

Concerns with Sojhi

Sikhism is only five centuries old. It is very modern religion compared with the World's other prevalent religions. But our religion has gone through many challenges in its young history. New times have always brought new challenges and the 21st century is no different. In this modern age, it is very easy for our children to get distracted and focus their energy on things that lead them away from Gurmat. This makes it even more important to impart Sikh values and traditions to our posterity. Fortunately, many organizations and individuals have come forward to accept this challenge. Almost all Gurdwaras in western countries have Sunday schools where volunteers teach children about Gurmukhi, Gurmat and Sikhism. Most of the Gurdwaras have their own syllabus and curriculum. But lately an effort has been made by the Sikh Research Institute (SikhRI) to create a formal syllabus.

The Sikh Research Institute ought to be commended for the effort they have put in assembling their current syllabus called "Sojhi". There is no doubt that the process has taken SikhRI time and effort, and their efforts need to be appreciated. But it is always a good idea to have Sangat provide feedback and we hope that SikhRI will be open to constructive criticism in order to create a new syllabus which could have the potential to bind the community together.

The Sojhi syllabus has created two new controversies and raises several other issues that need to be addressed in order for the syllabus to be a reasonable syllabus to implement at Khalsa Schools across the country. These controversies are with respect to two unilateral changes, which were made without the Panth's consultation. These issues are:

- The change to using ਵਾਹਗੁਰੂ instead of ਵਾਹਿਗੁਰੂ as Gurmantar of the Sikhs, as stated in Sikh Rehat Maryada.
- The change of the Dohra recited at Sri Akal Takhat Sahib and other Gurdwaras.

Gurmantar

It is without a doubt that Gurmantar is of utmost importance in Sikhism. It is something that is given to each Sikh when he/she takes Amrit and becomes initiated into the Khalsa Panth. The importance of Gurmantar is seen when Guru Arjan Dev Ji says:

ਗੁਰ ਮੰਤ੍ਰੁ ਹੀਣਸੁ ਜੋ ਪ੍ਰਾਣੀ ਪ੍ਰਿਗੰਤ ਜਨਮ ਭ੍ਰਸਟਣਹ ॥

That mortal who lacks the Guru's Mantra - cursed and contaminated is his life.

ਕੂਕਰਹ ਸੂਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ ॥੩੩॥

That blockhead is just a dog, a pig, a jackass, a crow, a snake. ||33||

-Ang 1356

From this it is clear that any alteration of Gurmantar is a contamination of the Sikh way of life.

The issue now shifts to whether or not the use of ਵਾਹਗੁਰੂ instead of ਵਾਹਿਗੁਰੂ is in fact an alteration of Gurmantar. Some proponents of Sojhi have suggested that it is simply an alternative spelling, that according to viakran (grammar) it is more correct to use ਵਾਹਗੁਰੂ. However, both of these explanations don't suffice when we look to Gurbani and Sikh history as measuring sticks. Firstly, let's turn to the issue of the word ਵਾਹਗੁਰੂ being used in Gurbani. The word ਵਾਹਗੁਰੂ appears

in Guru Granth Sahib Ji on three occasions, whereas ਵਾਹਿਗੁਰੂ appears on thirteen occasions. It is interesting to note that the word for thirteen in Punjabi is tera(n) which, without nasalization, is also the word for Yours. When we look at the word ਵਾਹਗੁਰੂ being used we see that it appears in Bhatt Gayandh's writings as follows:

ਸੇਵਕ ਕੈ ਭਰਪੂਰ ਜੁਗੁ ਜੁਗੁ ਵਾਹਗੁਰੂ ਤੇਰਾ ਸਭੁ ਸਦਕਾ ॥

Your servants are totally fulfilled, throughout the ages; O Waahay Guru, it is all You, forever.

-Ang 1403

ਕੀਆ ਖੇਲੁ ਬਡ ਮੇਲੁ ਤਮਾਸਾ ਵਾਹਗੁਰੂ ਤੇਰੀ ਸਭ ਰਚਨਾ ॥੩॥੧੩॥੪੨॥

You have formed and created this play, this great game. O Waahay Guru, this is all Your making. ||3||13||42||

-Ang 1404

Looking at these quotes it is clear that the word ਵਾਹਗੁਰੂ is being used as a noun in the given contexts, but it is important to know that Bhatt Gayandh also uses the word ਵਾਹਿਗੁਰੂ as a noun.

ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ ॥੩॥੮॥

You are forever True, the Home of Excellence, the Primal Supreme Being. Waahay Guru, Waahay Guru, Waahay Guru, Waahay Jee-o. ||3||8||

-Ang 1403

ਕੀਆ ਖੇਲੁ ਬਡ ਮੇਲੁ ਤਮਾਸਾ ਵਾਹਿਗੁਰੂ ਤੇਰੀ ਸਭ ਰਚਨਾ ॥

You have formed and created this play, this great game. O Waahay Guru, this is all You, forever.

-Ang 1403

The phrase “ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ” appears four times in Bhatt Gayandh's bani and from these it is clear that ਵਾਹਿਗੁਰੂ is being used as a noun. Similarly the second quote above is also using the word ਵਾਹਿਗੁਰੂ as a noun. These examples show that the words ਵਾਹਗੁਰੂ and ਵਾਹਿਗੁਰੂ do not have different uses in grammar.

Turning our attention to Bhai Gurdaas Ji's writings, Bhai Nand Lal Ji's writings and various other Rehatnamey, it becomes clear that ਵਾਹਿਗੁਰੂ was designated as being the Gurmantar by the Gurus. Bhai Gurdaas Ji resolves the issue about what Gurmantar is clearly, when he states:

ਚਾਰੇ ਅਛਰ ਇਕ ਕਰਿ ਵਾਹਿਗੁਰੂ ਜਪੁ ਮੰਤ੍ਰੁ ਜਪਾਵੈ॥

When joining four letters Vaheguru is remembered,

- Vaars Bhai Gurdaas 1

ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ॥

His Guru-mantar is Vaheguru, whose recitation erases egotism.

- Vaars Bhai Gurdaas 13

ਵਾਹਿਗੁਰੂ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ ॥੧॥

Word 'Vaheguru' was imparted (by Guru Nanak) to the people.(1)

- Vaars Bhai Gurdaas 24

Bhai Gurdaas Ji uses the word ਵਾਹਿਗੁਰੂ on multiple occasions, at one point clearly stating that ਵਾਹਿਗੁਰੂ is Gurmantar. It is important to realize that Bhai Gurdaas Ji never uses the word ਵਾਹਗੁਰੂ. Furthermore, when looking at the writings of Bhai Nand Lal Ji, we see that he starts off Ganjnama with the following:

ਵਾਹਿਗੁਰੂ ਜੀਓ ਹਾਜ਼ਰ ਨਾਜ਼ਰ

The Almighty is Omnipresent

Again, this shows that historically it has been customary to use ਵਾਹਿਗੁਰੂ and not ਵਾਹਗੁਰੂ as a greeting or salutation. It is also clear from this example that ਵਾਹਿਗੁਰੂ is used as a noun.

Turning to various Rehatnamey, we see that Bhai Desa Singh Ji's rehatnama states:
ਵਾਹਿਗੁਰੂ ਨਿਤ ਬਚਨ ਉਚਾਰੇ ॥ ਵਾਹਿਗੁਰੂ ਕੇ ਹਿਰਦੈ ਧਾਰੈ ॥

He repeats the True Name of 'Vaheguru' daily. He enshrines Vaheguru in his heart.
Again it is clear that ਵਾਹਿਗੁਰੂ is Gurmantar.

Looking at what Sikh Rehat Maryada says, we see that Sikh Rehat Maryada always uses the word ਵਾਹਿਗੁਰੂ and not ਵਾਹਗੁਰੂ. When one is given Amrit the Sikh Rehat Maryada states that the Panj Pyare must administer the Amrit in the following way:

ੜ) ਹੁਣ ਸ੍ਰੀ ਕਲਗੀਧਰ ਦਸ਼ਮੇਸ਼ ਪਿਤਾ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਹਰ ਇਕ ਅੰਮ੍ਰਿਤ ਛਕਣ ਵਾਲੇ ਨੂੰ ਬੀਰ-ਆਸਨ ਕਰਾ ਕੇ ਉਸ ਦੇ ਖੱਬੇ ਹੱਥ ਉਪਰ ਸੱਜਾ ਹੱਥ ਰਖਾ ਕੇ ਪੰਜ ਚੁਲੇ ਅੰਮ੍ਰਿਤ ਦੇ ਛਕਾਏ ਜਾਣ ਅਤੇ ਹਰ ਚੁਲੇ ਨਾਲ ਇਹ ਕਿਹਾ ਜਾਵੇ:- ਬੋਲ'ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ।' ਛਕਣ ਵਾਲਾ ਛਕ ਕੇ ਕਹੇ:' ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ।
ਵ) ਉਪ੍ਰੰਤ ਪੰਜੇ ਪਿਆਰੇ ਰਲ ਕੇ ਇਕੋ ਅਵਾਜ਼ ਨਾਲ ਅੰਮ੍ਰਿਤ ਛਕਣ ਵਾਲਿਆਂ ਨੂੰ 'ਵਾਹਿਗੁਰੂ' ਦਾ ਨਾਮ ਦੱਸ ਕੇ ਮੂਲ ਮੰਤ੍ਰ ਸੁਨਾਉਣ ਤੇ ਉਹਨਾਂ ਪਾਸੋਂ ਇਸ ਦਾ ਰਟਨ ਕਰਾਉਣ:-

Furthermore, Sikh Rehat Maryada says:

ਛ) ਗੁਰਦੁਆਰੇ ਅੰਦਰ ਜਾ ਕੇ ਸਿੱਖ ਦਾ ਪਹਿਲਾ ਕਰਮ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੱਗੇ ਮੱਥਾ ਟੇਕਣਾ ਹੈ। ਉਪ੍ਰੰਤ ਗੁਰੂ ਰੂਪ ਸਾਧ ਸੰਗਤ ਦੇ ਦਰਸ਼ਨ ਕਰਕੇ ਸਹਿਜ ਨਾਲ 'ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ' ਬੁਲਾਈ ਜਾਵੇ।

From here it is clear that the Panthic consensus is to use the word ਵਾਹਿਗੁਰੂ and to say ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ not ਵਾਹਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤਹ. Thus, in order to avoid unnecessary and unjustifiable dubidha (tension) in the Panth, Sojhi ought to be amended to use ਵਾਹਿਗੁਰੂ as is the consensus in the Panth and as stated clearly by the 'Sikh Rehat Maryada'.

It is important to remember that changing of "ਵਾਹਿਗੁਰੂ" to "ਵਾਹਗੁਰੂ" is not just a spelling change; it is changing our "Gurmantar." Furthermore, changing of "ਵਾਹਿਗੁਰੂ" to "ਵਾਹਗੁਰੂ" before Ardaas is a changing of Gurbani. It changes the manglacharan recited before Chandi Di Vaar. This is disrespectful towards Gurbani, as no Sikh has authority to alter even one letter of Gurbani as Sikh history shows through Ram Rai.

Changing of "ਵਾਹਿਗੁਰੂ" to "ਵਾਹਗੁਰੂ" is problematic for other reasons as well. There is already controversy regarding "Mool Mantar". It is one of the reasons that "Mool Mantar" is not recited in many of the Gurdwaras, because Gurdwara managements like to stay away from issues deemed controversial. Fortunately, "Gurmantar" is recited in lot of Gurdwaras. This new spelling and pronunciation proposed by Sojhi will start a new controversy. When "Gurmantar" will be recited in Gurdwaras, some will say "ਵਾਹਿਗੁਰੂ" and the others will say "ਵਾਹਗੁਰੂ". This will only lead to controversy amongst the Sangat. Ultimately, Gurdwara managements will potentially stop reciting "Gurmantar" in Gurdwaras in order to avoid controversy.

Dohra

The issue of the Dohra recited after Ardaas is similar – the Sojhi syllabus calls Sikhs who refer to Guru Granth Sahib Ji as ਦੇਹ or body of the Gurus to be equivalent to 'idol worshippers.' This type of rhetoric goes beyond presenting multiple viewpoints and instead only

serves to create further dubidha and divide in the Panth. Furthermore, the argument that Sojhi presents – which is to use Bhai Prehlaadh Ji's Dohra which states - ਗੁਰੂ ਖ਼ਾਲਸਾ ਮਾਨੀਅਹਿ ਪਰਗਟ ਗੁਰੂ ਕੀ ਦੇਹ। ਜੋ ਸਿਖ ਮੋ ਮਿਲਬੋ ਚਹਿਹ ਖੋਜ ਇਨਹੁ ਮਹਿ ਲੇਹ। instead of prevalent Dohra recited at Sri Akal Takhat Sahib, which states - ਗੁਰੂ ਗ੍ਰੰਥ ਕੋ ਮਾਨੀਓ ਪਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ। ਜੋ ਪ੍ਰਭ ਕੋ ਮਿਲਬੋ ਚਹੇ ਖੋਜ ਸਬਦ ਮੈਂ ਲੇਹ। is tenuous at best.

The arguments presented by proponents of Sojhi hinge on the quote “ਆਤਮਾ ਗ੍ਰੰਥ ਵਿਚ, ਸ਼ਰੀਰ ਪੰਥ ਵਿਚ” which they attribute to Guru Gobind Singh Ji. But Sojhi syllabus never gives any reference about this quote. When they claim that it is written by Guru Gobind Singh Ji at Nanded, it would be appropriate to give the proper reference to where this quote can be found. Initially, we were unable to find the source of this quote. In fact, after doing some fact finding we were only able to find it in one book, written by Principal Satbir Singh. Principal Satbir Singh quotes some text written by a Hindu Brahmin, and immediately after those quotes has written the aforementioned lines. Principal Satbir Singh does not give a reference for these lines either, and it is possible that these are written by the same Hindu Brahmin. If this is not the case, then ‘Sojhi’ writers should give a proper reference, instead of just attributing the quote to have been written by Guru Gobind Singh Ji at Nanded.

Another argument Sojhi proponents bring up is that the current dohra was written by Giani Gian Singh Ji in response to the rise of dehdhari gurus in the nineteenth century and since this is no longer a problem it is okay to change to the one written by Bhai Prehlaadh Ji. Firstly, it is important to realize that the problem of dehdhari gurus is even more prevalent today with the Sacha Sauda cult, Piara ‘Singh’ Bhanjarawala and many others. Secondly, this view point ignores the voluminous amount of evidence which clearly labels Guru Granth Sahib Ji as being the physical body of the Guru. Therefore it is no surprise that when Guru Arjan Dev Ji assembled Pothi Sahib, Guru Sahib rested on the floor while placing the Pothi Sahib on the bed. From here it is clear, that respect for the physical form of Gurbani as the physical representation of the Guru is not idol worship.

Turning to the question of whether or not Guru Gobind Singh Ji designated Guru Granth Sahib Ji as being the physical Guru, we can answer this question by looking at the writings of Bhai Nand Lal Ji. In Bhai Nand Lal Ji's Rehitnama, he quotes Guru Gobind Singh Ji as saying: ਜੋ ਸਿੱਖ ਗੁਰ ਦਰਸ਼ਨ ਕੀ ਚਾਹਿ ਦਰਸ਼ਨ ਕਰੇ ਗ੍ਰੰਥ ਜੀ ਆਹਿ॥

The Sikh desirous of Guru's Darshan, should go and have Darshan of Granth Ji.

All Sikhs believe that Guru Gobind Singh Ji gave Gurgaddi to Sri Guru Granth Sahib as both the physical and spiritual Guru at Nanded, without any conditions or strings attached. Fortunately, we still have a primary source that shows Guru Gobind Singh Ji gave Gurgaddi to Guru Granth Sahib Ji at Nanded in 1708. Bhatt Narbad Singh, who was Kesho Singh's son, was present at Nanded in 1708 on day when Guru Gobind Singh Ji gave Gurgaddi to Guru Granth Sahib Ji. Bhatt Narbad Singh's account can be found in the book "Guru Kia Sakhia," the account is as follows:

"Guru Gobind Singh Ji, Tenth Guru, Son of Guru Tegh Bahadar Ji, place Nanded, country South India, Samat 1765, 4th day of Katak month, day Wednesday, said to Bhai Daya Singh, bring Granth Sahib.

Obeying order, Bhai Daya Singh, brought Granth Sahib.

Guru Gobind Singh Ji bowed before Granth Sahib Ji with offerings of five paise and a coconut. Then he mentioned to the whole Sangat that it is my order, consider Granth Sahib as Guru in place of myself. I will be happy at the Sikh, who will believe this. I will help that Sikh. Firmly believe in this order."

This episode was written on the day that the Gurgaddi was transferred to Guru Gobind Singh Ji and the book containing the account was completed in 1711. It is important to realize that this primary account never mentions that it is only Guru's Atma and not body.

Bhai Nand Lal Ji has also written question-answers with Guru Gobind Singh Ji in prose in his book "Prashan-Uttar Bhai Nand Lal Ji." According to his book, Bhai Nand Lal Ji asked Guru Sahib, "What is the significance of Granth Sahib?" Guru Sahib replied:

"Doosar Roop Granth Ji Jaan, Iske Ang Mere Kar Maan"

Consider Granth Sahib as my other Roop, and don't think it has pages; these are the parts of my body (Ang).

The word "Ang" has also been used in rehatnamey to refer to Guru Granth Sahib Ji.

From Bhai Gurdaas Ji and Bhai Nand Lal Ji, it is clear that Guru Granth Sahib Ji was always seen as the physical representation of the Guru and this view was prevalent amongst Sikhs.

Many of the Sikh Maryada practices which Sojhi labels as being idol worship can be addressed by looking at the writings of Bhai Mani Singh Ji. When Guru Gobind Singh Ji sent Bhai Mani Singh Ji to Sri Darbar Sahib to set up a maryada there, Bhai Mani Singh Ji not only implemented Guru Gobind Singh Ji's instructions, he transcribed them as well. Bhai Sahib's written maryada can be found in "Dastoor-e Amal Sri Darbar Sahib -- Likh-tum Giani Mani Singh". Bhai Mani Singh Ji's writings show that Guru Granth Sahib Ji is to be recognized as the physical Guru as well as the spiritual Guru. This is seen with the following:

1. Bhai Mani Singh Ji has written that since Kings go in "Raths" on people's shoulders, Guru Sahib should go from Darbar Sahib to Kotha Sahib and vice versa in the evening and morning in Raths on people's shoulders, like a king. It is the Guru's body which needs Rath and people's shoulders, not "Atma". 'Atma' can fly.
2. When Guru Granth Sahib reaches Darbar Sahib, the rose petals are sprinkled by the Sangat, per instructions of Bhai Mani Singh Ji. The rose petals are sprinkled on somebody's body not on their Atma.
3. Per Bhai Mani Singh Ji's instruction, Asa Di Vaar is started in Darbar Sahib everyday without Guru Sahib's presence. When 13 out of 24 Chhand's are completed, then Guru Sahib arrives from Kotha Sahib. Immediately Keertan is stopped and everybody gets up. Then Guru Sahib's Parkash is done and Hukamnama is taken, only then Keertan resumes and the rest 11 Chhand's of Asa Di Vaar are recited. Bhai Mani Singh Ji, per Guru Gobind Singh Ji's instruction, tried to make a point here that Guru Sahib himself has arrived and everything must be stopped. The Sangat must listen to what Guru Sahib wants to say through the Hukamnama.
4. In every Gurdawara at the Sukhasan time, everybody bows when Guru Sahib is taken to Sukhasan place; making a point Guru Sahib himself (his body) is going to rest. It is the body which needs rest not the Atma. Then we sing "Jithe Jahe Bahe mera Satguru....." "Bahe" means "sit down". It is the body which needs to sit down not the Atma.

Bhai Mani Singh Ji's transcription of Guru Gobind Singh Ji's instructions, again confirm that Guru Granth Sahib Ji is the physical representation of the Guru.

In the historical text Pra-cheen “Panth Parkash”, it is written that Jassa Singh and other Sikhs got together and did Ardaas in front of Guru Granth Sahib Ji in order to see whether they should proceed in defeating Usman Khan. Jassa Singh and Sikhs are shown deferring to Guru Granth Sahib Ji for advice. “Panth Prakash” mentions the words of the Ardaas by Jassa Singh were:

ਤੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸੱਚੀ ਹੈਂ ਦੇਹ

Guru Granth Sahib Ji, You are the true eternal body

ਸਿਖ ਸੰਗਤ ਕੇ ਸੱਚ ਵਾਕ ਦੇ

Give the true direction (hukamnama) to the Sikh sangat.

Finally, it is important to realize that the physical representation of the Guru in the Panth is only achieved when according to the Sikh Rehat Maryada, all Amritdhari Sikhs are together. It is difficult to argue that in absence of such a large gathering there is no physical representation of the Guru. Instead, Sikhs were always granted a physical representation through Guru Granth Sahib Ji. Even when a Sarbat Khalsa is formed, it is incomplete without the presence of Guru Granth Sahib Ji and a hukamnama is only passed after taking a hukamnama from Guru Granth Sahib Ji.

The “Sojhi” syllabus stresses that Guru Granth Sahib is not the physical form of the Guru and that calling Guru Granth Sahib Ji the physical body of the Guru is equivalent to “idol worship.” It further states that it is inappropriate and “wrong” to do bhog for Guru Granth Sahib. In a 2nd grade chapter about Guru Arjan Dev Ji and Adi Granth, the syllabus mentions that “Granth” means “book” and then mentions that “The book itself is not my King”. This is a dangerous trend and needs to be stopped.

It is unfortunate that Sojhi takes the stance of presenting their Dohra lesson in a way that is inconsistent with Sikh history. It is also contradictory to the Dohra currently being recited at Sri Akal Takhat Sahib and other Gurdwaras.

Other Issues

We have several other concerns with the current Sojhi syllabus which include but are not limited to the following:

- Sakhi of Mai Bhago in Virsa, Grade 1, pg. 61 – the text mentions “then at the battle of the Camkaur (ਚਮਕੌਰ), the Guru’s elder sons attained martyrdom, and the Guru was saved by five Sikhs and he evacuated Camkaur.” This view is inaccurate – Although Guru Sahib did agree to the request of the five Sikhs, Guru Sahib left Chamkaur Sahib on his own terms and challenged the opposing army to capture him. We find in Gurbani and Sikh History that the Guru is perfect and needs no help from anyone to be saved. In fact, the Guru is the savior in our lives.
- Poem about Guru Granth Sahib, Virsa, Grade 2, Pg. 47 – the poem (‘Poem about Guru Granth Sahib’ PDF) continually attacks Sikh traditions by referring to Guru Sahib as “a book.” The poem fails to recognize the fact that the Granth contains the Guru’s jot and thus becomes holy and instead dismisses respecting the physical embodiment of Guru Granth Sahib by not advocating seva like doing chaur.

- ‘Rahit Mariada,’ Virsa, Grade 4, pg. 4 – Sojhi mentions that only three changes have been made to the Rehat Maryada since it was passed in 1936 while ignoring other changes. On April 28th, 1985 a hukamnama (‘Hukamnama about Nitnem Banis’ PDF) issued by Akal Takhat Sahib (Signed by: Jathedar Akal Takhat Sahib, Jathedar Sri Damdama Sahib, Jathedar Sri Anandpur Sahib, Head Granthi Sri Darbar Sahib, Head Granthi Sri Akal Takhat Sahib) amended the Rehat Maryada on pages 9 and 26 to have morning Nitnem banis include, Jap, Jaap, 10 Svaiye (Srivag Sudh), Benti Chaupai, and Anand. Sojhi as a curriculum should strive to connect the Sikh Youth to Sikhism and the Guru. A curriculum shouldn’t advocate personal views on issues that the Panth doesn’t have a clear consensus on and should instead focus on bringing the community together.
- There are countless spelling mistakes in the Boli part of Sojhi – Use of ‘^’, ‘^’ and ‘f’ is very inconsistent.

By now it is clear that we already have lot of controversies in our religion. We don’t need more controversies on Gurmantar, Ardaas and Dohra. In its current state, Sojhi has and can only create further controversies, confusion and dubidha. These are the few issues that have been brought to our attention, as a result we ask that Sojhi be available in its entirety to the Sangat, so it can be properly reviewed and overhauled to ensure that all other rehat and maryada inconsistencies in the syllabus can be addressed by the entire Sangat.