

HEMKUNT YATRA - BIBI INDERPAL (CANADA) SAYS THAT IT IS MANMAT! ...IS IT?

by Harnaak Singh 3-Feb-2017

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

ABSTRACT

In this article we will analyse the video interview (see Link A under section LINKS) which addresses “The thought behind a visit to Hemkunt: is it the Truth (ਸੱਚ) or just a consolation to the mind (ਦਿਲ ਨੂੰ ਤਸੱਲੀ)” with Bibi Inderpal Kaur of Canada. Bibi Inderpal Kaur presents her views on this topic in this interview.

Historical events are outlined and it appears the Bibi Ji seem to have got her facts wrong. Her concept that Gurbani rejects pilgrimage is analysed and shown to be questionable.

Analysis of her comments reveal that she questions the wisdom of Guru Gobind Singh Ji as well as the judgement of the higher intelligence (God).

Bibi Ji’s comments on the pilgrimage as well as the pilgrim to Hemkunt, shows a lack of understanding of the “living presence”.

Her perspective of applying logic to spiritual activities questions whether she appreciates that spirituality is “not a game of logic” but a “game of love with the creator”.

Lastly calling the devotional and spiritual act of a pilgrimage to Hemkunt, MANMAT, shows a lack of true understanding of the teachings of Gurbani.

INTRODUCTION

The essence of the video interview is presented below (see Link A under section LINKS).

The concept under discussion is Yatra to Hemkunt Sahib and the topic is “The thought behind a visit to Hemkunt: is it the Truth (ਸੱਚ) or just a consolation to the mind (ਦਿਲ ਨੂੰ ਤਸੱਲੀ)”.

English translation of the interview

The interviewer started with the question:

1. There was no mention of Hemkunt until after 1975

Bibi Inderpal Kaur responded as follows:

2. The geographical research was done in 1884 by Pandit Tara Singh Narotam. After that Bhai Vir Singh wrote “Guru Gobind Singh Chamatkar” and put this information in writing. Then Sohan Singh discovered the location in 1936.
3. We have to understand this activity from the concept of Sikhi.
 - a. Pandit Tara Singh Narotam who first promulgated this concept was of Sanatan Matt and was a regular visitor to places of pilgrimage (ਤੀਰਥ ਯਾਤਰਾ) e.g. Badrinath and Kedarnath. Therefore this had an influence on this concept.
 - b. In Sikhi the concept of visiting places of pilgrimage (ਤੀਰਥ ਯਾਤਰਾ) is not acceptable. Quoted the verse “ਤੀਰਥ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ” SGGS 687 Another verse quoted was “ਤੀਰਥ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ” SGGS 2.
 - c. All our “places” (probably means Gurudwara) are not “sacred / holy” but are historical places only.
 - d. It has been impressed on us that Guru Gobind Singh Ji performed meditation (ਤੱਪ) there in his past life. In this life of 42 years he did not visit such a place. If we take it that he did do meditation at Hemkunt in his past life, then let us consider that Guru Angad has gone to Vaishnu Devi before becoming Guru. Does this mean that we should also go for pilgrimage to Vaishnu Devi? Then Guru Amar Das also went for pilgrimage to Ganga for 21 years. Should we also go to Ganga for pilgrimage?
 - e. A Sikh firstly must look logically at our Gurus period and see actions of our Gurus. Why do we believe in Guru Gobind’s place and not other Guru’s places (*she means places of pilgrimage i.e. why only Hemkunt and Ganga or Vaishnu*).
 - f. If we want to understand the concept of meditation (ਤੱਪ) and worship (ਭਗਤੀ) we have to look for the answer in Gurbani. I recall a shabad “ਪੂਰੇ ਤਾਲ ਜਾਣੈ ਸਾਲਾਹ ॥ ਹੋਰੁ ਨਚਣਾ ਖੁਸੀਆ ਮਨ ਮਾਹ ॥੧॥ ਰਹਾਉ ॥” SGGS 350. Guruji nicely teaches us “ਵਾਜਾ ਮਤਿ ਪਖਾਵਜੁ ਭਾਉ ॥ ਹੋਇ ਅਨੰਦੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ ਏਹਾ ਭਗਤਿ ਏਹੋ ਤਪ ਤਾਉ ॥”; if the musical instrument (ਵਾਜਾ) of you mind is struck (ਵਜ ਜਾਏ) and if the drum (ਪਖਾਵਜੁ) of love (ਭਾਉ) is struck then there is no greater meditation (ਤੱਪ) and worship (ਭਗਤੀ) than this.
 - g. In the path of Sikhi repeatedly GuruJi’s shabads teach us “ਮਨਹਠਿ ਕਿਨੈ ਨ ਪਾਇਓ ਸਭ ਥਕੇ ਕਰਮ ਕਮਾਇ ॥” SGGS 593. Is the persistence (ਹਠ ਕਰਕੇ) yoga involving penance (ਹਠ ਜੋਗ), subjecting our body to pain (ਸਰੀਰ ਨੂੰ ਦੁਖ ਦੇਣਾ), meditation (ਤੱਪ)?
 - h. The whole of Gurbani is teaching the tranquil (equipoise) path “ਹਮ ਧਨਵੰਤ ਭਾਗਠ ਸਚ ਨਾਇ ॥” SGGS 185/6 how will be become wealthy of NAAM? “ਹਰਿ ਗੁਣ ਗਾਵਹ ਸਹਿਜ ਸੁਭਾਇ ॥੧॥ ਰਹਾਉ ॥”. We have to understand what tranquil/equipoise state (ਸਹਿਜ

ਸੁਭਾਇ) means. Every entity has an innate (God given) quality (ਸਹਿਜ ਸੁਭਾਇ), e.g. margosa (neem ਨਿੰਮ) leaf has bitterness, similarly is the case for every fauna (ਪਸ਼ੂ ਪੰਛੀ); for human being this tranquil state is the singing of the praises of God. “ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ ॥” SGGS 304, not read Gurbani (ਗੁਰਬਾਣੀ ਪੜੀਐ) but become Gurbani (ਗੁਰਬਾਣੀ ਬਣੀਐ) is the tranquil or equipoise state.

- i. The question is that, where Guru Gobind Singh Ji referred to the meditation, what kind of meditation did he refer to? That of persistence ਹਠ (*she actually implies yoga involving penance ਹਠ ਜੋਗ*) or that of Gurmat, which according to SGGS Ji is not related to giving pain to our body.
- j. Guru Gobind Singh Ji did not go to Hemkunt at any time during his lifetime. Let alone Guru Gobind Singh, why not even our famous Sikhs like Bhai Mani Singh, Akali Fauja Singh, Banda Singh Bahadur go to Hemkunt? Maharaja Ranjit Singh built so many religious places, why did he not go to Hemkunt and build there; this is something to think about. Why these people who sacrificed their life for the community (Interviewer said these people were the compatriots of Guru Gobind Singh, he (Guru Gobind Singh) could have asked them to go if he did not have the time). This is “manmat” (ਮਨਮਤ).
- k. A Sikh is fearful about pilgrimage into the inner self and so runs outwards. Guru Ji says “ਬਾਹਿਰ ਧੋਤੀ ਤੁਮਤੀ ਅੰਦਰ ਵਿਸੁ ਨਿਕੋਰ ॥ ਸਾਧ ਭਲੇ ਅਣਨਾਤਿਆ ਚੋਰ ਸਿ ਚੋਰਾ ਚੋਰ ॥੨॥” SGGS 789 Guru Ji says you can go there (*meaning at the place of pilgrimage*) and remove a little (ਥੋੜੀ ਜੀ ਉਤਾਰਲੈਂਗਾ *she probably means remove sins ਇਕੁ ਭਾਉ ਲਥੀ ਨਾਤਿਆ*) and add more (ਦੁਇ ਭਾ ਚੜੀਅਸੁ ਹੋਰ *she probably means add more sins*). In fact those who visit Hemkunt return and egoistically say they have been there. Instead of reducing the ego, the Hemkunt pilgrims seem to increase it.

This is the end of Bibi Inderpal’s interview and now we commence our analysis.

HISTORY

Guru Gobind Singh Ji in Bachitar Natak states that he had been meditating to Maha Kal God **at a place Hemkunt Parvat adorned with seven peaks where earlier the king Panduraj** (a character in the epic Mahabharata) **had practised austerities**”. (“Encyclopaedia of Sikhism”, Edited Harbans Singh Punjabi University Patiala, 1996).

Besides Guru Gobind Singh Ji’s narration on Hemkunt in Bachittar Natak, the first Sikh to pen regarding the nature and location of the place Guru Gobind Singh Ji stated was Bhai Santokh Singh in Gur Partap Suraj (Pub: 1843). Bhai Vir Singh had also written about Hemkunt in his book Sri Gur Tirat Sangrah (Pub: 1884). (see Link B under section LINKS)

Pandit Tara Singh Narotam (1822-91) determined its location based on Bachitar Natak and Mahabharata texts (1:119) (see below).

Extract from "The Mahabharata of Vyasa (English Prose Translation) by Kisari Mohan Ganguli, 2003

"Meanwhile, the Kuru prince Pandu (after sending away his attendants) accompanied by his two wives and eating fruits and roots went to the mountains of *Nagasata*. He next went to Chaitraratha, and then crossed the *Kalakuta*, and finally, crossing the Himavat, he arrived at Gandhamadana. Protected by *Mahabhutas*, *Siddhas*, and great *Rishis*, Pandu lived, O king, sometimes on level ground and sometimes on mountain slopes. He then journeyed on to the lake of Indradymna, whence crossing the mountains of Hansakuta, he went to the mountain of hundred peaks (Sata-sringa) and there continued to practise ascetic austerities."

Note: In Sanskrit Sapta means number 7, Sata means crest, and sringa (zringa) means top or summit of a mountain. To reflect on the Mahabharata translation "he went to the mountain of hundred peaks (sata-sringa)" above we should consider the meanings of the Sanskrit words given. Based on this we interpret the location that Prince Pandu went to, to be as that narrated by Guru Gobind Singh Ji i.e. "SAPTA SARINGA" means "Seven Peaks". Therefore the location refers to a mountain with seven peaks.

This was probably a result of Tara Singh's work to compile a comprehensive list of all the gurudwaras commemorating the life and work of the Gurus ushered upon him by Maharaja Narinder Singh of Patiala (see Link C under section LINKS).

Later Sant Sohan Singh of Theri Garhval, with the assistance of Bhai Vir Singh's encouragement and financial assistance found the place in 1934 after a first failed attempt in 1933. We can sort of say that Bhai Vir Singh and Sant Sohan Singh were instrumental in the existence of Hemkunt today. At the second attempt in 1934 Sant Sohan Singh was assisted by the local people who knew the place where Prince Pandu (Pandraj in Bachitar Natak) had performed his ascetic austerities. Sant Sohan Singh assisted by another Sikh Modan Singh built a small 3 metre square shrine there. Modan Singh continued serving this place for 21 years thereafter. The first Jatha, sponsored by Chief Khalsa Diwan, went to Hemkunt in 1952. The inspiration for building the Gurudwara is attributed to Mata Ram Kaur who started this mission in 1960. Due to logistics it took a long time to complete and the Gurdwara was built around 1968. It is stated that pilgrims have been going to Hemkunt since 1930s when the place was discovered. ("Encyclopaedia of Sikhism", Edited Harbans Singh Punjabi University Patiala, 1996 and Link B under section LINKS).

BACHITAR NATAK – MEANING OF THE RELATED VERSES

The verses where Guru Gobind Singh Ji refers to Hemkunt are shown below.

ਹੇਮ ਕੁੰਟ ਪਰਬਤ ਹੈ ਜਹਾਂ ॥ ਸਪਤ ਸਿੰਗ ਸੋਭਿਤ ਹੈ ਤਹਾਂ ॥੧॥

The site was the mountain named Hemkunt, with seven peaks and looks there very impressive

ਸਪਤ ਸਿੰਗ ਤਿਹ ਨਾਮੁ ਕਹਾਵਾ ॥ ਪੰਡੁ ਰਾਜ ਜਹ ਜੋਗੁ ਕਮਾਵਾ ॥

That mountain is called Sapt Shring (seven-peaked mountain), where the Pandraj Practised Yoga

ਤਹ ਹਮ ਅਧਿਕ ਤਪਸਿਆ ਸਾਧੀ ॥ ਮਹਾਕਾਲ ਕਾਲਿਕਾ ਅਰਾਧੀ ॥੨॥

There I was absorbed in deep meditation on the Primal Power, the Supreme KAL

We have since long time been of the understanding that in the verses above Guru Gobind Singh Ji is narrating about the location "Hemkunt mountain adorned with seven peaks where earlier the king Panduraj had practised austerities" where he performed meditation in his past

life. Note that **concept of past life i.e. reincarnation is an accepted concept in Gurbani otherwise Guru Gobind Singh Ji would not be talking about it.**

There are another two interpretations as follows.

- There is a reference to his mother's womb connecting it to Pandu wandering in the woods of the garden of Sapat Sringa during spring. Explaining the word jog “ਜੋਗੁ” to mean union (copulation), it is stated that Pandu had union with his wife and his death ensued because of a curse on him. (see Link D under section LINKS).
- Another reference is to the spirit's abode (Hirda). The explanation is as follows. Hemkunt means; Hem meaning “ice” and kunt meaning “house”; “ice house”. This refers to waves in water which represent the soul entangled in outside world. When the water is frozen, becomes ice, then there are no waves and this represents the state where the soul is not affected by the outside world. The person who has achieved this state is called a Gurmukh. The abode of his inner soul is Hemkunt. (see Link D under section LINKS).

Let us consider each of the dot points above.

First dot point: there is no evidence of the garden “Sapat Sringa”. Search of the word “sringa” in the Mahabharata (“The Mahabharata of Vyasa (English Prose Translation by Kisari Mohan Ganguli, 2003), to which the story of Pandu is related, does not refer to any type of a garden. However the word is mentioned in the Book 1 section 119 in reference to the mountain with several peaks. Therefore this dot point is an unlikely interpretation for the verses above.

Second dot point: In Mahan Kosh “Hem” means “gold, thorn apple, one gram weight” and “kunt” means “direction, corner, pond, pool”. These meanings do not support the meaning given as “ice house”. Further what about the “seven, peaks, mountains”? Where do these come in? Again this is also an unlikely interpretation of the above verses.

The conclusion is that the long accepted meaning which is also given in the Encyclopaedia of Sikhism is the most appropriate. Further this is supported in the extract from the Mahabharata. Dr Trilochan Singh (in “The History and Compilation of the Dasam Granth Sikh Review 1955”) also supports this view. It is also pointed out that this (explanation in the two dot points) is trying to interpret the verses based on the transcendent “Nirgun” thought. It is noted that the Dasam Granth is biased toward immanent “Sargun” thought (refer to Link E under section LINKS for a discussion on this) and the accepted interpretation is directly related to latter (sargun thought); further supports the long accepted interpretation of Hemkunt being a place.

MEANING OF MANMAT

Let us now understand the meaning of the word MANMAT. This word according to Mahan Kosh means one does “what the MAN wants” and follows “the principle set by the MAN”. In Gurbani this generally means that our mind is guided by the 5 Maya linked evils (lust,

anger, greed, attachment and ego). This means we follow the Maya biased intellect of the mind and Gurbani says this about MANMAT

ਮਨਮਤਿ ਝੂਠੀ ਸਚਾ ਸੋਇ ॥ SGGS 222 M:1 Gaurdee Guarayree

The intellect of the mind is false; only the Lord is True.

The stanza encompassing this verse essentially states “Following the mind’s intellect we act in ego and get involved in duality (Maya) and this ruins us. Only God is True, Maya being false, and those who are blessed realise this”. This means that when we follow our MAN’s intellect we end up focusing on MAYA (which is false in the sense that the aspect of MAYA we are focusing on, will perish).

DISCUSSION OF THE VIEWS OF BIBI INDERPAL KAUR

This part analyses each of the numbered points, extracted from the video, listed in the Introduction.

1. Historically it is seen that pilgrims have been going to Hemkunt from the 1930s (see Link B under section LINKS). Therefore the statement that “there was no mention of Hemkunt until after 1975” is not correct. In fact the first Jatha went to Hemkunt in 1952.
2. Unlike what Bibi Ji stated, the first Sikh to pen regarding the nature and location of Hemkunt was actually Bhai Santokh Singh in 1843. This was followed by Bhai Vir Singh in 1884.
3. Now we look at Bibi Ji’s comments from the Sikhi conceptual perspective.
 - a. Sources referred to (“Encyclopaedia of Sikhism”, Edited Harbans Singh Punjabi University Patiala, 1996 and Link C under section LINKS) do not pen that Tara Singh was a regular visitor to the places of pilgrimage. In fact he was stated to be a devout Sikh and based eventually in Patiala and was heavily involved in scholarly works (Encyclopaedia of Sikhism”, Edited Harbans Singh Punjabi University Patiala, 1996). It is not clear how Bibi Ji concluded that Tara Singh was a regular visitor to places of pilgrimage.
 - b. Bibi Ji quotes two verses from Gurbani to support the view that visiting places of pilgrimage are not accepted in Sikhi. The stanza which contains the first verse (SGGS 687) is discussed as follows. The KEY VERSE in the stanza is “ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ”. This tells us the purpose of tirath i.e. to acquire gyan for our inner self (ਅੰਤਰਿ ਗਿਆਨੁ) and that is achieved by contemplation of the Shabad (Gurbani) (ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ). Therefore if one thinks that by physically cleansing oneself at the place of pilgrimage (ਤੀਰਥ ਨਾਵਣ ਜਾਉ) ones inner self will be cleansed, then that is not going to happen; since only Naam will clean our inner self (ਤੀਰਥੁ ਨਾਮੁ ਹੈ). **This does not say that we should not go to tirath; it discusses the intent, the state of mind, behind the tirath.**

The next verse is from stanza 6 of Japji Sahib and the message in the stanza is as follows. This verse is using the place of pilgrimage as a metaphor. It says that

when one performs what is pleasing to God, that activity is like visiting a place of pilgrimage for a cleansing bath. The other verses in the stanza tell us that this pleasing activity is to listen to Gurus' teachings (ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ) and we will derive spiritual benefit (ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ).

In both stanzas, Gurbani is silent on one going to a place of pilgrimage with the intent of visiting and experiencing the place of spiritual seat patronised by our Gurus. Both stanzas are talking about the benefit to the mind. One point to remember, noting the period of Gurus, is that if we go a place of pilgrimage, there is a need to cleanse our self physically (e.g. via water), before we cleanse our inner self spiritually via the mind. One would not want to go and perform spiritual activities full of physical dirt; hence the action of going for example, into a river or pool, to physically clean oneself.

We are not in a position to gauge the state of mind of someone going to a place of pilgrimage and it is wrong for Bibi Ji to pass the global judgement that a visit to a place of pilgrimage, be it Hemkkunt Sahib or Harmandir Sahib or any other spiritual Gurudwara, is against our Gurus' teachings. A true teaching would link the visit to the state of mind.

- c. This is explained in (b) above.
- d. Guru Gobind Singh Ji identified this place in his composition Bachitar Natak and devoted Sikhs build a Gurudwara at the location he identified. Similarly gurudwaras, Gurdwara Mai Bharai Ji, Gurdwara Mall Akhara Sahib and Gurdwara Angeetha Sahib were built in memory of Guru Angad Dev Ji. Also gurudwaras, Gurudwara Baoli Sahib, Gurudwara Sanh Sahib and Gurudwara Chaubara Sahib were build in memory of Guru Amar Das. What is the difference? The logic applied by Bibi Ji about "Vaishnu Devi" and "Ganga" appears to be illogical, more so a narcissistic remark. It also appears from her tone in the comment that Bibi Ji does not believe that Guru Gobind Singh Ji performed meditation in his past life. Is she questioning the word of Guru Gobind Singh?
- e. It is shown in (d) above that there are Gurudwaras built in memory of Guru Angad and Amar Das and so the case with other Gurus as well as prominent spiritual entities. If we were to use Bibi Ji's logic (which is based on one's intelligence) on the visit to Hemkunt, it will become clear that no one will go there, the journey is logically an impossible task for the ordinary person. It is SHARDA not logic/reasoning that takes one to Hemkunt. It is wrong for Bibi Ji to look for logic in spiritual activities. Spirituality is not a game of logic, it is a **game of love with the creator** and TRUE LOVE TRANSCENDS LOGIC OR REASONING OR CRITICAL THINKING.
- f. The stanza referred to is discussed as follows. In this shabad Guru Ji is using music/dance as a metaphor to make us understand what devotional worship and practice of penance means. Devotional worship and practice of penance is actually "in the love and praise of God". So essentially Gurbani talks about our inner self acquiring and practicing good virtues instead of following the mind.

Bibi Ji has rightly so pointed this out but **her intent is not clear. Is she meaning that the Guru Gobind Singh Ji doing meditation (ੜਖ) is wrong?** It is not possible to say with which state of mind Guru Ji performed this. **Is this a case of being judgemental?**

- g. Here Bibi Ji has confused **ਮਨਹਠਿ** which means “performing action based on the mind’s needs” with **ਹਠ ਜੋਗ** which means “a certain yogic practice”. So **her interpretation of the verse would be incorrect and irrelevant.**
- h. Does Bibi Ji **imply that Guru Gobind Singh Ji performing meditation in his past life did not lead to tranquil equipoise state?** Comments in (f) are valid here.
- i. See comments in (g).
- j. **What a question Bibi Ji is putting forth?** This question is like asking “why did not Guru Hargobind defeat the Moghuls and setup the concept of Amrit?”. He was the first Guru to be given a sword (**ਖੜਗ**) instead of a seli (**ਸੇਲੀ**). Why did Guru Gobind Ji do this? These are all the workings of the higher intelligence (God). Who are we to question such events or actions? Further we add; remember we are talking of late 1700s as the time of the prominent people she mentions. Going to Hemkunt then is not like jumping on to a bus at Brampton and going into Toronto. **Worst of all she says going to Hemkunt is MAN MAT (ਮਨਮਤ).** We have shown in (e) that it takes SHARDA to undertake the arduous journey to Hemkunt which does not make any sense from the logical/reasoning perspective.
- k. Those who have been to Hemkunt actually state that it is a humbling experience to have been able to execute the near impossible undertaking made possible by **SHARDA and acceptance of the “living presence”**. It is doubtful that they return full of ego. **How can Bibi Ji accuse them of being egoistic?** Arrogance par excellence!

To appreciate what living presence means consider a musician. The musician’s whole being becomes engrossed when the musician starts playing music. To the observer it is something nice sounding coming from the instrument and the instrument is a mere object. But for the musician on the other hand the instrument is a living entity; the musician will be lost in it. In the hands of the musician the instrument becomes alive and that is the reason that observer can enjoy the sound. This is what makes a difference between an excellent performance and an OK one. **Bibi Ji’s comments exhibit an utter lack of the understanding of the “living presence”**.

Likewise for the pilgrim who perceives the living presence of Guru Gobind Singh Ji during the pilgrimage and it is this that makes the trip achievable. When we visit the Hemkunt Sahib, Harmandir Sahib or any other Gurudwara, we take the memory of the Gurudwara with SGGS Ji, our living Guru being there, as a living presence. This is the relationship that we have to have with our Guru.

Bibi Ji believes in the ideology of rejecting visits to places of pilgrimage like Hemkunt. This smells of the Kala Afghana ideology which also rejects Hemkunt and similar spiritual related activities like Akhand Path and other religio-cultural celebration. It is important for the

reader to understand that our Gurus did not reject these activities. Bhai Gurdas in Vaar 19 stands testament to this (see Link F under section LINKS).

CONCLUSION

Bibi Ji seems to have got her historical facts related to Hemkunt Sahib wrong.

For Bibi Ji to demean any pilgrimage activity, stating that it is not accepted in Sikhi/Gurbani is questionable. It has been shown that the Gurbani verses she quoted, in support of her position, are silent on the physical action of pilgrimage. However we have pointed out that the state of mind of the pilgrim is important if the pilgrimage is fruitful or not. This (state of mind of the pilgrim) is difficult for an outsider to gauge and for one to pass a global judgement and then go on to profess this ‘at large’ is wrong.

Some of Bibi Ji’s comments appear to question what Guru Gobind Singh Ji said and did, essentially the wisdom of Guru Gobind Singh Ji. She further questions the timing of the discovery of Hemkunt Sahib. She does not realise that these are the workings of the higher intelligence (God). She appears to question the judgement of the higher intelligence.

It is evident from the analysis that Bibi Inderpal Kaur lacks the appreciation of “living presence” to appreciate the tenacity and devotion of a pilgrim to Hemkunt. It is wrong of Bibi Ji to look for logic in spiritual related activities. Spirituality is not a game of logic, it is a game of love with the creator and TRUE LOVE TRANSCENDS LOGIC OR REASONING OR CRITICAL THINKING. This points to lack of devotion to and understanding of the teaching of our Gurus.

To call the devotional and spiritual activity of a pilgrim to Hemkunt, MANMAT **shows gross arrogance and insensitivity on her part**. This shows the **lack of true understanding of Gurmat**, though superficial knowledge seems to be indicated.

Thank You for listening/ reading. ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

LINKS:

Link A: Video “The thought behind a visit to Hemkunt: is it the Truth (ਸੱਚ) or just a consolation to the mind (ਦਿਲ ਨੂੰ ਤਸੱਲੀ)” by Bibi Inderpal Kaur.

<https://www.youtube.com/watch?v=sHAv20aL98k&app=desktop>

Link B: <http://fateh.sikhnet.com/hemkuntsahib/myth.htm>

Link C: https://en.wikipedia.org/wiki/Pundit_Tara_Singh

Link D: [http://www.sikhiwiki.org/index.php/Hemkunt_\(Gurmat\)](http://www.sikhiwiki.org/index.php/Hemkunt_(Gurmat))

Link E: <https://gurvichar.com/2016/12/11/the-god-of-sri-guru-granth-sahib-is-the-god-of-dasam-granth/>

Link F: <https://www.facebook.com/hs13sikh/posts/172021166590773>

HEMKUNT YATRA - BIBI INDERPAL (CANADA) SAYS THAT IT IS MANMAT!

... IS IT?

by Harnaak Singh 30-Dec-2016

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

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In this article we will analyse the video interview (see Link A under section LINKS) which addresses “The thought behind a visit to Hemkunt: is it the Truth (ਸੱਚ) or just a consolation to the mind (ਦਿਲ ਨੂੰ ਤਸੱਲੀ)” with Bibi Inderpal Kaur of Canada. Bibi Inderpal Kaur presents her views on this topic in this interview.

Historical events are outlined and it appears the Bibi Ji seem to have got her facts wrong. Her concept that Gurbani rejects pilgrimage is analysed and shown to be questionable.

Analysis of her comments reveal that she questions the wisdom of Guru Gobind Singh Ji as well as the judgement of the higher intelligence (God).

Bibi Ji’s comments on the pilgrimage as well as the pilgrim to Hemkunt, shows a lack of understanding of the “living presence”.

Her perspective of applying logic to spiritual activities questions whether she appreciates that spirituality is “not a game of logic” but a “game of love with the creator”.

Lastly calling the devotional and spiritual act of a pilgrimage to Hemkunt, a MANMAT shows a lack of true understanding of the teachings of Gurbani.

Thank You for listening/ reading. ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.