

TRANSCRIPT OF AUDIO RECORDING

EK THE DIVISIVE IDEOLOGY

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Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

Today we are going to see that “EK”, which is not used in direct reference to God, IS A DIVISIVE IDEOLOGY not propounded in the SGGS Ji. It is DIVISIVE simply because its core ideology, is, to use a phrase, “My way or the highway”.

We have seen a lot of hype about “Ek Granth Ek Panth Ek Maryada”.

Do we really understand what this means,
or ARE WE CLOUDED BY HERD MENTALITY?

Let us now decide that, WE WANT TO KNOW.

Where do we to find out?

Where else? We go to our Guru, OUR SHABAD GURU Sri Guru Granth Sahib Ji to find out.

One thing we know for sure is that the word “EK” is used in SGGS Ji to refer to God ੴ.

What else? Are the hype words “Ek Granth”, “Ek Panth” also used in SGGS Ji?

Let us find out.

But first let us see what Gurbani has to say about

Ek Guru

There is no occurrence, of “Ek Guru ਗੁਰੁ/ਗੁਰੂ”

BUT “Ek Gur ਗੁਰ” occurs **twice**; in verses.

ਮਤਿ ਵਿਚਿ, ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ, ਜੇ ਇਕ, ਗੁਰ ਕੀ, ਸਿਖ ਸੁਣੀ ॥ SGGS P2 L12;

Within the mind are gems, jewels and rubies, if you listen to the Guru's Teachings, even once. (All English Translation in blue text by Sant Singh Khalsa)

ਮਨ ਕਰਹਲਾ, ਮੇਰੇ ਪਿਆਰਿਆ, ਇਕ, ਗੁਰ ਕੀ, ਸਿਖ ਸੁਣਾਇ ॥ ਇਹੁ ਮੋਹੁ ਮਾਇਆ ਪਸਰਿਆ ਅੰਤਿ ਸਾਥਿ ਨ ਕੋਈ ਜਾਇ ॥੮॥

SGGS P234 L12 Gaurdi Poorbee M4

O my dear beloved camel-like mind, listen only, to the Teachings of the Guru. This emotional attachment to Maya, is so pervasive. Ultimately, nothing shall go along, with anyone. ||8||

Both verses essentially mean we must “**listen, internalise and commit to the teachings**” of the Guru,

remember “NOT of the Man ਮਨ”, but of the Guru,

AND WHAT HAPPENS; this will help us control our 5 evils (Kaam, Krodh, Lobh, Moh, Hankaar).

In the first verse the result is metaphorically explained as being equivalent to many gems, meaning our inner self attains spiritual wealth.

In the second verse the one important teaching is that, we must, detach from Maya.

However NOTE that the word “Gur – ਗੁਰ” occurs in the region of 3000 times, “Gur with Aunkard ਗੁਰੁ” occurs about 700 times; “Guru with dalaynkade – ਗੁਰੂ” occurs about 300 times in the SGGS Ji.

Even with that many occurrence of the word Gur or Guru the concept of “Ek Guru” that is ONE, SINGLE GURU is not referred to.

I was quite surprised, to discover, that the idea of “Ek Guru” is not referred to, in the SGGS Ji AT ALL. This was very baffling but interesting at the same time.

Why?

The mission of Gurbani, is to teach us to overcome the 5 evils, and, attain the 5 virtues (Sat - truth, santokh - contentment, daya - compassion, dharam – righteousness and dhiraj - patience)

for the development of our inner self; our spirit; .. towards God Realisation.

There appears no restriction, on the source, from which to derive the teaching.

Of course, to us, the teachings of our Living Guru, SGGS Ji, would be the most ideal. We all know, that Guru Gobind Singh, nominated SGGS Ji, to be our living Guru, and this is where we shall go, for our learning.

Delving further, even our Shabad Guru SGGS Ji, encompasses the teachings of our Gurus, Bhagats, Bhatts and Sikhs. Without doubt, this is INCLUSIVE approach, taken in SGGS Ji.

The key is the teachings, must teach us to control, the 5 evils.

Now we look at

Ek Granth

There is no occurrence of “Ek Granth” in SGGS Ji; “Granth” occurs only once

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ SGGS P 3 L19

Countless scriptures, and ritual recitations of the Vedas.

The reference, is to the existence of many Granths, NOT JUST ONE GRANTH.

This verse is from Stanza 17 of Japji Sahib, where GuruJi describes the various methods of praising God, and eventually ends up stating, that the key is, WE SHOULD UNDERTAKE WHATEVER PLEASES GOD.

Now to

Ek Panth

There is no occurrence of “Ek Panth” in the SGGS Ji.

The word “Panth” occurs 66 times.

This word is used in the SGGS Ji to refer to (1) religious rituals, (2) **brotherhood (of mankind)** (3) path, (of liberation/ of suffering/ of righteousness/ difficult path), (4) way (to God), (5) road, pure religion ([ਗੁਰਮੁਖਿ ਪੰਥ](#))

The second occurrence in SGGS Ji is, **brotherhood (of mankind)** shows that SGGS Ji expounds **inclusiveness (Ekta)**

[ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਿਨ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ SGGS P6 L17 Japji Sahib](#)

[See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and, conquer the world \(Sant Singh Khalsa\)](#)

Summing up:

“Ek” is NOT USED in SGGS Ji to mean INCLUSIVENESS (EKTA).

It should only be used in reference to God [ੴ](#).

“Ek”, when used such that it is not related to GOD, as in Ek Granth, Ek Maryada Ek Panth” is a corollary of “I”; “the SELF” or “HAUMAIN [ਹਉਮੈ](#)” which is one of the five evils and which is criticized in the harshest of terms in SGGS Ji

[ਸਾਕਤ, ਹਰਿ ਰਸ, ਸਾਦੁ ਨ ਜਾਣਿਆ, ਤਿਨ, ਅੰਤਰ ਹਉਮੈ, ਕੰਡਾ ਹੇ ॥](#)

[The wicked shaaktas, the faithless cynics, do not know the Taste of the Lord's Sublime Essence. The thorn of egotism is embedded deep within them.](#)

This is a SELFISH, SELF-CENTERED DIVISIVE IDEOLOGY not propounded in the SGGS Ji.

LET US ALL first REJECT THE “EK” DIVISIVE IDEOLOGY and then move towards EKTA.
Thank You for listening. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.