

## **Let us Go Beyond Ceremonial 'Guruta - Gaddi Diwas'**

We have witnessed long drawn out celebrations across India on the solemn occasion of 'Guruta-Gaddi'. Akhand Path, Nagar Kirtan have appropriately been part of the celebrations. Sri Guru Granth Sahib is 'Alma Mater' for all Sikhs, and for millions of others. The celebration at this large scale are in fitness of the occasion. One of the biggest congregations of Sikhs was justifiably held at "Hazoor Sahib" (Nanded). We could have done better, if we had arranged to highlight the universality and basic tenets of the Sikh religion as given in SGGS to the people at large. Ordinarily people do not know what SGGS embodies, or stands for. Most in India know that SGGS is the 'living Guru of Sikhs'. We should have taken this opportunity to publicize the fundamentals of the Gurbani, like equal respect for all religions, (the bani of various Bhagats shows that), universal brotherhood, humility, spirituality without rituals, and a lot more.

SGPC and managing committees in all cities could have hired full-page advts in newspapers, highlighting "quotes" with its Hindi/English translations. This would have resulted in, almost everybody of every religious denomination becoming knowledgeable about the holy Scripture and the commandments given therein. The result would be larger number of people being aware of The Holy Sri Guru Granth Sahib and its relevance to the modern world. It is yet not too late - during 2009 - to create general awareness.

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## **In History: Let us be authentic**

Sir, Ref. "The Incredible Guru Gobind Singh" by Jaidev Singh Kohli (SR, Jan. 2009). I would like to know author's source of information re: residence of Bhai Dharma (from Saharanpur) Bhai Himmat from Patiala and Bhai Mohkam Singh from Ambala. The information given contradicts the earlier history, that might create confusion.

'Zafarnama' was written at village Dina Kangarh, as mentioned therein by the Tenth Guru Himself, asking the Emperor to join him for discussion in person, not from Damdama Sahib, Talwandi Sabo, as mentioned by the author.

The author says that the Sahibzada returned and 'asked for water'! That is impossible, as the Sahibzada was completely surrounded by the enemy hordes. It would have been dishonourable, and also unreasonable for the great Father to refuse water to his son. Such speculative writing lowers the high standard of Sikh values set by the Gurus.

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