

# CANADA SIKH TIMES

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ਕੈਨੇਡਾ ਸਿੱਖ ਟਾਈਮਜ਼

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## ਕੈਨੇਡਾ ਜਾਣ ਦੇ ਚਾਹਵਾਨ ਮਾਪਿਆਂ ਨੂੰ ਵੱਡਾ ਝਟਕਾ: ਸਪਾਂਸਰਸ਼ਿਪ ਵੀਜ਼ਾ 'ਤੇ ਲੱਗੀ ਰੋਕ



ਕੈਨੇਡਾ ਵਿੱਚ ਰਹਿ ਰਹੇ ਲੱਖਾਂ ਪਰਵਾਸੀਆਂ ਲਈ ਇੱਕ ਚਿੰਤਾਜਨਕ ਖਬਰ ਸਾਹਮਣੇ ਆਈ ਹੈ। ਕੈਨੇਡਾ ਸਰਕਾਰ ਨੇ ਮਾਪਿਆਂ ਅਤੇ ਦਾਦਾ-ਦਾਦੀ (Parents and Grandparents Program)

ਨੂੰ ਪੱਕੇ ਤੌਰ 'ਤੇ ਕੈਨੇਡਾ ਬੁਲਾਉਣ ਵਾਲੀ ਸਪਾਂਸਰਸ਼ਿਪ ਸਕੀਮ ਦੇ ਨਵੇਂ ਫਾਰਮ ਲੈਣ 'ਤੇ ਫਿਲਹਾਲ ਰੋਕ ਲਗਾ ਦਿੱਤੀ ਹੈ। ਕੈਨੇਡਾ ਦੇ ਇਮੀਗ੍ਰੇਸ਼ਨ ਵਿਭਾਗ (IRCC) ਅਨੁਸਾਰ, ਇਸ ਵੇਲੇ ਪੈਂਡਿੰਗ ਅਰਜ਼ੀਆਂ ਦੀ ਗਿਣਤੀ ਬਹੁਤ ਜ਼ਿਆਦਾ ਹੋ ਗਈ ਹੈ। ਸਰਕਾਰ ਦਾ ਕਹਿਣਾ ਹੈ ਕਿ ਪਹਿਲਾਂ ਤੋਂ ਮੌਜੂਦ ਬੈਕਲੋਂਗ ਨੂੰ ਖਤਮ ਕਰਨ ਲਈ ਨਵੀਂਆਂ ਅਰਜ਼ੀਆਂ ਲੈਣ ਦੀ ਪ੍ਰਕਿਰਿਆ ਨੂੰ ਸੀਮਤ ਜਾਂ ਅਸਥਾਈ ਤੌਰ 'ਤੇ ਬੰਦ ਕਰਨਾ ਜ਼ਰੂਰੀ ਹੈ। ਕੈਨੇਡਾ ਵਿੱਚ ਰਹਿ ਰਹੇ ਪੰਜਾਬੀ ਭਾਈਚਾਰੇ ਦਾ ਕਹਿਣਾ ਹੈ ਕਿ ਮਾਪਿਆਂ ਤੋਂ ਬਿਨਾਂ ਪਰਿਵਾਰ ਅਧੂਰੇ ਹਨ। ਬੱਚਿਆਂ ਦੀ ਦੇਖਭਾਲ ਅਤੇ ਘਰੇਲੂ ਸਹਾਇਤਾ ਲਈ ਬਜ਼ੁਰਗਾਂ ਦਾ ਹੋਣਾ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। ਸਪਾਂਸਰਸ਼ਿਪ 'ਤੇ ਲੱਗੀ ਇਸ ਰੋਕ ਨੇ ਉਨ੍ਹਾਂ ਲੋਕਾਂ ਲਈ ਮੁਸ਼ਕਲਾਂ ਖੜ੍ਹੀਆਂ ਕਰ ਦਿੱਤੀਆਂ ਹਨ, ਜੋ ਲੰਬੇ ਸਮੇਂ ਤੋਂ ਆਪਣੇ ਮਾਪਿਆਂ ਨੂੰ ਪੱਕੇ ਤੌਰ 'ਤੇ ਬੁਲਾਉਣ ਦੀ ਤਿਆਰੀ ਕਰ ਰਹੇ ਸਨ।

## Jaskaran Singh Wins Big in Kannada Film Industry

Jaskaran Singh, originally from Ludhiana, has made waves in the South Indian music scene. In 2025, he won the Best Playback Singer – Male (Kannada) award at the South Indian International Movie Awards (SIIMA) for his soulful song "Dwapara". The SIIMA 2025 ceremony, held in Dubai in September, saw Singh recognized among some of the top singers in the Kannada film industry. His victory is especially remarkable as few Punjabi artists have achieved such recognition in South Indian cinema. Singh's success didn't stop there. He also won the Best Singer Male award at the Chittara Music Awards 2025 for his hit song "Bangarada Gombe". Additionally, he was honored at the Prajavani Kannada Cine Sammana for "Dwapara", further cementing his position as a versatile singer.



## Faith in Thought, Thought in Action

Each new issue is an opportunity to pause, reflect, and realign. In a time crowded with opinion and speed, thoughtful scholarship and grounded spirituality matter more than ever. Our faith traditions teach us that learning is not accumulation of information alone; it is cultivation of wisdom, humility, and responsibility. This issue continues our effort to place academic inquiry in conversation with spiritual insight. Research gains meaning when it serves society. Religious thought stays alive when it engages honestly with reason, history, and lived reality. What this really means is that faith and



intellect are not rivals. They are partners in the search for truth. As educators, students, and readers, we are called to question deeply, speak carefully, and act ethically. Whether we are studying scripture, history, science, or society, the goal remains the same: to grow as individuals who contribute to justice, compassion, and collective well-being. We thank our contributors for their seriousness of purpose and our readers for their continued trust. May these pages encourage reflection, dialogue, and a stronger commitment to values that uplift both mind and spirit. - Chief Editor

## DESH VIDESH

### Guru Nanak Sahib Ji: Mission, Method, and Moral Vision: A Dialogical Inquiry

- Dr. Devindwer Pal Singh & Dr. Harpal Singh Buttar

[On 31st December 2025, Prof. Dr. Harpal Singh Buttar (HS), Senior Scientist, University of Ottawa, contacted Dr. Devinder Pal Singh (DS), Professor of Religious Studies, Ontario, Canada, to explore the various aspects of Sikh Faith, Values and Heritage. This interaction resulted in the following deliberation.]

HS : What was the real mission of Guru Nanak Sahib Ji? I am not seeking or asking for Gurbani quotes, but for a narrative on the Real Mission of Guru Nanak Sahib Ji?

DS : Guru Nanak Sahib Ji's real mission was the radical reorientation of human consciousness: from ritual, hierarchy, fear, and domination toward truthful living grounded in divine unity, ethical action, and social responsibility.

He did not come merely to critique religious practices; he came to redefine what it means to live a spiritual life. For Guru Nanak, spirituality was not withdrawal from the world but deep engagement with it: earning honestly, sharing equitably, and remembering the Divine while living amid society. His mission was to dismantle false separations: sacred vs. secular, Hindu vs. Muslim, priest vs. layperson, pure vs. impure.

At its core, his mission was:

- To expose the emptiness of external religiosity without inner transformation.
- To establish a universal spiritual ethic rooted in justice, humility, compassion, and truth.
- To make direct experience of the Divine accessible to all, without intermediaries.

HS : Why did his parents not understand that a super-bright child was born in their family?

DS : Guru Nanak was born into a traditional agrarian and administrative household with expectations shaped by social norms. His parents saw intelligence but interpreted it through conventional markers of success: education, employment, and social conformity.

His silences, refusals, and inward orientation did not align with societal ideas of brilliance. Like many transformative figures, Guru Nanak's genius lay outside the grammar of his time. His parents were loving but socially conditioned; they could not foresee a role that did not yet exist.

HS : Did Guru Nanak Sahib Ji want to create a new religion, such as Sikhism?

DS : No, not in the institutional sense.

Guru Nanak did not set out to found "Sikhism" as a separate religion. He articulated a path (panth), a disciplined way of living rooted in truth, remembrance, and ethical action. Institutional Sikhism evolved later, especially from Guru Arjan Sahib Ji onward, in response to historical pressures. Guru Nanak's concern was the transformation of life, not the construction of religious boundaries.

HS : Did Guru Nanak want to reform Hindu rituals and superstitious values preached and imposed by the Brahmins?

DS : He was not a "reformer" in the limited sense. Reform presupposes preservation of the structure. Guru Nanak questioned the authority of ritual itself when divorced from ethics. His critique extended beyond Brahmins to all religious elites, Hindu and Muslim alike. He opposed: Mechanical rituals, Birth-based spiritual hierarchy & Fear-based theology. He did not replace one ritual system with another; he re-centred spirituality on lived truth and moral accountability.

HS : From where did Guru Nanak learn Sadh Bhasha?

DS : Sadh Bhasha was not learned formally; it was absorbed organically.

Guru Nanak grew up at a crossroads of languages: Punjabi, Persian, Arabic, Sanskritic traditions, and vernacular dialects used by saints across North India. His extensive travels exposed him to living speech communities rather than to scholastic institutions. He used Sadh Bhasha because:

- It was intelligible across regions.
- It transcended elite linguistic control.
- It allowed spiritual ideas to circulate freely among common people.

(Continued)

## HERITAGE

## Meet Buta Singh Johal

### NRI Turns His Field Into Hockey Hub for Village Youth

Every morning in his village in Jalandhar begins with a familiar sound — hockey sticks hitting the ground, laughter, and young boys running towards their dreams. What was once agricultural land is now a thriving professional sports complex. Settled in the US since 1994, 60-year-old Buta Singh Johal didn't just come home for visits or memories. He chose to give back to hockey, the sport that shaped his life, and create opportunities for the next generation.

Buta Singh started playing hockey in school, went on to represent at the national level, and even worked with Punjab and Sind Bank. His love for the game also inspired his children. But when no proper training



ground existed for local talent, he turned to the land in front of his house — an idea suggested by his wife. In January 2016, without waiting for the wheat crop to grow, construction began. Nearly Rs. 35 lakh later, a full-fledged hockey training ground replaced the fields that once grew crops. Today, over 40 talented but underprivileged players train here every day. Annual tournaments bring Olympians and senior players to the village, not for display, but to motivate and inspire the young athletes. For Buta Singh Johal, this is seva — a quiet way to give back to a sport that gave him everything. Because sometimes, the greatest legacy isn't what you earn. It's what you grow for others.

## Punjab's Daughter Joins Canada Jail Police Department



Rupinder Kaur of village Ratela in Malerkotla has brought immense pride to Punjab after being recruited into the Canada

Jail Police Department. Her selection is being seen as a remarkable achievement for both her family and her home region. Rupinder's success is the result of years of discipline, perseverance, and focused effort. From a small village in Punjab to a respected position in Canada's correctional services, her journey highlights the growing global presence of Punjabi youth in professional and uniformed services. Her achievement has inspired the local community, particularly young women who dream of building meaningful careers abroad. Family members shared that there is an atmosphere of happiness and gratitude at home following her recruitment. Villagers, relatives, and well-wishers have been visiting the family to offer congratulations and best wishes. Rupinder Kaur's accomplishment is being widely praised as a symbol of determination and self-belief.

### ♦♦ ਰੋਸੁ ਨ ਕੀਜੇ ਉਤਤੁ ਦੀਜੈ ♦♦

1. Why is the Mool Nanakshahi Calendar considered scientific?
  - A. It follows planetary worship
  - B. It depends on eclipses
  - C. It is solar-based and uses fixed dates
  - D. It changes according to rituals
2. Who developed the Mool Nanakshahi Calendar?
  - A. A committee of astrologers
  - B. Political leaders
  - C. A calendar expert using scientific methodology
  - D. Religious priests
3. During which period was the Mool Nanakshahi Calendar adopted after scholarly consultation?
  - A. 1990–1995
  - B. 1998–2002
  - C. 2003–2009
  - D. 2012–2018

(ਏਥੇ ਉਤਤ ਪੰਨਾ 4 'ਤੇ)

## ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਨਿਰਮਲ ਸੰਦੇਸ਼: ਸਰਬੱਤ ਦਾ ਭਲਾ-2

- ਇੰਦਰਜੀਤ ਕੌਰ, ਪੁਨਾ



ਉਸ ਸਮੇਂ ਦਾ ਪਛਤਾਇਆ ਫਿਰ ਕਿਸੇ ਵੀ ਕੰਮ ਨਹੀਂ ਆਵੇਗਾ।  
ਸਾਹਿਬ ਦਾ ਪਾਵਨ ਫੁਰਮਾਨ ਹੈ:

ਮਨ ਮੇਰੇ ਭੂਲੇ ਕਪਟ ਨ ਕੀਜੈ ॥  
ਅੰਤ ਨਿਬੇਰਾ ਤੇਰੇ ਜਿਹ ਪਹਿ ਲੀਜੈ ॥ ਅੰਕ ੬੫੯

ਬੇਗਾਨਾ ਹੱਕ ਖਾਣਾ ਜਿੱਥੇ ਗੁਰਬਾਣੀ ਵਿੱਚ ਸਖਤੀ ਨਾਲ ਵਿਵਰਜਿਤ  
ਹੈ ਉਥੇ ਆਪਣੇ ਦਸਾਂ ਨਹੁਆਂ ਦੀ ਕਿਰਤ ਕਮਾਈ ਕਰਨ ਨੂੰ ਉਤਸਾਹਿਤ  
ਕੀਤਾ ਗਿਆ ਹੈ। ਮਨੁੱਖੀ ਜੀਵਨ ਵਿੱਚ ਜੇਕਰ ਵਾਸਤਵਿਕ ਅਧਿਆਤਮਿਕ  
ਜੀਵਨ ਦੀ ਸੂਝ ਪ੍ਰਾਪਤ ਕਰਨੀ ਹੈ ਅਰਥਾਤ ਪ੍ਰਭੂ ਮਾਰਗ ਦੀ ਸੂਝ ਕੇਵਲ  
ਆਪਣੀ ਖੂਨ ਪਸੀਨੇ ਦੀ ਕੀਤੀ ਹੋਈ ਨੇ ਕਮਾਈ ਵਿੱਚ ਹੀ ਹੈ।

ਘਾਲ ਖਾਏ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥  
ਨਾਨਕ ਰਾਹ ਪਛਾਣੈ ਸੇਇ ॥ ਅੰਕ ੧੨੪੫

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਦਾਇਰਾ ਇੰਨਾ ਵਿਸ਼ਾਲ ਹੈ ਕਿ ਮਨੁੱਖੀ  
ਜੀਵਨ ਦੇ ਹਰੇਕ ਖੇਤਰ ਨਾਲ ਸੰਬੰਧਿਤ ਭੂਤ, ਭਵੀਖ, ਅਤੇ ਵਰਤਮਾਨ  
ਦੀ ਸਭ ਪ੍ਰਕਾਰ ਦੀ ਸਮਗਰੀ ਇਸ ਵਿੱਚ ਸੰਮਲੀਤ ਹੈ। ਸਿੱਖ ਜਗਤ  
ਵਿੱਚ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਜੁਗੋ ਜੁਗ ਅਟੱਲ ਗੁਰੂ ਦੇ ਰੂਪ ਵਿੱਚ  
ਸਰਵੱਚ ਸਤਿਕਾਰ ਪ੍ਰਾਪਤ ਹੈ। ਹਰ ਧਰਮ ਦੇ ਲੋਕ ਇਸ ਮਹਾਨ ਸ਼ਬਦ  
ਗੁਰੂ ਦਾ ਸਤਿਕਾਰ ਕਰਦੇ ਹਨ, ਕਿਉਂਕਿ ਐਸਾ ਸਰਬ ਸਾਂਝਾ ਮਹਾਨ  
ਗ੍ਰੰਥ ਹੋਰ ਕੋਈ ਹੈ ਹੀ ਨਹੀਂ ਜੋ ਸਮੁੱਚੇ ਵਿਸ਼ਵ ਨੂੰ ਬਿਨਾਂ ਕਿਸੇ ਵਿਤਕਰੇ  
ਦੇ ਸਾਂਝੇਵਾਲਤਾਂ ਦਾ ਬਰਾਬਰ ਸੁਨੇਹਾ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੋਵੇ।

ਗੁਰਮਤ ਮਾਰਗ ਵਿੱਚ ਨਾ ਕੋਈ ਵੈਰੀ ਹੈ ਨਾ ਕੋਈ ਬਿਗਾਨਾ ਹੈ ਸਗੋਂ  
ਸਾਰੇ ਇੱਕ ਹੀ ਪਿਤਾ ਦੇ ਪੁੱਤਰ ਆਪਸ ਵਿੱਚ ਸਾਂਝੀਵਾਲ ਹਨ, ਸਾਜਨ  
ਹਨ। ਢੂਜਾ ਕੋਈ ਹੈ ਹੀ ਨਹੀਂ ਤਾਂ ਫਿਰ ਵੈਰ ਵਿਰੋਧ ਕਾਹਦਾ? ਇਸ  
ਲਈ ਜੇਕਰ ਅਸੀਂ ਪੂਰੇ ਵਿਸ਼ਵ ਵਿੱਚ ਪਿਆਰ, ਸਦਭਾਵਨਾ, ਸਾਂਝੀਵਾਲਤਾ  
ਆਦੀ ਚਾਹੁੰਦੇ ਹਾਂ ਤਾਂ ਸਾਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ  
ਅਨੁਸਾਰ ਹਿਰਦਾ ਸੁੱਧ ਕਰਕੇ ਜੀਵਨ ਬਤੀਤ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ:

ਨ ਕੋ ਬੈਰੀ ਨਹੀਂ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥ ਅੰਕ ੧੨੫੯

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਸਰਬਤ ਦੇ ਭਲੇ ਦਾ ਸੰਦੇਸ਼ ਜੁਗੋ ਜੁਗ  
ਅਟੱਲ ਹੈ ਅਤੇ ਵਰਤਮਾ ਵਿਗਿਆਨਕ ਯੁਗ ਵਿੱਚ ਇਸ ਦੀ ਅਹਿਮ  
ਸਾਰਥਕਤਾ ਹੈ। ਤਾਂ ਹੀ ਹਰ ਗੁਰਸਿੱਖ ਨਿਤਾ ਪ੍ਰਤੀ ਆਪਣੇ ਗੁਰੂ ਪਾਸੋਂ  
ਜਿੱਥੇ ਨਾਮ ਸਿਮਰਨ ਦੀ ਦਾਤ ਮੰਗਦਾ ਹੈ ਉਥੇ ਨਾਲ  
ਹੀ ਸਰਬਤ ਦੇ ਭਲੇ ਦੀ ਅਰਦਾਸ ਵੀ ਕਰਦਾ ਹੈ।

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ॥  
ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥



ਪੰਨਾ 3 'ਤੇ ਦਿੱਤੇ ਪ੍ਰਸ਼ਨਾਂ ਦੇ ਉੱਤਰ:

1. C

2. C

3. C

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