars, if we as a Nation are to survive and prosper.

.....

Jaspal Singh  
Chairman  
EMG Online.co.uk

**The Sikh Times applauds the arduous contribution of the Kar Sewa committee Sikh Gurdham Pakistan and the Sangat who have given Daswand from their 'Das Nauhan Dee Kirt Kmaaie'**

# SRI GURU GRANTH SAHIB JI

Brief information and historical background  
(Also see *Glossary of Sikh words at the end of this brochure*)

**Sri Guru Granth Sahib Ji is the full title of the Sikh Holy Scripture, also referred to as Guru Granth Sahib.**

The revealed Word in Guru Granth Sahib is called Bani or Gurbani. Bani was received by the Sikh Gurus and many saintly devotees (bhagats) of “Waheguru”, the Wondrous Dispeller of Darkness. Waheguru is the most commonly used Sikh Name for the Creator Being. However, other names for the One Divine Source of All Creation are also acceptable, and many names from Hindu and Muslim religions are used in Guru Granth Sahib. That is also due to the diverse religious backgrounds of the saintly beings, bhagats, whose bani is included in the Sikh Scripture.

Guru Granth Sahib was first compiled as the **Aad Granth** in 1604, by the Fifth Guru, Guru Arjan Dev (1563 –1606). This historical event is celebrated on 1 September each year according to the Nanakshahi Calendar (the approved Sikh calendar.)

With further additions, the final and updated version of the Aad Granth was vested with the authority of Guruship by the Tenth Guru, Guru Gobind Singh in 1708, before he departed for Sach Khand (the Plane of Truth). Thenceforth, the Aad Granth, was instituted as **Guru Granth Sahib**, the Shabad (Word) Guru..

The names of the thirty-six saintly beings, including 6 Sikh Gurus, whose bani (revealed Word) is included in Guru Granth Sahib are as follows:

## Six Gurus:

- First Guru, Guru Nanak Dev
- Second Guru, Guru Angad Dev
- Third Guru, Guru Amar Das
- Fourth Guru, Guru Ram Das
- Fifth Guru, Guru Arjan Dev
- Ninth Guru, Guru Tegh Bahadur

## Fifteen: Bhagats (saints from different religions and castes)

- Kabir
- Nam Dev
- Ravidas
- Tirlochan
- Dhana
- Sain
- Jai Dev
- Peepa
- Surdas
- Farid
- Parmanand
- Sadhna
- Beni
- Rama Nand
- Bheekhan

## Eleven Bhattas

- Kals Har
- Jalap
- Kirat
- Bhikha
- Sal
- Bhal
- Nal
- Gyand
- Mathura
- Bal
- Harbans

## Gursikhs (Sikhs of the Guru)

- Baba Sundar
- Rababi Sata Doom
- Rababi Rai Balwand

## Other particulars of Guru Granth Sahib

Guru Granth Sahib is in verse and the Volume has 1,430 pages. The main part, pages **14 to 1353**,

is divided under 31 selected classical raag headings (which create receptive moods in the listener corresponding to times of the day, seasons or occasions.)

At the beginning is the Mystical Formula called the Mool Mantar as a compact statement of the essential characteristics of the One Creator Being and the Sikh creed. The first composition Jap ji, is a summary of Guru Nanak Sahib’s revealed message for the benefit of humankind. Through a learning approach, it shows the seeker (the Sikh), the path to the Creator Being. The purpose of human life is to follow that path and seek Waheguru’s Grace (Nadar) for ultimate union of the human soul with the Supreme Soul (Pramatma). It is also a statement of Guru Nanak’s mission elaborated in the compositions in Guru Granth Sahib.

There are about 5900 Shabads (poetic hymns) in Guru Granth Sahib.

These may be classified into three groups according to the authors: 6 Sikh Gurus: about 5,000 Shabads); of these most (2,218) are by the Fifth Guru, Guru Arjan. 15 Bhagats: about 800 Shabads; of these most (541) are by Bhagat Kabir.

17 Bhattas (bards in the court of Guru Arjan): about 150 Shabads giving much useful information about the first five Gurus to Guru Arjan Dev.

Main language medium is a mixture of Panjabi and Hindi referred to as “Sant Bhasha” or language of the saints or Bhagats. Otherwise there is a vast diversity

■ *Continues on next page*

■ *Continued from previous page*

of languages and dialects of the Indian sub-continent. Many poetic forms are used and these can be divided into saloks (couplets), shabads (short or long hymns) and vars (ballads), which are longer and include a number of stanzas preceded by saloks.

The 36 saintly beings, who contributed Bani to Guru Granth Sahib, were from different faiths. Fifteen were associated with different religions in the Indian sub-continent, four were Sikhs of the Guru, and eleven were Brahmin Bhattas or bards of the highest order, who were devotees of the Guru. They all shared the universal message for humanity brought by Guru Nanak Sahib from the Creator Being to alleviate human suffering through God consciousness. Thus, Guru Granth Sahib is truly the great work of a parliament of religions, albeit, essentially a Sikh Volume taking forward the universal mission of Guru Nanak as received through the revealed Word.

#### **The compilation of Guru Granth Sahib**

Guru Nanak carried a book comprising his own compositions. (Bhai Gurdas var 13.1) According to the Puratan Janam Sakhi he handed over such a manuscript to Guru Angad as he passed on the spiritual office to him. And so

Gurbani (the revealed Word) of each Guru was collated and passed on from one Guru Personality to another. Two collections of hymns or pothis are still available. Gurbani was held in great reverence even before the Holy Volume, Aad Granth, was compiled.

“The Bani is the Guru and the Guru is Bani” says Guru Ram Das. “It is the Lord’s own Word” says Guru Nanak

According to Gurbilas Chhevin Paatshahi (1718), an attractive spot in the thick of the forest on the outskirts of Amritsar was marked out by Guru Arjan. So dense was the foliage that not even a moonbeam could pry into it. – a peaceful and picturesque spot. A tent was put up and the Fifth Guru, Guru Arjan and the great scholar, Bhai Gurdas (1551 – 1636), started work on the sacred volume. There was a vast amount of material: in addition to the Gurbani of the five Gurus, there were songs and hymns by saints, Hindu and Muslim. Complex as the task was, the material was sifted, selected in accordance with pre-determined criteria, and arranged in a systematic manner under 30 raags and musical patterns (excluding one raag – Jaijavanti of Guru Tegh Bahadur, the Ninth Master – to be included later by Guru Gobind Singh). Scholars are left wonderstruck at

this accomplishment.

Under each raag, first came the bani of the Gurus and then that of the Bhagats.

Gurmukhi was the script used.

The site where this divine mission of collating the Aad Granth was completed is marked by a shrine called Ramsar.

Some of the hymns are cast in the moulds of folk-poetry of the Panjab:

Aarti, anjali, sohila, swayyas, thittin, patti, phune, bavan-akhri, and baramaha are the titles which indicate the form of poetry. Patti, bavan-akhri and oankar propound philosophical and religious themes and doctrines; thittin and baramahas are built around the lunar days and the twelve solar months. Alahnian and sadd (funeral hymns), karhale, gatha, ghorian (wedding songs), cchant (recited at time of marriage), dakhne, var, ruttin (seasons) and var sat (weekdays) are the moulds of the folk-poetry of Panjab.

Raags are arranged in set order:

First will come padas or the prosodic forms, followed by longer snatches such as astpadis. Then will come chants and vars. Last are the compositions of Bhagats.

# THE MESSAGE OF SRI GURU GRANTH SAHIB

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- ੴ Guru Granth is not an idol to be worshipped but to be read, contemplated and its divine principles enshrined in our hearts and lives as guiding precepts.
- ੴ There is one God, common to all creation, not a Jewish, Christian, Muslim, Hindu, or Sikh God etc. Such a partisan god is a lesser god not worthy of worship.
- ੴ God is known by myriad names. God has no gender, form, color, caste, race or nationality. Any descriptions of God remain incomplete; any images of God are false. Gender and racial equality lie at the core of Sikh teaching.
- ੴ Guru Granth teaches that truth is high, higher yet is truthful living. Cultivate such a lifestyle.
- ੴ Guru Granth asks that we do not view human existence as a fall from grace but a unique opportunity to discover the divinity that is common to us and is inherent in us all.
- ੴ The ultimate reality is not to found in the life of the ascetic, on the mountaintop, in the jungle or by renouncing the world. It is to be discovered in the family life within the contradictions of our daily existence. God is to be found in a productive family life dedicated to honest earning and service to mankind, lived in an awareness of the Infinite within us all.
- ੴ Ego, avarice, greed, lust and pride constitute the five great vices that destroy us from within and that must be harnessed to a productive, honest life.
- ੴ Guru Granth recommends a lifestyle of modest consumption, no food taboos and a prohibition of mood or mind-altering drugs and intoxicants.
- ੴ Guru Granth asks that we learn to recognize and celebrate the different beat of the distant drummer to which many of us to choose to march. Our lives should, therefore, rejoice in the cultural, racial and religious diversity of mankind.

*(Collated from various sources)*



# SIKH ARDAAS (FORMAL SUPPLICATION)

In Thy will may the good of all prevail!

Sikh Ardaas (supplication) is a litany comprehending very briefly the whole gamut of Sikh History and enumerating all that Sikhism holds sacred. Portions of it are invocations and prayer for the grant of strength and virtue. It concludes with : O Nanak, may the Nam (Holy) be ever in ascendance : in Thy will, may the good of all prevail !

**Ik Onkar Waheguru Ji Ki Fateh**

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

One absolute Manifest; victory belongeth to the Wondrous Destroyer of darkness. May the might of the All-powerful help!

**Ode to his might by the tenth lord.**

Having first thought of the Almighty's prowess, let us think of Guru Nanak. Then of Guru Angad, Amardas and Ramdas - may they be our rescuers! Remember, then, Arjan, Hargobind and Har Rai. Meditate then on revered Har Krishan on seeing whom all suffering vanishes. Think then of Teg Bahadar, remembrance of whom brings all nine treasures. He comes to rescue every where. Then of the tenth Lord, revered Guru Gobind Singh, who comes to rescue every where. The embodiment of the light of all ten sovereign lordships, the Guru Granth - think of the view and reading of it and say, "Waheguru (Wondrous Destroyer of Darkness)".

Meditating on the achievement of the dear and truthful ones, including the five beloved ones, the four sons of the tenth Guru, forty liberated ones, steadfast ones, constant repeaters of the Divine Name, those given to assiduous devotion, those who repeated the Nam, shared their fare with others, ran free kitchen, wielded the sword and everlooked faults and shortcomings, say "Waheguru", O Khalsa.

Meditating on the achievement of the male and female members of the Khalsa who laid down their lives in the cause of Dharma (religion and righteousness), got their bodies dismembered bit by bit, got their skulls sawn off, got mounted on spiked wheels, got their bodies sawn, made sacrifices in the service of the shrines (Gurdwaras), did not betray their faith, sustained their adherence to the Sikh faith with unshorn hair uptill their last breath, say "Wondrous Destroyer of darkness", O Khalsa.

Thinking of the five thrones (of sikh religious authority) and all Gurdwaras, say "Wondrous Destroyer of darkness", O Khalsa.

Now it is the prayer of the whole Khalsa, May the conscience of the whole Khalsa be informed by Waheguru, Waheguru, Waheguru and, in consequence of such remembrance, may total well-being obtain. Wherever there are communities of the Khalsa, may there be Divine protection and grace, the ascendance of the supply of needs and of the holy sword, Protection of the tradition of grace, victory of the Panth, the succour of the holy sword, ascendance of the Khalsa. Say, O Khalsa, "Wondrous Destroyer of darkness."

Unto the Sikhs the gift of the Sikh faith, the gift of the untrimmed hair, the gift of the discipline of their faith, the gift of sense of discrimination, the gift of trust, the gift of confidence, above all, the gift of meditation on the Divine and bath in Amritsar (holy tank of Harmander Sahib, Amritsar). May hymns-singing missionary parties, the flags, the hostels, abide from age to age. May righteousness reign supreme. Say, "Wondrous Destroyer of darkness."

May the Khalsa be imbued with humility and high wisdom! May Waheguru guard its understanding! O Immortal Being, eternal helper of

Thy panth, benevolent Lord, bestow on the Khalsa the beneficence of unobstructed visit to and free management of Nankana Sahib (Pakistan) and other shrines and places of the Guru from which the Panth has been separated.

O Thou, the honour of the humble, the strength of the weak, aid unto those who have none to rely on, True Father, Wondrous Destroyer of darkness, we humbly render to you ..... (Mention here the name of the scriptural composition that has been recited or, in appropriate terms, the object for which the congregation has been held.) Pardon any impermissible accretions, omissions, errors, mistakes. Fulfil the purposes of all. Grant us the association of those dear ones, on meeting whom one is reminded of Your name. O Nanak, may the Nam (Holy) be ever in ascendance! in Thy will may the good of all prevail!

On the conclusion of the Ardas, the entire congregation participating in the Ardas should respectfully genuflect before the revered Guru Granth Sahib, then stand up and call out, "The Khalsa is of the Wondrous Destroyer of darkness : victory also is His." The Congregation should, thereafter, raise the loud spirited chant of Sat Sri Akal (True is the timeless Being).

While the Ardas is being performed, all men and women in congregation should stand with hands folded. The person in attendance of Guru Granth Sahib should keep waving the whisk standing.

The person who performs the Ardas should stand facing the Guru Granth Sahib with hands folded. If Guru Granth Sahib is not there, performing the Ardas facing any direction is acceptable.

(Source: Sikh Reht Maryada: THE CODE OF SIKH CONDUCT AND CONVENTIONS Published by Shiromani Gurdwara Parbandhak Committee, Amritsar)

# GENERAL GUIDANCE FOR READING THIS PUBLICATION

- ੴ Sri Guru Granth Sahib Ji has been abbreviated to Guru Granth Sahib. For page numbers, the initials “GGS p....” have been used.
- ੴ Glossary at Annex V should be referred to for fuller meaning of Gurbani words.
- ੴ Gurbani translations are based mostly on S. Manmohan Singh’s 8 volumes of Guru Granth Sahib translation in English and Panjabi, published by Shromani Gurdwara Parbandhak Committee.
- ੴ **Sources:** The main Source is Gurbani, of which Guru Granth Sahib is the embodiment. Authors of essays would have used many other sources; however, the following publications are usually referred to as secondary sources:
- ੴ **Bhai Gurdas:** After Guru Granth Sahib, the Vaaran and Swayyay of Bhai Gurdas have the Guru’s seal of approval for interpreting Gurbani.
- ੴ The works of **Bhai Nand Lal, Bhai Mani Singh**, and the ancient **Rehtnamas** by Sikh scholars, make up the next level for reference.
- ੴ **The Sikh Reht Maryada – The Code of Sikh Conduct & Conventions**, published by the Shromani Gurdwara Parbandhak Committee, is the source of reference for Sikh living.
- ੴ Amongst the other notable mainstream sources are the works of scholars like Bhai Kahn Singh Nabha and Professor Sahib Singh.
- ੴ There is now a vast amount of literature available in English on Sikh religious tradition and history at most Gurdwaras and Sikh centres.

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# INTRODUCTION<sup>1</sup>

## BY GURMUKH SINGH (UK)

**“We stand at a critical moment in Earth’s history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognise that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny.” (Preamble to the Earth Charter [www.earthcharter.org](http://www.earthcharter.org))**

The above words from the preamble to The Earth Charter remind us of a similar message in Sri Guru Granth Sahib, the Sikh holy Scripture. Guru Granth Sahib, was formally given the status of Guruship 300 years ago by Guru Gobind Singh, the tenth and last Guru-person of the Sikhs.

Indeed, humanity must choose its own future. What applies to humanity collectively, also applies to each individual. On this earth, this “temple” of God, described as *dharamsaal* in Guru Granth Sahib, we reap what we sow. Human beings are at the head of the ladder of evolution, and that position places great responsibility on each and every individual: we can adopt a caring attitude for the environment and those around us, or fail in our duty as human beings, and perish. Those are the alternatives we face today.

*Gurbani*, the Guru’s Word in Guru Granth Sahib, teaches us that human life is a rare opportunity to practise *dharam*, a concept which combines interdependence and related responsibilities. There are many references to *dharam* in Gurbani. *Dharam* provides stability in our lives and in all that is around us. “*Dharam nibhauna*” are the two Sikh words for carrying out one’s duty according to one’s responsibility in any given relationship or situation. It is central to our lives and our very existence. The concept relates back to the laws of nature which provide the delicate balance, which make survival possible.

Those who received the divine message of *Bani* (the revealed Word), were religio-social

reformers. They were revolutionaries of their times and social activists. They were from different social classes, castes, and creedal backgrounds. They questioned and rejected all forms of ritualism, superstitions, discrimination and divisions and beliefs, which failed the test of the Revealed Truth of which Guru Granth Sahib is the embodiment. They belonged to different times over a period of about five centuries and hailed from different places on the Indian sub-continent. They included the Sikh Gurus and the *Bhagats*, devotees of The One Timeless Being. Their teaching hymns are collated in Guru Granth Sahib for the benefit of humanity; and through the Guruship of Guru Granth Sahib, all these hymns are given the status of Gurbani, the Guru’s Word. No distinction is drawn between the Gurus’ *Bani* and the *Bani* of the *Bhagats*.

Despite the diversity of the authors, the teaching themes and the message of Gurbani is consistent. That is not so remarkable when we bear in mind that they were all directly connected to the One Ultimate Reality. According to Bhagat Kabir, therefore, they were all the *Khalsa*<sup>1</sup>, God’s own devotees.

Whether it was Guru Nanak Sahib, Bhagat Kabir, Bhagat Nama, Bhagat Ravidas, Guru Ajan Sahib or Guru Gobind Singh, they carried the torch of divine knowledge in one hand and the broom of reform in the other. They preached equality of all before One Creator Being, and they stood their ground against evil and injustice in human society. That is what their constant God awareness (*Naam simran*) taught them. They were householders. They did not

wear *bhagway(n) kappray* (saffron clothes) or go about half-naked, to show that they were “*Har ke sant*” (saints of God). They did not go around spreading superstition and ritualism. They did not opt out of social responsibility and leave own homes to go up into the mountains to become yogis and hermits. They led by own example and did not hesitate to lay down their lives for the path of truthful conduct that they followed and preached.

They lived and preached the revealed Word of which they themselves were the first Sikhs, the devoted seekers of Truth. Therefore the “label” *Sikhee* (or the western “Sikhism”) for this path. To quote Dr I J Singh’s meaningful observation, “Sikhi is one of the few paths that are defined by the primary character trait of the follower and not by the gigantic, overpowering and looming shadow of the founder.”<sup>2</sup>

The total stress of Sikhi is on learning and on the dedicated sincerity of the student. That also is the correct mode and method for studying and understanding Gurbani, which is the Guru, and own attentive mind, the student<sup>3</sup>. There is no need to go around looking for other gurus or bogus *sants* (self proclaimed “saints”) for guidance. Study and research with sincerity in the company of Gur-Sikhs in Sangat, the holy congregation, and the message becomes clear as one lives and experiences it by serving God’s creation. *Sikhee* is, essentially, action based.

*Sikhee* (Sikhism) is about learning. Uniquely amongst world religions, the stress in the Sikh religion is on the true student of the Guru. The Guru’s position derives from His

■ Continues on next page

<sup>1</sup> Please refer to the Glossary at Annex V for interpretation of Sikhee words-concepts

<sup>2</sup> “The labels that define us” The Sikh Review, p.44 June 2008

<sup>3</sup> Sabad Guru surat dhun chela (GGS p. 943)

<sup>4</sup> Inhee ki Kirpa se sajay ham hai(n), nahi mo so gareeb cror paaray (Guru Gobind Singh)

■ *Continued from previous page*  
good student.<sup>4</sup>

“What is the definition of a Sikh ?” asks Principal Satbir Singh (in his book “*Sao Swaal*” Panjabi). And gives the Gurbani-based response: “One who is embarked upon the search for truth, is a Sikh”<sup>5</sup>

The Sikh institutions and organisation which came into existence over the centuries resulted in the emergence of the Sikh Order of the Khalsa Panth. A Sikh who is a member of the Sikh theo-political nation, is now defined by the Khalsa Panth in the *Sikh Reht Maryada*, the Code of Sikh Conduct and Conventions as, “Any human being who faithfully believes in One Immortal Being, Ten Gurus, from Guru Nanak Dev to Guru Gobind Singh, The Guru Granth Sahib, The utterances and teachings of the ten Gurus, and the *Amrit* bequeathed by the tenth Gurus, and who does not owe allegiance to any other religion, is a Sikh.” (SRM, Section One, Chapter 1 Article I)

The path of *Sikhee* is named after the student (*sikh*), the true seeker after the Truth, the dedicated follower, and not the Prophet teacher. It is the Sikh who is required to take the first step towards the Guru. And if that step is taken in total faith then the Guru responds. Says Bhai Gurdas, whose works have been given the status of the “key” to the understanding of Gurbani:

*Charan saran Gur Ek painda jay chall, Satgur kot painda aagay hoay let hai.*

(*Kabit Swayaay Bhai, Bhai Gurdas*)  
If a Sikh takes one step in total faith towards the Guru, the True Guru takes millions of steps to reach out to receive him. (Bhai Gurdas Kabit 111)

The label of *Sikhee* also seems to suggest that the path itself is the destination.

*Sikhee*, when properly understood, suggests a way of life, and the approach and the methodology for studying and living the Guru’s Word.

Bhai Gurdas tells us that a Sikh must first face in the direction of the True Guru, the Guiding Light, and start walking the path shown by the

Guru. The Guru then watches over His Sikh’s progress and leads him towards the final objective of this human life. Thus, both, the Sikh, *Sikhee* (the path) and Waheguru’s Grace (*Nadar*) concepts are clarified. You take your first step in humility towards the Guru and He will take you to the destination; for that destination can only be reached by *Satguru’s* (True Guru’s) Grace.

Due to the diverse backgrounds of the authors, Guru Granth Sahib is the trans-faith Prophet Guide for the New Age. Guru Gobind Singh Ji empowered the Khalsa Panth, (the Sikh nation) to interpret the Word according to the needs of the place in time. For us, that means the 21<sup>st</sup> Century and the challenges which humanity faces today, and the urgency with which they need to be faced.

Gurbani of Guru Granth Sahib, is the Guru and we are the Sikhs. We can follow but one path: that which was lived by our Gurus who were also the first Sikhs. Our ancestors followed in the Guru-persons’ footsteps. Their great deeds and the supreme sacrifices they made for human equality and dignity, are remembered in our daily *Ardaas* (supplication).

With that background, I would like to introduce the topics of this memorable UK publication, and the scholars in the Sikh diaspora, who kindly responded to my invitations.

When the Sikh Times editors asked me to undertake the challenging task of collating this publication I expressed doubts about own suitability for tackling such a project, despite some experience in producing a similar Aad Granth Sahib 400<sup>th</sup> anniversary issue in 2004. Nevertheless, the Guru sees a task through to completion when it is undertaken in His Name, in humility and with an *Ardaas*.

The first question was about the Gurbani themes to be covered. How would this milestone issue differ from that produced 4 years ago in 2004, to mark the *Parikaash* (institution) of Aad (Guru) Granth Sahib at Darbar Sahib ?

In 1708, Guru Gobind Singh

ordained, “*Sabh Sikhian ko Hukam hai, Guru maanyeo Granth*”: it was the [Guru’s] Command, that all Sikhs accept the Word Guru, Guru Granth Sahib, as the Guide Eternal. The stress, therefore, was on “*maneyo*” i.e. accept and believe. We also need to remember that “*maneyo*” refers to “*Sabh Sikhian*” – all Sikhs of the Guru. **This time, the main audience is the Sikhs who do not follow any other creed but that of Guru Nanak Sahib.** That is the main difference between this publication and the one which marked the other very significant event in Sikh history, the 400<sup>th</sup> anniversary of the institution of Aad Granth Sahib at Darbar Sahib (Golden Temple) in 1604 by Guru Arjan Dev Ji.

As S. Dya Singh’s opening article (in question-answer mode for young Sikhs), points out, Gurbani, the revealed Word was always the Guru, while the Guru-persons were the receivers of the Word for the benefit of humankind. The message of Aad Granth is for all humankind as “*sarab sanjhi Bani*”. The additional significance of the formal passing over of Sikh Guruship from person Gurus to the Word Guru in 1708, was that the Sikhs were directed from thenceforth to seek guidance from the Gurbani in Guru Granth Sahib as the “Living Guru” of The Sikhs.<sup>6</sup> Therefore, Guru Gobind Singh empowered the collective Order of the Khalsa, the Khalsa Panth, to interpret Gurbani so that it guided their individual and corporate lives. The Sikhs became answerable to Guru Granth Sahib as the Guru representing God’s Word on this earth.

New Age issues need continual interpretation of Gurbani. This is an area which has been neglected for some decades, while the global Sikh community continue to face new challenges.

This UK publication invited articles from Sikh scholars in the diaspora on the many issues and challenges which face us today. The response was most encouraging, and, I was pleasantly surprised to hear from S. Tarlochan Singh MP (RS), who had been abroad, on the very last day of own deadline (20 August). He kindly sent a most informative message-

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5 “Sikhee sikhia Gur vichaar” GGS. 465

6 The danger here is that the Sikhs can start treating the Granth (the Volume) itself as the Guru, giving rise to a form of idol worship, which is strictly forbidden in Sikhee. GURBANI is the Guru, of which Guru Granth Sahib is the embodiment,

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article for this UK special. Dr I J Singh and Dr Bhai Harbans Lal kept in touch by telephone and remained available to exchange views. Amongst other luminaries, I was keen to get a view from Professor Hardev Singh Virk. He was extremely busy but did kindly send an excellent item about Gurbani and science. The others, Principal Kamalpreet Kaur, Dr Perminder Kaur Jolly, Professor Nirmal Singh and Judges Mota Singh and Mewa Singh, S. Baldev Singh Dhaliwal JP and Dr S S Kapoor made their valuable contributions despite short notice. S. Balhar Singh Randhawa, a well known Panjabi writer has contributed a most apt and informative essay in Panjabi. I thank them all for their Panthic seva.

The articles cover many 21<sup>st</sup> Century issues while also highlighting others for ongoing Gurbani-based discussion and research. The need is for panels of Gursikh scholars, appointed by our central Sikh institutions, to research Gurbani and give continual guidance; not prescriptive but information-based, which allows for enlightened approach by the true student.

Are we accepting Gurmatt (Guru's advice) as the basis for Sikh living and setting up Sikh institutions i.e. as the Guide for Panthic organisation, unity through common direction, and for promoting Sikh identity? At Annex IV, there are some Gurbani quotations under some important headings, which can be used as a check list for asking relevant questions to see if we are abiding by the Guru's Word.

In my commissioning note to the Sikh scholars in the diaspora, there was specific reference to some current themes:-

1. *How do we make Sikhee inclusive, while ensuring the progress of Sikh organisation and advancement as a community?*
2. *The methodology for interpreting Gurbani. The model of the Panth approved Sikh Reht Maryada, the Code of Sikh*

*Conduct and Conventions, drawn up by the great Gursikh scholars in the first half of the 20<sup>th</sup> Century, is before us as a model for future reference. The articles in this issue are examples of how the Sikh scholars have interpreted the universal message of Gurbani, while making it relevant to Sikhee need for Panthic organisation and direction.*

3. *Egalitarian principles of Gurbani have been well covered.*

4. *Prof. Nirmal Singh has written about seva and social issues. The need is for "extrovert" seva outside Gurdwaras as we engage with other sister communities in the countries we live in.*

5. *Needless to say, a Gurbani-based discussion on the position of women is essential in any Sikh publication of this type. Principal Kamalpreet Kaur, Associate Editor of The Sikh Review has written specifically on this important, and at times, controversial, topic.*

6. *Dr Perminder Kaur Jolly accepted the general topic of anti-Gurmatt practices and rituals including pilgrimages, festivals, "special days" in the month, good-bad omens and related anti-Gurmatt ritualism.*

7. *Gurmatt and science: How do we seek Gurbani guidance in areas of scientific research and technological advancement e.g. can or should scientific research be controlled; use of animals in research; consequences and ethical questions raised by, for example, genetic engineering, cloning, organ donation etc. There was no direct response to these interrelated issues. However, I was most grateful to receive a well researched and most interesting item from Dr Hardev Singh Virk: Scientific Vision in Sri Guru Granth Sahib.*

8. *Due mainly to time constraint, I tackled some topics under other relevant Gurbani headings to place pointers and prompts for future reference.*

Other current issues listed in the initial brief were not covered due to time constraint. These included the institution of married life and related topics such as divorce, remarriage, abortion etc.

Interfaith dialogue was not covered. The need is to preserve independence of Sikh thought and identity in the interfaith context, while exploring and consolidating common values. Too often, interfaith representatives tend to make compromises, more to please the establishment than to find lasting solutions. Such compromises blur Sikh thought, misrepresent the true Sikh position and create problems for the community in the future.

Hopefully, thanks to the invaluable input from Sikh scholars, this publication should prove to be of lasting educational benefit, especially for young Sikhs.

Enough said, except to thank all the writers who took the time to contribute their thought-provoking articles for inclusion in this memorable edition.

Finally, this publication would not have been possible without the initiative of *The Sikh Times* editors, the dedicated Bains couple (*dampati*) S. Jaspal Singh and Bibi Gurjeet kaur. Their enthusiasm and devotion to the Panthic cause has no bounds. By starting the first English (main part) and Panjabi Sikh weekly paper in the UK, they responded to an urgent community need of young Sikhs, but at considerable financial risk. The paper is now a daily, and available online.

It is their commitment and sincerity which encouraged me to undertake the seva of collating and editing. Finally, my thanks to Lakhvinder Baddhan, whose computer wizardry produced some beautiful and spiritually uplifting images. I thank him for his patience in accommodating my frequent requests for changes.

I hope the readers, and especially those in the younger age groups, find this publication informative and of lasting educational benefit.

.....  
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# WHO IS MY GURU?



**DYA SINGH,  
AUSTRALIA**

## Who is my Guru?

We sing a couplet (dohera) after 'Ardaas' (supplication):-

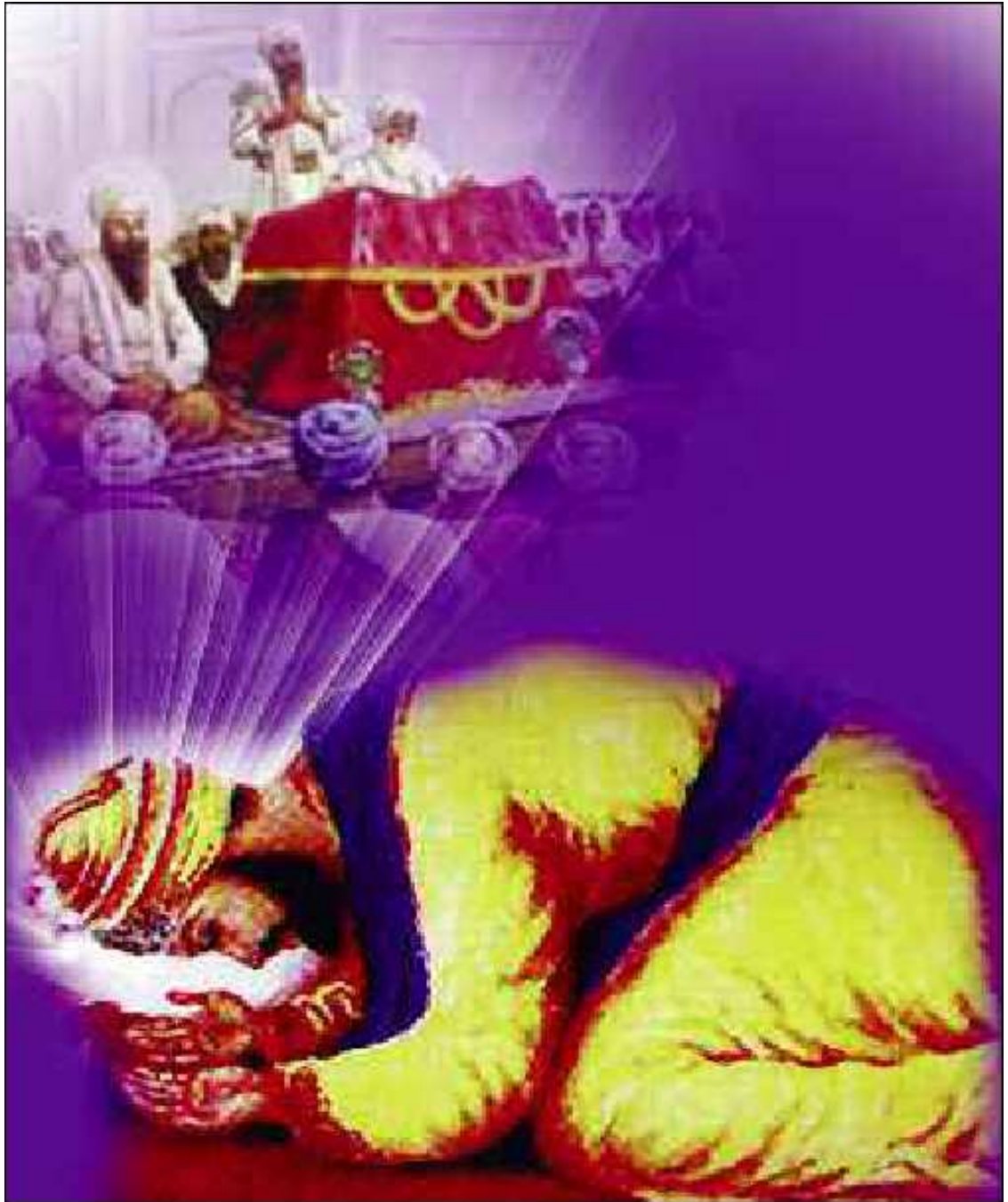
**Aagea bheyi Akaal ki, tebhi chelayo  
Panth,  
Sabh Sikhian ko hukm hai,  
GURU MANEO GRANTH.**

By the order of the Timeless Being, the 'Path' to be followed by the Khalsa was shown. (To walk that path) all Sikhs are ordered henceforth, to accept the Granth as the Guru.

**But are not the ten human Guru Ji's our Gurus?**

Yes they are, through Guru Granth Sahib. We invoke their spirit whenever we do the Ardaas. They were different human forms (Guru personalities) but with the same Guiding Light of Guru Nanak Sahib, which received Waheguru's message for humankind in Gurbani, the Guru's Word, the Revealed Word. For that reason, the essence of the message of Sikhee is in the everlasting Gurbani in Sri Guru Granth Sahib. Therefore, Guru Granth Sahib represents all Guru personalities and teaching received from Waheguru through them. Ultimately, it is the Guru's teaching in Guru Granth Sahib (The Word Guru) which is our everlasting Guru.

**Was the idea of the Aad Granth becoming the Guru the initiative of**



**our tenth Guru Sahib, Guru Gobind Singh Ji?**

The answer is an emphatic 'NO'. It was pre-ordained and referred to right from Guru Nanak Dev Ji. Let us find out how that is so.

Let us start with Guru Nanak Sahib. Gurbani (the word of God) used to come to him from God Almighty at

different times and his inspiration was the rebeck (a Middle Eastern stringed instrument. My musical companion Keith Preston, plays a similar instrument) of his life-long Muslim companion, Bhai Mardhana. Hence the famous line which you would have heard – "Mardanea, shaid rebarb, bani aayee" (O my friend Mardana, touch the strings of your rebeck, I can

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 sense the coming of the ‘Word of God’).

*“As the Lord’s Word comes to me, O Lalo, so do I deliver it” GGS p. 722*

As a side note, it is worth noting that Guru Nanak Sahib then used to note the verses down and also the musical scale in which the ‘Word’ used to come. These notes which Guru Ji wrote into a book, came to be called the Pothi Sahib. The Pothi Sahib was added to, by our second to fourth Guru Ji’s and then compiled, including the inspirational writings of about thirty other sages from as far back as the 12th Century, considered relevant by Guru Nanak Sahib Ji himself, and hence the Aad Granth was compiled by our fifth Guru, Guru Arjan Dev Ji, in 1604. This Aad Granth was adopted as the embodiment of the spirit of all ten Guru Ji’s by Guru Gobind Singh Ji after he had inserted the revealed Word of God to his own earthly father and ninth Guru, Guru Tegh Bahadur Ji, in 1708. So, this year (2008) we celebrate the 300 Anniversary of the Aad Granth becoming the final Guru, Sri Guru Granth Sahib Ji.

**So back to the question, ‘Was it the initiative of Sri Guru Gobind Singh Ji to make the Aad Granth the Guru in 1708 or was it pre-ordained?’**

**The glory of our faith, Sikhee, is that though it passed through the hands of ten Guru Ji’s in human form over a period of two hundred years, the consistency in thought and action is so remarkable that it will appear as if the same ‘being’ directed its progress. Well, that is true because it was always the guiding Light (Jot) of Guru Nanak Sahib.**



Bhai Mardana

In this case we are discussing the progress of the ‘Word of God’ through ten generations of Guru Ji’s in human form to become the ultimate ‘Guru’ – our Guru. It was pre-ordained and Sri Guru Gobind Singh Ji merely carried out a pre-ordained transition in 1708.

Guru Nanak Sahib Ji makes numerous mentions of the ‘Shabad’ or ‘Bani’ (both meaning ‘Word of God’) being the Guru.

*The Word is the Guru and my mind in reflective meditation, the disciple.*  
 GGS p 943

*The profound and unfathomable ‘Sabad’ is his Guru and spiritual guide. Without the ‘Sabad’ the world is gone mad.* GGS p 635

*This consistency is carried on by third Guru Ji, Sri Guru Amar Das*  
*“Hail, hail, the word of the Guru. which is the Formless Lord Himself. There is none other, nothing else to be reckoned equal to it.”* GGS p 515

*Fourth Guru Sahib says*  
*“Bani, the word of God, is the Guru, the Guru is Bani, in ‘Bani’ is the nectar of life.”* GGS p. 982

*Our fifth Guru, Guru Arjan Dev Ji says, “I myself know not what to speak, all I speak is what the Lord commands.”*  
 GGS p 762

*“As You inspire me to speak, so do I speak, O Lord. What other power do I have to speak? Nanak, sings His Praises in the holy congregation which is very dear to Lord.”* GGS p 508

So, all the above quotations, which have been taken directly from our Guru Ji, Sri Guru Granth Sahib and as revealed to our Guru Ji’s in human form, show beyond doubt that first of all, we possess the authentic ‘Word of God’ and secondly, that our Guru Ji is the Granth – Guru Maneo Granth.

**How do we fully utilise our ‘Guru’ to benefit us in this life form as human beings, and as Sikhs?**

By spending time with our Guru. It is not good enough that we ‘metha tek’ to Guru Ji. We need to read Bani, to sing Bani, to learn Gurmukhi so that we can read Bani in the original language of the Guru Ji’s – Gurmukhi and as time goes on and we read and sing Bani, we will come to understand Bani. Every process from reading, singing and finally understanding our Guru Ji makes us better human beings because it is the ‘nectar of life’.

.....  
 Dya Singh (Australia)  
 E-mail: dyasingh@khalsa.com

**NOTE:** Sardar Dya Singh is the world renowned Gurbani sangeetkar who has taken the universal message of Gurbani to global Sikh and non-Sikhs audiences in his unique “world music” style, while retaining Gurbani Raag bases.







# SO LARGE AN UMBRELLA



BY DR I.J. SINGH, UK

**V**isit any Gurdwara today; there are hardly any Sindhis or Punjabi Hindus that drop by. Rageses and lecturers who are non-Sikhs or non-recognizable Sikhs are rarer than hen's teeth.

When Gurmukh Singh of The Sikh Times (U.K.) asked me to reflect on this, I wondered where to begin. The past always looks so rosy -- when childhood was innocent and homes and neighborhoods idyllic.

The message of the Gurus attracted both Hindus and Muslims – members of the two dominant religions of the day in India. Since Guru Nanak's times, 500 years ago, and until the mid-twentieth century,

Gurdwaras were always teeming with Hindus and Muslims.

Remember that at the end of Guru Nanak's life, his Hindu followers wanted to cremate him the Hindu way, Muslims wanted to bury him by Islamic rites. Each community erected a monument to his memory and both markers still stand in a unique tribute to the founder of Sikhism.

Having come from mostly Hindu background, Sikhs remained culturally closer to them; No one looked aghast at Hindu-Sikh mixed marriages that were quite common. Many Hindu families raised one of their sons as a Sikh

In Gurdwaras distinction was never made between a Sikh and a non-Sikh.

It was not uncommon for Muslim and Hindu musicians to perform keertan (singing of the liturgy) or read from the Guru Granth. Non-Sikh artists came to Gurdwaras to showcase their talents and pay their homage to the Gurus who were unexcelled patrons and masters of classical Indian musicology.

No function or office in the Gurdwara was ever closed to non-Sikhs. Everyone was welcome, irrespective of their religious label, or whether one was a recognisable Sikh or not. Communities, such as the Sindhis, were Sikhs to all intents and purposes, except they rarely took on the Banaa (external visage) of the Khalsa, with the long, unshorn hair.

About 40 years ago, the eminent

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thinker Kapur Singh opined that the religion of Punjabi Hindus was Sikhism, whereas Hinduism was Punjabi culture, no matter what religion one professed. Surely, every religion of the world, when in Punjab, has been touched by the practices of Sikhi, and by the universality of Guru Granth's teachings.

It may never have been quite as edenic as I described it here, but it was never as hellish as it seems to have become. There is more than a grain of truth in what I said. Why and how things changed? That's my mandate to explore today.

First a set of givens: The message of Guru Granth is entirely inclusive with not a word in it to justify excluding anyone. One can cite references both from Guru Granth and from Bhai Gurdas that lay down clearly the expectations of a Sikh life. We also know that Sikhi is a path and not all Sikhs fulfill all of the requirements all of the time. A Sikh truly remains a work in progress. Guru Granth also tells us to not dwell on the imperfections of others ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਏ (Hum nahi(n) changay buraa nahi(n) ਕੋਏ, Page 728). I suggest then that a working definition derived from the Guru Granth would be that a Sikh is anyone who declares himself to be one.

Now, if all those who claim to be Sikh are on the same path, surely they are not all at the same place on the path. This includes the Amritdhari who lives the life of one, and the one who falls short; the Sehajdhari who lives the lifestyle that he should, and the one who does not; also one who merely looks like a Sikh but is unaware of any of the requirements of a Sikh life; as well as the apostate who proudly



Keertani Jatha of Bhai Laal of Bhai Mardana Ji's family - Majoori Raagi at Nankana Sahib

flaunts it.

The Guru and Guru Granth are for sinners, not only for perfect Sikhs. So it is best to not judge others lest we be judged.

What is now driving so many non-

**Surely, every religion of the world, when in Punjab, has been touched by the practices of Sikhi, and by the universality of Guru Granth's teachings.**

Sikhs and those who do not look like Sikhs out of the Sikh circle? There may be as many reasons as there are analysts, so let's probe a few. Let's come at it a tad tangentially.

Christianity now has over 250 denominations; many refuse to recognize the others as Christians, and forbid their members to attend services in, or marry someone from, another sect. Crucial variations exist in Christian practices worldwide. Yet, they all derive their inspiration from the life of Jesus.

Sikhism is now 500 years old, and we should not expect differently. With time, some divisive interpretations of the message may be inevitable in living traditions. All living societies, even those that emanate from the same starting point, show change—some for the better, some not so.

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During the first 300 years of its history, there were few clear distinctions between Jewish practices and their Christian adaptations and counterparts. Also flourishing was a strong movement “Jews for Jesus” that celebrated Jesus as the Messiah that the Jews were waiting for. The movement, now considerably attenuated, still exists. From that time on, Jewish and Christian thought have diverged progressively, and now it would be asinine for one to assert that Christians are Jews simply because Jesus was one, or that he is the Jewish Messiah.

Similarly, one can acknowledge the overlapping of Hindu and Sikh practices in the early years, but over the last century, largely due to rise of the Singh Sabha movement as well as a better educated clergy and laity, it would now be extremely shortsighted to ignore that the two religions continue to diverge in theology, interpretation and practices.

This process of erecting fences between Sikhs and their neighbors has been further hastened by domestic Indian as well as international political realities.

At India’s independence in 1947 Punjab, the Sikh homeland was partitioned into two nations. Sikhs bore the brunt of the economic loss as well as that in human lives. Sindhis, who historically straddled the divide between Hindus and Sikhs, were largely lost to Sikhs. For the first time in a millennium Hindus – almost 80 percent in free India – felt the power that comes with freedom. The emergence of “Hindutva” which promotes Hindu culture as the only defining spirit of India proves my point; it has become a most fearsome



Dya Singh reknowned keertan artist from Australlia with his non-Sikh musical companions

reality to all minorities. Fences between religions became a natural corollary as each community became engrossed in its own realities.

The successive governments of free India now cater to the Hindu majority to capture their vote banks. In this power ploy, minorities become further marginalized. The events of 1984 where the Sikh minority was targeted, and those of Godhra and others like it that were aimed at Muslims and Christians, were a predictable result. The killings by Hindu mobs -- of Sikhs in the 1980’s and of Muslims in Godhra in 2002 were clearly organized and abetted by the government in power at that time and claimed several thousand lives.

How would Sikhs react when they see themselves so besieged? Circle the wagons to protect themselves. The result: an inevitable alienation from others, though it is contrary to the message of Guru Granth.

In the diaspora, Sikhs remain a small minority, even though there are over half a million in North America alone. Our turban and long hair attract the

most attention. Sometimes even today, we are challenged by prospective employers on our bearded and turbaned visage. The attention is often grossly negative, particular post 9/11.

The Sikh community is divided between those who continue to follow the dictates of the faith and those who choose to abandon them. This should not come between these two segments of the Sikhs in our Gurdwaras which, historically, remain equally accessible to all.

The problem arises when the spokesmen for the community are not recognizable Sikhs, and are unable or unwilling to forthrightly defend the practices of the faith when they represent the community to the outside world. And that impacts the whole community.

If then these people are not given an equally visible place as community leaders they see it as discriminatory. The flip side of the argument is that a minuscule minority finding its practices under siege wants to put on the stage only those who at least look

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like role models.

I'd tell my turbaned brothers and also on the other side of the divide those not so attired not to be so thin skinned.

How to resolve this is the question. One way is that those who wish to potentially lead us from Gurdwaras to clearly defend the teachings of what is our code of conduct (Sikh Rehat Maryada) even though they personally do not follow it. If they can openly support our historic teachings and requirements in spite of any personal failings of their own, then there should be no reason for conflict between those who are keshadhari and those who are not.

**If such a modus operandi seems impossible, then what?**

A not so attractive, but perhaps inevitable, alternative comes to mind from the Jews. They are divided largely into Conservative, Orthodox and Reform congregations that differ fundamentally on what a Jewish lifestyle is. Their synagogues remain separate, yet they largely speak with

**If the teachings of either Guru are diminished, the result would not remain Sikhi. It would be like reconstructing Christianity without Christ.**



one voice when a question arises that is important to the whole Jewish nation. This does not mean that individual differences vanish; for example, there exist Jews that do not approve of a Zionist state of Israel. Similarly, much as we dislike the idea of sects within Sikhism, they do exist; just look at Namdhari, Radhaswamis, Nirankaris and followers of Yogi Bhajan, for example.

There are many who are clamoring to change the Rehat Maryada to suit their own needs. First, we must remember that change cannot be arbitrary or quick, but mandates a protracted national conversation. And secondly, change must be consistent with the fundamentals that remain unchanging. Sikhi represents over two centuries of development from Guru Nanak to Guru Gobind Singh. If the teachings of either Guru are diminished, the result would not remain Sikhi. It would be like reconstructing Christianity without

Christ. But more of this another time....

I can see with time our diaspora Sikhs fissuring along the line that cleaves those that are keshadhari, whether Amritdhari or not, from those that are not recognizable Sikhs, whether they are Sehajdhari or apostate, each with its own Gurdwaras.

Perhaps that would allow us to collaborate in matters of discrimination in the work place, and even enjoy some Gurdwaras and functions that are happily intermixed.

The umbrella of Sikhism is large and capacious enough to accommodate all those who are on the same path, no matter where on it they are. And this is the meaning and message of Guru Granth.

.....  
Dr I J Singh  
Email: ijs@nyu.edu







# SALVATION FOR HUMANITY – MESSAGE OF GURU NANAK



BY TARLOCHAN SINGH  
MP, (RAJYA SABHA) INDIA

I am so happy to know that there is a move to publish a table book by the Sikh Times (UK) to commemorate the 300th Anniversary of ascension of Sri Guru Granth Sahib to Gurgadhi.

I have been advocating for now for good publications on Guru Granth in various international languages. We are all thankful to the laudable efforts of Sardar Gurmukh Singh in this regards. God Bless the project

Guru Nanak Sahib's philosophy is very relevant at the present scenario in the world that is driven by religion. His simple message, as enshrined in Sri Guru Granth Sahib Ji, is that God wants us to look beyond our religious identities and unite

as a human force. So, when we expand on this message in the context of today's world, we find that any talk of 'Clash of Civilizations' as based on religion is entirely man-inspired. To quote Nanak "Only he has the right to call himself religious, who lives in the light of God's word as brought to the earth by prophets of all religions."

There is only one civilization and that is human civilization. Hence, all religions are the branches of one super religion - the religion of man, which Guru Nanak Sahib propounded relentlessly. This also means that while all terrorism in the name of religion is a travesty of religion, all talk of one religion being superior to another is senseless and must stop.

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Sikhism founder Guru Nanak Dev Ji







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He also diagnosed that the major cause of suffering in the world was living on the income of so many, and depriving the poor of their rightful share. His concise sermon 'Kirt Karna' and 'Wand Chhakna' encourages mankind to earn one's bread hard, honest way and share it with the needy. For, the hard-earned bread is full of nectar and the exploiter's bread is full of blood.

It is the greed of some who consider themselves superior than the rest, that deprive the rightful owners of their due and create an imbalance in the society. Interestingly, Nanak had propounded this very basic thought much before Marx came upon the scene. In fact, in this very principle can be found a new world order free of exploitation so that the world's resources are shared more equitably.

Guru Nanak's magnanimity also lies in the fact that even when he is concerned with the Permanent, he does not shun Change. Sikhism has the capacity to absorb change into tradition and it is through this apparatus that Guru Nanak has introduced a total way of life to people. An ultimate Reality of which permanence and change are integral parts.

A unique aspect of Guru Nanak's philosophy is his denunciation of those who turn their backs on the world to seek their individual salvation. In his thinking, it is these runaways of life who make this world a place unsuitable to live in. He tends to use an unusual therapy on the minds of people to bring out the hidden powers of the whole community by the magic of the Nam. This clarity in thought helps to heal

the society and not just the individual. Expression and not inhibition is the cardinal mantra of his creed.

The principle question is; Does a collective sub-conscious exist that can really be awakened? Through Sikhism, Guru Nanak created one of the greatest instruments of awakening the total sub-conscious of a whole society. In fact, some the noblest saintly men, warriors, martyrs, colonizers, farmers, entrepreneurs and sportsmen come from the ranks of his followers.

Going a step further, Guru Nanak becomes relevant to us as one of the greatest Management Gurus. By moulding human life and activity through the path of Sikhism, he brought phenomenal results into society at large, and that too in an age when the concept of management was unheard of.

The world has much to learn from the corporate nature of Sikhism that has grown gradually into a living institution in form of the Sikh Gurdwara. With religion becoming a dwindling force in most contemporary situations, Sikhism promises to shine brighter in its true essence.

Still, the Sikhs are not fundamentalists. They are tolerant and even respectful of all other paths of worship. Besides, everyone is welcome to the Gurdwara without any distinction whatsoever. When a person is within the precincts of Gurdwara, he is in the presence and protection of none other than Guru Nanak himself. And this confers upon him some unique characteristics. Some of these virtues are humanity, honour and truthfulness to God.

And lastly, Guru Nanak made family the source of all spirituality. In many developed nations of the West, sociologists are much worried at the break down of the family as an institution. The result is an unprecedented wave of anarchy and immorality of sex, crime and violence, sweeping away all the good sense a human being is known for. Guru Nanak asks us to revive the family as a value. It is something fundamental to him; it is the fulcrum of all that is positive among human beings. This is where his philosophy is even more relevant than ever before. It is something that concerns the future of human race as a whole.

Thus, in Sikhism, God and the world both are real. The world is not an empty dream that one has to shun or run away from or a bubble that would burst at the slightest pricking. In fact, every relationship of man in Sikhism is for real. Conversely speaking, the world becomes unreal only if one fails to appreciate and comprehend the power of the Nam.

In the end everyone should be aware that Guru Nanak's teachings have a unique distinction that no one should change his way of belief and should carry on practicing in his own religion. Sikhs never indulge in converting people by any method.

May Satguru Nanak bless all believers & non believers.

*"Nanak Nam Chardi Kala: Tere Bhane Sarbat da Bhala"*

(O Nanak! Repeating constantly the Nam, always think and act big and positive. In Thy will and grace, O Lord, lies the wellness of the whole creation.)







# AADH GRANTH TO SRI GURU GRANTH SAHIB



BY BALDEV SINGH  
DHALIWAL JP, AUSTRALIA\*

**T**he Fifth Guru, Guru Arjan first compiled the Sikh Scriptures, Guru Granth Sahib, as the Aadh Granth (The Original Volume). The holy Volume was installed at Harmandar Sahib (Golden Temple) Amritsar in Punjab and the first reading ceremony was on 1st September 1604.

Guru Nanak Sahib (1469 - 1539) laid the foundation of a new religious and social ideology outside the caste system, to combat the religious, social and administrative malpractices of the time; Guru Nanak set out to undo, by a fresh religious doctrine and a new social system, the inequalities and other undesirable practices apparently sanctioned and promoted by the religions of that period. Through selection of worthy successors (9 after Guru Nanak) the Sikh Institutions were developed and consolidated, and the Sikh Panth evolved (under their leadership and guidance) over some 200 years.

Guru Nanak introduced and refined the popular Punjabi script to be the

language of the Sikhs, as opposed to the complex Sanskrit and Farsi used by the priestly class at the time. The next three Gurus, along with the consolidation of the preceding Guru's religious, social and welfare work, also collated and preserved the hymns of the Guru before, adding their own and passing them on to the next Guru. Guru Arjan, the 5th Guru, therefore, had received the literary work of all the Gurus before him. In addition the 4th Guru, Guru Ramdas, had commenced excavation of a lake (sarovar) at Amritsar, destined to become the main centre of the Sikh Panth (Order).

Guru Arjan, the fifth Guru, completed the sarovar at Amritsar and in 1589 requested a Muslim divine popularly known as Mia Mir to lay the foundation stone of Harmandar Sahib (popularly known as the Golden Temple), which was built in the centre of the lake. Guru Arjan compiled the Aadh Granth (The Original Volume) which included hymns of the first five Gurus (including his own) and hymns of 30 other saintly people of devotion from other religious backgrounds,

whose writings accorded with the teaching of Guru Nanak. The compilation took four years, from 1601 to 1604. The Aadh Granth was then installed in the Harmandar, the sanctum sanctorum of the Sikhs, and the first reading ceremony was held on 1 September 1604.

One hundred and four years later Guru Gobind Singh, the 10th Guru, was to add the hymns of his father Guru Tegh Bahadur, the 9th Guru to the Aadh Granth and ordained the Scriptures as Guru Granth Sahib, the Eternal Guru of the Sikhs. Guru Granth Sahib was personally authenticated twice by two Sikh Gurus. The originality and authenticity of Guru Granth Sahib, therefore, is never questioned. The Gurus during their lives had stressed on the Word as the Guru (not the body) and thus the Guruship was passed from human Gurus to the Word Guru, Guru Granth Sahib in 1708.

\* S.Dhalival was the first Sikh Councillor in Australia.

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# GURU MANEYO GRANTH



BY HIS HONOUR  
JUDGE MOTA SINGH, UK



The holy book for Sikhs - Sri Guru Granth Sahib

**O**urs is a bewildered, fractured, tormented generation. It would not be an overstatement to say that mankind is, today, in the midst of one of the greatest crises in history.

In spite of the fact that the great scientific inventions have liberated us from servitude to nature, we seem to suffer from a type of neurosis, from cultural disintegration. We suffer from an inward loneliness. It seems to me that the whole world is suffering from scepticism in faith, anarchy in morals and we do not know which way to turn and what to do. There is certain duplicity in human nature, which makes us do things even when we recognised them to be wrong.

Centuries ago, India was full of happiness, beauty and prosperity. It was a country of compassion, of peace and love. It was strong. Indians could boast of a high state of civilization, culture and system of religion philosophy.

**Then things began to change**  
People strayed from the path of righteousness, of personal purity and social freedom and forsook the ideals that had guided their ancestors. Form had supplanted reality. Then centuries of invasion, foreign misrule and persecution had produced the greatest depression and the spiritual subjection and stagnation had aggravated the demoralisation to an enormous degree. Now, it is the law of the spiritual world that whenever evil and ignorance

**“But the compositions of the Sikh Gurus are preserved and we know first hand what they taught**

darken human affairs, morality and wisdom will come to our rescue. Whenever righteousness declines and unrighteousness increases, there is an outpouring of divine grace in the birth of a great teacher. God is not limited to any one incarnation but sent His messengers from time to time, to lead struggling humanity towards Him.

That was the state of India when Guru Nanak appeared on the scene. “India”, said Mohammed Iqbal, “was once again blessed by God. The appearance of Guru Nanak, a complete and perfect human being, was no less than that of Prophet Abraham, 5000 years earlier.” At a time when were conscious of failure, Guru Nanak appeared to renovate the spirit of religion and humanity. He tried to build a nation of self-respecting men and women, devoted to God, filled with a sense of equality and brotherhood for all. Guru Nanak and the other Sikh Gurus came into

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Bhai Mardana and Guru Nanak

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the world as messengers of God to enlighten mankind.

The Sikh religion differs as regards the authenticity of its dogmas from most other great theological systems. Many of the great teachers the world has known have not left a line of their own compositions; we only know what they taught through tradition or second-hand information. But the compositions of the Sikh Gurus are preserved and we know first hand what they taught.

That it is a universal faith, a message for all mankind, is amply illustrated in the writings of the Gurus and others. It was the fifth Guru, Guru Arjan Devji,

who accomplished the momentous task of compiling and authenticating the Guru Granth Sahib.

The preaching and teachings of the Sikh Masters, as enshrined in the Guru Granth Sahib, embody the whole truth that is relevant to the highest spiritual and cultural development of entire mankind. The Gurus taught their message in the language of the people. The Granth Sahib does not advocate the lifestyle of a recluse. It recommends, instead, a life of involvement in the world and its activities.

Sikh spiritual tradition is not content with mere toleration. There can be no goodwill or fellowship when we only tolerate each other. The Sikh Guru had

this noble quality of appreciation of whatever was valuable in other religious traditions. A remarkable feature of the Guru Granth Sahib is that it contains the writings of the religious teachers of other religions.

Our distressed generation is obscurely aware that the present crisis is a spiritual one and what we need is a healing of the discord between outward resources of power which are assuming frightful proportions and the inward resources of spirits which seem to be steadily declining.

The Guru Granth Sahib provides the answers to the ills of the world. "GURU MANEYO GRANTH."







# TWENTY FIRST CENTURY SIKH PERSPECTIVE



BY S. MEWA SINGH,  
RET'D JUDGE, USA

**S**ikh religion is the latest religion of the world, having been founded in the fifteenth century. It is now in the list of first five religions of the world.

The scholars of world religions like, H L Bradshaw have commented, Sikh religion to be a religion of the present age, capable to answer the problems of the modern age, and, Prof. Toynbee, that Sikh religion and its scripture will always have a special value for the world.

Sikhs can bring to the notice of the world, the Divine message of Sikh religion in the 21st century as they are now spread world over but they have to face some challenges, to which they can be successful with the honesty of purpose, under the Divine guidance of the higher values of their religion.

The first challenge is that most of the Sikhs and particularly the Sikh youth are drifting away from Sikh initiation and the code of conduct as prescribed



Sikhs around the world were outraged with France's turban ban

by tenth Sikh Guru at the final phase of the completion of Sikh religion. Due to the lack of preaching of Sikh religion, some of them even think that perhaps it is not a part of their religion. It has to be explained to them that it is a part of Sikh religion.

Suffice it to quote British Scholar, Jeans Culler, -" These five symbols had held the Sikhs in united brotherhood They serve to make a Sikh and act as a Sikh. They endow him with courage to accomplish feat , which otherwise

would be impossible for an average man. To make a long story short, the Five symbols have a psychological bearing on the man who wears them. They are manifestation Of Guru, the Eternal."

The second challenge for Sikhs is that false assertions and glaring misrepresentations have been made as to several important aspects of Sikh religion and history since long. These are now even made in the textbooks published by NCERT, for

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syllabus of schools throughout India, which is under the supervision of Govt. of India. The Divine Sikh Gurus have even not been spared. Sikh religion has been propagated to be a part of Hinduism and Sikhs to be a sect of Hindus, obviously a false assertion as Sikh religion is a separate and independent religion just like other world religions and Sikhs are a separate nation. If the false assertions and misrepresentations are not negated fully then there can be no correct understanding and appreciation of Sikh religion.

The third challenge for Sikhs is, of their Sikh leadership, which needs to be of, honesty, integrity, capability and committed to Sikh cause. The Sikhs are now spread over throughout the world and they need one united world Sikh leadership. The Sikh leadership needs to be well aware of world politics and history. In fact the basic Sikh concept of - Guru Granth and Guru Panth - stands totally ignored by the Sikhs since long, which has made them incapacitated to take the panthic decisions on Sikh affairs by them through their representatives, which needs to be revived. A representative body of Sikhs residing throughout the world is the urgent need of the day, which should take decisions on the panthic issues to be acceptable to all the Sikhs, by ensuring the participation of all Sikhs to such decisions. Its blue print may be to take the representatives of the organisations to be elected by Sikhs, just as SGPC, Delhi Gurdwaras management committee, Sikh Takhts of Hazoor Sahib and Patna Sahib management committees and of such other Sikh institutions in India. The other world countries may be divided in 6 or 7



Sarika Singh won her kara court case against a UK school

zones on the basis of their population and the Sikh Gurdwaras management committees of those zones and any other Sikh elected organizations may select their representatives as fixed. All such representatives can co-opt some reputed Sikhs from each zone who are well known for service to the Sikh cause and their honesty, integrity and capability. Such a representative Sikh body may hold its meetings at Akal Takhat, having its secretariat there and nominate their spokesman to be called jathedar Akal Takhat, to be responsible for the execution of the Sikh collective decisions.

The fourth challenge for Sikhs is that as yet there are no translations of the Sikh Scripture, Guru Granth Sahib in other languages of the world. The books on Sikh history and other relevant Sikh literature are also too insufficient. There is no newspaper, no journal, no TV channel of Sikhs to correctly present the Sikh religion, Sikh history and Sikh point of view effectively with authenticity, which is a must in the present day advanced media technology. Internet websites

are the effective tools of communication, of which no substantial advantage is availed of by Sikhs for Sikh Cause. Sikhs must own these medias to bring their religion to the notice of the world and of Sikhs and particularly Sikh youth.

The fifth challenge for the Sikhs is that most of the Sikh educational institutions are no more Sikh oriented. However, for the last few decades most of these Sikh institutions ceased to be Sikh oriented. Sikhs must make these Sikh educational institutions to be Sikh oriented to serve the purpose for which these were set up. Sikhs are now spread over worldwide. They have set up Sikh Gurdwaras in their areas and those should be utilized for functioning the Sunday Gurdwara schools once a week on the pattern of Sunday church schools for the teaching of Sikh religion and history and Punjabi language to Sikh students. The independent Sikh educational institutions can be set up in the times to come, wherever possible.

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The sixth challenge for the Sikhs is the lack of missionary spirit, which is a must for the preaching of a religion. No doubt there is no dearth of Sikh preachers in the form of Sikh kirtni jathas, Sikh kathakars and Sikh saints but most of them are not above monetary considerations. There is no organized Sikh system to provide the basic needs of the Sikh preachers to sustain them and their families. It has resulted in getting money for their living from their religious services at their whims. The preaching of the religion has thus been turned to a profession. This challenge can be met by inculcating the higher values of Sikh religion.

The last but not the least challenge for Sikhs is that most of the Sikhs need to earnestly understand and act upon the dictums of Sikh religion. They have to live under the Will of God, the Almighty. They have to meditate in the Name of one and only one God, which inculcates the virtues, burns the ego and eliminates the vices, resulting in truthful living. Unless the Sikhs themselves practically live in the Sikh way of truthful living, it is difficult to impress the others. Sikhs will have to adopt the real Sikh values and dictums to meet this challenge.

Sikh religion believes in, Fatherhood of God, Brotherhood of mankind and Truthful living. Concept of God is, one and only one, creator of the entire creation, its sustainer and destroyer, without any incarnation, unborn and self illuminated, whose light shines in all. Only His Name is to be meditated to abide in the mind, which burns ego, eliminates vices, inculcates virtues to lead a truthful living in Sikh way of life obeying the Will of God, the Almighty,

awaiting His grace to unite with Him. Fatherhood of God automatically leads to Brotherhood of Mankind, as the same is the creator of the entire creation, the same is His light which shines in all. The Divine message of Sikhism is that human race is one, without any distinctions or discriminations on any ground whatsoever. The eminent scholars of world religions and history have appreciated it.

Suffice it to quote, Max Arther Macauliff, British eminent scholar, author of, *The Sikh Religion*, " It would be difficult to point to a religion of greater originality or to a more comprehensive ethical system than Sikh religion. The Sikh Scriptures contain sublime truths, the study of which cannot but elevate the reader spiritually, morally and socially. There is no tinge of sectarianism in them. They teach the highest and purest principles that serve to bind the man to man and inspire the believer with an ambition to serve his fellowmen, to sacrifice all and to die for their sake "

John Clark Archer, the eminent British scholar, " Sikhism, indeed itself reveals something of what in the last analysis religion is. It is an independent and conspicuous order of its own. The world today needs its message of Peace and Love"

Sikhs are now spread over throughout the world. It is expected that they would bring to the notice of world, the higher values of Sikhism in this 21 st Century. It is the appropriate time, as the World peace stands disturbed and moral and ethical values stand ignored. The Divine teachings of Sikhism of higher moral and ethical values, and its message of, coexistence, love and peace, have the

potential to set it right. It would enhance the prestige of Sikhs in the world, as remarked by the eminent British Scholar, Max Arthur Macauliff,

" All the persons of discrimination acquainted with Sikhs, set a high value on them, but it appears that a knowledge throughout the world of the excellence of their religion would enhance even the present regard with which they are entertained. Not less important will be the result of Sikh teachings on the minds of religious Europe and America. Already the Khalsa has achieved a worldwide renown in the matter of bravery. In the matter of religion too the name of Khalsa will shine resplendently when the glorious deeds of their ancestors in the moral and religious world are made known far and wide."

The Sikhs had to suffer in the past due to their mistaken identity, as they could not establish in the countries to which they migrated, their own separate identity and of their religion by strictly observing the code of conduct and Sikh way of life. High tributes have been paid to Sikh religion by all the eminent scholars of world religions. There could be no reason for the Sikhs not to strictly live in Sikh way of life as their religion has a high reputation already. The separate identity of a religion and its followers cannot be established unless the followers of the religion strictly observe the code of conduct of their religion and live in the way of that religion. Sikhs should now certainly ensure to make known their separate identity and their religion to the world so that there is no more mistaken identity about them.

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# SIKH RELEVANCE TO GURU GRANTH TERCENTENNIAL



BY DR BHAI HARBANS LAL, USA

I was flattered to be invited to write for the special UK publication by The Sikh Times (UK). This publication is aimed to commemorate the 300th Anniversary of Guru Gobind Singh's last sermon to ordinate Sri Guru Granth Sahib as the Sikhs' Eternal Guru and thus ascertain Gurbani and sangat as their grassroots institution. I appreciate efforts of this educational publication to take the universal message of Gurbani to the global community.

We have been blessed with Sri Guru Granth Sahib for three centuries. During this time, we have bowed to its authority on a daily basis and performed all our ceremonies around it. We are now in the midst of celebrating the Tercentennial of its Ordination or installation as the Eternal Guru of the Sikhs. Our organizations are investing their full energy to

hold public celebrations. During these celebrations we as individuals and as a community must look within to determine how one ought to be inspired through this once in a life time opportunity.

Our Gurus gifted the Guru Granth to the world to inspire and inculcate certain philosophy and certain principles. The Sikh community is immediate recipient of that gift. Further, they were designated as the gate keepers of the gift so that its light may shine unhindered over the minds of all who seek.

Let us then ask ourselves these questions. Are Sikh communities in the world truly inspired to comprehend and cherish the principles by which we are called by our Guru Granth to live by? Secondly, are we doing our best to share the universal

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The Guru Granth Sahib is the Guru of humanity and not just Sikhs







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message with our neighbors in the newly emerging global village?

### Sikh Relevance

Our gurus created the Gurmat for a way of life and belief that is based on the Guru's teachings. In our Punjabi vernacular, we also refer to it as Sikhee. The Guru Granth was then compiled to articulate the Gurmat, and as its followers we take pride in calling ourselves the Sikhs.

The Gurmat concepts were constructed so that the present day civil societies could relate to them and benefit from them. Panth was organized to serve humanity in many ways but also to demonstrate through truthful living the realistic benefits of Sikh faith. This demonstration should invigorate an urge among the civil societies to learn Gurmat or Sikhee theology.

To be effective, the Sikhee experiences must be subject to verifiable research and demonstration. This should not be a problem in the Sikhee tradition. Granted that most of the Gurmat beliefs fall in the invisible realities, they are mostly life affirming. Thus, there are many beliefs whose benefits were demonstrated clearly and beneficially by the committed Sikhs as they are illustrated throughout our history.

Some examples of those beliefs include (listed alphabetically): Altruistic predisposition, Freedom from animosity, Freedom from fear, Freedom from lust and greed, Charity, Compassion, Creativity, Earning truthful living, Environmental concerns, Fanaticism considered as a tool of devil, Forgiveness, Gratitude, Humility, Impact of knowledge and technology on spiritual growth,

Identity derived from transcendent truth, Love, Meditation, Prayer, Promotion of Intellect, Scope of divinity in life, Spirit of Invention, Spiritual purpose of life, Sharing, Thanksgiving, Truthfulness in living and Worship.

Sikhs in the past have inculcated in their lives these spiritual and social teachings of the Guru Granth. Their impact was seen from Afghanistan to Burma and from China to Ceylon. Undoubtedly the practicing Sikhs will add many more to this list in the future and extend the fragrance of the Guru Granth to the Western world. It is true that some of us only make claims and pronouncements. But if we are true seekers we should not be shy in taking the lead in making the creed of our Guru a living truth for us and for the entire society of this century.

### Sikh Identity with Gurubani

Definition of a Sikh is closely intertwined with the Guru, i.e. the Guru Granth. In the words of Sikh theologian, Bhai Gurdas, the fundamental identity of a Sikh is established through the connection with the wisdom of the Guru (Gurmat} in life. Should a Sikh not imbibe the sacred hymns, his or her claim to be a Sikh is hollow.

ਮੈ ਜੇਹਾ ਨ ਦੁਬਾਜਰਾ ਤਜਿ ਗੁਰਮਤਿ ਦੁਰਮਤਿ  
ਹਿਤਕਾਰਾ॥ ਨਾਉ ਮੁਰੀਦ ਨ ਸਬਦਿ ਵੀਚਾਰਾ ॥  
*Gurdas, Vaar 37, Pauri 29*

There is no one as selfish and double-faced as the one who discards path of the gurus, the gurmat, and instead readily accepts paths of his or her own smutty mind. Further, one may not call oneself a Sikh without a comprehension of the Guru Granth hymns.

Bhai Gurdas goes on to say,

ਗੁਰਮੁਖ ਸਾਖੀ ਸ਼ਬਦ ਸਿਖ ਸੁਣਾਇਆ॥ ਗੁਰਮੁਖ  
ਸ਼ਬਦ ਵੀਚਾਰ ਸੱਚ ਕਮਾਇਆ॥  
*Gurdas, Vaar 19, Pauri 12*

A guru oriented person is identified first through listening and spiritually witnessing the gurbani hymns, and then by practicing truth in life through a comprehension of the Guru Granth hymns.

A prominent Sikh contemporary at the time of Guru Gobind Singh, Kesar Singh Chibar, who spent considerable time with the Guru's family and with prominent Sikhs like Bhai Mani Singh and Bhai Taru Singh, wrote that a Sikh who turned away from the Guru Granth's teachings actually had turned away from Sikhee. Thereafter he carried the Sikh look only to deceive others. He wrote.

ਸਬਦੇ ਮੁੜੇ ਸਿਖੀਉ ਮੁੜੇ ਭੇਖ ਸਿਖੀ ਦਾ ਧਾਰੇ

*Turning away from Guru Granth's teachings is like turning away from Sikhee. This Sikh turns into an imposter by continuing the Sikh look.* Kesar Singh Chibar, in Bansavlee nama edited by Rattan Singh Jagi, and published by Punjabi University in 1972

### Cyber Congregations and Cyber Clergy

Three hundred years ago Guru Gobind Singh designated us as the volunteer custodians of the light of the Guru to spread it and to protect it from the evil eye of the wicked and fanatics. Many followed the Guru's instructions with their life and breath. However, with time, the custodians began to pass on the custody of the Light as their family or clan inheritance. For a while it did not matter as the custodian made it as

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their livelihood to exhibit the scripture and took over the role of its interpreters for those who came to be blessed.

With time it became a lucrative business to own the depository of Gurus' hymns and to ration its distribution. The Light and the sacred places around which were built for the benefit of every one began to be passed down to successive generations as their possession; the possession which could be rationed and exploited for a trade. A new occupation of elite clergies sprung up.

For worldly gain the keepers of the Light began to wrap their possession in ceremonial splendor, and show the Word of God only to those whom they deemed fit. They recited the hymns for those who could pay to hear and restrict its availability to a few in their own clans. They drove away new generations who could not easily learn a language foreign to their ear. These ploys succeeded in insuring the ownership of the Light within the narrowly defined clergy class ignorant of modern languages and other means of communication.

The community first revolted and then made some progress in reversing the process but soon succumbed to politics which permitted the new opportunists to take over.

The new Keepers of the Light began to build elaborate edifices to house the Light of the Guru and build even more elaborate structures of traditions to keep others out. They in cahoots with their political bosses even sought laws of the land to limit others' access to our inherited possession. In the name of preservation of the message

that should call for easing the approach to the Word they devised means to make it more and more elusive from people who are not our ethnic kinds or who do not look or speak like us.

The Infinite Wisdom of the Guru had something else in mind. With Guru's grace the Light continued to shine in the world around every one of us who opened their heart, and within all who sought it, even in those whom the Keepers deemed unfit for it.

There surged new Sikh youth and world interfaith groups. This new generation disregarded any proclamation from the self styled claimants of the ownership of the Guru. They employed open platforms of electronic and cyber communication to enhance the rainbow of colors around the Guru's light so that it may shine on every eye. The number of those accessing the Light is something like 2 billion people. New cyber congregations and discussion groups are springing up every day.

A new breed of invisible clergy is being born. In the future, they will interpret and reinterpret the message of the Guru Granth to all and without prejudice.

#### **Conclusion**

In conclusion, there is one thought that I would like to share. It is played out in conversations that I often have with young people. They aren't just looking for a religious experience based in compliance with rules, regulations, and practices. They yearn for clarity and the "bottom line." Therefore, for the Guru Granth to make sense in a world filled with contrary messages, we need to prepare to answer the simple, yet

complex, questions: "Why?" and "How?"

Our young people want to know why we interpret something in one way and other in a contradicting way. They ask how all this body of Guru Granth wisdom is relative to their life situations. They certainly feel frustrated when they wish to look at our Gurus' hymns with different outlooks. They have certainly gone beyond hearing "because the Giani ji said so" or "because that's what the translator wrote."

It is incumbent upon every Sikh today to celebrate the Tercentennial by consciously seeking and realizing the beneficent vision of the spiritual aspirations contained in Sri Guru Granth Sahib. Further, every Sikh must make all efforts to continually define through the modern channels of communication those advantages of Sikhee that he or she beneficially experienced personally.

The purpose of our enthusiasm to celebrate is that we might promote means to understand the concept of the Guru Granth as the Universal Guru and its associated implications and responsibilities in our life. We may fire ourselves not to serve the pronouncements but to make those pronouncements come alive.

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# SCIENTIFIC VISION IN SRI GURU GRANTH SAHIB



BY PROF. H.S. VIRK, PANJAB

**R**eligion and Science are both engaged in the exploration of Ultimate Reality. The field of religion concerns consciousness and its flux in molding the destiny of man.

Science explores the nature or its manifestation through the material world. It starts from gross matter and moves toward subtle consciousness pervading in the material world. Scientists use physical and chemical methods to discover the secrets of universe while the Prophets use divine intuition to reveal these secrets. All their conclusions may not coincide but their objective remains the same to explore the secret of Laws of Nature. Indeed a scientific perspective is conducive to and valuable in comprehending the scope of the vision of the Sikh Gurus.

Typically it is scholars in the fields of literature, philosophy, and history who undertake an analysis of Sikh scripture and with the inclusion of scientists – physicists, astronomers, chemists, geologists, biologists, the exegesis of the text is only enhanced. For instance, Guru Nanak’s vision [1]: “patala patal lakh agasa agasa -- worlds below worlds, worlds above worlds” (Japuji, 22) leave us wide-eyed, but they acquire a real palpability and concreteness when we look at them through an astronomer’s telescope. As we apply the empirical data of our Milky Way galaxy with its hundred billion stars and the scientific observations regarding billions of other galaxies, we really begin to visualize what Guru Nanak meant, and thereby gain a fuller understanding and appreciation of his verse. The

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Religion and science are both engaged in the exploration of Ultimate Reality







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scientific adventure, its observations, and factual data, do not clash with Sikh sacred scripture; they reveal its intrinsic vigor, its far-reaching insights, and its contemporary relevance.

### Glimpses of Scientific Vision in SGGS

#### (a) Cosmology in SGGS

There are a large number of theories about the creation of the universe but so far 'Big Bang Theory' is widely accepted by many scientists. However, with every new scientific discovery the theory may undergo a drastic change in the future. One must keep in mind that theories are based on some scientific information and use of logic and it will change as soon as more facts are discovered. Many theologians emphasize that theories propounded by scientists change with the time, therefore, the science is not a stable field. On the other hand, they say that the God has revealed the theology to the deities, prophets, Gurus; therefore, it cannot change. But one should also not forget that God has also revealed principles of science, Laws of Universe, to the scientists. Therefore, science and theology cannot contradict each other since both have been revealed by God [2].

It is my considered opinion that Sikh Cosmology as enunciated in SGGS has been found to be most scientific and compatible with the modern cosmological theories of science. In Japuji, Guru Nanak sums up his ideas about creation of the Universe, which he elaborates further in the most precise and scientific manner in the Raga Maru Solhe in SGGS. The creation hypothesis is summed up as follows by Guru Nanak [3]:



*'God created the Universe by uttering a word.'*

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

Thus the problem of 'singularity' faced by the Big-Bang model of the Universe is solved by the Guru by bringing in God as the creator of the Universe. Once this riddle is solved, the sequence of creation, its epoch and extent is described in SGGS in a most rational manner. Guru Nanak poses the next question in Japuji [4]:

*'What was the time and the moment the day and the month, When the world was created?*

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥  
ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

In the next stanza, Guru Nanak provides the answer [5]:

*'Neither the Pundit can find this date*

*by looking through the Purana texts, Nor can the Qazi tell from the Koran, Neither the Yogi nor any one else knows*

*The day, week, season and month of creation,*

*The creator who creates the World, He alone knows the time'*

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥  
ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥

ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥  
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

Guru Nanak does not want to formulate any hypothesis based on false assumptions and leaves this question open. The creation process is started under the command of God, the creator of the universe. The Guru envisages the creation of the Universe out of 'Sūnya' which is devoid of matter but not of energy. Hence a beautiful analogy with quantum concept of creation 'out of nothing' as

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a vacuum fluctuation is established in Raga Maru Solhe [6]:

*In the Primal Void (Sūnya), the Infinite Lord assumed His Power He created the air, water, earth and sky out of Sūnya; He created universe and the man in the fortress of body*

ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ  
॥.....  
ਪਉਣੁ ਪਾਣੀ ਸੁੰਨੈ ਤੇ ਸਾਜੇ ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ  
ਕਾਇਆ ਗੜ ਰਾਜੇ ॥

This wonderful drama of creation is elucidated further by Guru Nanak in his mystic reverie. Surprisingly, there is a perfect correspondence between the epoch of ‘Big-Bang’ and the creation out of Sūnya phase as enunciated in Maru Solhe, the most beautiful hymn on Sikh Cosmology [7]:

*‘For billions of years, there was nothing but utter darkness. There was neither day nor night, nor moon, nor sun, but the Lord alone sat in profound trance. Neither there was creation, nor air, nor water. There were no continents, nor underworlds, nor seven oceans nor rivers, or the flowing water. There was neither death, nor time. There was no Brahma, nor Vishnu or Shiva. When He so willed, He created the world and supported the firmament without support. He created Brahma, Vishnu and Shiva and extended the love of mammon. He founded the continents, solar systems and underworlds, and from the Absolute self, He became manifest.’*

ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੁਕਾਰਾ ॥ ਧਰਣਿ ਨ ਗਗਨਾ  
ਹੁਕਮੁ ਅਪਾਰਾ ॥

ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ  
ਸਮਾਪਿ ਲਗਾਇਦਾ ॥.....

Guru Arjun Dev, the fifth Sikh Guru and compiler of SGGS, describes in Sukhmani the myriad forms of creation. The cyclic theory of creation is accepted in SGGS [8]:

*There are millions and millions of galaxies and solar systems in the universe. The phenomenon of creation has occurred so many times. But the one Lord remains for ever and ever.”*

ਕਈ ਕੋਟਿ ਖਾਣੀ ਅਰੁ ਖੰਡ ॥ ਕਈ ਕੋਟਿ ਅਕਾਸ  
ਬ੍ਰਹਮੰਡ ॥  
ਕਈ ਕੋਟਿ ਹੋਏ ਅਵਤਾਰ ॥ ਕਈ ਜੁਗਤਿ ਕੀਨੋ  
ਬਿਸਥਾਰਾ ॥  
ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰਾ ॥ ਸਦਾ ਸਦਾ ਇਕੁ  
ਏਕੰਕਾਰਾ ॥

The universe is still expanding since the Big Bang occurred. And no limit has been established according to the present day knowledge of science. Guru Nanak explains infiniteness of universe in his own inimitable style after rejecting the hypotheses put forward by religions of both the oriental and occidental traditions, as follows [9]:

*There are hundreds of thousands of nether worlds, and hundreds of thousands of skies. After great research the Vedas have failed to say it definitely. The Semitic books say that there are eighteen thousand worlds, and they claim it is the factual truth.*

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥  
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ  
॥  
ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸਲੂ ਇਕੁ ਧਾਤੁ  
॥

However, Guru Nanak does not enter into any mathematical rigmarole to make an assessment or count of the celestial bodies comprising our Universe. After quoting the prevalent tradition or information available at that time, Guru Nanak records his own observations in SGGS in the form of his mystic reverie. He says that the cosmos (universe) contains countless number of celestial bodies. The real number would be known only to the God, the creator of the Universe [9]:

*It cannot be possible to count (number of the celestial bodies in the universe), Because the accounting person may reach the end of his life during counting, It will still be incomplete. Guru Nanak says that the God is the Great, Who knows the account (of the celestial bodies in the universe).*

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥  
ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥

According to the present scientific information available there are billions of galaxies and each galaxy is composed of billions of stars and their planets and moons. Our sun, having nine planets revolving around it, is one of the billions of stars of our galaxy, the Milky Way.

The riddle of creation of the Universe will remain an enigma for cosmologists and there is no final word yet in cosmology. About the present theories and models, we may conclude with a quotation from the Benti Chaupai in Dasam Granth [10]:

*“Everyone explains the creation process according to his intellect,*

■ *Continues on next page*





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*But no one can tell, O Lord,  
How you first created the universe”*

ਆਪ ਆਪਨੀ ਬੁਧਿ ਹੈ ਜੇਤੀ । ਬਰਨਤ ਭਿੰਨ-ਭਿੰਨ  
ਤੁਹਿ ਤੇਤੀ ।

**(b) Concept of Time in Science  
and Sikh Tradition**

Concept of Time was central to the laws of Physics formulated by Newton. However, he considered Time as absolute in the same way as Space and God. In other words, flow of time is constant irrespective of the motion of the observer or of moving bodies. It was Einstein's theory of special and general relativity which brought a revolutionary change in the conception of space and time. General theory of relativity predicts that time should appear to run slower near a massive body like the Sun. Space and time are now considered to be dynamic quantities: when a body moves, it affects the curvature of space and time. Space and time are not flat but curved by the presence of massive bodies. Space and time are not absolutes: they are affected by everything that happens in the universe.

It is very clearly mentioned in SGGS that Time is created along with the Universe by God. This conception of Time is analogous to creation hypothesis of Big-Bang. Space and Time are created out of a “Singularity” at the epoch of Big-Bang along with the creation of matter and radiation. Time has a beginning and an end and it cannot be treated as absolute or eternal as God.

Different manifestations of Time are also elaborated in SGGS. In most of the Gurbani sabads, Time is equated to death (Kal). Time has a predominant role to play in Sikh

metaphysics and it is being used as a tool in the hands of God to annihilate everything created by Him. But God himself is beyond the grip of Time. Hence God is defined by a key-note attribute as Akal Murat (Time-Transcendant Reality), which is evident from the following verses in SGGS:

*Fruitful is the Blessed Vision of His  
Darshan;  
God is Time-Transcendent, He is and  
shall always be.*

ਸਫਲ ਦਰਸਨੁ ਅਕਾਲ ਮੂਰਤਿ ਪ੍ਰਭ ਹੈ ਭੀ ਹੋਵਨ  
ਹਾਰਾ ॥  
(SGGS, M.1, P. 609)

*His form is Time-Transcendent, it is  
never destroyed.*

ਅਕਾਲ ਮੂਰਤਿ ਜਿਸੁ ਕਦੇ ਨਹੀ ਖਉ ॥  
(SGGS, M.5, P. 1082)

You are the Deathless Primal Being  
Death does not hover over Your head.  
ਤੂੰ ਅਕਾਲ ਪੁਰਖੁ ਨਾਹੀ ਸਿਰਿ ਕਾਲਾ ॥  
(SGGS, M.1, P. 1038)

The Vedic seers (Rishis) were fully aware of the changing nature of the universe. They knew that to change means to perish. Hence they termed Time as Kal, which means death in its literal meaning. Indian seers never differentiated time from death. In SGGS, Sikh Gurus have followed the same tradition and Time (Kal) is used to represent death. Death cannot be avoided or postponed; however, the fear of death can be removed by meditation on True Name:

*Meditating continuously on the True  
Lord, I am rid of the fear of death.*

ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਕਾਟਿਆ ਭਉ ਕਾਲ ॥  
(SGGS, M.5, P. 200)

Guru Gobind Singh, the Tenth Master,

has personified God by the term Akal, the Time – Transcendant Reality. He has saluted God in the form of Akal and sought his protection for promoting Dharma and rule of law on this earth. Creation of Khalsa was under the command of Akal with the ulterior motive of establishment of divine sovereignty of Akal in this universe. Guru Gobind Singh claimed that Khalsa is the sovereign army of the Akal Purkh:

*Khalsa is sovereign army of God,  
Khalsa creation is sanctioned by God.*

ਖਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੌਜ ॥  
ਪ੍ਰਗਟਿਓ ਖਾਲਸਾ ਪ੍ਰਮਾਤਮ ਕੀ ਮੌਜ ॥ (ਖਾਲਸਾ  
ਮਹਿਮਾ, ਸਰਬਲੋਹ ਗ੍ਰੰਥ)

Eternity of Akal is stressed in the composition of Bachitar Natak (The Wonderful Drama) by Guru Gobind Singh:

*God exists in time when He creates  
the World,  
Brahma and Shiva also exist in Time;  
And so are the demi-gods and other  
creatures;  
All creations of God are subject to  
whims of Time,  
Only the God, the Timeless Being, is  
ever eternal.*

ਕਾਲ ਹੀ ਪਾਇ ਭਗਵਾਨ ਸੁ ਜਾਗਤ ਯਾ ਜਗ ਜਾਕੀ  
ਕਲਾ ਹੈ ।  
ਕਾਲ ਹੀ ਪਾਇ ਭਯੋ ਬ੍ਰਹਮਾ ਸਿਵ ਕਾਲ ਹੀ ਪਾਇ  
ਭਯੋ ਜੁਗੀਆ ਹੈ ।  
ਕਾਲ ਹੀ ਪਾਇ ਸੁਰਾਸਰ ਗੰਧੂਬ ਜੱਛ ਭੁਜੰਗ ਦਿਸਾ  
ਬਿਦਿਸਾ ਹੈ ।  
ਔਰ ਸੋ ਕਾਲ ਸਭੈ ਬਸ ਕਾਲ ਕੇ ਏਕ ਹੀ ਕਾਲ  
ਅਕਾਲ ਸਦਾ ਹੈ ।  
(Bachitar Natak, Dasam Granth)

Kal is interpenetrating into Akal, the ultimate Reality, in the same way as Sargun and Nirgun are two aspects of

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the same Reality.

**(c) Concept of Origin of Life and Evolution**

There is no general consensus among the scientists about the origin of life in the universe. Various theories have been put forward to explain the origin and evolution of life in the same manner as the origin of universe and our solar system. A group of scientists believe that there is no life in the universe except on our earth. However, the search for extra – terrestrial origin of life is being supported by another group of scientists. It still remains a mystery for the scientists.

**Evolution of Life:** Most of scientists believe in ‘cosmic evolution’ leading to formation of galaxies, solar systems and planets, and the ‘organic evolution’, leading to different species of living organisms. Both these processes have been going on in the history of our universe, cosmic evolution leading the organic evolution almost by more than a few billion years.

Charles Darwin’s hypothesis of natural selection is the most splendid theory of organic evolution. It is based on the concept of survival of the fittest. Natural selection thus brings about the gradual evolution of new specie of those already in existence. This theory considers that living organisms began with the appearance of ‘protoplasm’ about two billion years ago in sea waters. The plants and animals developed from single cells over the next billion years leading to the final stage of evolution, the man. According to evolutionary theory, man is undoubtedly the highest and the most complex form of

life and has reached the highest rung of the evolutionary ladder. Our closest relatives are apes, gorillas, and chimpanzees. Our genetic code is almost identical with them. There are many opponents to evolutionary theory of origin of species but it is the most successful theory till date in biology. The most vehement opposition to this theory came from the Christian church as it demolishes the genesis story of the Bible.

**Origin and Evolution of Life in SGGS:** Various theories of origin and evolution of life have been put forward in the holy books of all religions. But one thing is common to all of them: God is the creator of life in this universe. Guru Nanak also accepts this postulate of God as the Creator of the universe and life in all its manifestations. However, Guru Nanak also accepts the theory of evolution in his own characteristic manner without taking recourse to the concept of natural selection in the Darwinian way.

In Japuji [11], Guru Nanak refers to the creation of various forms and living beings under the divine law (hukam). But this divine law is incomprehensible.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ॥  
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

In SGGS [12], Guru Arjun poses the question about the origin of life and he answers it as follows:

*Where do we go in the end?  
All creatures belong to God, Who can  
place a value on Him?*

ਕਿਥਹੁ ਉਪਜੈ ਕਹ ਰਹੈ ਕਹ ਮਾਹਿ ਸਮਾਵੈ॥  
ਜੀਅ ਜੰਤ ਸਭਿ ਖਸਮ ਕੇ ਕਉਣੁ ਕੀਮਤਿ ਪਾਵੈ॥

In Siddh-Goshit [13-14], Guru Nanak

answers the queries of Siddhas regarding creation of life, mind and the universe as follows:

Q.1 When this heart and the body did not exist, where did the mind reside?  
ਜਾ ਇਹੁ ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਤਉ ਮਨੁ ਕੈ ਰਹਤਾ॥

A.1 When the heart and the body did not exist, O hermit, then the mind resided with Absolute Lord in the void.  
ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਅਉਧੁ ਤਉ ਮਨੁ ਸੁੰਨ ਰਹੈ ਬੈਰਾਗੀ ॥

Q.2 What is the root, the source of life?  
What teachings hold for these times?  
ਕਵਣ ਮੂਲੁ ਕਵਣ ਮਤਿ ਵੇਲਾ॥

A.2 Pray Sir, it is air that supports life.  
And, the true Guru’s message is the creed of the day.  
ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ॥

According to Guru Nanak, all the living things such as plants, birds and animals etc. are made of three elements, namely, material body, soul and prana. These elements owe their origin to the Absolute Lord. The hypothesis of Guru Nanak [15] is simple and straight forward:

*The True Lord created the air,  
From air, water arose.  
From water, creation arose.  
His Light permeates all creation.*

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

We find reference to evolution of species in the universe in Gurbani without taking recourse to any

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scientific theory of evolution. Sikh Gurus generally followed the traditional Hindu view of eight million and four hundred thousand species [16] of living organisms in the universe. Man is the summum bonnum of this creation.

*“God has created eighty four lakh (8.4 million) species of beings”  
ਲਖ ਚਉਰਾਸੀਹ ਜੰਤ ਉਪਾਏ॥*

There is a classification of all living organisms into four categories [17-18] on the basis of their origin. They are grouped as under:

- (i) Those born from egg (andaj);
- (ii) Those born from womb (jevaj);
- (iii) Those born from earth (utbhuj), and
- (iv) Those born from sweat (setaj).

*“Egg born, womb born, earth born and heat born; are all Thine creatures.*

*Oceans, mountains, and all beings - O Nanak, He alone knows their condition.*

*O Nanak, having created the living beings, He cherishes them all”.*  
*ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜਾ ਖਾਣੀ ਸੇਤਜਾਹ॥  
ਸੋ ਮਿਤਿ ਜਾਣੈ ਨਾਨਕਾ ਸਰਾਂ ਮੇਰਾਂ ਜੰਤਾਹ॥  
ਨਾਨਕ ਜੰਤ ਉਪਾਇ ਕੈ ਸੰਮਾਲੇ ਸਭਨਾਹ॥*

*“Egg born, womb born, earth born and heat born; are all created by You. I have seen one glory of Yours, that You are pervading and permeating in all”.*

*ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜ ਸੇਤਜ ਤੇਰੇ ਕੀਤੇ ਜੰਤਾ॥  
ਏਕ ਪੁਰਬ ਮੈ ਤੇਰਾ ਦੇਖਿਆ ਤੂ ਸਭਨਾ ਮਾਹਿ  
ਰਵੰਤਾ ॥*

In SGGs, it is also mentioned by Bhagat Namdev [19] that forty two lakh species exist in water and the

same number may exist on land. Science has failed to confirm this hypothesis.

*ਬਇਆਲੀਸ ਲਖ ਜੀ ਜਲ ਮਹਿ ਹੋਤੇ ਬੀਠਲੁ ਭੈਲਾ  
ਕਾਇ ਕਰਉ॥*

The message of Sikh Gurus is enshrined in SGGs. In the final analysis, we can quote a relevant stanza in support of biological evolution of species [20]:

*In so many incarnations, you were a worm and an insect;*

*In so many incarnations, you were an elephant, a fish and a deer;*

*In so many incarnations, you were a bird and a snake;*

*In so many incarnations, you were yoked as an ox and a horse.*

*Meet the Lord of the Universe – now is the time to meet Him.*

*After such a long epoch, you are born as a human being.*

*ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥ਕਈ ਜਨਮ ਗਜ ਮੀਨ  
ਕੁਰੰਗਾ ॥*

*ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥ਕਈ ਜਨਮ ਹੈਵਰ  
ਬ੍ਰਿਖ ਜੋਇਓ॥*

*ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ॥ਚਿਰੰਕਾਲ ਇਹ  
ਦੇਹ ਸੰਜਰੀਆ॥*

**End Note:** The text of this essay is based on my recently published book, “Scientific Vision in Sri Guru Granth Sahib and Interfaith Dialogue” by Singh Brothers, Amritsar. The full implication of the theme can be realized by reading this book. It must be pointed out that SGGs is not a text book of Science but the Vision of Sikh Gurus recorded in it is far more scientific as compared to the Holy Books of other faiths. Guru Nanak gave a clarion call to reject rituals and myths and promoted a scientific vision of life in this Universe. The Sikhs have failed to realize the full

potential of Sabad Guru (SGGS) by adopting it as a tool of idolatry worship.

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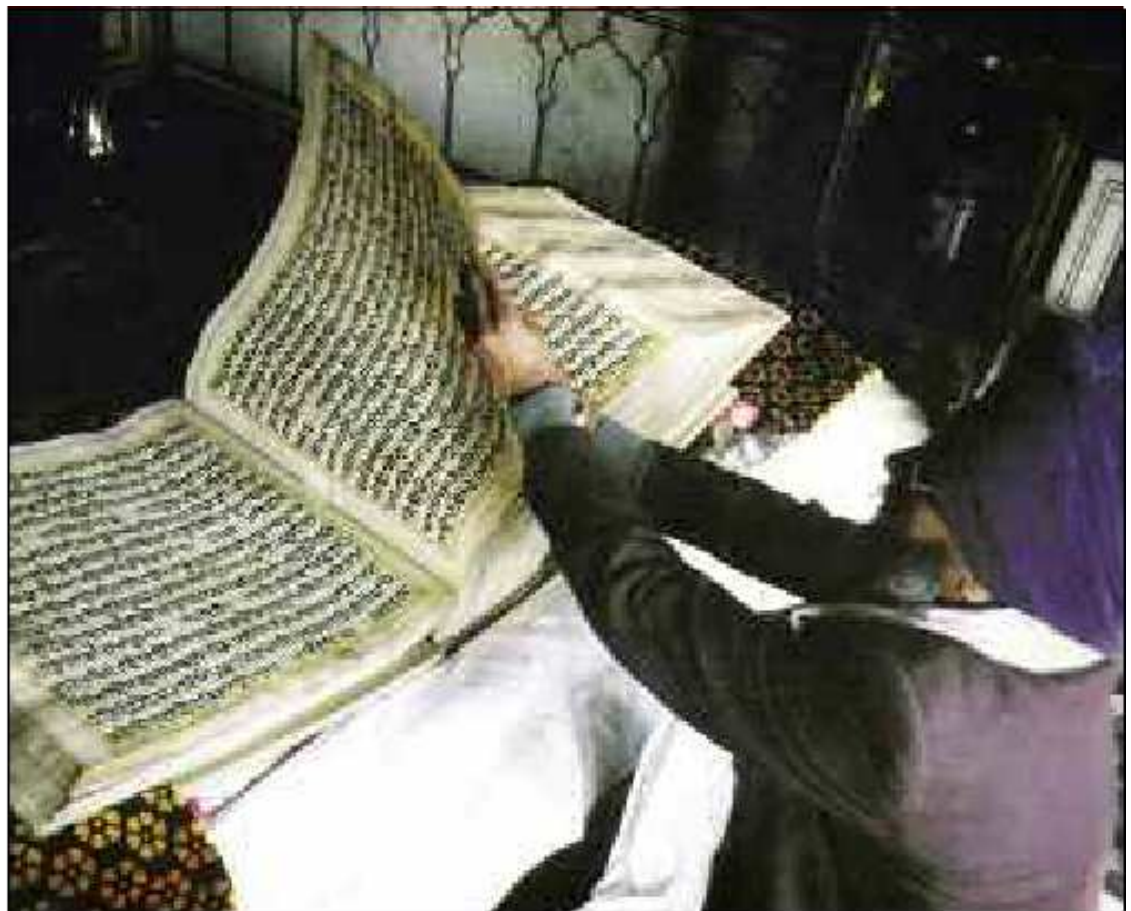


# THE CROWNING GLORY OF GURU GRANTH SAHIB



BY DR. SUKHBIR SINGH KAPOOR

**S**ikhism is the youngest of all known world religions. Its founders are Ten Gurus<sup>1</sup> who lived from 1469 – 1708. It is believed that the same divine light travelled in their bodies one after the other. The God given mission which was brought on earth by Guru Nanak, the first Guru, was declared completed by the tenth Guru, Guru Gobind Singh, and the human Guru-ship ended with his departure from the world scene. It is noted in history books that before his demise, the tenth Guru advised his followers that after his death there would be no more human Gurus<sup>2</sup>.



The crowning glory of Guru Granth Sahib

The above instruction of Guru Gobind Singh is in line with other world religions. For example, in Islam, after Prophet Mohammed, his successors were called Caliphas and not prophets, similarly after Moses, Jesus, Buddha and Mahavir, the successors were called by a variety of titles but none was equated with the founder

prophets. After Moses, Jews have had no Messiah; after Jesus there was no other Son of God, and after Gautum Buddha and Mahavir there were no more Buddhas and Mahavirs who were as much revered as them.

The line of ten succeeding prophets, in a continuous and unbroken time-

period, is unique to Sikhism. Some other world religions also have a list of their prophets, but in most cases they were born and lived in different periods in time. For example, especially in Hindu religion, Krishna succeeded Rama but many thousand years after him (Rama).

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<sup>1</sup> Different religions have called their founders with different titles: Hindus call them as Avatars; Muslims call their founder as Paigambar, Christian call Jesus as Son of God. Sikhs call them Gurus.  
<sup>2</sup> Refer to all primary and secondary evidence of the Sikh history.







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Commenting on Sikhism, many historians have tried to differentiate between the status, role and teachings of the Sikh Gurus, giving more importance to one over the other. This is not the Sikh belief; for a Sikh all Gurus have the same status, and the same Jot (spirit). All Gurus are respected in the same esteem and veneration. Many Sikh scholars even call all of them as Nanak, e.g., Guru Angad as second Nanak, Guru Amardas as third Nanak and so on. Even the hymns of various Gurus have the name Nanak as the composer.

Bhat Swayas<sup>3</sup> in Guru Granth Sahib and Bachitar Natak in Dasam Granth<sup>4</sup>, and Var no 3 of Bhai Gurdas<sup>5</sup> prove, beyond any doubt, the theory of one spirit amongst the Sikh Gurus.

The Sikh Ardas<sup>6</sup>, which is read at the end of each Sikh service commands Sikhs to revere all ten Gurus as prophets, and Guru Granth Sahib as the Shabad Guru. The Sikhs recognize only ten Gurus and unequivocally accept Guru Granth Sahib as their everlasting sovereign. They do not accept any other living person as their Guru.

The Sikh Gurdwara Act 1925 finally stamps this belief. It says that a Sikh is a person who believes in one God, teaching of the ten Sikh Gurus and the sovereignty of Guru Granth Sahib.

Until the rise of the Sikh break-away groups viz., Radha Swamis<sup>7</sup>, Namdharis<sup>8</sup>, Nirankaris<sup>9</sup> and other

assemblage of small denominations, the sovereignty of Guru Granth Sahib, as the living Sikh Guru, remained unchallenged. Later, these groups started calling their heads as satgurus and equated them with the Sikh Gurus. They included the names of their satgurus in the Sikh Ardas and distributed new lyrics composed by them along with the hymns from Guru Granth Sahib. Initially, they kept Guru Granth Sahib at a higher pedestal and sat below its level, but with the passage of time they elevated their own status and lowered the status of

**Later, these groups started calling their heads as satgurus and equated them with the Sikh Gurus. They included the names of their satgurus in the Sikh Ardas**

Guru Granth Sahib. They do not accept the notion that Guru Granth Sahib was given Guru-ship by Guru Gobind Singh and propagate that Guru Granth Sahib recommends the need of a living human Guru. They quote many hymns from Guru Granth Sahib to prove their point. Their Ardas has

names of their gurus added after Guru Gobind Singh and have omitted the name of Guru Granth Sahib as the living Guru. They do not believe that Guru Gobind Singh had issued any commandment sealing the number of the Gurus and conferring Guru-ship on Guru Granth Sahib and the Khalsa.

According to almost all Sikh chronicles published since the period of Guru Gobind Singh's demise until today, it has been clearly written in black and white that Guru Gobind Singh conferred the Guru-ship upon Granth Sahib and the Khalsa, at Nanded, on 7th October 1708, just before his demise.

As commanded by Guru Gobind Singh, the Sikhs call their holy scripture Guru Granth Sahib. In every Gurdwara, the focal point for prayers is a copy of this holiest of the holy Sikh scripture. Every entrant bows to it and listens very attentively when a stanza is read out from it. For a Sikh, Guru Granth Sahib is the 'Jyot' of all Gurus.

Initially, one must understand the difference of status, between Guru Granth Sahib and other world scriptures, for the devotees of different world religions. Though every religion believes that their scripture is a revelation, but they treat their scripture as a holy book, whereas the Sikhs call their revealed scripture a living Guru. Here, the status of Guru Granth Sahib is more than a holy book. The difference of approach is very fine and delicate and

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<sup>3</sup> Bhatt Swayas, page 1401 [swayas mehlæe chauthæe ke]

<sup>4</sup> Bachitar Natak chapter 16

<sup>5</sup> Bhai Gurdas, Var 3, pauri 12

<sup>6</sup> Dasam Granth, Var Bhagauti, pauri 1

<sup>7</sup> The sect was founded in the middle of 19th century. Its founder was Shiv Dayal.

The Punjab branch was founded by Jaimal Singh

<sup>8</sup> The movement was started by Balak Singh who lived from 1797-1862.

<sup>9</sup> The movement was started by Dayal Das in the late 19th century.







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must be understood with caution.

It is also important to note that the Sikhs do not worship idols and images, instead they worship one Almighty, the greatest of great, called by different names in different religions. Sikhs call Him Waheguru, Hindus call Him Ishwar, Muslim call Him Allah, Jews call Him Jehovah and Christians call Him God.

This makes it clear that the Sikh revere Guru Granth Sahib as they revere Guru Nanak and other Sikh Gurus. Neither they worship their Gurus nor they worship Guru Granth Sahib.

The Sikh Gurus were ambassadors of God and not God themselves. Sikhs do not believe in 'Avtarhood' as believed by Hindus. They do not call Sikh Gurus as incarnation of God, instead they call them Prophets, the messengers of God.

For the Sikhs, the status of Guru Granth Sahib is of a Guru and not of God. The Sikhs had ten Gurus, and when the Sikhs asked Guru Gobind Singh, at the time of his demise, that who would be their next Guru? Then Guru Gobind Singh had said, that after him there would be no more mortal Sikh Guru, instead the Sikhs accept Granth Sahib as their spiritual Guru and the Khalsa Panth as their temporal Guru. This commandment was given by Guru Gobind Singh on 7th October 1708 at Nanded, a few moments before his demise. The evidence of this commandment is available in all books of Guru Gobind Singh's contemporaries, who were with the Guru at the time of his demise, the names of Bhai Nanad Lal, Senapat and Prehlad Singh can be

quoted amongst many others.

This year when we are celebrating the 'Gurgaddi Divas' for Guru Granth Sahib, it is important that the Sikhs themselves and all others, who are interested in the Sikh religion, must be acquainted with the Sikh belief in its totality. According to the commandment of Guru Gobind Singh and the Sikh tradition, Guru Granth Sahib must be given the same respect and honour which was given to the Sikh Gurus, but, in no case Guru Granth Sahib be worshipped. It must be understood that Shabad Guru (Guru Granth Sahib) is a bridge between humans and the Almighty.

The Sikhs must also be made aware that there is no place of any living person personating as a Guru. No living person be given the same status as the Sikh Gurus.

A person can be a holy person or a saint, but he/she cannot be equated with the Sikh Gurus. The status of the Sikh Gurus is much higher than the saints or mahants.

Sikhs should go to Gurdwaras and submit their demands to Guru Granth Sahib rather than queuing outside the 'deras' of fake sadhus. The Sikh faith does not recognise any 'deras', 'ashrams', gurus, and 'mahants'.

For the Sikhs, the Divine power rests with Guru Granth Sahib and not with any sadhu or mahant.

The Sikhs must always remember the last commandment of Guru Gobind Singh,

"aagya bhai Akal ki Tabhi chalayo Panth,  
*It is with the orders of the Immortal*

*God that I started the panth (Khalsa Panth)*

Sab Sikhan ko hukum hai Guru Maneyo Granth.

*All Sikhs are commanded to accept the Granth as the Guru (spiritual)*

Guru Granth ji maneyo pargat Guran ki deh.

*Believe, that Guru Granth represents Guru's body.*

jo, prabh ko milna chahe khoj shabad men le

*Those who want to meet the Almighty, they should find the way in the Shabad.*

[Bhai Nand Lal]

Akal Purkh ki bachan seo pargat chalayo Panth,

*It is with the orders of the Immortal God that I started the panth (Khalsa Panth)*

Sab Sikhan ko hukam hai Guru maneyo Granth. (verse 30)

*All Sikhs are commanded to accept the Granth as the Guru (spiritual)*

Guru Khalsa Maneyo pargat Guran ki deh

*Believe, that Guru Khalsa represents Guru's body.*

Jo Sikh mileo chahe khoj inno men leh  
*Those who want to meet me, they should find me in them (Guru Granth Sahib and the Khalsa panth) (verse 24).*

[Bhai Prehlad Singh]

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# BHAGAT BANI IN GURU GRANTH SAHIB



BY GURMUKH  
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**G**uru Arjan Sahib (1563-1606) included Bani, the Revealed Word in Sri Guru Granth Sahib, from two sources: Gurbani as received by the Guru-persons, and Bhagat Bani as received by the saintly people from diverse backgrounds, at different times and places, in the sub-continent of India.

Despite their apparent creedal and caste differences, these saintly beings saw the same Divine Light in all. They had demolished the walls which divided humanity. They had become the bhagats, the devotees of, and directly linked to, the One Supreme Being.

In this broad category of “bhagats” are included Shaikh Farid (1173-1266) – the earliest in the timeline – Kabir, Trilochan, Beni, Ravidas, Namdev, Dhanna, Jaidev, Bhikhan, Sainu, Pipa, Sadhana, Ramanand, Parmanend, Sur Das, the Bhattas, Satta and Balvand (the ragis). Although, Bhai Mardana, Guru Nanak Sahib’s Muslim musician, is mentioned, there is doubt if he



Bhagat Ravidas

himself wrote the pangtis (lines) attributed to him. (see also factual information about Sri Guru Granth Sahib ji at the beginning of this publication )

Most probably, Guru Nanak Sahib started collecting hymns of the Bhagats as he travelled around India (and other countries), and these were passed on through the succession of Guru persons to the fifth Guru Arjan Sahib, who included them in Aad Granth Sahib (1604). (Aad Granth

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Bhagat Kabir







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Sahib was bestowed with Guruship in 1708, by the tenth Guru, Gobind Singh, after inclusion of hymns of ninth Guru, Tegh Bahadur). In two collections called the Pothis, before Guru Arjan Dev, hymns of some Bhagats are included in addition to Guru Sahibs' Gurbani. These Pothis are in the possession of the descendents of Guru Amardas<sup>1</sup>. Guru Arjan Dev Ji had these and other Bhagat Bani sources available for selection of hymns which accorded with Gurbani thought (Gurmatt).

The hymns of the Bhagats were included by Guru Arjan Sahib on the basis of their consonance with Guru Nanak Sahib's ideology: mainly, total belief in One formless, unborn, Creator Being before Whom all are equal and all have within them the Divine Light. Where there was any small difference between Gurmatt (Guru's teaching) and a Bhagat's view, the Gurmatt teaching was placed side by side with a Bhagat's hymn, to clarify the positive, life affirming and participative ideology of Sikhee.

As in Gurmatt, these enlightened saintly beings also rejected prejudice and discrimination between human beings under any pretext whatsoever. They rejected ritualism and the spreading of superstition by those who wore religious garbs to deceive people. They exposed those who falsely competed with the One Provider of all, for granting boons. They worked and earned livelihoods to bring up own families, and to share their earnings with others. They were human souls (atmas), constantly seeking union with the One Lord – the Param-atma - in a state of Naam



Shaikh Farid (1173-1266)

simran (see Glossary in this publication).

Bhagat Bani in Guru Granth Sahib is accepted as an inseparable part of the Guruship of Gurbani. Yet, Gurbani is studied by the student, the Sikh, as One Whole and not in parts. All the Gurbani in Guru Granth Sahib is based on the founding creed revealed to Guru Nanak Sahib, the Mool Mantar.

All the compositions which follow, relate back to the Mool Mantar. Any trends to divide the Sikhs or Sikhee by drawing distinctions between Gurbani and Bhagat Bani should be resisted. The compositions in Guru Granth Sahib are Gurbani through the Guruship of Guru Granth Sahib. There should be no distinction between Guru-Bani and Bhagat-Bani. The Word in Guru Granth Sahib is Gurbani.

By including the Bani of the Bhagats over the centuries and from many diverse backgrounds and locations, Guru Arjan Sahib illustrated that all those who have achieved harmony with the Creator in this life, do speak with one mind, even though in different languages. That is The One Mind of Guru Granth Sahib, One Message, true for all times and places. By including the Bani of the Bhagats, Guru Sahib illustrated in Guru Granth Sahib, the "Parliament of world religions", that man made divisions are false. If a Muslim sufi Shaikh Farid (1173-1266), and Guru Tegh Bahadur, the ninth Guru Nanak (1621 – 1675), sit together in Guru Granth Sahib, are speaking the same God-language and have a similar universal message for humanity, then that message must be true for all times and places. Human beings do have a hope if that message is heeded.

Inclusion of Bhagat Bani in Aad Granth Sahib by Guru Arjan Sahib, and the investiture of the Aad Granth as the Guru, by Guru Gobind Singh, was a Divine Act to bring humanity together under One Umbrella<sup>2</sup>.

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<sup>1</sup> The Encyclopaedia of Sikhism p. 313 PU Patiala  
<sup>2</sup> "So Large an Umbrella" (see Dr I J Singh's article in this issue)







“Nij Bhakti seelwanti naar Roop anoop poori aachar” (SGGS p. 370)

# THE CONCEPT OF IDEAL WOMAN IN GURBANI



L-R: Mata Khivi , Mata Sundri and Mata Gujri



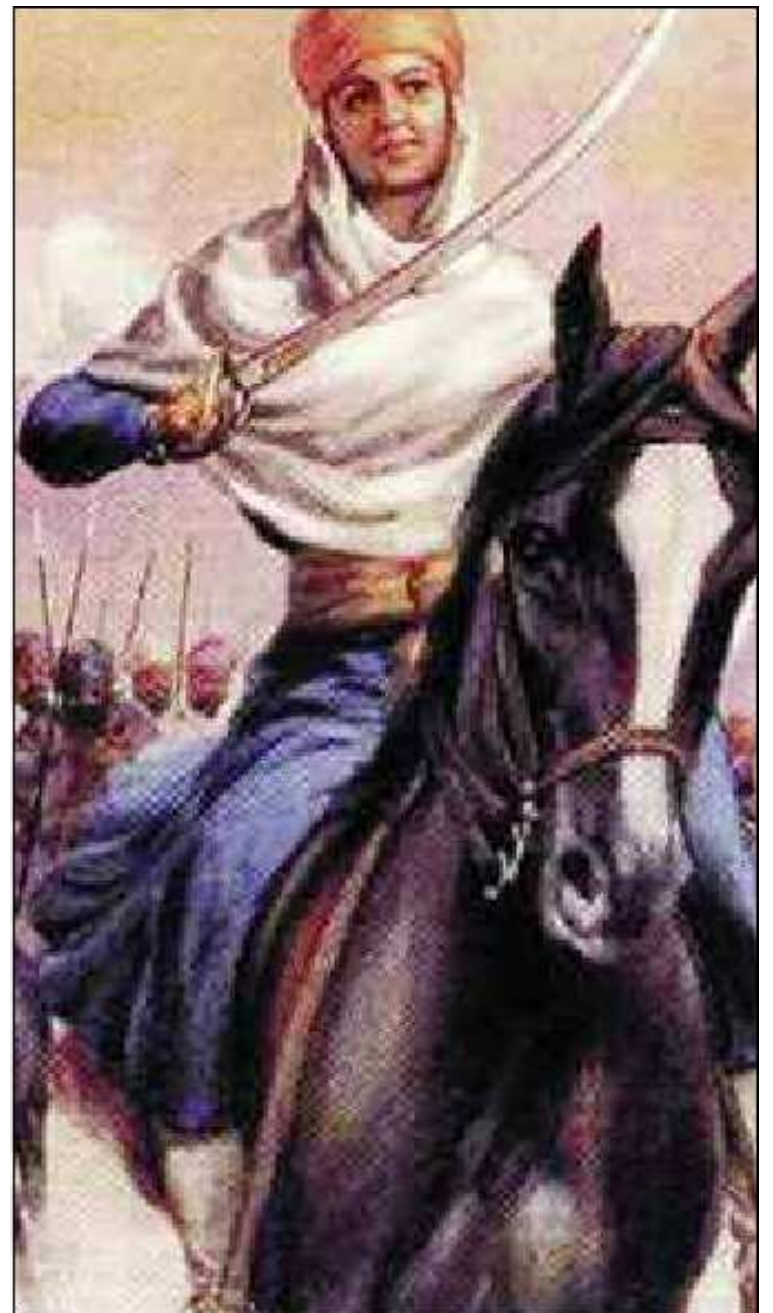
**BY PRINCIPAL KAMALPREET KAUR, KOLKATA**

**G**urbani’ is a treasure trove, a repository of virtues and surely not an account of Utopian ideas as the present generation naively assumes. It is an inspirational poetry, which holy, wise men, with refined spirit and deep intellect, enunciated from time to time while facing grim hazards of medieval India, thus guiding India’s masses of every sect, caste and religion.

While paying homage to the ‘Shabad Guru’ as enshrined in the ‘Jaagat Jot’- Guru Granth Sahib Ji, three centuries after

the Tenth Guru ceremoniously proclaimed it as the ‘Preceptor Eternal’ , it becomes imperative to deliberate on the various aspects of life on earth incorporated in the Holy Granth, that are socially and spiritually relevant for all times. The ‘Shabad Guru’ is a beacon of light for souls in search of truth, truthful living, love and devotion, a life style steeped in spirituality. It speaks in song to the listener (the daily ‘Hukamnama’ (instruction) being the apparent proof); is closer than the intake of breath and bestows perception of

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Mata Bhag Kaur in the battlefield







■ *Continued from previous page* 'Anhad' - the continuous reverberation of 'Naam' in the cosmos.

**DIVINE ATTRIBUTES:** From times immemorial, women in India have been placed on a high pedestal. Classical Greece glorified woman as a goddess. According to Puranic thought, God's nomenclature as 'Ardhnarishwar' suggested that he too was 'incomplete without a woman'. There is also a mention of the existence of matriarchal society in the annals of Indian History. Even the Hindu thought propounds and propagates the worship of deities, many of whom are goddesses, exemplifying virtues aplenty. Traditions like 'Swayamvara' for selection of a husband bespeak of the level of liberty enjoyed by the pristine women such glory faded into oblivion with foreign invasions from the north-west and the advent of the Mughal dynasty, which heralded an era of darkness for women, portrayed in Guru Nanak's agonising poetry called 'Babar Vani'. Women began to be traded for slavery and prostitution. Each war for expansion made man more lecherous and greedy, thus pronouncing a marked degradation of women.

**MEDIEVAL INDIA:** If the turbulent social and political scenario of the fifteenth century India is taken into account, it may not be presumptuous to state that women were not accorded a place of dignity. The birth of daughters brought gloom, as the society looked down upon them. The orthodox, male-oriented, caste-ist society had confined the areas of women's activities to the home and hearth alone, thus reducing their status to devitalised serfs! The systems of 'Purdah' (veil), 'Sati'

(Immolation of self on the dead husband's pyre), child marriage, denial of education and ban of widow remarriage further added to their ignominy. Guru Nanak's advent (1469-1539) in the sub-continent heralded a new social and moral order based on equality, for He envisioned gender non-discrimination as a pre-requisite for progress of the New Age human society, beautifully conveyed through His composition in Asa Raag:

*"Bhand jammiay bhand nimmiay bhand mangan wiaho*  
(Within a woman a man is conceived and from a woman he is born. With a woman he is betrothed and married)

*Bhandoh hovai dosti bhandoh challay raho*  
(With a woman man seeks friendship and the system of procreation keeps going)

*Bhand moa bhand bhaliay bhand hovai bandhaan*  
(when one's wife dies, another woman is sought. It is due to the husband-wife relationship that man restrains his passions)

*So kio manda akhiah jitt jameh raajaan*  
(why call her bad, for she gives birth to kings)

*Bhandoh hee bhand upjai bhandeh*



Mata Sada Kaur in the battlefield

*baaj na koi*

(From a woman, a woman is born. Without women there can be none)

*Nanak bhandeh bahra eko sacha soay*

(says Nanak that only the one true Lord has no bonds with women)

(SGGS : 473)

(slightly edited translation by S. Manmohan Singh)

By giving examples, Guruji taught that men were entirely dependent on women for companionship, consultation and continuation of the human race. Hence, they must not maltreat or relegate women. The above quoted lines of Gurbani encompass the essence of the ethics and social behaviour preached by our illustrious Gurus, who have scathingly disapproved of gender discrimination.

*"Bharam ke pardeh mere satgur kholeh"*

(If the Guru's grace enlightens, the darkness of ignorance vanishes)

(Guru Granth Sahib)

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**PATH BREAKING:** A devoted musing over the philosophy expounded in the holy Guru Granth Sahib interestingly unfolds the path-breaking idea of ‘womanhood’ being eulogised and epitomized as a means to the achievement of the spiritual end. In fact, according to Gurmat philosophy, spirituality is a romantic interlude between the ‘seeker’ and the ‘sought’. Physicality (as in gender) of the seeker is truly transcended to achieve special attributes of a woman in love - pining, yearning, desiring for her beloved Lord and Master to be united with her. Indeed ‘womanhood’ has been frequently celebrated in the scriptural text. There are innumerable recitations of our Guru which reflect “Bairag” (yearning), ‘ priya ki preet’ (love for the lord), ‘Darshan pyas’(thirst to catch a glimpse), ‘Dhan-Pir’ (the lover and the beloved), ‘sohagan’ (the bride who has won union with her lover). Gurbani describes a woman as ‘battees sulakhani’- one with 32 virtues, ready for union with the Lord. If we go by the ‘battees sulakhani’ description of a ‘sohagan’ human soul to please the Lord, then women are more naturally bequeathed with such qualities than men. Women do enjoy an advantage over men in this respect. More so, as the new age of science and technology makes masculine attributes less relevant to the question of gender equality. Revealing the supreme truth, our Gurus have bestowed true manhood on the one Omnipotent, Omnipresent power alone-

*“Keh Kair Mohe biah chale hai purakh ek bhagwana”*  
(says Kabir that that he is betrothed to the lord, the one and the only male)

(SGGS: 482)

and irrespective of physical considerations, enunciated the devotion characterized by ‘womanhood’ for all mortals-

*“Main kaaman mera kant kartar”*  
(I am the bride of the Lord) (SGGS :1128)

**MODERN ERA:** In context of the current Indian social milieu, it can be assumed that this country has

**...Sikh women need to join hands and co-ordinate activities through their registered offices in Gurdwaras that are employment oriented and serve as a support system**

gradually moved into an era where it can match up with international trends and we can take pride in our lives as global citizens. In view of the tremendous progress in technology, communication, trade and commerce Indian women can be seen all over the globe juggling successfully between home, hearth and career. But, have we been able to discard the age old bias against them? A look at statistics would negate the claim that we live in an age, free of gender bigotry.

**FEMALE FOETICIDE:** It is ignominious that the state of Punjab, which has

the largest Sikh population, happens to top the sharks for illegal ‘sex determination tests and the brutal practice of female foeticide. In defiance of Gurbani edicts, affluent Sikh families want sons to be inheritors of their chattels and assets. What good are the daughters for them, for they will marry and go away with their husbands! So, they nip the evil in the bud and justify their foul act of aborting the female foetus.

Tragically, abandoning the newly born female child is a matter of daily occurrence in many parts of North India because of the fear of economic outgoings involved in raising the girl child and thereafter marrying her off with huge amount of dowry. To counter female foeticide and abandonment of newborn girls, the Shiromoni Gurdwara Prabandhak Committee in a recent, if belated-move has quite commendably displayed cradles outside Gurdwaras in Punjab and have thus issued a bold statement against people who abet this crime. They have vowed to undertake responsibility of upbringing these ditched souls by arranging for their education and settlement in a suitable vocation. **There should not be second thought on empowering our daughters with education so that they can be financially independent and not be cowed into submission by men, who lord over them only because of their gender!**

**INSTITUTIONAL VIGILANCE:** The SGPC must also deliberate on allowing women to perform Kirtan at Harmandar Sahib. Gone are the days when women were asked to stay away from this shrine in wake of attacks by Abdali. While discussing this crucial

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issue with one of the professors of Gurmat Sangeet Department, Punjabi University, Patiala, we concluded that **disallowing women to perform Kirtan at Harmandir Sahib may be relevant at a particular point of time in history, but irrelevant for modern times.** Why can't we do away with this biased tradition when our Gurus have advocated equality? It would be a shot in the arm for women who want to take up performing Kirtan as a serious profession. Though controversial, yet Muslim women have gone ahead and shown to the world that they can as "maulvis" (clergy) solemnize marriages and do all that male clerics can !

**OTHER FAITHS:** A lesson in congregational set ups needs to be taken from the Christian nuns, who have excelled in managing an amazing network of women, whose inputs are channelised for achieving social good. Young motivated Sikh women need to join hands and coordinate activities through their registered offices in Gurdwaras that are employment oriented and serve as a support system for the beleaguered souls, mostly women who are victims of domestic vexation. This is the need of the hour as many women are suffering silently and due to the absence of any recognized Sikh support group, end up feeling disoriented and suicidal. **Propitious and affluent Sikh ladies, instead of partying or clubbing can plan to spearhead such initiatives, quite in the footsteps of Sardarni Sukeham Kaur of Kolkata, who is the brain behind 'Lifeline', a 24 hour counselling helpline.**

In the new Millennium, the social scientists are sending another

powerful message that daughters are better caretakers in old age, for 'sons' are sons till they get their wives'. We may say, "to each his own", but we do read newspaper reports on how the parents are callously turned out of their homes by sons, who cannot look after them. This should ring an awakening bell for the cravers of sons and make them realize the futility of their desires.

**CHANGE WITHIN:** As a faith and a community which is ethically bound by moral strictures like-

"Hukmae andar sabhy ko, bahar hukam na koe"  
(Everything in the universe operates in His will; nothing is over or beyond His will) – (SGGS:1),

**We invite upon ourselves great sorrow by tampering with His providence. If God desires to bless us with a girl child, so be it, with a prayer that His gift turns to grow up in the likeness of Bebe Nanaki, who possessed the discerning eye to realize that her brother Nanak was a messenger of God; or like the virtuous Bibi Amro (the daughter of Guru Angad Dev), who contributed immensely to the growth of Sikhism as a preacher and in-charge of one of the 22 "manjis" established by Guru Amardas; or like Mata Khivi (the wife of Guru Angad Dev), whose selfless service in the community kitchen immortalised the tradition of serving 'langar' in our religion; or like Mata Sundri ( consort of Guru Gobind Singh), whose leadership qualities were a beacon of light for our community for forty years after the death of our Tenth guru; or like Mata Gujri, whose bravery and fortitude are unparalleled in history as the first Sikh lady martyr, the wife of Guru Teg**



Bibi Gurdev Kaur



Parvyn Kaur of Australia performs Kirtan (youngest of Dya Singh's three gifted daughters)

**Bahadur ( a martyr), the mother of Guru Gobind Singh (a martyr) and the grandmother of the brave Sahibzadas!**

**A SHINING FUTURE:** What a remarkable difference it would bring to our society, if our daughters could imbibe such qualities as exhibited by our worthy predecessors ! The world would definitely be a better place to live in, then.

**About the Author**

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# SIKH SOCIAL ACTIVISM – THEN & NOW



BY PROF NIRMAL  
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**S**ocial activism is rooted in and sustained by concern in human equality, common good, compassion, justice and controlling of evil forces that may affect the society. Religious leadership in the West is involved and encourages laity at the congregational levels to get actively involved in socially relevant projects.

**Social Activism & Sikh Religious Life**  
Gurbani sets clear markers for social conduct. Supporting the family by honest endeavor and giving some for the common good is commended as highly virtuous. Discrimination in any form is condemned. So are injustice, corruption and unethical behavior by those in positions of power. They must be held accountable for being

just and equitable and open to moral scrutiny. The people also must be consciously concerned and involved and not be apathetic – like effigies filled with straw. Their life styles must be realized in and as a part of the totality of the world as God created it.

The Gurus did not leave these as precepts but built them into praxis. In his later years Guru Nanak settled down at a place that came to be known as Kartarpur, and set up a dharamsal where the devotees used to gather every evening to sing God's praises and share a community meal. To this assembly, breaking prevalent inhibitions, none was excluded. The community grew and the dharamsal, over time, became the center where prayer and seva moved in tandem. Characteristic features of dharamsal

included providing shelter and food for the needy and wayfarers - integrating inclusiveness and effort for common good with Sikh religious life from the beginning.

The Gurus continued to expand their activist interventions to address emerging needs of the society. Guru Amardas asked Akbar for relief for the farmers hit by drought. Starting with Guru Hargobind, the successor Gurus maintained an armed retinue to protect the community and others from oppression by officials and local satraps. Guru Har Krishan died of contracting small pox tending to the sick in Delhi. Guru Tegh Bahadur gave his life so Hindus could have their freedom of faith.

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True meaning of Sikhi - Bhai Ghanaya Ji serving water to the wounded - friend and foe







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With Guru Gobind Singh the Sikh resolute activism saw its culmination. The Khalsa was ready to protect what was righteous and resist what was not with the use of arms. A chronicle from that time shows that apart from sacrifice for shared humanity some Sikhs had imbibed the message of treating friend and foe alike. **As the weary sun was going down after a day of skirmishes an old Sikh, Kanhaiya, was seen tending the wounded of both sides and ministering sips of water to the thirsty.** Seeing this the, Sikhs were upset and asked Guru Gobind Singh to stop Kanhaiya from comforting the enemy. The Guru asked them to call him and ask - why? Brought before the Guru, Kanhaiya humbly said 'Lord you told us to recognize all human race as one. When I go tending the wounded and I look at them I see your image in each of them. If you pervade in all, I see only you and no enemy!'

The Gurus thus not only gave Sikhs the theological foundation for social action but also integrated it with their religious life. The contours of Sikh activism, its scriptural basis, the way Gurus responses influenced and defined it has two facets –

- A proactive urge to blunt the ill effects of institutionalized societal discrimination and ameliorate human condition through encouraging equality, harmony, sharing, self-reliance and seva;
- A reactive response to not give in to discrimination, oppression or injustice but to resist it through non-violent means even if it means making supreme sacrifices and if all else fails resort to limited use of force to obviate the immediate cause of dissonance.



Bhagat Puran Singh caring for people

**Sikhs On Their Own**

When Sikhs came on their own post Guru Gobind Singh, with memories of oppression suffered at the hands of local satraps fresh, their will to fight back was strong. It was in this climate that the campaign waged by Banda Singh Bahadur was the start of a long reactive Sikh response to carve out space that could bring some sense of safety and security in an environment where disparate forces were jostling for power.

Banda succeeded and his short-lived rule, a mix of benevolence and ruthlessness, had a salutary effect in bringing down lawlessness. Apprehended, Banda and his troops showed exemplary courage and fortitude when tortured to death. Edward Stephenson and John

Surman, who had witnessed the scenes, wrote to their governor at Fort William: "It is not a little remarkable with what patience Sikhs undergo their fate, and to the last it has not been found that one apostatized from his new formed religion."<sup>1</sup>

This scenario was re-enacted several times during the tumultuous 18th century. Sikh bands actively fought the rulers and invading forces in a series of drawn out guerrilla encounters and progressively succeeded in gaining the upper hand. The conflict was seen as struggle to subdue evil forces subjugating the society.

During this difficult period too the Gurdwara continued with its proactive

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<sup>1</sup> J T Wheeler, Early Records of British India, p. 180.







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 activities to the extent possible. Additionally it became the center for deliberations by the community for taking consensual decisions to coordinate strategic and logistic effort and other problems of shared concern.

Towards the end of 18th century Ranjit Singh, a young Sikh leader, was able to establish Sikh rule and stop further incursions from across the western frontier. His subjects thus were able to enjoy relative peace for the first time in several centuries.

During the half-century of Sikh rule the Sikh social activism received State patronage and it thrived as well as diversified. Sikhs had earned a lot of goodwill through their sacrifices and conduct. As the ruling elite now they displayed the sagacity to be non discriminatory, just and generous. It was a period when for a short while the society did not need reactive activism from them – it was ensured through governance.

#### Contemporary Scene & Issues

The contemporary scene presents a mixed bag. Sikh Gurdwara based traditional activism – langar, serai, seva – has continued and Sikhs have been channeling their offerings to Gurdwaras. **Yet closer examination would show that most of the Gurdwaras and Sikhs as a religious group have been negligent of problems like broken homes, environmental degradation, human rights violations, armed conflict etc. that constitute the core issues in contemporary social activism.**

We will take a few examples. SGPC

recognized the problem of female infanticide only recently when the directive against kurimars has been part of Sikh ethos from the time of Guru Gobind Singh. A lone volunteer took up the mission for the cleanup of Bain Nadi. Till today we have not heard a word of concern from SGPC or the Akal Takhat regarding the poisons running through the water resources of the land where the Gurus sang songs extolling water as pita and jit harya sabh koe.

Even though the religious leadership has been tardy, Sikhs in India are now more visibly engaged in eradication of social evils and improvement in the condition of their fellow beings. I am quite impressed with the range of Gurdwara based programs like hospitals and schools that I have seen grow in recent years. Sikhs have also responded to problems arising from the 80's to develop activist forums to aid the victims and seek justice. Their help to recent disaster victims has been quick and visible.

Situation relating to the Diaspora however is not as comforting. Their involvement, as a faith group, with the core issues espoused by social activists is only marginal. At the individual level too Sikh giving has found its way more to India than to local causes ostensibly in a nostalgic bid to reconnect with their roots or possibly because of other pragmatic considerations. There too most of contribution is intended for religious



projects with only a small portion going for other socially relevant initiatives.

#### Concluding

The lapses in our social activism possibly do not seize our attention weighed down as we are with structural problems of religious authority, identity issues and growing alienation among the youth. We are also still struggling to figure out how to position ourselves as a minority to effectively engage the mainstream as a faith group on issues of broader social concern. In the process we are talking more about what the Gurus said and did rather than trying to carry their example and mission forward.

We have to move beyond ruminating. **We can recall our acts of social responsibility a million times in our Ardaas – it will not enable us to engage effectively in causes that are of importance in today's context. That ability will only be enhanced if we talk about what is impeding us presently to become more engaged and involved as a faith group. Once we are able to think through I have no doubt we would succeed in repositioning ourselves as concerned social activists very quickly and effectively.** Sikh transition from ruminating to talking will not come easy. Walking is not a problem once they get to know the way – if at all they may have to be dissuaded from plunging headlong!

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# ANTI – GURMATT RITUALS AND PRACTICES

BY DR. PERMINDER  
KAUR JOLLY, UK

I felt greatly privileged when The Sikh Times co-ordinator Gurmukh Singh ji asked me to write an article on Anti Gurmatt Practices amongst the Sikh community. The fact that this article was for U.K. publication commemorating the 300th anniversary of ascension of the Guru Granth Sahib to Gurgadhi seemed to be a particularly poignant and timely opportunity to remind us Sikhs to stay true to the core principles of our faith.

As we head towards celebrating 300 years of Gurgadhi, we need to ask ourselves how far have our minds been illuminated and to what extent our lives have changed as a result of the Guru wisdom – the Gurmatt which was passed on to us 300 years ago? A cursory consideration leads us to conclude that a series of paradoxical practices, reminiscent of a backward time, Guru Nanak had taken steps to eradicate, impinging upon the lives of many Sikh families and also being reflected in various religious establishments. We have the most modern, dynamic and upward-moving philosophy of life in the twenty-first century world, yet we are becoming seeped in the threads of old traditions, rituals, practices that are centuries old. Let us examine in brief some of the stale religious rituals and other practices out of which Guru Nanak lifted us, and into which we are falling prey to, all over again.

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Anti-Gurmatt practice Sati, a funeral practice among some Hindu communities in which a recently-widowed woman would immolate herself on her husband's funeral pyre







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The practice of Nam Simran/Nam Japna through yoga-breathing technique (pranayama) is mushrooming at an alarming rate in the U.K., Canada, America and India. People are being taught to chant the word “Waheguru!” which is recited in a meaningless parrot fashion with the use of yoga breathing in certain Gurdwaras, Sant deras and private homes in the name of Simran. A rising number of Sikhs are visiting sham Sants, to obtain ‘Nam’ or Mantra<sub>1</sub> (chanting of specific text from Guru Granth Sahib or other sources for a defined period of time) to resolve problems in life. ‘Simran’ is a Sanskrit word meaning ‘to remember’. Nam Simran means detaching oneself from the worldly attachments and remembering those divine virtues from the Gurbani, which enable removal of ignorance and uplift our conduct<sub>2</sub>; it is an introspection of the ‘Self’, using the Gurbani as a gauge, a process which assists the assimilation of positive characteristics for human living. It is an individual communication process with the Divine and not a congregational one.

In this above category we can also include the newly flourishing practices of Ren sabhaee Kirtan (an all night Keertan resembling the Vedic Jagrata), Akhand Keertan, Nirmol Keertan chains of Akhand Paatths, Sukhmani Sahib Paatths, or special ‘Paatths’ prescribed by Babas and Sants; all these add further chains of rituals around our necks. Countless Keertan programmes take place; however, the prime emphasis is on the

earning of money by Keertani jathas through off-loading almost a ‘musical programme’ rather than using Keertan as a tool to empower congregation’s understanding of Gurmatt. If there is a two hour programme, majority of invitees barely arrive half an hour before the end of the programme. Should everybody not arrive at the beginning of the programme as in Christian churches and take part in the full service? We need to ask what role do Gurdwaras themselves have on this and how can such

**At present Hindus in Britain are asking for open-air funeral pyres and some Sikhs are joining them. Is this Gurmatt?**

participation be encouraged?

These days Akhand Paatth can be bought on the internet, or one can pay granthis to have the reading at Gurdwara or privately at home; they have become a ritual for celebrating birthdays, anniversaries etc. with the emphasis on serving grand dinners and socialisation; very often the Paatth is recited by lone Granthis with no one listening. In some homes and Gurdwaras ghee lamps and incense are burnt continuously for the duration of the Paatth, dried coconut (shagun<sub>3</sub> -a sign of good omen) on a

plate is placed by the Guru Granth Sahib and a bottle of water under the manji sahib to act as Amrit. On Gurburb days one can witness several Akhand Paatths being recited in one Gurdwara hall at the same time. What is the logic behind this?

Why does Ardas (a communal prayer conducted at the end of each programme) include a long list of donations? Why has Ardas been turned into a ritual? It is said before installing [parkaash of] Guru Granth Sahib in the morning and another one after installing it and the third one follows after the end of the morning service; then Ardas is repeated two to three times during and after the evening prayers before putting away [sukh-aasan of] the Guru Granth Sahib. Putting away of the Guru Granth Sahib is taken by some to believe that the Guru is asleep. Such rituals are irrational, offer no life-values except delude their adherents into feigning religiosity and increase their arrogance<sub>4</sub>. These are signs of stagnation in Sikhism today; we are not seeking to understand and apply the meaning of the Gurbani, but rather paying a public lip service to it in the name of religion.

We continue to go against the Guru-teachings by observing many Vedic rituals which have no logic or any values for human living:

- *The Karva chauth fasting, kept traditionally by Hindu women to lengthen the life of their husband.*
- *Holding supernatural beliefs of auspicious and non-auspicious days e.g. Sangrand (full- moon) and*

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1 Guru Granth Sahib, M.1, Raag Suhi, page 766 ਤੰਤੂ ਮੰਤੂ ਪਾਖੰਡੁ ਨ ਜਾਣਾ ਰਾਮੁ ਰਿਵੈ ਮਨੁ ਮਾਨਿਆ ॥  
 2 Guru Granth Sahib, Raag Suhi, M.4 p. 758 ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੂ ਅਪੁਨਾ ਸੋਇਆ ਮਨੁ ਜਾਗਾਈ  
 3 Guru Granth Sahib, Raag Asa, M.5 p. 401 ਸਗੁਨ ਅਪਸਗੁਨ ਤਿਸ ਕਉ ਲਗਹਿ ਜਿਸੁ ਚੀਤਿ ਨ ਆਵੈ ॥  
 4 Guru Granth Sahib, Raag Gauri, M.3, p.162 ਕਰਮ ਕਾਂਡ ਬਹੁ ਕਰਹਿ ਅਚਾਰ ॥ ਬਿਨੁ ਨਾਵੈ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਅਰੰਕਾਰ ॥







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*Massya (darkest night),<sup>5</sup> etc.*

*- Burning lamps at the Gurdwaras and bowing down to them and to the Nishan Sahib (Sikh flag).*

*- Use of rosaries*

*- Conducting Artee.*

*- Sprinkling water to purify the ground as Guru Granth Sahib is transported from one place to another, walking bare feet on stony ground while carrying it.*

*- Nagar Kirtans*

*- Decorating the manji-sahib with tinsel, flowers. Following 'bhog' tradition by placing a plate of food with a glass of water, spoon and a serviette near Guru Granth Sahib. This resembles the Vedic worship mode which includes feeding the gods.*

**Are we treating our inheritance of wisdom as an idol?**

Guru Nanak directed us away from performing holy pilgrimages<sup>6</sup> yet the current climate is witnessing an increased trend towards commercially organised pilgrimage tours to the Sikh shrines; people are going in hoards and returning with great arrogance having been sanctified, sadly with no observable change in actual and charitable behaviour. By all means one should visit Sikh historical places to see where our Gurus lived, but to believe that by going there and bathing in the 'holy water' or drinking the holy water (as Amrit) will absolve and sanctify them amounts to a superficial regard for the truth of Sikhi. Guru Nanak Sahib in Japuji, Pauri 21 explains: to be sanctified one has to purify one's mind, thinking and behaviour by taking a plunge in the pool of one's conscience; conducting that internal dialogue is the only



**Do UK Sikhs need polluting open-air pyres when cremation facilities are available?**

method to achieve the results one hopes to acquire but there is no quick fix.

While the Sikh religious institutions sleep, anti-female practices like female infanticide/foeticide, wife beating continue to prevail. There is no data available, but many 'safe homes' in the U.K. hold Sikh women, amongst their victims, seeking refuge from mental and physical torture by their husbands; there are many others who, because of the shame or izzat (honour) factor suffer in silence. Why is this being swept under the carpet?

The U.K. Sunday Times recently carried a most shameful and horrifying headline - "In India nearly a million baby girls are aborted each year"; female infanticide/foeticide uses burial, poisoning, suffocation and now, using detection, sex selective abortion. Although there are no specific figures for these atrocities for Panjab, the home to Sikhs, the lowest female to male ratio is to be found there. The consequence of this is that women are in short supply in Panjab and wives are being purchased from the poorer areas of India;

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5 Guru Granth Sahib, Raag Bilawal, M. 3, p. 843 iQqI ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੈ ਸੋਝੀ ਪਾਇ ॥  
6 Guru Granth Sahib, M.1, Japuji, Pauri 21, page 4 ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥







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trafficking in women has mounted and polyandry (sharing of wives) is on the increase. Sikhi is based on developing congenial human relationships and our Gurus sacrificed their lives and families for the right of human beings, so it is impossible to understand how this most fundamental breach of human rights and of Gurus' Word in the Guru Granth Sahib is taking place? How can Sikhs hear 'Asa Di Var' every morning, hear Guru Nanak accord great respect and equality<sup>7</sup> to women and yet choose to follow heavily male-ingrained anti- female Vedic practices?

Despite the fact that social equality, social justice<sup>8</sup> and man's worth lies in his actions<sup>9</sup>, are the underlying principles of Sikh teachings, the Manuvadic caste-discrimination continues to be practiced among the Sikh community, in the caste-based religious institutions (including gurdwaras), social societies and within the marriage-system. Although there are no quantifiable figures available, Caste Watch- U.K. have reported "over a million people" affected by this discrimination and Sikhs among other South Asians are included in this category. The discrimination takes the form of bullying at school and college level through name-calling and often leading to violence; it also manifests on factory floors, pubs and clubs too.

If we are followers of Chardi Kala (rising, forward-moving spirit) why are we moving backwards? At present Hindus in Britain are asking for open-air funeral pyres and some Sikhs are

joining them. Is this Gurmatt? Further backward practices are visible within our own Gurdwaras here in the U.K., for example, the use of tables and chairs to have langar, chairs to sit upon in congregation for those in need, the failure to use English medium to include our youngsters during service time and refusal to conduct inter-marriages. Gurmatt teaches us to be inclusive while our narrow-minded practices reflect increasing exclusivity. If we are not vigilant, we will follow the same fate as that of the Christian churches - that of



Nagar Kirtan is a vedic rituals which have no logic

**...we need to take a constructive stand on this and re-educate ourselves through learning and sharing our knowledge with others.**

decreasing congregation and our Gurdwara ethos to become more modern, more welcoming and accessible to all, while still preserving the concept of Langar, Pangat and Sat-sangat. This is a wake-up call for all of us!

We as a community need to

understand why we are not in tune with the Guru wisdom – lack of education among the general population of the Sikhs has meant that people have not been able to read Gurbani for themselves and what they have been taught has not come from reliable sources. Sikh philosophy has also become intermingled with cross-cultural factors and the result is that anti-Gurmatt practices are becoming increasingly pronounced. Since our Sikh leaders and our religious bodies have failed to address these issues, we need to take a constructive stand on this and re-educate ourselves through learning and sharing our knowledge with others.

In Gurbani, we have pearls of wisdom at our disposal that can be discovered, lived and shared with others; the only way to gain this wisdom is through active listening/reading with intellectual deliberation<sup>10</sup>; it is only this process that will enable us to alter our dogmatic and materialistic vision to that of Gurmatt.

7 Guru Granth Sahib, M.1, Raag Asa, Asa Di Var, p. 473 ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥  
 8 Guru Granth Sahib, M.1, Sri Raag, p. 83 ਫਕਤ ਜਾਤੀ ਫਕਤੁ ਨਾਉ ॥ ਸਭਨਾ ਜੀਆ ਇਕਾ ਫਾਉ ॥  
 9 Guru Granth Sahib, M.1, Raag Prabhati, p. 1330 ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥  
 10 Guru Granth Sahib, Raag Maru. M.3 p.1065 ਸੋ ਜਨੁ ਸਚਾ ਜਿ ਅੰਤਰੁ ਭਾਲੇ ॥







# THE DISCIPLINE WHICH LIBERATES SIKH REHAT



BY GURMUKH SINGH, UK

**S**ikh rehat (reht) refers to the daily routine of a Sikh which accords with Gurbani teaching. It also refers to the conduct of a Sikh based on mental and physical discipline derived from Gurbani: firstly as lived and preached by the ten Guru persons for over 200 years to 1708, and later, as interpreted and approved by the Khalsa Panth (The Order of the Khalsa).

In its current form, the Sikh Reht Maryada, The Code of Sikh Conduct & Conventions is published by the Dharam Parchar Committee of the Shromani Gurdwara Parbandhak Committee, at Amritsar, Panjab.

Sikh rehat relates to the whole-life miri-piri (worldly and spiritual) twin track ideology of Sikhism derived from the teachings of Guru Granth Sahib. It was further clarified by Bhai

Gurdaas in his Varaan, given the status by the Guru, as the “key” to the understanding and correct interpretation of Gurbani. Sikh rehat is the mental and physical discipline every Sikh should aspire to observe. The Khalsa Panth is collectively empowered to interpret Sikh rehat as required by changing times and circumstances.

This article deals with some questions and doubts frequently raised by the younger generation in the Sikh diaspora. Questions relating to Sikh rehat also create vertical and horizontal divisions amongst the Sikhs<sup>1</sup>. The purpose is not to repeat the one and only authentic Sikh Rehat Maryada<sup>2</sup> published by the Dharam Prachaar Committee of the Shromani Gurdwara Prabandhak Committee, Amritsar. Any other version, without exception, should be regarded as unacceptable, for its only motive

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1 Vertical divisions are caused by the various Sikh Sampardais (schools) with own rituals and traditions and horizontal division are caused by arbitrary classification of puka/kacha Sikhs e.g. amratdhari and sehajdhari based on rehatnamas carrying doubtful authenticity (but that is not to detract from the Sikh life disciplines which are necessary to remain on the Sikh path.)

2 Should be available from most Gurdwaras, if not why not ? (UK: The Sikh Missionary Society, UK, 10 Featherstone Road, Southall, Middlesex UB2 5AA Tel: 0208 574 1902.)

## THE FIVE K'S

The five practising symbols of Sikhism



### KESH

(UNCUT HAIR) A Sikh is to maintain and adorn this natural God-given gift. To work with nature and not against it. The Kesh was covered with a turban, Keski or Chunni to keep it clean and manageable.



### KARA

(STEEL BRACELET OR BANGLE) Symbolises an unbreakable bond with God. It is a constant reminder that the Sikh is a servant of the Lord. He or she must only do His work in accordance with the Holy Scripture; to abstain for wrongdoing at all times.



### KACHA

(COTTON UNDERWEAR) Standard, Naturally Comfortable, dignified attire reflective of modesty and control. A sign of a soldier; ever ready; dignified and highly mobile.



### KANGA

(WOODEN COMB) For the maintenance and ongoing upkeep of Kesh- a reminder to regularly maintain the body and mind in a clean and healthy state.



### KIRPAAN

(A SMALL SWORD) A sign that a Sikh is a soldier in “Akal Purakh’s (God’s Army)” (Akal Purakh de fauj); to maintain and protect the weak and needy and for self defense. Never to be used in anger.







■ *Continued from previous page* could be to divide. This article is not prescriptive; the purpose is to look into the spirit of Sikh rehat as a guiding and uniting force in the Sikh qaum, the Khalsa Panth. The Sikh dharam (“religion” with stress on duty and truthful conduct) is not based on dogma or rituals (as distinct from procedures necessary for the conduct of dignified ceremonies<sup>3</sup> ) but on research of the Guru’s teaching by every Sikh because: “Sikhi sikhia Gur vichaar” means Sikhism is adoption of the Guru’s teaching through research and discussion. (Quote from Guru Nanak’s Asa di Waar in Guru Granth Sahib)

The aim of this article is to ensure that the Sikh concept and purpose of rehat (life discipline) is properly understood.

To start with, to regard Sikh rehat as some sort of dogma based, disciplinary straight-jacket would be to miss the point.

We must not allow anti-Sikh elements to divide the Sikh community by misinterpreting and mis-representing the meaning of rehat as some exclusive life-style entered into through some form of cult ritualism. Sikh rehat is an ideal way of life towards which every Sikh aspires daily, continually, continuously and with every breath. That aspiration is already there from birth, when a child is born in a Sikh family or when a Sikh says **I am a Sikh**. It would only be a self evident truth, a mere truism, if we say that Sikh rehat or way of life, is a conscious or subconscious aim (desire) and



S. Baghel Singh with his troops outside the Red Fort Delhi

objective (life target) of every Sikh. For a Sikh, the Sikh ideology, the Sikh culture and language, the Sikh family life and the aspirations of the Sikh Qaum are simply a part of his (or her) whole personality; his inheritance, his virsa. **The ceremony of Amrat is not Sikh “baptism” for “baptism is a Christian rite, it is “initiation”, a ceremony of blissful and voluntary and mature acceptance of the ideal Sikh conduct in the presence of the spiritual Guru (Granth Sahib) and the temporal Guru, Khalsa Panth represented by the Five Beloved Ones (Piaray).** However, the purpose of rehat is not to create a divisive higher and lower order of the Sikhs or the Khalsa Panth. A Sikh is born a Sikh or becomes a Sikh. Some would argue

that, in fact, the only Sikh is one who becomes a Sikh. Perhaps “becoming a Sikh” makes the inner meaning, the active desire to become a good Sikh, clearer. The words “Sikh” or “Khalsa” signify the ideals which they represent. A Sikh evolves towards these ideals through research of the Guru’s Word.

Kaho Kabir jan bhai khalsay, prem bhagat jeh jani (Bani Kabir, SGGs, Raag Sorath)  
Says Kabir, he who (truly) understands loving devotion (to the Lord) becomes (the Lord’s) khalsa.

All Sikhs are on the path leading to the Khalsa ideal and are therefore  
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<sup>3</sup> Gurdwara services and other social or individual occasions (samskaars) e.g. birth, death, engagement, wedding and the taking of Amrit vows. Ceremonies add dignity, discipline and solemnity to important occasions.







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Khalsa Panth. They are all on the same ladder the highest step of which is oneness with the One. To repeat: Kaho Kabir jan bhai khalsay, prem bhagat jeh jani.

The influence of the divisive and oppressive Brahmanical Manuwaadic



Banda Singh Bahadur

tradition (referred to as Bipraan ki reet by Guru Gobind Singh) on the Sikhs continues to be such, that the topic of Sikh rehat has become complex, sensitive and debilitating for the advancement of the global Sikh theo-political organisation. This state of affairs suits the Brahmanic designs for strangling the liberating forces of Sikhism in their “brotherly” embrace!

The Guru’s oft repeated warning is clear “When they (my Sikhs) follow the Brahmanic ways, I shall no longer trust them (to follow my teachings)” (“Jaab eh gahen bipraan ki reet, mai na karon in ki parteet”). Strong words from the Guru who preached the Fatherhood of God and brotherhood of mankind and accepted in Guru Granth Sahib<sup>4</sup> the highest truths (dharam) of most religions. But for

good reasons: Brahmanic practices were and even today are divisive and socially oppressive and degrading (through the degrading and inhuman caste system), fear creating (through superstition and rituals), offensive and abhorrent to any civilised society (e.g. custom of sati and even human sacrifices in the past, to Kali goddess etc) and the greedy, unemployed (vehlarr) priest class, the prohats, living off others’ earnings.



The Sikh army

**...to regard Sikh rehat as some sort of dogma based, disciplinary straight-jacket would be to miss the point.**

Regrettably, even the highest institutions have been infiltrated by Brahmanic influence (i.e. bipraan ki reet”) against which the Guru warned. So much so that there are now gurdwaras named after castes and our highest institutions like Akal Takhat remain complacent about such manmukh (anti Gurbani teachings i.e. anti-Gurmat)) practices.

Yet, Sikhism is a world ideology for the new age. The political (miri) objective of Khalsa Panth, which has so exercised oppressive regimes, is also a global political model for “unity in diversity”<sup>5</sup>. The Khalsa raaj model promotes regional devolution. It gives freedom to diversity but unites through common economic, regional and global interests; it unites for the purpose of upholding highest human values. The Sikh or Khalsa ideology when introduced by Guru Nanak was new and revolutionary. However, many ideals of Sikhism have been adopted by civilised societies e.g. the “unity in diversity” vision of Guru Nanak has been accepted by modern multi-cultural societies. Sikhism in the shape of Khalsa Panth stands for basic human rights and human dignity, now adopted by the United Nations through charters and conventions.

The Guru’s dhur ki Bani (the Word which guides to the final destination) will continue to relate to the future of mankind. It is a complete life philosophy which responds to the questioning approach of the younger generation.

<sup>4</sup> Sikh Holy Scriptures, the Word of the Guru which always was and forever shall be (aad jugaad) the Guru of the Sikhs. The physical form of the Guru was Guru Nanak in ten human forms and is the collective body of the Khalsa, called the Guru Khalsa.

<sup>5</sup> The ideology of Khalsa Panth is strongly opposed to centralist systems enforcing legal/political ideologies on minorities. Thus referring to the Mughal rule in India the great poet Santokh Singh 1785 to 1843 write “Shai jaati ekta anekta belai jaati” (Under the oppressive shadow of forced unity i.e. forced conversions to Islam, variety is crying out)







# ਸ਼ਬਦ ਗੁਰੂ...!! ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ



ਬਲਿਹਾਰ ਸਿੰਘ ਰੰਧਾਵਾ

ਧੰਨ ਧੰਨ ਸਤਿਗੁਰੂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਇੰਨ ਸੌ ਸਾਲਾ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਨੂੰ ਮਨਾਉਣ ਦੀਆਂ ਸਮੂਹ ਸਿੱਖ ਜਗਤ ਵਲੋਂ ਬੜੇ ਚਾਵਾਂ ਮਲਾਰਾਂ ਨਾਲ ਤਿਆਗੀਆਂ ਹੋ ਰਹੀਆਂ ਹਨ, ਇਸ ਮਹਾਨ ਤੇ ਇਤਿਹਾਸਕ ਦਿਹਾੜੇ ਨੂੰ ਸ਼ਰਧਿਤ ਨਾਮ ਧਰੀਕਾਂ 'ਚ ਦਾਸ ਵੀ ਸ਼ਾਮਲ ਹੈ। ਈ.ਐਮ ਜੀ ਆਨਲਾਈਨ ਸਿੱਖ ਟਾਈਮਜ਼ ਅਤੇ ਈਸਟਰਨ ਵੇਇਸ ਦੇ ਪੈਬਲਿਸ਼ਰ ਸ.ਜਸਪਾਲ ਸਿੰਘ ਬੈਸ ਦਾ ਸੁਨੇਹਾ ਮਿਲਿਆ ਕਿ 'ਸ਼ਬਦ ਗੁਰੂ' ਦੇ 300 ਸਾਲਾ ਗੁਰਗੱਦੀ ਦਿਵਸ ਲਈ ਸਪੈਸ਼ਲ ਸੇਵਨੀਅਰ ਲਈ ਇਕ ਲੇਖ ਲਿਖਾਂ...! ਨਿਰਸੰਦੇਹ ਮੈਂ ਆਪਣੇ ਅਸਲ 'ਚ ਇਸ ਪਾਏਦਾ ਹਾਂ ਨਹੀਂ? ਇਸ ਵਿਸ਼ੇ 'ਤੇ ਵਿਦਵਾਨਾਂ ਅਤੇ ਪੁਰਖਾਂ ਦਾ ਲਿਖਿਆ ਵੱਡੀ ਗਿਣਤੀ ਵਿਚ ਛਪੇਗਾ, ਮੇਰਾ ਇਹ ਨਿਗੂਣਾ ਜਿਹਾ ਯਤਨ ਬਸ ਉਹਨਾਂ ਦਾ ਭੂਰ ਚੂਰ ਸਮਝ ਪ੍ਰਵਾਨ ਕਰਨਾ।

ਤਿੰਨ ਸਦੀਆਂ ਬੀਤ ਗਈਆਂ ਨੇ ਕਲਗੀਧਰ ਸੱਚੇ ਪਾਤਸ਼ਾਹ ਨੇ ਸ੍ਰੀ ਹਜ਼ੂਰ ਸਾਹਿਬ (ਨੰਦੇੜ) ਵਿਖੇ ਸੱਚ ਖੰਡ ਪਿਆਨਾ ਕਰਨ ਸਮੇਂ, ਦੇਹਿ ਧਾਰੀ ਗੁਰੂ ਦੀ ਪ੍ਰਥਾ ਬੰਦ ਕਰਦਿਆਂ, ਸ਼ਬਦ ਗੁਰੂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਲੜ ਲਾਉਂਦਿਆਂ ਸਿੱਖਾਂ ਵਾਸਤੇ ਫੁਰਮਾਨ ਜਾਰੀ ਕੀਤਾ :

ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਬੀ ਚਲਾਇਓ ਪੰਥ।।  
ਸਭ ਸਿਖਨ ਕੋ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ।।  
ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਓ ਪ੍ਰਗਟਿ ਗੁਰਾਂ ਕੀ ਦੇਹਿ।।  
ਜੇ ਪ੍ਰਭ ਕੋ ਮਿਲਬੋ ਚਾਹੈ ਖੋਜਿ ਸ਼ਬਦ ਮਹਿੰ ਲੇਹਿ।।  
ਇਹ ਦੋਹਰੇ ਸਾਫ ਸਪੱਸ਼ਟ ਤੇ ਸੁਖੈਨ ਹਨ ਅਤੇ ਸਿੱਖਾਂ ਦੀ ਰੋਜ਼ਾਨਾ ਅਰਦਾਸ ਦਾ ਅਨਿੱਖੜਵਾ ਅੰਗ ਵੀ.. ਬਾਵਜੂਦ ਇਸਦੇ ਸਿੱਖ ਜਗਤ ਦੇਹਿਧਾਰੀ ਗੁਰੂਆਂ ਦੀ ਪੂਜਾ ਤੋਂ ਖਹਿੜਾ ਨਹੀਂ ਛੁਡਾ ਸਕਿਆ? ਕਿਉਂ ਸਿੱਖ ਸੰਗਤਾਂ ਦਿਨੋਂ ਦਿਨ ਗੁਰੂ ਡੰਮ ਦੀ ਲਪੇਟ 'ਚ ਅੱਗੇ ਤੋਂ ਅੱਗੇ ਫਸਦੀਆਂ ਜਾ ਰਹੀਆਂ ਹਨ? ਇਹ ਚਿੰਤਾ ਗ੍ਰਸਤ ਸੁਆਲ ਸਿੱਖ ਜਗਤ ਦੀਆਂ ਬਹੁਰਾਂ ਤੇ ਦਿਓ ਕਦ ਬਣਿਆ ਖੜੋਤਾ ਹੈ।

ਕਦੇ ਕੋਈ ਨਰਕਧਾਰੀ... ਕਦੇ ਦਰਸ਼ਨ ਦਾਸੀਆ, ਭਨਿਆਰੇ ਵਾਲਾ ਨੁਰਮਹਿਲੀਆ, ਸਿਰਸੇ ਵਾਲਾ, ਜਿਸ ਨੂੰ ਸੌਂਦਿਆਂ ਵਾਲਾ ਆਖਦੇ ਨੇ ਇਕ ਹੁਣੇ ਉੱਠਿਆ। ਰਾਧਾ ਸੁਆਮੀਆਂ ਤੇ ਨਾਮਧਾਰੀਆਂ ਦੀ ਵੀ ਵਖਰੀ ਕਹਾਣੀ ਹੈ। ਸੁਆਲਾਂ ਦਾ ਸੁਆਲ ਏ ਕਿ? ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਹੀ ਇਹ ਲੋਕ ਓਟ ਆਸਰਾ ਲੈਂਦੇ ਨੇ ਤੇ ਆਪਣਾ ਦੇਹਿਧਾਰੀ ਗੁਰੂ ਵੀ ਬਰਾਬਰ ਪੂਜਦੇ ਹਨ, ਜਿਸ

ਕਰਕੇ ਇਹਨਾਂ ਦੇ ਪੈਰੋਕਾਰਾਂ ਨਾਲ ਸਿੱਖਾਂ ਦਾ ਅਕਸਰ ਝਗੜਾ ਹੋ ਜਾਂਦਾ ਹੈ। ਝਗੜਿਆਂ ਦੇ ਸਿੱਟੇ ਬੜੇ ਗੰਭੀਰ ਵੀ ਨਿਕਲੇ ਹਨ। ਪਰ ਇਸ ਵਰਤਾਰੇ ਦੀ ਰੋਕਥਾਮ ਲਈ ਕਿਸੇ ਪਾਸਿਓਂ ਕੋਈ ਸਾਰਥਕ ਉਪਰਾਲਾ ਹੁੰਦਾ ਦਿੱਸ ਨਹੀਂ ਰਿਹਾ। ਜਗ ਜਾਹਿਰ ਸਚਾਈ ਹੈ ਕਿ ਪੰਜਾਬ ਦੀਆਂ ਸਰਕਾਰਾਂ ਚਾਹੁੰਦੀਆਂ ਤਾਂ? ਸੰਨ 1978 ਤੋਂ 2008 ਤਕ ਦੇ ਖੂਨੀ ਕਾਂਡ ਜੋ ਉਪਰੋਕਤ ਪ੍ਰਸੰਗ 'ਚ ਵਾਪਰੇ ਨੇ, ਟੱਲ ਸਕਦੇ ਸਨ। ਪੰਜਾਬ ਦੀ ਕਹਾਵਤ ਹੈ.. ਡੁੱਬੀ ਤਾਂ ਜੇ ਸਾਹ ਨਾ ਆਇਆ। ਪੰਜਾਬ ਵਿਚ ਸਿੱਖਾਂ (ਅਕਾਲੀਆ) ਦੀ ਸਰਕਾਰ ਹੋਵੇ? ਸਿੱਖਾਂ ਦਾ ਇਸ਼ਟ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਥਾਂ-ਥਾਂ ਮਨਮਤੀਆਂ ਵਲੋਂ ਅਪਮਾਨਿਤ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੋਵੇ... ਸਰਕਾਰ ਮੁਕ ਬਣੀ ਸਭ ਕੁੱਝ ਵੇਖੀ ਜਾਵੇ? ਗੁਰੂ ਗ੍ਰੰਥ-ਪੰਥ ਦੇ ਨਾਂ ਤੇ ਵੋਟਾਂ ਲੈ ਕੇ ਰਾਜ-ਭਾਗ ਦੇ ਮਾਲਕ ਬਣ ਬੈਠਿਆਂ ਲਈ ਇਸ ਤੋਂ ਪਰੇ ਹੋਰ ਕੋਈ ਲਾਹਣਤ ਨਹੀਂ ਹੋ ਸਕਦੀ। ਸ਼ਬਦ ਗੁਰੂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪ੍ਰਚਾਰ ਪਸਾਰ ਦੇ ਰਸਤੇ ਦੀਆਂ ਰੁਕਾਵਟਾਂ ਕਿਤੇ ਅੰਬਰੋਂ ਨਹੀਂ ਡਿੱਗੀਆਂ, ਇਹ ਹਿੰਦੋਸਤਾਨ ਤੇ ਪੰਜਾਬ ਸਰਕਾਰ ਦੀਆਂ ਹੀ ਕਠਪੁਤਲੀਆਂ ਹਨ। ਸੋ ਸ਼ਬਦ ਗੁਰੂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਨਾਮ ਲੇਵਾ ਸਿੱਖਾਂ ਨੂੰ ਪੂਰੀ ਖਬਰਦਾਰੀ ਨਾਲ ਡੇਰਾਵਾਦ ਤੋਂ (ਗੁਰੂ ਡੰਮ ਤੋਂ) ਬਚ ਕੇ ਚਲਣ ਦੀ ਲੋੜ ਹੈ, ਸਤਿਗੁਰ ਕ੍ਰਿਪਾ

■ ਚਲਦਾ ਪੰਨਾ







■ ਪਿਛਲੇ ਸਫ਼ੇ ਦਾ ਬਾਕੀ

ਕਰਨਗੇ, ਆਪਾਂ ਲੇਖ ਦੇ ਮੁਖ ਵਿਸ਼ੇ ਵੱਲ ਆਈਏ!!

ਸਿੱਖ ਧਰਮ ਦੇ ਬਾਨੀ, ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਜੀ ਨੂੰ ਸਿਧਾਂ ਨੇ ਪ੍ਰਸ਼ਨ ਕੀਤਾ ?

ਕਵਣ ਮੂਲ ਕਵਣ ਮਤਿ ਵੇਲਾ॥

ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ॥

ਸਾਹਿਬ ਸਤਿਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਦਾ ਉੱਤਰ ਹੈ:

ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ॥

ਸ਼ਬਦ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ॥

ਸ਼ਬਦ ਦੀ ਸਿੱਖ ਦਾ ਗੁਰੂ ਹੈ, < ਹੀ ਸਾਰੇ ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਦੇ ਸਮੁੱਚੇ ਸਰੂਪ ਅੰਦਰ ਪ੍ਰਕਾਸ਼ਮਾਨ ਹੈ।

ਓਂਕਾਰ ਹੀ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣ ਹੋ ਪਸਰਿਆ।

ਓਂਕਾਰ ਸ਼ਬਦ (ਧੁਨਿ) ਨੇ ਹੀ ਸ੍ਰਿਸ਼ਟੀ ਦੀ ਲੀਲਾ ਰਚਾਈ। ਦੱਖਣੀ ਓਂਕਾਰ ਬਾਣੀ ਦੇ ਮੰਗਲਾ

ਚਰਨ ਅੰਦਰ ਸਤਿਗੁਰ ਨਾਨਕ ਸਾਹਿਬ ਬਖਸ਼ਿਸ਼ ਕਰਦੇ ਹਨ:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਓਂਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ॥

ਓਂਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ॥

ਓਂਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ॥

ਓਂਕਾਰਿ ਬੇਦ ਨਿਰਮਏ॥

ਓਂਕਾਰਿ ਸਬਦਿ ਉਧਰੇ॥

ਓਂਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ॥

ਓਂਕਾਰੁ ਸ਼ਬਦ ਦਾ ਕਿਸੇ ਆਦਿ ਅੰਤ ਨਹੀਂ ਪਾਇਆ ਇਸ ਦਾ ਵਿਨਾਸ਼ ਨਹੀਂ ਹੋ ਸਕਦਾ,

ਜਿਸ ਕਾਰਨ ਇਸਦਾ ਨਾਮੁ ਸਤਿ (ਸਤਿਨਾਮੁ) ਹੈ। ਉਸਦੇ ਅਨੇਕਾਂ ਨਾਮ ਹਨ:

ਕ੍ਰਿਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ॥

ਸਤਿਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ॥

ਪਰ ਆਦਿ ਜੁਗਾਦੀ ਉਦਸਾ ੴ ਹੀ ਨਾਮ ਹੈ ਉਹੀ ਗੁਰੂ ਭਾਵ ਸ਼ਬਦ ਗੁਰੂ ਹੈ। ਉਸਦੀ ਵਾਹੁ

ਵਾਹੁ ਹੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਸਰੂਪ ਹੈ।

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ

ਵਿਚ ਬਾਣੀ ਅਮ੍ਰਿਤ ਸਾਰੇ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਜੋ ਵੀ ਆਪਣੇ ਆਪ ਨੂੰ ਇਸ ਜਗਤ ਅੰਦਰ ਕਰਤਾ ਧਰਤਾ ਅਖਵਾ ਕੇ

ਗਏ ਸਭ ਉਸ ਵਾਹਿਗੁਰੂ ਇਕ ਓਂਕਾਰ ਦੀ ਹੀ ਰਚਨਾ ਹੈ। ਨਿਰਗੁਣ ਨਿਰੰਕਾਰੁ ਸਰਗੁਣ

ਓਂਕਾਰੁ ਹੀ ਸਭ ਕਾਸੇ ਦਾ ਮੂਲ ਹੈ।

ਸੇਵਕ ਕੈ ਭਰਪੂਰ ਜੁਗੁ ਜੁਗੁ

ਵਾਹਿਗੁਰੂ ਤੇਰਾ ਸਭੁ ਸਦਕਾ॥

ਨਿਰੰਕਾਰੁ ਪ੍ਰਭੁ ਸਦਾ ਸਲਾਮਤਿ

ਕਹਿ ਨ ਸਕੈ ਕੋਊ ਤੂ ਕਦ ਕਾ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਸਿਰੇ ਤੈ ਅਗਨਤ

ਤਿਨ ਕਉ ਮੋਹੁ ਭਯਾ ਮਨ ਮਦ ਕਾ॥

ਚਵਰਾਸੀਹ ਲਖ ਜੋਨਿ ਉਪਾਈ

ਰਿਜਕੁ ਦੀਆ ਸਭਹੁ ਕਉ ਤਦ ਕਾ॥

ਸੇਵਕ ਕੈ ਭਰਪੂਰ ਜੁਗੁ ਜੁਗੁ

ਵਾਹਗੁਰੂ ਤੇਰਾ ਸਭੁ ਸਦਕਾ॥

ਓਂਕਾਰ (ਓ) ਦੀ ਸੁਭਵਕ ਪ੍ਰਕਿਰਆ (ਗੁਣ ਲੱਛਣ) ਜਪੁਜੀ ਸਾਹਿਬ ਦਾ ਮੂਲ ਮੰਤ੍ਰ ਹੈ। ਖੰਡਾਂ

ਬ੍ਰਹਮੰਡਾਂ ਦੇ ਜੀਵਾਂ ਨੂੰ ਗਿਆਨ (ਸੂਲ) ਦੇਣ ਦੇ ਨਾਤੇ ਉਹ ਗੁਰ (ਗੁਰੂ) ਹੈ। ਉਹ ਪ੍ਰਸਾਦਿ

(ਬਖਸ਼ਿਸ਼) ਰੂਪ ਹੈ, ਉਸਦਾ ਗਿਆਨ ਭਾੜੇ ਦਾ ਨਹੀਂ ਪ੍ਰਸਾਦਿ ਰੂਪ ਹੋ ਕੇ ਸਭ ਜੀਵ ਜੰਤੂਆਂ

ਅਤੇ ਕੁਲ ਬਨਸਪਤੀ 'ਤੇ ਵਰਸ ਰਿਹਾ ਹੈ।

ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ

ਰਵਿਆ ਵਿਚਿ ਵਣਾ॥

ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ

ਕਿਤੜਾ ਦੁੱਖ ਗਣਾ॥

(ਬਾਰਹਾ ਮਾਹਾ)

ਉਹ ਨਿਰੰਕਾਰ, ਓਂਕਾਰ, ਪ੍ਰਸਾਦਿ ਰੂਪ ਹੋ ਕੇ ਵਰਸ ਰਿਹਾ ਹੈ, ਰਚ ਰਿਹਾ ਹੈ, ਆਪਣੀ

ਕੁਦਰਤਿ ਅੰਦਰ ਰਸਿ ਰਿਹੈ।

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ॥ (ਰਹਿ ਰਾਸ)

ਗੁਰ ਨਾਨਕ ਬਾਣੀ, ਉਸ ਓਂਕਾਰ ਤੋਂ ਬਲਿਹਾਰ ਜਾਣ ਲਈ, ਭਾਵ ਕੁਰਬਾਨ ਹੋਣ ਲਈ

ਸਾਫ ਸਾਫ ਆਖ ਰਹੀ ਹੈ। (ਵਾਹੁ) ਦਾ ਭਾਵ ਅਰਥ ਹੈ ਬਲਿਹਾਰ ਜਾਣਾ (ਹੇ) ਦਾ ਭਾਵ ਅਰਥ

ਹੈ ਸਲਾਮ ਕਰਨਾ (ਗੁ) ਦਾ ਭਾਵ ਅਰਥ ਹੈ ਅੰਧਕਾਰ ਹਨੇਰਾ (ਰੂ) ਦਾ ਭਾਵ ਅਰਥ ਹੈ

ਪ੍ਰਕਾਸ਼, ਚਾਨਣ, ਗਿਆਨ। ਜੋ ਸੁਰਤਿ ਦੇ ਅੰਧਕਾਰ ਭਾਵ ਅਗਿਆਨ ਨੂੰ ਗਿਆਨ ਰੂਪੀ

ਚਾਨਣ, ਪ੍ਰਕਾਸ਼ ਬਖਸ਼ ਰਿਹਾ ਹੈ ਉਸ ਤੋਂ ਹੋ ਮਨ - ਹੇ ਜੀਵ ਤੂੰ ਕੁਰਬਾਨ ਹੋ ਜਾ।

ਵਾਹ + ਹੇ + ਗੁ + ਰੂ - ਚਾਰ ਸ਼ਬਦਾਂ ਦਾ ਸਮਿਲਨ, ਜੋੜ ਵਾਹਿਗੁਰੂ ਮੰਤ੍ਰ ਬਣਿਆ।

ਇਹਨਾਂ ਚੌਹਾਂ ਸ਼ਬਦਾਂ ਵਿਚੋਂ ਕਿਸੇ ਇਕ ਤੋਂ ਵੀ ਉੱਚਾਰਨ ਸ਼ੁਰੂ ਕਰ ਕੇ ਵੇਖ ਲਓ? ਚੌਥੇ ਗੋੜ ਦੀ

ਭਾਉਣੀ 'ਚ ਵਾਹਿਗੁਰੂ ਦਾ ਉਚਾਰਨ ਸੁ--- ਸਿਧਿ ਹੋਵੇਗਾ!!! ਹੇ ਸ਼ਬਦ ਦਾ (ਹ) ਹਾਹਾ

ਅੱਖਰ, ਵਾਹ ਸ਼ਬਦ ਦੇ (ਹ) ਹਾਹੇ 'ਚ ਜਜ਼ਬ ਹੋ ਕੇ ਉਸਦੀ ਲਾਮ (ੇ) ਵਾਹ ਸ਼ਬਦ ਦੇ ਹਾਹੇ (ਹ)

ਦੀ ਸਿਹਾਰੀ ਬਣ ਜਾਂਦੀ ਹੈ ਐ ਜੋ ਕਿ ਪੰਜਾਬੀ ਜੁਬਾਨ (ਲਿਪੀ) ਦੇ ਸ਼ਬਦ ਜੋੜਾਂ ਦਾ ਨਿਯਮ ਹੈ।

ਇੰਜ ਵਾਹ + ਹੇ + ਗੁ + ਰੂ ਦਾ ਜੋੜ ਬਣ ਗਿਆ ਵਾਹਿਗੁਰੂ॥

ਭਾਈ ਗੁਰਦਾਸ, ਗੁਰੂ ਘਰ ਦੇ ਵੇਦ ਬਿਆ ਸੀ : ਵਾਹਿਗੁਰੂ ਗੁਰ ਮੰਤ੍ਰ ਹੈ

ਜਪਿ ਹਉਮੈ ਖੋਈ॥

ਆਪਣੀ ਕ੍ਰਿਤ ਵਾਰਾਂ ਅੰਦਰ ਇਕ ਤੋਂ ਵੱਧ ਵਾਰ ਵਾਹਿਗੁਰੂ ਗੁਰ ਮੰਤ੍ਰ ਬਾਰੇ ਲਿਖ ਗਏ ਹਨ!!!

ਸੋ ਮੂਲ ਮੰਤ੍ਰ ਦਾ ਜਾਪੁ, ਗੁਰਮੰਤ੍ਰ ਦਾ ਜਾਪੁ, ਹਰ ਇਕ ਗੁਰਸਿਖ ਵਾਸਤੇ ਰੱਬੀ ਵਰਦਾਨ ਹੈ।

ਸਤਿਗੁਰ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਸੰਪੂਰਨ ਸਰੂਪ, ਨਾਮ ਦਾ ਜਹਾਜ ਹੈ। ਦੁਨਿਆਵੀ ਵਿਦਿਆ ਦੇ

ਪਸਾਰ ਨੇ ਜਿੱਥੇ ਅਗਿਆਨਤਾ ਨੂੰ ਬੜੀ ਹੱਦ ਤਕ ਦੂਰ ਵੀ ਕੀਤਾ ਹੈ ਉੱਥੇ ਮਨੁੱਖੀ ਸੁਭਾਅ ਨੂੰ

ਘੱਤਰੀ ਵੀ ਬਣਾਇਆ, ਵਰਨਾ ਪਿਛਲੇ ਸਮਿਆਂ 'ਚ ਸਿੱਧੀ ਜਿਹੀ ਧਾਰਨਾ ਹੁੰਦੀ ਸੀ।

ਸਾਡੇ ਗੁਰਾਂ-ਨੇ-ਜਹਾਜ ਬਣਾਇਆ

ਆਓ-ਜੀਹਨੇ ਪਾਰ ਲੰਘਣਾ।

ਇਹ ਜਹਾਜ ਕਿਹੜਾ ਹੈ? ਵਾਹਿਗੁਰੂ ਨਾਮ ਦਾ ਜਹਾਜ ਹੈ, ੴ ਸਤਿਨਾਮੁ ਦਾ ਜਹਾਜ।

ਸਤਿਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਸੰਪੂਰਨ ਸਰੂਪ॥ ਓਸੋ ਰਜਨੀਸ਼ ਦੇ ਸਾਰੇ ਪ੍ਰਵਚਨਾਂ ਨਾਲ ਇਕ

ਦੂਜੇ ਦਾ ਮਤਿਭੇਦ ਹੋ ਸਕਦਾ ਹੈ, ਪਰ ਉਸਨੇ ਜੋ ਬੜੀ ਮਾਅਰਕੇ ਦੀ ਗੱਲ ਆਖੀ ਉਹ ਇਹ ਹੈ:

ੴ ਸਤਿਨਾਮੁ ਤੋਂ ਵੱਧ ਗੁਰੂ ਨਾਨਕ ਦੇ ਸਿੱਖਾਂ ਨੂੰ ਹੋਰ ਕੀ ਜਾਣ ਦੀ ਲੋੜ ਹੈ? ਇਹ ਦਲੀਲ

ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੇ ਕਥਨ ਦੀ ਪੁਸ਼ਟੀ ਜਾਪਦੀ ਹੈ।

“ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਚਲਾਇਆ”

ਜਾਂ ਫਿਰ

ਕਲਿਜੁਗ ਬਾਬੇ ਤਾਰਿਆ ਸਤਿਨਾਮੁ ਪੜ ਮੰਤ੍ਰ ਸੁਣਾਇਆ

ਕਲਿ ਤਾਰਣ ਗੁਰ ਨਾਨਕ ਆਯਾ॥

ਨਿੱਕੇ ਹੁੰਦਿਆਂ ਦੀ ਯਾਦ ਹੈ ਕ੍ਰਿਤ-ਬਿਰਤ ਵਾਲੇ ਪੇਂਡੂ ਲੋਕ ਸੁਭਾਵਿਕ ਹੀ ਉਠਦਿਆਂ-ਬਹਿੰਦਿਆਂ

ਕਿਸੇ ਵੀ ਕੰਮ ਕਾਜ ਨੂੰ ਹੱਥ ਲਾਉਣ ਤੋਂ ਪਹਿਲਾਂ ਵਾਹਿਗੁਰੂ (ਵਾਖਰੂ) ਆਖਿਆ ਕਰਦੇ ਸਨ। ਘਰਾਂ

ਵਿਚ ਔਰਤਾਂ ਆਟਾ ਗੁੰਨਣ ਵੇਲੇ ਵਾਖਰੂ, ਰੋਟੀ ਤਵੀ ਤਵੇ ਤੇ ਪਾਉਣ ਵੇਲੇ ਵਾਖਰੂ, ਦਾਲ ਚੁੱਲੇ

ਚਾੜਨ ਵੇਲੇ ਵਾਖਰੂ, ਚਾਟੀ 'ਚ ਮਧਾਣੀ ਪਾਉਣ ਵੇਲੇ ਵਾਖਰੂ, ਭੋਜਨ ਤਿਆਰ ਕਰ ਕੇ ਪਰੋਸਨ

■ ਚਲਦਾ ਪੈਨਾ







■ ਪਿਛਲੇ ਸਫੇ ਦਾ ਬਾਕੀ

ਵੇਲੇ ਵਾਖਰੂ! ਮੁੱਕ ਦੀ ਗੱਲ ਸਾਰਾ ਦਿਨ ਖੇਤਾਂ ਵਿਚ ਵੀ ਤੇ ਘਰਾਂ ਵਿਚ ਵੀ ਵਾਹਿਗੁਰੂ, ਸਤਿਨਾਮੁ ਦਾ ਨਿਰੰਤਰ ਜਾਪੁ ਹੋਇਆ ਕਰਦਾ, ਕਦੀ ਕਿਸੇ ਨੇ ਵੀ ਨਹੀਂ ਸੋਚਿਆ ਵਿਚਾਰਿਆ ਸੀ ਕਿ ਵਾਹਿਗੁਰੂ ਦਾ ਉਚਾਰਨ ਵਾਖਰੂ ਠੀਕ ਹੈ ਜਾਂ ਨਹੀਂ? ਫਿਰ ਵੀ ਭਾਉ-ਭਾਵਨਾ ਰੱਬ ਨਾਲ ਬਣੀ ਰਹਿੰਦੀ ਸੀ ਲੋਕ ਧਰਮੀ ਸਨ। ਕ੍ਰਿਤ ਕਰਨੀ, ਨਾਮੁ ਜਪਣਾ, ਵੰਡ ਕੇ ਛਕਣਾ ਉਹਨਾਂ ਦੇ ਲੇਖੀਂ ਜਿਵੇਂ ਧੁਰ ਦਰਗਾਹ ਤੋਂ ਲਿਖਿਆ ਹੋਵੇ?

ਅੱਜਕਲ ਗੁਰੂ ਡੰਮੀਆਂ ਤੇ ਡੇਰੇਦਾਰਾਂ ਨੇ ਭਾਉ-ਭਾਵਨਾ ਦੀ ਥਾਂ ਲੋਕਾਂ ਦੇ ਦਿਲਾਂ 'ਚ ਰੱਬ ਦਾ ਭੈ-ਭਰਮ ਇਸ ਹੱਦ ਤਕ ਭਰ ਦਿੱਤਾ ਹੈ ਪਾਗਲਾਂ ਦੀ ਤਰਾਂ ਲੋਕ ਰੱਬ ਦੀ ਭਾਲ 'ਚ ਭਟਕ ਰਹੇ ਨੇ, ਉਹ ਪਾਖੰਡੀ ਸਾਧਾਂ ਤੇ ਨਕਲੀ ਗੁਰੂਆਂ ਦੇ ਪੈਰ ਫੜ ਕੇ ਬੈਠਣ ਵਿਚ ਹੀ ਆਪਣਾ ਭਲਾ ਬਚਾਅ ਸਮਝਦੇ ਹਨ। ਮੁਆਫ਼ ਕਰਨਾ ਜੋ ਸੰਤ ਮਹਾਂਪੁਰਸ਼ ਸਿੱਖ ਸੰਗਤਾਂ ਨੂੰ ਨਾਮ ਦੇ ਬੋਹਿਥ ਸਤਿਗੁਰੂ, ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਲੜ ਲਾਉਂਦੇ ਨੇ ਉਹ ਸਤਿਕਾਰ ਦੇ ਅਧਿਕਾਰੀ ਵੀ ਹਨ ਅਤੇ ਧੰਨਤਾ ਦੇ ਯੋਗ ਵੀ ਹਨ। ਸਤਿਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ ਜੋ ਆਪਣਾ ਅਡੰਬਰ ਬਾਕਾਇਦਾ ਰਚਦੇ ਨੇ ਕਦਾਚਿਤ, ਸਤਿਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਭਾਵ ਸ਼ਬਦ ਗੁਰੂ ਦਾ ਪ੍ਰਚਾਰ ਪਸਾਰ ਨਹੀਂ ਲੋੜਦੇ, ਉਹ ਤਾਂ ਸਗੋਂ ਸਿੱਖਾਂ ਨੂੰ ਗੁੰਮਰਾਹ ਕਰਦੇ ਹਨ।

ਇਕ ਮਾਂ ਬੜੀ ਸ਼ਰਧਾ ਨਾਲ ਭੋਜਨ ਤਿਆਰ ਕਰਕੇ ਬੱਚਿਆਂ ਨੂੰ ਹਾਕ ਮਾਰਦੀ ਹੈ ਆਓ ਮੇਰੇ ਪਿਆਰੇ ਬੱਚਿਓ! ਖਾਣਾ ਪਰੋਸ ਦਿੱਤਾ ਏ ਬੈਠ ਕੇ ਛਕੋ! ਆਪੋ ਆਪਣੀ ਖੇਡ 'ਚ ਮਸਤ ਬੱਚੇ ਮਾਂ ਦੀ ਹਾਕ ਸੁਣਦਿਆਂ ਹੀ ਸਭ ਖੇਡਾਂ ਦਾ ਸਮਾਨ ਥਾਓਂ-ਥਾਈਂ ਛੱਡ ਕੇ ਖਾਣ ਖਾਣ ਦੌੜਦੇ ਹਨ, ਭੋਜਨ ਛਕਦਿਆਂ ਅਨੰਦ ਬੱਚਿਆਂ ਨੂੰ ਮਿਲਦਾ ਹੈ ਤ੍ਰਿਪਤ ਮਾਂ ਹੁੰਦੀ ਜਾਂਦੀ ਹੈ, ਐਨ ਇਸ ਸਮੇਂ ਕੋਈ ਵਿਚਕਾਰ ਆ ਕੇ ਬੱਚਿਆਂ ਨੂੰ ਗੱਲਾਂ ਬਾਤਾਂ 'ਚ ਉਲਝਾਵੇ ਜਾਂ ਉਹਨਾਂ ਦਾ ਧਿਆਨ ਆਪਣੇ ਵੱਲ ਲਗਾਵੇ ਤਾਂ ਮਾਂ ਦੇ ਦਿਲ ਤੇ ਕੀ ਬੀਤੇਗੀ? ਇਸ ਦਾ ਅੰਦਾਜ਼ਾ ਲਾਉਣਾ ਬੜਾ ਸੁਖਾਲਾ ਹੈ। ਸੋ ਗੁਰੂ ਕੀ ਪਿਆਰੀ ਸਿੱਖ ਸੰਗਤਿ ਜੀ! ਧੰਨ ਧੰਨ ਸਤਿਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਵੀ ਇਕ ਮਾਂ ਵਾਂਗ ਆਪਣੇ ਸਿੱਖਾਂ ਨੂੰ ਹਾਕ ਮਾਰ ਕੇ ਕਹਿੰਦੇ ਹਨ:

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਓ

ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ॥  
ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ  
ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ॥  
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ  
ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ॥  
ਪੀਵਹੁ ਅੰਮ੍ਰਿਤ ਸਦਾ ਰਹਹੁ ਹਰਿ ਰੰਗ  
ਜਪਿਹੁ ਸਾਰਿਗਪਾਣੀ॥  
ਕਹੈ ਨਾਨਕੁ ਸਦਾ ਗਾਵਹੁ  
ਇਹ ਸਚੀ ਬਾਣੀ॥੨੩॥

(ਅਨੰਦ ਸਾਹਿਬ)  
ਅੰਮ੍ਰਿਤ ਰੂਪੀ ਬਾਣੀ ਦਾ ਗਾਇਨ ਕਰਕੇ (ਜਪੁ ਕੇ) ਸਦਾ ਪਰਮ ਪਰਮੇਸ਼ਰ ਪ੍ਰਭੂ ਦੇ ਰੰਗ ਵਿਚ ਰੰਗੇ ਰਹਿਣ ਲਈ ਸਤਿਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਦੀ ਹਾਕ (ਸੱਦਿ) ਅਤੇ ਸਿੱਖਾਂ ਦੇ ਵਿਚਕਾਰ ਹੋਰ ਕੋਈ ਹੋਰ ਦੇਹਧਾਰੀ ਗੁਰੂ ਜਾਂ ਪਾਖੰਡੀ ਸਾਧ ਆਪਣੇ ਪੈਰ ਅੜਾ ਕੇ ਖੜ ਜਾਵੇ ਤਾਂ ਸੋਚਣ ਵਾਲੀ ਗੱਲ ਹੈ ਕਿ ਸਿੱਖਾਂ ਉਪਰ ਵਰਸਨ ਵਾਲੀ ਨਦਰਿ ਤੇ ਹੋਣ ਵਾਲੇ ਰੱਬੀ ਕਰਮ ਵਿਚ ਅੜਿੱਕਾ ਕੀਹਨੇ ਪਾਇਆ? ਜਿਤਨੇ ਵੀ ਸੋਦਿਆਂ ਵਾਲੇ ਸਾਧ ਨੇ ਇਹ ਸਭ ਅੜਿੱਕੇ ਹਨ, ਇਹਨਾਂ ਤੋਂ ਸੰਭਲ ਕੇ ਰਹਿਣ ਵਾਲੀ ਸਿੱਖਾਂ ਦੀ ਸੋਚ ਚਾਹੀਦੀ ਹੈ, ਕ੍ਰਿਪਾ ਸਤਿਗੁਰੂ ਆਪ ਕਰਨਗੇ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਮੁੰਦਾਵਣੀ 'ਚ ਪੰਜਵੇਂ ਪਾਤਸ਼ਾਹ ਫੁਰਮਾਨ ਕਰਦੇ ਹਨ:

ਬਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ  
ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ॥  
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁ ਕਾ ਪਇਓ  
ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ॥  
ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ  
ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ॥  
ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ  
ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿਧਾਰੋ॥  
ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ  
ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ॥

ਗੁਰੂ ਨਾਨਕ ਨਿਰੰਜਨੀ ਜੋਤਿ..., ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰੁ ਹੈ, ਨੇ ਕਿਧਰੇ ਵੀ ਕੋਈ ਭੁਲੇਖਾ ਨਹੀਂ ਰਹਿਣ ਦਿੱਤਾ। ਅੱਜ ਨਹੀਂ ਤਾਂ ਭਲਕਿ, ਸਿੱਖ ਜਗਤ ਦੀ ਜੱਦਿ-ਹੱਦਿ 'ਚ? ਧਰਮ ਦੇ ਨਾਂ ਤੇ ਠੇਕੇਦਾਰੀ, ਦੁਕਾਨਦਾਰੀ, ਡੇਰਾਦਾਰੀ, ਦੇਹਿਧਾਰੀ... ਗੁਰੂ ਡੰਮ ਦਾ ਬੁਣਿਆ ਵਿਛਾਇਆ ਜਾਲ-ਜੰਜਾਲ ਤਾਰ ਤਾਰ ਹੋ ਕੇ ਹੀ ਰਹੇਗਾ।

ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਕਰਿ ਜੋਤਿ ਸਰੂਪ ਅਨੂਪ

ਦਿਖਾਯਾ॥  
ਵੇਦ ਕਤੇਬ ਅਗੋਚਰਾ ਵਾਹਿਗੁਰੂ ਗੁਰਸਬਦੁ  
ਸੁਣਾਯਾ॥  
17-12

ਧਰਮਸਾਲ ਕਰਤਾਰਪੁਰਿ ਸਾਧ ਸੰਗਤਿ ਸਚੁਖੰਡੁ  
ਵਸਾਯਾ॥  
ਵਾਹਿਗੁਰੂ ਗੁਰਸਬਦ ਸੁਣਾਯਾ॥੯॥੨੪॥  
ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ!!  
ਬਲਿਓ ਚਰਾਗੁ ਅੰਧਾਰ ਮਹਿ ਸਭ ਕਲਿ ਉਧਰੀ  
ਇਕ ਨਾਮ ਧਰਮ॥

ਪ੍ਰਗਟ ਸਗਲ ਹਰਿ ਭਵਨ ਮਹਿ ਜਨੁ ਨਾਨਕੁ  
ਗੁਰੂ ਪਾਰਬ੍ਰਹਮ॥੯॥  
॥ ਸਵਯੇ ਸ੍ਰੀ ਮੁਖ ਵਾਕ ਮਹਲਾ ੫॥  
ਅੰਤ ਵਿਚ ਬੇਨਤੀ ਹੈ ਕਿ ਸਤਿਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਪ੍ਰਭੂ ਨਾਮ ਦਾ ਜਹਾਜ਼ ਹੈ, ਸ਼ਬਦ ਰੂਪ ਗੁਰੂ ਹੈ, ਅਡੋਲ ਨਿਸਚਾ ਕਰਕੇ ਸੰਪੂਰਨ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਚਰਨ ਸ਼ਰਨ ਢਹਿ ਪਿਆਂ ਨੂੰ ਹੋਰ ਕਿਧਰੇ ਜਾਣ ਦੀ ਲੋੜ ਨਹੀਂ।

ਸੰਤਤ ਹੀ ਸਤਸੰਗਤਿ ਸੰਗ ਸੁਰੰਗ ਰਤੇ ਜਸੁ  
ਗਾਵਤ ਹੈ॥  
ਪ੍ਰੰਮ ਪੰਥ ਧਰਿਓ ਧਰਨੀਘਰ ਆਪਿ ਰਹੇ ਲਿਵ  
ਧਾਰਿ ਨ ਧਾਵਤ ਹੈ॥  
ਮਥੁਰ ਭਨਿ ਭਾਗ ਭਲੇ ਉਨ ਕੇ ਮਨ ਇਛਤ ਹੀ  
ਫਲ ਪਾਵਤ ਹੈ॥  
ਰਵਿ ਕੇ ਸੁਤ ਕੋ ਤਿਨ ਤ੍ਰਾਸ ਕਹਾ ਜੁ ਚਰਨ ਗੁਰੂ  
ਚਿਤੁ ਲਾਵਤ ਹੈ॥੩॥

ਸੰਖੇਪ ਭਾਵ ਅਰਥ : ਸਿੱਖ ਪੰਥ, ਧਰਮ ਦਾ ਧਰਨੀਧਰ ਪ੍ਰਮਾਤਮਾ ਨੇ ਆਪ ਟੋਰਨਾ ਕੀਤਾ ਇਥੇ ਸਦਾ (ਸੰਤਤ) ਦੀ ਸਤਸੰਗਤਿ ਵਿਚ ਪ੍ਰਭੂ ਜਸ ਗਾਵਿਆ ਜਾਂਦਾ ਹੈ। ਜੋ ਗੁਰੂ ਰਚਨਾ ਦਾ ਧਿਆਨ ਧਰਦਾ ਹੈ। ਉਸ ਨੂੰ (ਰਵਿ ਕੇ ਸੁਤ ਕੋ) ਸੂਰਜ ਦੇ ਪੁੱਤਰ ਧਰਮ ਰਾਜ ਦਾ (ਤ੍ਰਾਸ ਕਹਾ) ਕਾਹਦਾ ਡਰ ਹੈ? ਸੋ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਟੇਕ, ਸੁਖ ਹੀ ਸੁਖ ਹੈ, ਅਨੰਦ ਹੀ ਅਨੰਦ ਹੈ। ਸਾਉਦਾ ਇਕੁਤ ਹਟ ਹੈ ਸ਼ਾਹ ਸਤਿਗੁਰ ਪੂਰਾ॥  
ਅਵਗੁਣ ਲੈ ਗੁਣ ਵਿਕਨੇ ਬਚਨੇ ਦਾ ਸੂਰਾ॥  
(ਭਾਈ ਗੁਰਦਾਸ ਜੀ)  
ਭੁੱਲਾਂ ਚੁੱਕਾਂ ਦੀ ਖਿਮਾ ਦਾ ਜਾਚਕ, ਗੁਰ ਪੰਥ ਦਾ ਦਾਸਰਾ।

ਬਲਿਹਾਰ ਸਿੰਘ ਰੰਧਾਵਾ



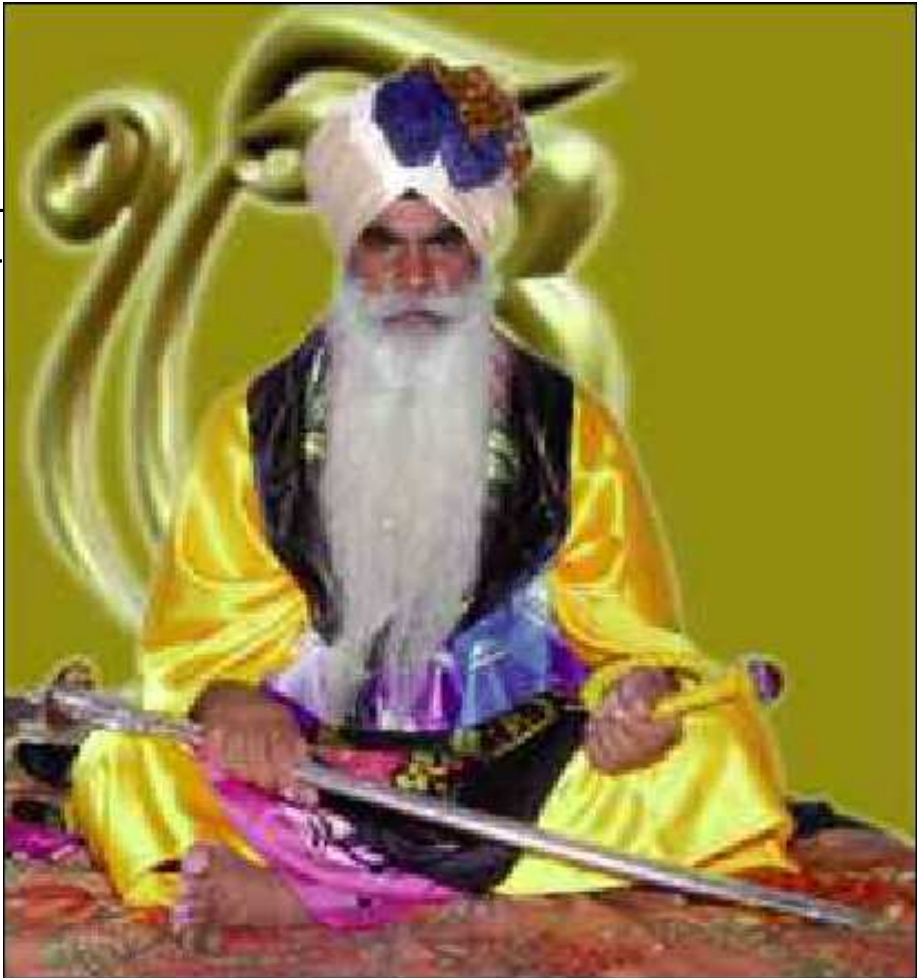








ਸਰੂਪ ਤੋਂ ਸਰਗੁਣ ਸਰੂਪ ਵਿਚ ਸਜ ਕੇ ਕੀਤੀ ਤੇ ਫੇਰ “ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ”, ਦੂਜੇ ਭਾਵ ਵਾਲੀ ਕੁਦਰਤ ਵਰਤਾ ਕੇ ਸ੍ਰਿਸ਼ਟੀ ਦੀ ਰਚਨਾ ਕੀਤੀ। ਇਸ ਦਵੈਤਾ ਭਾਵ ਕਰਕੇ ਹੀ ਹਉਮੈ-ਅਹੰਕਾਰ, ਮੋਹ-ਮਮਤਾ, ਈਰਖਾ-ਦਵੇਸ਼, ਭਰਮ-ਭੁਲੇਖੇ ਤੇ ਕਲਾ-ਕਲੇਸ਼ਾਂ ਵਾਲੇ ਮਾਇਆ-ਜੰਜਾਲ ਦਾ ਸੰਸਾਰ ਬਣਿਆ ਪਰ ਪਰਮਾਤਮਾ “ਕਰਿ ਆਸਣੁ ਡਿਠਿ ਚਉ”, ਆਪਣੀ ਸਮੁੱਚੀ ਰਚਨਾ ਵਿਚ ਸਰਬ-ਵਿਆਪੀ ਨਾਮ-ਜੋਤ ਦੀ ਇਕਰੂਪਤਾ ਦੇ ਆਸਣ ਤੇ ਸਜ ਕੇ, ਸਾਰੀ ਖੇਡ ਨੂੰ ਦੇਖ ਰਿਹਾ ਹੈ। ਇਸ ਨਾਮ-ਜੋਤ ਦੀ ਇਕਰੂਪਤਾ ਦੇ ਆਸਣ ਤੇ ਜਿਸ ਅਦਿਸ਼ਟ-ਅਗੋਚਰ, ਅਗੰਮ-ਅਗਾਧ ਤੇ ਰਾਜ-ਜੋਗ ਸਰੂਪ ਵਿਚ ਪਰਮਾਤਮਾ ਦਰਸ਼ਨ ਦੇ ਰਿਹਾ ਹੈ, ਉਹ ਸਰੂਪ ਹੀ ਸ਼ਬਦ-ਗੁਰੂ ਦਾ ਹੈ। ਜਿਸ ਤਰ੍ਹਾਂ ਪਾਰਬ੍ਰਹਮ-ਪਰਮੇਸ਼ਵਰ ਨੇ “ਪਹਿਲੇ ਦੇ ਤੈ ਰਿਜਕੁ ਸਮਾਹਾ ॥ ਪਿਛੇ ਦੇ ਤੈ ਜੰਤੁ ਉਪਾਹਾ ॥”, ਜੀਅ-ਜੰਤ ਪੈਦਾ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ, ਉਨ੍ਹਾਂ ਦੇ ਰਿਜਕ ਤੇ ਆਹਾਰ ਦਾ ਯੋਗ ਪ੍ਰਬੰਧ ਤੇ ਭਰਪੂਰ ਵਿਵਸਥਾ ਬਣਾ ਦਿੱਤੀ, ਇਸੇ ਤਰ੍ਹਾਂ ਪਰਮਾਤਮਾ ਨੇ ਸਰਬੱਤ ਜੀਅ-ਜੰਤ ਦੇ ਨਿਸਤਾਰੇ ਤੇ ਮੁਕਤੀ ਲਈ, ਆਪਣੀ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਨੂੰ ਪੈਦਾ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਹੀ, ਆਪਣੇ ਨਿਰਗੁਣ ਸਰੂਪ ਤੋਂ ਨਾਮ-ਜੋਤ ਦਾ ਪ੍ਰਕਾਸ਼ ਕਰ ਕੇ, ਸ਼ਬਦ-ਗੁਰੂ ਸਤਿਗੁਰੂ ਸਰੂਪ ਦੀ ਸਾਜਨਾ ਕੀਤੀ ਅਤੇ ਇਹ ਅਨਾਦਿ ਤੇ ਅਨਾਹਤਿ ਸਰੂਪ, ਹਮੇਸ਼ਾਂ ਤੋਂ ਗੁਰੂ-ਪਰਮੇਸ਼ਵਰ ਰੂਪ ਵਿਚ, ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਨੂੰ ਮਾਇਆ ਦੀ ਦਵੈਤਾ ਤੇ ਕਲੇਸ਼ ਤੋਂ ਪਰਮਾਤਮਾ ਦੀ ਏਕੰਕਾਰਤਾ ਤੇ ਆਨੰਦ ਵਿਚ ਲਿਜਾਉਣ ਲਈ, ਆਪਣੇ ਹੁਕਮ ਤੇ ਪ੍ਰਸਾਦਿ ਦੁਆਰਾ ਨਦਰਿ-ਕਰਮ ਕਰਕੇ ਨਿਸਤਾਰ ਰਿਹਾ ਹੈ।



ਬ੍ਰਹਮਗਿਆਨੀ ਸ਼੍ਰੀ ਮਾਨ 108 ਸੰਤ ਬਾਬਾ ਜੀਤ ਸਿੰਘ ਜੀ ਨਿਰਮਲ ਕੁਟੀਆ ਜੌਹਲਾਂ

ਇਹ ਗੁਰੂ-ਪਰਮੇਸ਼ਵਰ ਸਰੂਪ, ਆਦਿ ਕਾਲ ਤੋਂ, ਪਰਮਾਤਮਾ ਦੀ ਭਿੰਨ-ਭਿੰਨ ਰਚਨਾ ਦੇ ਕਲਿਆਣ ਹਿੱਤ, ਆਪਣੀ ਹੁਕਮੀ-ਖੇਡ ਵਰਤਾਉਣ ਲਈ, ਸਮੇਂ-ਸਮੇਂ, ਆਪਣੇ ਵੱਖ-ਵੱਖ ਰੂਪਾਂ ਵਿਚ, ਕਈ ਕਲਾ ਧਾਰਨ ਕਰਦਾ ਰਿਹਾ, “ਜੁਗਿ ਜੁਗਿ ਆਪੋ ਆਪਣਾ ਧਰਮੁ ਹੈ ਸੋਧਿ ਦੇਖਹੁ ਬੇਦ ਪੁਰਾਨਾ ॥” ਪਰ ਅਜ ਤੋਂ 539 ਸਾਲ ਪਹਿਲਾਂ, ਇਹ ਗੁਰੂ-ਪਰਮੇਸ਼ਵਰ ਸਰੂਪ, ਆਪਣੀ ਸੰਪੂਰਨ ਹਸਤੀ ਤੇ ਵਾਸਤਵਿਕ ਰੂਪ ਲੈ ਕੇ, ਸ਼ਬਦ-ਗੁਰੂ ਨੂੰ, “ਚਹੁ ਜੁਗਾ ਕਾ ਹੁਣਿ ਨਿਬੇੜਾ ਨਰ ਮਨੁਖਾ ਨੇ ਏਕੁ ਨਿਧਾਨਾ ॥ ਜਤੁ ਸੰਸਮ ਤੀਰਥ ਓਨਾ ਜੁਗਾ ਕਾ ਧਰਮੁ ਹੈ ਕਲਿ ਮਹਿ ਕੀਰਤਿ ਹਰਿ ਨਾਮਾ ॥”, ਅਤੇ “ਬੇਦ ਕਤੇਬ ਸਿਮ੍ਰਿਤਿ ਸਭਿ ਸਾਸਤ ਇਨਵ ਪੜਿਆ ਮੁਕਤਿ ਨ ਹੋਈ ॥ ਏਕੁ ਅਖਰੁ ਜੋ ਗੁਰਮੁਖਿ ਜਾਪੈ ਤਿਸ ਕੀ ਨਿਰਮਲ ਸੋਈ ॥”, ਪਹਿਲੀ ਵਾਰ ਧਰਤੀ ਤੇ ਸਾਕਾਰ-ਪ੍ਰਗਟ ਕਰਨ ਲਈ, ਧੰਨ ਧੰਨ ਸਾਹਿਬ ਸ਼੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ ਦਾ ਨਾਉਂ ਧਰ ਕੇ ਆਇਆ ਅਤੇ ਪਾਰਬ੍ਰਹਮ-ਪਰਮੇਸ਼ਵਰ ਦੀ ਨਿਵੇਕਲੀ ਨਾਮ-ਜੋਤ ਦਾ ਅਦੁੱਤੀ ਪ੍ਰਕਾਸ਼ ਤੇ ਅਗੰਮੀ ਸ਼ਬਦ-ਗੁਰੂ ਦਾ ਅਨੂਠਾ ਪ੍ਰਗਟਾ, ਧੰਨ ਧੰਨ ਸਾਹਿਬ ਸ਼੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ ਦੇ ਰੂਪ ਵਿਚ, ਇਸ ਸੰਸਾਰ ਵਿਖੇ, ਪਹਿਲੀ ਵਾਰ, ਪੂਰਨ ਤੌਰ ਤੇ ਪ੍ਰਕਾਸ਼ਮਾਨ ਤੇ ਪ੍ਰਗਟ ਹੋਇਆ, “ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਜੋਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ ॥”

ਇਸ ਦਾ ਭਾਵ ਇਹ ਹੋਇਆ ਕਿ ਸਾਹਿਬ ਸ਼੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ ਦੀ ਮਾਨਤਾ, ਸਿਰਫ ਮਨੁੱਖੀ ਜਾਮੇ ਦੇ ਰੂਪ, ਆਕਾਰ ਤੇ ਮਰਿਯਾਦਾ ਤਕ ਹੀ ਸੀਮਿਤ ਨਹੀਂ, ਬਲਕਿ ਆਤਮਕ ਸਰੂਪ ਵਿਚ, ਉਹ ਨਿਰੰਕਾਰ ਦੀ ਸਰਬ-ਵਿਆਪੀ, ਸਰਬਗਿਆਨੀ, ਸਰਬਦਰਸ਼ੀ, ਸਰਬਸ਼ਕਤੀਮਾਨ ਨਾਮ-ਜੋਤ ਦਾ ਸਦੀਵੀ ਪ੍ਰਕਾਸ਼ ਅਤੇ ਅਮਰ, ਅਜਰ, ਅਬਿਚਲ, ਅਬਿਨਾਸ਼ੀ ਸ਼ਬਦ-ਗੁਰੂ ਦਾ ਸਾਕਾਰ ਰੂਪ ਹਨ, ਜਿਨ੍ਹਾਂ ਨੂੰ, ਅਕਾਲ-ਪੁਰਖ, ‘ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ’, ਨੇ ‘ਗੁਰੂ ਪਰਮੇਸਰ’, ਦਾ ਸਰੂਪ, ਸ੍ਰਿਸ਼ਟੀ ਦੀ ਰਚਨਾ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਹੀ, ਆਪਣੀ ਨਾਮ-ਜੋਤ ਦਾ ਪ੍ਰਕਾਸ਼ ਕਰ ਕੇ, ਸ਼ਬਦ-ਗੁਰੂ ਦੀ ਵਡਿਆਈ ਪ੍ਰਗਟਾ ਕੇ, ਹਮੇਸ਼ਾਂ ਲਈ ਬਖਸ਼ ਦਿੱਤਾ ਅਤੇ ਆਪਣੇ ਆਪ ਵਿਚ ਅਭੇਦ ਕਰ ਕੇ ਪਰਮ-ਸਚ ਸਰੂਪ ਪਰਮ-ਗੁਰੂ ਦੇ ਸਿੰਘਾਸਨ ਤੇ ਸਜਾ ਦਿੱਤਾ। ਨਾਲ ਹੀ ਸਭ ਬਖਸ਼ਿਸ਼ਾਂ, ਤਾਕਤਾਂ ਤੇ ਵਡਿਆਈਆਂ ਦੇ ਕੇ, ਸ੍ਰਿਸ਼ਟੀ ਦੀ ਸਾਰੀ ਰਚਨਾ ਨੂੰ, ਨਾਮ-ਜੋਤ ਦੇ ਪ੍ਰਕਾਸ਼ ਨਾਲ, ਰੱਬੀ-ਰੰਗ ਵਿਚ ਰੰਗਣ ਦਾ ਦੈਵੀ ਪਰਮ-ਅਧਿਕਾਰ ਵੀ ਦੇ ਦਿੱਤਾ।

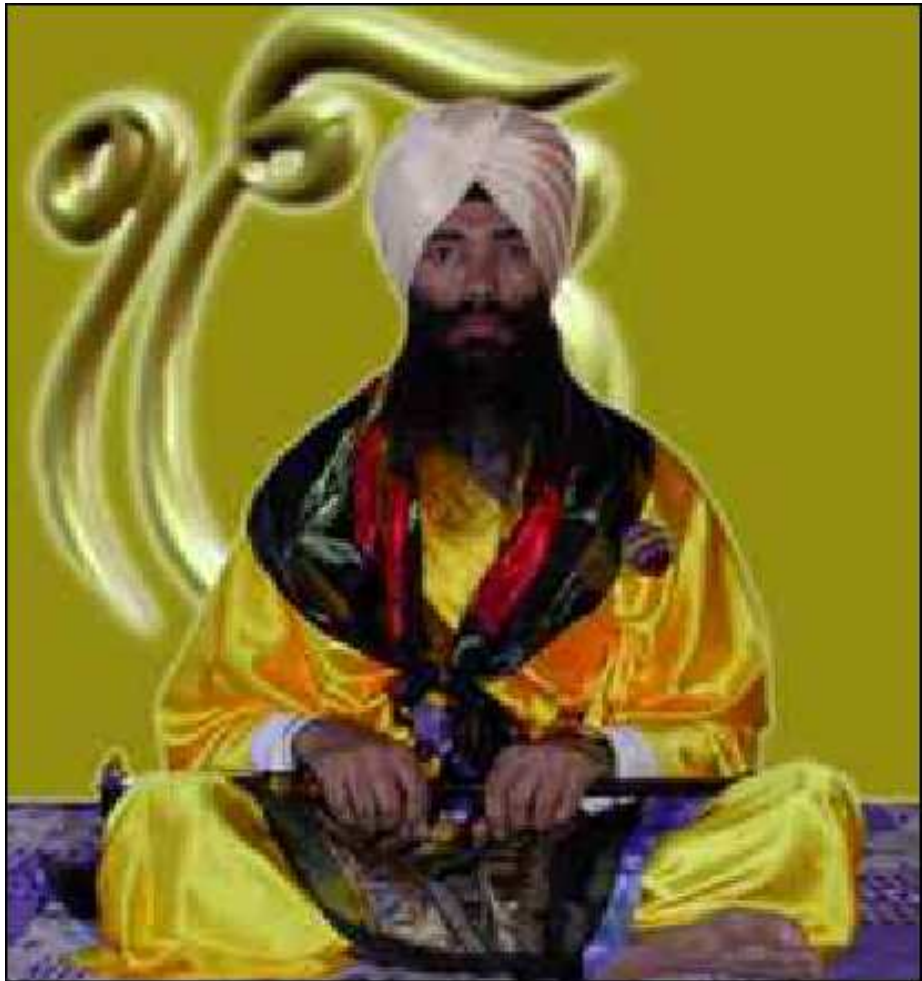
ਸੰਸਾਰ ਦੇ ਅਤੇ ਧਰਮ ਦੇ ਇਤਿਹਾਸ ਵਿਚ ਇਕ ਵਿਲੱਖਣ, ਅਨੁਪਮ ਤੇ ਅਨੋਖੀ ਖੇਡ ਓਦੋਂ ਵਰਤੀ, ਜਦ ਇਹ ਸ਼ਬਦ-ਗੁਰੂ ਸਤਿਗੁਰੂ ਸਰੂਪ, ਧੰਨ ਧੰਨ ਸਾਹਿਬ ਸ਼੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ, ਸਚਖੰਡ ਪਿਆਣੇ ਤੋਂ ਪਹਿਲਾਂ, “ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ”, ਨਾਮ ਦੀ ਜੋਤ ਅਤੇ ਸ਼ਬਦ ਦੀ ਜੁਗਤ ਤੇ ਵਡਿਆਈ, ਆਪਣੇ ਅਨਿੰਨ ਸੇਵਕ ਭਾਈ ਲਹਿਣਾ ■ ਚਲਦਾ ਅਗਲੇ ਸਢੇ ਤੇ







ਜੀ ਨੂੰ ਬਖਸ਼ ਕੇ, ਆਪ ਫਿਰ, ਧੰਨ ਧੰਨ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਮਹਾਰਾਜ ਦੇ ਰੂਪ ਵਿਚ, ਨਿਰੰਜਨੀ ਛਤ੍ਰ ਸਿੰਘਾਸਨ ਤੇ ਸਜ ਕੇ, ਦੂਸਰੀ ਪਾਤਸ਼ਾਹੀ, ਦੂਜੇ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ ਪ੍ਰਗਟ ਹੋ ਗਏ। ਇਸ ਤਰ੍ਹਾਂ, ਇਸ ਸ਼ਬਦ-ਗੁਰੂ ਸਤਿਗੁਰੂ ਸਰੂਪ ਨੇ, ਧੰਨ ਧੰਨ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਮਹਾਰਾਜ ਤਕ, ਦਸ ਜਾਮੇ ਧਾਰਨ ਕਰ ਕੇ, ਪਾਰਬ੍ਰਹਮ-ਪਰਮੇਸ਼ਵਰ ਦੀ ਓਹੀ ਨਿਵੇਕਲੀ ਨਾਮ-ਜੋਤ ਤੇ ਸ਼ਬਦ ਦੀ ਜੁਗਤ-ਵਡਿਆਈ ਨੂੰ, ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਉੱਪਰ ਪ੍ਰਕਾਸ਼ਮਾਨ ਤੇ ਉਜਾਗਰ ਕੀਤਾ ਅਤੇ ਇਸ ਅਨੋਖੀ ਖੇਡ ਤੇ ਵੱਖਰੀ ਕਲਾ, ਕਰ ਕੇ ਹੀ, ਵਿਸ਼ੇਸ਼ ਨੁਹਾਰ, ਵਿਲੱਖਣ ਰੂਪ ਤੇ ਅਸਾਧਾਰਨ ਵਡਿਆਈ, ਵਾਲੇ ਦਸ ਸਤਿਗੁਰੂ ਸਰੂਪ ਪ੍ਰਗਟ ਹੋਏ ਅਤੇ ਹੁਣ ਆਖਰ ਵਿਚ, ਇਹ ਸ਼ਬਦ-ਗੁਰੂ ਸਤਿਗੁਰੂ ਸਰੂਪ, ਆਪਣਾ ਅੰਤਮ ਪ੍ਰਗਟਾ, ਧੰਨ ਧੰਨ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਮਹਾਰਾਜ ਦੇ ਰੂਪ ਵਿਚ, ਸਦੀਵੀ ਕਰ ਕੇ, ਅਨੰਤਤਾ ਤਕ, ਜ਼ਾਹਰਾ-ਜ਼ਹੂਰ, ਹਾਜ਼ਰਾ-ਹਜ਼ੂਰ ਹੋ ਕੇ, ਪਰਮ-ਗੁਰੂ, ਜਗਤ-ਗੁਰੂ ਅਤੇ ਸਤਿ-ਗੁਰੂ ਦੇ ਰੂਪ ਵਿਚ ਇਸ ਸੰਸਾਰ ਵਿਖੇ ਸੰਪੰਨ ਪ੍ਰਤੱਖ ਦਰਸ਼ਨ-ਦੀਦਾਰੇ ਬਖਸ਼ ਰਹੇ ਹਨ ਅਤੇ ਆਪਣੀ ਨਾਮ-ਜੋਤ ਦੇ ਨੂਰੀ ਤੇਜ-ਪ੍ਰਤਾਪ ਸਦਕਾ, ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਦੇ ਪਾਪਾਂ ਨੂੰ ਮਾਫ਼ ਕਰਣ, ਸਾਰੇ ਸੰਸਾਰ ਨੂੰ ਮੁਕਤ ਕਰਣ, ਸਭ ਜੀਵਾਂ ਨੂੰ ਸ਼ਬਦ ਦਾ ਗਿਆਨ ਤੇ ਨਾਮ ਦਾ ਪ੍ਰਕਾਸ਼ ਬਖਸ਼ ਕੇ ਗੁਰਮੁਖ ਬਣਾਉਣ ਤੇ ਜਗਤ ਉੱਤੇ, ਹਲੇਮੀ ਰਾਜ ਦੀ ਅਸਥਾਪਨਾ ਕਰਣ ਦੀ ਅਲੌਕਿਕ ਕ੍ਰਿਪਾ ਕਰ ਰਹੇ ਹਨ।



ਸ਼੍ਰੀਮਾਨ ਸੰਤ ਬਾਬਾ ਜਸਪਾਲ ਸਿੰਘ ਜੀ ਨਿਰਮਲ ਕੁਟੀਆ ਜੌਹਲਾਂ

ਇਸ ਲਈ ਸਿੱਖ ਧਰਮ ਦਾ ਇਹ ਅਟਲ ਤੇ ਅਕੱਟ ਮੂਲ ਸਿਧਾਂਤ ਤੇ ਨਿਸ਼ਚਤ ਬੁਨਿਆਦੀ ਭਰੋਸਾ ਹੈ ਕਿ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ ਦਾ ਅਨਾਦਿ ਤੇ ਅਨਾਹਤਿ ਸ਼ਬਦ-ਗੁਰੂ ਸਤਿਗੁਰੂ ਸਰੂਪ ਹੀ ‘ਇਕ ਨਾਮ-ਜੋਤ’, ‘ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਗੁਰੂ ਨਾਨਕ ਅਸੂ’ ਤੇ ‘ਇਕ ਸ਼ਬਦ-ਰੂਪ’, ‘ਏਕ ਰੂਪ ਕਿਨਹੂੰ ਪਹਿਚਾਨਾ’, ਕਰਕੇ ਦਸਾਂ ਜਾਮਿਆਂ ਵਿਚ ਪ੍ਰਗਟ ਹੋਇਆ, ਜੋ ਕੇ, ਹੁਣ ਨਿਰੰਤਰ ਧੰਨ ਧੰਨ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਮਹਾਰਾਜ ਦੇ ਰੂਪ ਵਿਚ ਬਿਰਾਜਮਾਨ ਹੋ ਚੁਕਾ ਹੈ। ਜਿਸ ਲਈ ਦਮਦਮਾ ਸਾਹਿਬ ਵਿਖੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਮਹਾਰਾਜ ਦੀ ਸਾਰੀ ਬਾਣੀ ਨੂੰ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ ਤੋਂ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ, ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਇਕੋ ਗੁਰੂ-ਜੋਤ ਦੀ ਆਤਮਿਕ ਸ਼ਕਤੀ ਨਾਲ, ਆਪਣੇ ਕੰਠ ਤੋਂ ਉਚਾਰਨ ਕਰਕੇ ਤੇ ‘ਗੁਰਿ ਕੀ ਬਾਣੀ’ ਦੀ ਇਲਾਹੀ ਬੀੜ ਦੀ ਸਾਜਨਾ ਸੰਪੂਰਨ ਕਰਨ ਉਪਰੰਤ, ਗੁਰੂ-ਨਿਰੰਕਾਰੀ ਜੋਤ, ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਧੰਨ ਧੰਨ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ਨੇ, ਤਖ਼ਤ ਸਚਖੰਡ ਸ੍ਰੀ ਹਜ਼ੂਰ ਅਬਿਚਲ ਨਗਰ ਸਾਹਿਬ ਨਾਂਦੇੜ ਵਿਖੇ, ਜੋਤੀ-ਜੋਤ ਸਮਾਉਣ ਤੋਂ ਪਹਿਲਾਂ, ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਮਹਾਰਾਜ ਦਾ ਪ੍ਰਕਾਸ਼ ਕਰਵਾ ਕੇ, ਪੰਜ ਪੈਸੇ ਨਾਲੀਏਰ ਭੇਟ ਰੱਖ ਕੇ ਮੱਥਾ ਟੇਕਿਆ ਅਤੇ ਭੱਟ ਨਰਬੰਦ ਸਿੰਘ ਦੇ ਸ਼ਬਦਾਂ ਵਿੱਚ, ‘ਸਰਬੱਤ ਸੰਗਤ ਕੋ ਕਹਾ ਕਿ ਮੇਰਾ ਹੁਕਮ ਹੈ ਕਿ ਮੇਰੀ ਜਗ੍ਹਾ ਗ੍ਰੰਥ ਸਾਹਿਬ ਕੋ ਜਾਨਨਾ॥ ਜੋ ਸਿੱਖ ਜਾਨੇਗਾ ਤਿਸ ਕੀ ਘਾਲਿ ਬਾਇ ਪਇਗੀ।’

ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਜੀ ਰਚਿਤ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਅਨੁਸਾਰ:-

“ਪੈਸੇ ਪਾਂਚ ਨਾਲੇਰ ਲੈ ਤਿਸ ਅਗਰ ਟਿਕਾਯੇ।  
ਕਰ ਪ੍ਰਕਰਮਾ ਗੁਰੂ ਜੀ ਨਿਜ ਮਾਥ ਝੁਕਾਯੇ।  
ਗੁਰੂ ਗ੍ਰੰਥ ਕੋ ਗੁਰੂ ਬਿਪਿਓ, ਕੁਣਕਾ ਬਟਵਾਯੇ।  
ਸ੍ਰੀ ਮੁਖ ਤੇ ਸਭ ਸਿੱਖਨ ਕੋ, ਇਮ ਹੁਕਮ ਸੁਨਾਯੋ”:

ਸ੍ਰੀ ਮੁਖਵਾਕ ਦੋਹਿਰਾ-

“ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ, ਤਬੈ ਚਲਾਯੋ ਪੰਥ।  
ਸਬ ਸਿੱਖਨ ਕੋ ਹੁਕਮ ਹੈ, ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ।  
ਗੁਰੂ ਗ੍ਰੰਥ ਕੋ ਮਾਨੀਓ, ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ।  
ਜੋ ਪ੍ਰਭ ਕੋ ਮਿਲਬੋ ਚਹੇ, ਖੋਜ ਸਬਦ ਮੈਂ ਲੇਹ।”

ਗੁਰੂ ਬਿਲਾਸ ਗ੍ਰੰਥ ਦੇ ਕਰਤਾ ਭਾਈ ਸੋਹਣ ਸਿੰਘ ਜੀ, ਭਾਈ ਸਾਹਿਬ ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ ਦੀ ਅੱਖੀਂ ਡਿੱਠੀ ਗਵਾਹੀ ਨੂੰ ਕਲਮ ਬੰਦ ਕਰਦੇ ਹੋਏ ਲਿਖਦੇ ਹਨ:

“ਗੁਰੂ ਗ੍ਰੰਥ ਕਲਯੁਗ ਭਯੋ ਸ੍ਰੀ ਗੁਰੂ ਰੂਪ ਮਹਾਨ ਜੀ  
ਦਸ ਪਾਤਸ਼ਾਹੀਆਂ ਰੂਪ ਇਹ ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਜਾਨ”

ਅਤੇ ਬ੍ਰਿਤਾਂਤ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਵਿੱਚ, ਭਾਈ ਕੇਸਰ ਸਿੰਘ ਜੀ ਛਿੱਬਰ, ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਦੇ ਆਖਰੀ ਬਚਨ ਦੱਸਦੇ ਹੋਏ ਲਿਖਦੇ ਹਨ:

“ਗਰੀਬ ਨਿਵਾਜ ਸਿੱਖ ਸੰਗਤ ਹੈ ਤੇਰੀ ਇਸ ਦਾ ਕੀ ਹਵਾਲ।  
ਬਚਨ ਕੀਤਾ ਗ੍ਰੰਥ ਹੈ ਗੁਰੂ ਲੜ ਪਕੜੋ ਅਕਾਲ।”

■ ਚਲਦਾ ਅਗਲੇ ਸਫੇ ਤੇ

