

IS AKHAND PATH DEVOTION OR A RITUAL?

Harcharan Singh, MSc
 Editor, Sikh Virsa Monthly
 # 208- 4656 Westwinds Drive NE Calgary AB Canada, T3J 3Z5
 Email: editor@sikhvirsa.com, Website: www.sikhvirsa.com

ABSTRACT

The recitation of Akhand Path in Gurdwaras and at homes has increased tremendously during the last few decades throughout the world. The demand is so high that sometimes more than 10 Akhand Paths are going on at the same time under one roof. The Akhand Paths have become a lucrative source of income for the Pathis (readers) as well as for the Gurdwaras. In this article its definition, its origin, and types of Akhand Paths have been discussed. Finally some points to ponder upon and remedies have been suggested.

INTRODUCTION

What is an Akhand Path?

Akhanda Path means continuous non-stop recitation of the Aad Guru Granth Sahib (AGGS). No doubt, *Sikh Rehit Maryada* (SRM) (Sikh Code of Conduct) [3] personifies that "Akhand Path is being performed in emergency. Generally, this recitation is completed within 48 hours but recitation must be pronounced clearly. Very fast recitation that a listener cannot understand is a disgrace to the Gurbani. Recitation ought to be clear considering vowels and consonants even if it takes long time. The members of the family or society who want to perform Akhand Path must recite themselves. Family members, friends, or relatives should recite together. There is not any fixed number of the readers. If a person or a family cannot recite himself/herself then he/she must listen it from a good reader." But what actually happens is that only Pathi (reader) is reciting and nobody from *Sangat* or family is present there to listen, this is a disgrace to Gurbani."

Are not we doing what is defined as disgrace to Gurbani in *Sikh Rehit Maryada*? It is mentioned in *Rehit Maryada* that Akhand Path can be performed during emergency (during war time or whenever Panth is in a big danger). It is time to ask the Akhand Path performers that what type of danger or emergency is to the Panth in these days and what is the great rush to finish it within 48 hours? What is that emergency for which from 25 to 100 Akhand Paths are being recited under one roof? Where you cannot find any person listening to the Path and even no person is there to distribute *Parshad* (sacred pudding). Now a days a few Gurdwaras have Pathi and *parshad* distributors on their payroll. Some times, if a devotee comes to listen the Path the readers are reciting so slowly that nobody can listen it properly. Sometimes they recite so rapidly because the Path is running late for

the schedule time of Bhog thus nobody can understand it properly what is being recited. Whenever more than one Path are being performed in one room then only one Pathi recites and others do nothing except turning the leaves as soon as the leaf is turned by the reader Pathi.

When did this tradition of Akhand Path start?

There is no historic evidence available that who started this traditional recitation? When did it started and under what circumstances it was originated? But general opinion is that when owing to state persecution Sikhs took refuge on hills and in Jungles, because of the limited manuscript of Aad Guru Granth Sahib, wherever they could get time they used to recite together continuously the entire Aad Guru Granth Sahib. At the same time the control of the Gurdwaras was passed over to Nirmala Sadhs (who came from Banaris and were *keshadhari* (bearing uncut hair) and learned Brahmins) and Odasi Mahants. Who had altered the history and the philosophy of Sikhism? They did the job that Brahmins endeavored since the day when Guru Nanak refused to wear his *Janeoo* (sacred thread) at the age of nine and preached the Brahmin to wear a *Janeoo* of truth. How could a Brahmin tolerate that somebody may preach him as he considered himself the only teacher on the earth. How could he tolerate that somebody liberates humans from his sources of exploitations such as superstitions, rituals, and hypocrisy and bond them directly with God.

When the control of main Sikh centers (Gurdwaras) was in the hands of Nirmalas and Odasi Mahants and real Sikhs were taking refuge in Jungles and on hills; the *Bipar* (Brahmin) happened to create conspiracies to finish the Sikh Way of life. On one hand they started

to distort Guru's history by different means and on the other they introduced Brahmanical rituals and superstitions in Sikh way of life with the help of Nirmalas and Odasis who had been trained by Sikh Gurus during their 239-years mission. The atmosphere was so much deteriorated that even idols of Hindu gods and goddesses were installed around the *Parikarama* (circumference) of Harmander Sahib. Many rituals, which were condemned by the Sikh Gurus, were introduced step by step. The deterioration of managements of Gurdwaras went to such an extent that gambling and raping of devotee women were going on at the birthplace of Guru Nanak at Nankana Sahib.

Opinions about Introduction of Akhand Paths

At present, there are many rituals, which have been introduced by Mahants. Now these rituals have been established permanently in the mind of the Sikhs at large. Although the "Singh Sabha Movement" started exposing these Mahants and "Gurdwara Reforms Movement" threw them out, the practices of such rituals are still being preached by some institutions in the name of *Puratan Maryada* (old code of conduct).

1. On page 206 in the book *Gurmat Rehit Maryada* [2] a rebellious publication by a revered institution in Sikh Panth known as Damdami Taksal, Brahmgyani (having knowledge of Almighty) Gurbachan Singh relates the following episode pertaining to Akhand Paths:

"When Guru Teg Bahadur Sahib went to Pragraj Tribani there Mata Nanaki (the mother of Guru Teg Bahadur told that his father (Guru Teg bahadur's father Guru Hargobind Sahib) has told her that she will see my grand son. " Your (Guru Teg bahadur's) age has turned 45 yet I have not seen the face of my grand son." Then Guru Ji said; "Mother it is in the hands of God. When he wishes he may bestow us with a son." Mata Ji requested how her desire will be fulfilled. Then Guru ji said let me perform Akhand Path. Then Akhand Path was performed on copy of (Guru) Granth Sahib known as Bhai Bano Wala saroop. With the help of five Sikh readers: 1. Bhai Mati Das Shahid, 2. Bhai Dayala Ji Shahid (who became martyrs at Delhi) 3. Bhai Gurbax Ji Masand, 4. Bhai Gurdita Ji, and 5. Sati Ram, who was a Sikh of Guru Teg Bahadur Ji performed Akhand Path for the arrival of Guru Gobind Singh Ji. - Tav parkash Hamara Bhayo (means Guru Gobind Singh Ji was born)." [2]

It is evident from the words of this learned person that Guru Teg Bahadur started the tradition of Akhand Paths for the achievement of a son. Somehow, the same great person has written in the same book that Guru Hargobind Sahib originated the tradition of

Akhand Paths.

2. **Sant Sewa Singh** of Gurdwara Rampur Kherha has written the biography of Sriman Brahmgyani Sant Harnam Singh of Rampur Kherha. He narrates on page 244-245 of his book namely *Se Kanehia* Note # 1); *"Gyani Dayal Singh of Patiala expressed his concern about the time in Akhand Path and Sant ji said that tomorrow he will get this decision from True Guru Himself. Next day after installing Guru Granth Sahib on his thrown, he obtained the word of Guru and then he recited the name of God in presence of Guru and then supplicated in front of Guru, uttering these words. "True Guru; does the Akhand Path of your personification, needs to be completed within 48 hours? If there is any addition or subtraction of time does this effect Guru's code of conduct? What Guru told to Baba ji after coming in to human form is under; Baba ji told to the Sangat that the code of Akhand Path has not been set by Guru."*

Both great persons possess most reverential place in Sikh world, both of them carry Brahm Gyani adjective as prefix with their names. One great soul reports that the tradition of Akhand Path was originated by Guru Hargobind Sahib and Guru Teg Bahadur ji performed this ritual for the achievement of son too, that resulted the birth of Guru Gobind Singh ji. The second great soul writes that Guru Ji told him while coming in to human form that he did not start the tradition of Akhand Paths.

We don't intend to pass any comment and leave it to the readers that they may observe themselves, who speaks truth.

3. Bhai Kahn Singh Nabha

The great scholar of Panth Bhai Kahan Singh Nabha [4] writes on page 422 of his famous book, *Mahan Kosh*: There was a tradition with Budha Dal of Khalsa that whenever they went out for an expedition or have to begin an audios task, and then they could recite the Holy Scripture and proceed after supplication. Sometimes it was taking many days and many hurdles come across because of delay. Therefore, Akhand Path was arranged with the advice of elders so that it ought to complete within 13 *pahars* (quarter of a day) and start the new task. Budha Dal and Taruna Dal adopted this custom and later it spread to the whole Panth. Slowly and gradually, Akhand Path turned as a *Mantra* recitation like *Tanter Shaster* (a Hindu ritual book). Similarly lighting of earthen candle, cent, pinnacle, and coconut became part of it. This recitation became a source of accomplishment of desires.

4. Gurbani

Gurbani [1] contains many such instances those are in context with continuous recitation of *Sashtars*, *Gita*, and

Ramayan by the Pundits during that period, which are very similar to present day Akhand Path. We should understand that these comments were not merely for Pandits but Preachers, Pathis, Ragis (hymn singers) and administrators, sants, babas of the current times too. Gurbani says:

ਪੰਡਿਤ ਵਾਚਹਿ ਪੋਥੀਆ ਨਾ ਬੂਝਹਿ ਵੀਚਾਰੁ॥

ਅਨ ਕਉ ਮਤੀ ਦੇ ਚਲਹਿ ਮਾਇਆ ਕਾ ਵਾਪਾਰੁ॥

ਕਥਨੀ ਝੂਠੀ ਜਗੁ ਭਵੈ ਰਹਣੀ ਸਬਦੁ ਸੁ ਸਾਰੁ॥

AGGS, M 1, p 56.

The Pandits, (these days our Pathies/preachers) the religious scholars, read their religious books (as Sikhs recite the Aad Guru Granth Sahib), but they do not understand the real meanings. They give instructions to others, and leave this world, but they deal in Maya themselves. Entire (Sikh) world wanders in utterances of falsehood (generally speaking so called religious people contain insincerity and falsehood their inner self and talk the things of knowledge outwardly.) While Guru's guidance that embodies God's praise, (taking in mind and living accordingly) is excellent and exalted.

ਵਾਚਹਿ ਪੁਸਤਕ ਵੇਦ ਪੁਰਾਨਾ॥

ਇਕ ਬਹਿ ਸੁਨਹਿ ਸੁਨਾਵਹਿ ਕਾਨਾ॥

ਅਜਗਰ ਕਪਟੁ ਕਹਹੁ ਕਿਉ ਖੁਲੈ ਬਿਨੁ ਸਤਿਗੁਰ ਤਤੁ ਨਾ ਪਾਇਆ॥

AGGS, M 1, p 1043.

Some (Pandit or Granthis) read Holy Scripture, the Vedas and the Puraanas. Many people sit and listen with concentration, but this does not open the heavy rigid door (of inner instincts) as without True Guru's guidance the essence of reality is not realized.

Guru has explained in this Sabd that mere listening the religious scriptures cannot break the card of entice, allure and lust but a person remains only entangled in rituals. Similarly, nobody listen to the recitation of the AGGS during the Akhand Paths. Then what will they gain out of it.

ਪੜਹਿ ਮਨਮੁਖ ਪਰੁ ਬਿਧਿ ਨਹੀ ਜਾਨਾ॥

ਨਾਮੁ ਨ ਬੂਝਹਿ ਭਰਮਿ ਭੁਲਾਨਾ॥

ਲੈ ਕੇ ਵਢੀ ਦੇਨਿ ਉਗਾਹੀ ਦੁਰਮਤਿ ਕਾ ਗਲਿ ਫਾਹਾ ਹੇ॥

ਸਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਪੜਹਿ ਪੁਰਾਣਾ॥

ਵਾਦੁ ਵਖਾਣਹਿ ਤਤੁ ਨਾ ਜਾਣਾ॥

ਵਿਨੁ ਗੁਰ ਪੂਰੇ ਤਤੁ ਨ ਪਾਈਐ ਸਚ ਸੂਚੇ ਸਚੁ ਰਾਹਾ ਹੇ॥

AGGS, M 1, p 1032.

The self-willed read (religious scriptures) but they do not learn the way to act according to that scripture. They do not understand the value of the God's name and remain deviated from the real path while under the influence of Maya (entice). The reality of these so-called religious people is they take bribes, and give false testimony. They cheat the people; they never endeavor to understand the meanings of scripture instead make it

their profession and earn dishonestly.

They read the Simritees, the Shastras and the Puraanas; (these days many dahredars do recite the AGGS with a variety of rituals but they declare that "we are the great readers of Gurbani, we recite 100 pages in merely two hours). They don't realize the reality. The realization of the essence of reality is never possible without coming into the shelter of perfect Guru and without following his command. Those who give room to the memory of God in their heart only they find the true path of life becoming true seekers.

ਪੰਡਿਤ ਪੜਹਿ ਵਖਾਣਹਿ ਵੇਦੁ॥

ਅੰਤਰਿ ਵਸਤੁ ਨ ਜਾਣਹਿ ਭੇਦੁ॥

ਗੁਰ ਬਿਨੁ ਸੋਝੀ ਬੂਝ ਨ ਹੋਇ॥

ਸਾਚਾ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸੋਇ॥

AGGS, M 1, p 355.

The Pandit reads and expounds on the Vedas, religious scriptures (as these days Dehredar Sadhs perform the recitation of the AGGS with rituals) and explain others (but because of mere proud of being readers and explainers) they do not realize the secret of the thing within themselves. It is not the recitation with rituals. The God is harmonious in everybody's inner soul but this realization can never be obtained through mere recitation and rituals, it is being realized while acting upon the guidance of Perfect Guru.

These are a few hymns cited from the AGGS so that we may understand that there is no benefit of mere recitation of scriptures without following its principles. Mere explanation too cannot bear any fruit. We can benefit only if we build our character and live according to the principles incorporated in the AGGS. The Aad Guru Granth Sahib contains hundreds of Sabds pertaining to this context.

TYPE OF PATHS

There are only two types of Paths mentioned in the Sikh Rahit Maryada:

1. Akhand Path
2. Sehj Path.

But according to self-style Maryadas formed by the Dehrais there are many types of Paths:

1. Sadaran (simple) Path,
2. Sadaran Path of Joy,
3. Sadaran Path of Grief.
4. Path after death,
5. Sampat Path,
6. Sampat Path Sadaran,
7. Sampat Akhand Path, Dohra (Double) Sampat Path,

8. Vidi Wala Sampat Path,
9. Saptahak Path,
10. Saptahak Duja Path,
11. Ichhapurak Path,
12. Sukna Wala Path,
13. Fix Deposit Path,
14. Life Time Path,
15. Kita Karaya Path,
16. 25-Singhan Wala Path, etc.

Mantra Path

In Hindu Religion the Brahmins recommend many *Mantra Paths* to full fill certain wishes (desires). Brahmin has created an illusion and superstitions since centuries, regarding the recitation of the *mantras of Bhairav, Kali Mata, Lakshmi Mata, Brahma, Parvati, Vishnu, Gaytri, Ganesh*, etc for the accomplishment of desires and different types of hidden powers. Brahmin knew this secret that if he wants to exploit the innocent humans for generations he will have to cut the people from education and make them superstitious, suspicious, ritualistic and blind believers forever. That is why he (Brahmin) took the charge of education and religious practices in his own hands and plundered the humans and still continues to plunder.

Sikh Gurus during their 239 years period not only made human beings a saint and soldier while connecting them with the divine knowledge but also linked them with the occasion of divine acquaintance of the Aad Guru Granth Sahib for eternal knowledge and ended the need of any agent to realize God. Now every person was able to obtain benefits from this knowledge. Brahmins, Nirmalas and Mahants knew this that they could not alienate a Sikh from his true faith till they are connected with Divine knowledge of Aad Guru Granth Sahib. So they percept the need to concoct Sikh history full of rituals and superstitions on one hand and to originate a recitation of *Gurbani* on the pattern of *mantras*. The tradition of Akhand Paths whether it was accidental or deliberate, proved a blessing in disguise for them. Slowly and steadily, the origin of recitation of *Gurbani* like *mantras* disassociated Sikhs from their unique principles of Sikhism and scrambled them into *mantra* recitation of *Gurbani*. The consequences are evident now that reading, listening, understanding, and acting according to *Gurbani* has disappeared and recitation through the hired readers has become the fashion of the day. Akhand Paths are being performed in a room in homes and in Gurdwaras but nobody listens. Hardly one can find a person to distribute *Kara Parshad* to the people who come to pay their homage. Family members cannot find time to listen to Path out of their busy time in servicing the guests and relatives who come to participate in the special ceremony.

These days Brahmanical pattern Sadhs in the guise of Sikhs have disillusioned the people by preaching a number of (*Mantras*) Paths, sitting pattern during recitation, the way of handling *mala* (string of beads) for recitation while publishing *Sharda Puran Gutkey, Dukh bhanjni gutkey, Vidi wale gutkey etc.* Illiterate and blind believer Sikhs are being entangled in network of superstitions by using the sacred hymns of *Gurbani* like Brahmanical *Mantras*. Diverge from the Gurmat knowledge; Sikh world is getting badly entangled in the superstition network of Dehredar Sadhs. A number of Dehrais of Brahmanical pattern are establishing in Sikh society who teach special methods of recitation of a variety of divine hymns of *Gurbani*.

The Sikh society is being vanquished in the misconceptions of *Mantras and tantras* from which Gurus had weaned from. Serials of Akhand Paths are being performed everywhere but no one is seen listening that. Certainly, it has become a source of earning for a few persons and Gurdwaras has been actually converted into a trade center rather than center of propagation of Sikhism.

If you talk to an administrator of a Gurdwara you will find the reply that we know "that nobody listens the Path and reader alone recites in the room. Even a few families do not attend the final (Bhog) ceremony, but this is the source of income for Gurdwara. If Gurdwaras did not perform Path people will do this from private groups outside. They do admit that "a few *babas* don't follow the *Rehit Maryada*, they read fictitious hymns, and narrate mythical stories during their address to congregation, but every *baba* possesses his own disciples and such *baba's* entry in a particular shrine accelerates the income."

Self Styled Traditions of Akhand Path

It has been clarified in the Sikh *Rehit Maryada* that "installation of *kumb* (earthen pitcher full of water), *jyot* (earthen candle) *Narial* (whole coconut) or continuous or occasional recitation of any other Bani, during Akhand Path or any other Path is inordinate." But Dehredars are doing all this while ignoring the *Panthic Rehit Maryada*. There are few fixed processes for the recitation of *Vedas*, that includes "*Akhand Path Pakshak*" (a Path that completes in fifteen days), *Saptah Path, Sampat Path etc.* In order to worship sun, moon, fire, air, grain, water and other gods; *Vedas and Shastars* suggest the installation of *kumb* (to worship of god of water), grain (to worship god of food), red cord (to worship goddess), Coconut (to worship of hidden soul), *Jyot* (to worship god of fire). Sikhs who happen to be the worshipers of One Almighty God are being dragged towards worship of gods and goddesses by this group of *Bipars* (dahredar sadhs) who are determined to brahminize them. These

Dehredars have found a new mean of plunder in the name of devotion. The administrators of big Gurdwaras have started to perform about 51 or 100 Paths in one room where no one is listening. These series of Akhand Paths are not the means to provide guidance to the Sikhs rather this is a source of accumulation of wealth by the *Pathis* and Gurdwaras. The Gurdwaras are no more institution for dissemination of Gurbani instead have become personal fiefdom for many and more appropriately as trade center and political centers.

Only one activity at one time

It has been clarified in *Sikh Rehit Maryada* that there can be only one activity in *Sangat* (congregation) either *Kirtan*, lecture or Path (recitation of hymns). It has been noticed that in one room, Pathi is reciting the Aad Guru Granth Sahib, and other *Dhadis* (Odyssey singers) and *Kathakaars* are doing their own program in the same Hall. If *Path* is essential, then *Path* may continue for three days and *Sangat* must listen that for three days. If *Kirtan* (singing of hymns), *Katha* or lecturers are essential then merely that should be performed. Point is worth noting when Guru Nanak were physically present at that time whenever he was preaching his mission to the *Sangat*, was it possible that Bhai Mardana or any one else could dare to perform simultaneously any other activity? If not then question arises, are we not going to accept the Aad Guru Granth Sahib our Guru now a days? If Guru delivers his preaching in the form of *Path*, is there any need to perform any other activity at the same time? Is this not a disgrace to the Aad Guru Granth Sahib?

One more point is worth pondering upon is that when one man is reciting the hymns in one room, then what is the need to install 25 or 50 or 100 *Paths* in the same room? Does other installed Path carry different hymns? Again, this has been observed that on one hand, a Path is being recited from the Aad Guru Granth Sahib and on other; a man with a small *pothi* (a bisection of scripture) is reciting Japji or Sukhmani Sahib. Does it mean that there is a deficiency in the hymns of the Aad Guru Granth Sahib, which is being made up by the second reader?

All these rituals are being performed by different Dehredars to supersede from other dehras with a notion to exhibit that their method is more effective and fruitful. We entangle ourselves in this alluring web of Dehredars under the influence of devotion but we do not think that by these deeds we violate the *Sikh Rehit Maryada* and on other hand show disgrace to our Gurus and their *Bani* and disobey their command.

Deviation in the Guise of Devotion

1. These days when somebody peruses a member or an

administrator of any Gurdwara and advises them that those are wrong traditions which are being performed in Gurdwara and is against the *Gurmat* philosophy, generally the reply is that they know that all is wrong and against the mission of Guru and violation of *Maryada* but they are helpless as it is the devotion of the *Sangat*, the sentiments of *Sangat* are connected with this and that. If there is a wrong tradition going on, are we supposed to continue that in the name of devotion and sentiments? We endeavor to clarify by quoting some instances from Guru's history: The *Janeoo* is/was a devotion tradition of the believers of Hindus far thousands of years. However, Guru Nanak declined this tradition by declaring as an extrinsic ritual and did not waste time to break this ancient tradition.

2. There is/was an ancient tradition and belief of Hindus that by throwing water facing towards rising sun they can send water to their dead ancestors. While throwing water towards opposite direction, Guru Sahib did not waste time to break this ancient devotional custom.
3. Hindus carry on this devotion and custom to worship their gods and goddesses by performing *Aarti* in front of them and they possess a specific procedure to worship their faith. However, Guru Sahib not only proved this an extrinsic ritual by denying participating in that but also preached them about the automatic *Aarti* of Almighty being done by the cosmos.
4. Muslims believed that Mecca Sharif is the place of God that is why they perform their prayer facing towards Mecca. However, Guru Ji did not waste time to break their belief and told that God is present in everywhere and in every single particle of matter.

Many such instances can be cited from Sikh history when Gurus did not waste time to break the baseless and fake customs, rituals, and superstitions of various faiths, communities, tribes, and religions. However, these days we intend to continue every anti Sikh belief, tradition, custom, ritual and superstition in the name of devotion. We should adopt only one path if we consider ourselves the Sikh then we must follow the Aad Guru Granth Sahib. If you do not accept the principle of the Aad Guru Granth Sahib any more then you are not a Sikh but a *dehradhari* Sikh.

Already Recited Paths

The irony is that the Shiromani Gurdwara Committee, Amritsar too runs the shops of Path in the center of Sikhism at Darbar Sahib, Amritsar. You may find notice boards almost all historic shrines in Punjab and even in the *parkarma* of Darbar Sahib, bearing this

description; book your Path by paying money here. One Takht among five Takhts of Sikhism namely Hazoor Sahib publishes a monthly journal; *Suchkhand Pattar* [Note # 2] with a full page advertisement every month that contains the rates of different Path such as; *Sehj Path, Akhand Path, Saptah Path*, fix deposit Path. They too write that if you pay them Rs. 21,000, they will be performing lifetime Path every year till your death and will be mailing you the *Hukmnama* (the word of Guru). They have also written that if you pay Rs. 18,000 you can obtain lifetime membership in *Ardas* (supplication) and the local Granthi will be performing *Ardas* every morning for you till your death. (Even if your family forgets to provide the news of your death the *Ardas* for your good health and for high moral will be carried on even after your death.)

Now a day the administrators of every Gurdwara consider Akhand Paths as a very definite and promising source of income. Sometimes ago a few Gurdwaras used to complete Akhand Paths after receiving money and used to mail the *Hukmnama*, but now modern Sikhs have proclaimed that you can book your Path on Internet, pay money by credit card and *Hukmnama* will be e-mailed to you.

A POINT TO PONDER UPON

Few readers of Sikh Virsa have challenged that if any individual, institution, party, *dehra, Gurdwara, taksal group, sadh, sant, Mahapurish, brahmigiani*, etc claims that he has some mantra, miracle, source, method, or material with which he can fulfill the desires of anybody, they are ready to pay him expense and material not merely for single but for 101 *Akhand Pathis*, if he can fulfill the desire of hundreds of thousands of martyrs, families of those martyrs and thousands of Sikh youth who still are languishing in jails and other millions of Sikhs; to create Khalistan by any of their method, miracle, etc. This will not only accomplish the dream of countless martyrs but it can prevent further loss of community, end the further loss of lives and save the wondering families of martyrs. They address to those individual, institution, party, *dehra, Gurdwara, taksal group, sadh, sant, Mahapurish, brahmigianis* who deviate the people from right path by reciting series of Paths in the name of desires rectification. They may communicate through Sikh Virsa to accept this challenge. There is humble request to our readers to convey this message to those individuals, institutions, parties, *dehras, Gurdwaras, Taksal groups, sadhs, sants, mahapurishs, brahmigianis*, so that they should perform such *mantra* or *Path* that can prevent future loss of Sikh Community, that can stop the assault on Sikh principles, that may end the wars and battles in world

and that may do good to all.

WHAT IS THE REMEDY?

Sangat ought to be motivated to recite the Aad Guru Granth Sahib instead of performing Akhand Paths or any other kind of ritual Paths. Every Gurdwara must keep at least 10 sets of the AGGS interpreted in Punjabi by Prof Sahib Singh and every Sikh family ought to be encouraged to understand the meaning and concept of hymns. In addition to this, every Gurdwara must arrange on daily basis classes to teach recitation, meaning, and *kirtan* of *Gurbani*, so that any Sikh whenever and wherever he/she finds time may learn recitation and Kirtan. In addition to this Gurdwara committees need to actively propagate that every Sikh must keep the bisections of the AGGS in their homes and carry on a persistent recitation together with whole family, even if it may be only one hymn a day. The children who do not understand Punjabi there must be arrangement of Punjabi and Gurmat classes for them in Gurdwaras on daily basis so that they may be benefited according to their availability. On the other hand, we should also encourage sangat in Gurdwaras to participate in discussion on Gurbani topics & other Sikh issues. There should be at least one-hour question-answer period every weekend in Gurdwara after regular congregation.

If all of us will endeavor to take these steps, we will definitely succeed if we do not then all of us will be held responsible to endanger the future of Sikhism.

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NOTES

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