



ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oāṅkār sat̤ nām kartā purakh̄ nirbh̄o nirvair akāl mūrati ajūnī saibh̄aṅ gur parsād̄.



THE SIKH BULLETIN

www.sikhbulletin.com

editor@sikhbulletin.com

Volume 23 Number 1

Published by: Hardev Singh Shergill

100 Englehart Drive, Folsom, CA 95630 USA Tel: (916) 933-5808

In This Issue / ਤਤਕਰਾ

Editorial.....1

Shabd Vichar ਆਠ ਪਹਰ ਨਿਕਟਿ ਕਰਿ ਜਾਨੈ ॥ Aath Peher Niket Kar Janey
Karminder Singh Dhillon, PhD5

The Metamorphosis of the Human Mind
Prof Harbans Lal, PhD11

Guru Granth Sahib: A Panacea for the World in Torment
Prof Hardev Singh Virk.....13

The Immortal Precept(s) of Sikhi
Gulbarg Singh Basi18

Prof. Devinder Singh Chahal - A Leading Exponent of Nanakian Philosophy
Interview by Dr. Devinder Pal Singh,24

ਸਿੱਖਾਂ ਦੇ ਰਾਸ਼ਟਰੀ ਗੀਤ ਦੀ ਅਸਲੀਅਤ
ਗੁਰਚਰਨ ਸਿੰਘ ਜ਼ਿਉਣ ਵਾਲਾ.....32

Status of Women in Sikh Theology
Dr. Devinder Pal Singh.....34

Book Review: In Search of GOD.
Prof Hardev Singh Virk, PhD35

Gurbani Translations: The Art and Challenges Explicit in Books from Karminder Singh Dhillon
Prof Harbans Lal, PhD40

Note to Contributors.....43

www.sikhbulletin.com
www.sikhivicharforum.org

Editor in Chief: Hardev Singh Shergill, MA, MED (USA)
Joint Editor: Karminder Singh Dhillon, PhD (Boston), Kuala Lumpur
Punjabi Editor: Gyani Jarnail Singh Arshi (Malaysia)
Editors: Moninder Singh (India), Harpreet Kaur (New Zealand)
Technical Lead: Amrinder Singh Sandhu (USA)

Editorial

The Apologists of Religious Hooliganism.

In the Century of Reason, Logic and Justification, only two religions appear faithful to the belief and practice that violence against those who disagree with our religious dogma is sanctioned by God. Ours is one of them. Given all that our Gurus endured, all that their Sikhi stands for, and all that is advocated in Gurbani, such a state of belief is shameful, disgraceful and appalling indeed.

The dastardly attack on Sikh Reformist Harnek Singh of Radio Virsa Auckland, a day before Christmas, in what is believed to be an attempt to murder him and silence his voice forever, is the latest in the growing list of what can only be termed hooliganism in the name of religion. A bunch of cowardly gang of murderous thugs ambushed and carried out an attack on an innocent and unarmed man who had returned home to his family. They fled in the cover of darkness.

As if the attack itself was not reprehensible enough, the joy, jubilation and ecstasy expressed by his critics from the self-proclaimed guardians of Sikhi within the *taksali*, *derawadi* and *sampardayee* folk – especially those who reside in western countries where the freedom of speech is a norm – is utterly disgraceful. Some in such groups took pleasure in creating fake news pertaining to the final bhog and *antim ardas* for Harnek Singh, complete with mention of the location, date and time even.

While the disgraceful reaction of these groups was expected based on their previous behaviors - the attempted murder on another Sikh Reformist preacher Bhai Ranjit Singh Dhadreanwalla for instance – what is most abhorrent is the exuberance amongst those Sikhs who call themselves *Jaagrook* or awakened ones. The idiocy of one such group – Singh Naad Radio, led by what can only be described as apologists for religious hooliganism comprising

Bakshish Singh and Prabhdeep Singh of UK needs comment.

What stands as the mother of all ironies is the fact that Prabhdeep Singh himself and his mentor Prof Darshan Singh Khalsa have – in the past – been subject to such religious hooliganism at the hands of the same groups that are believed to have instigated the attack on Harnek Singh.

In a laughable attempt, Prabhdeep Singh equates his own attack as one that was endured by a *Inqalabi* (revolutionist) and that suffered by Harnek Singh as the beating earned by a *Shrabi* (drunkard). While his claim may make for rhyming verse fit for an audience in a pub, the truth of the matter is Harnek Singh is no *shrabi*. And Prabhdeep Singh is no *inqalabi*. Justifying violence on a defenseless human being and fleeing under cover of darkness is an endeavor to take Sikhi back to the dark ages. A true revolutionist would not even dream of entertaining such a repulsive thought.

Prabhdeep Singh's fit-for-the gutter wisdom is hideous. He argues that: "verbal violence begets physical violence". His message is as twisted as it is dubious: the words of those who disagree with you can first be conveniently labelled "verbal violence". And then this fake label can be used to justify physical violence on account of that "verbal violence." Prabhdeep is a resident of the UK and may want to check the veracity of his warped claim with any school going teenager in his neighborhood. A 12-year-old child will be able to tell him that within



Part of the injuries suffered by Harnek Singh. This is what the gutter wisdom jagrooks are attempting to justify. (Photo courtesy of The New Zealand Herald.) Full report available at <https://www.nzherald.co.nz/nz/radio-host-to-auckland-sikh-community-harnek-singh-speaks-for-first-time-after-near-fatal-driveway-attack/MLSLDC2WZCQ7LX3VDMRNUMPSUA/>



Radio Virsa Host Bhai Harnek Singh of New Zealand.

the value system of the UK – even *physical* violence does not justify physical violence. And the enlightened Jagrook Sikh "thinkers" Prabhdeep Singh and Bakshish Singh are attempting to teach us – in the 21st Century – that Sikhi sanctions physical violence against those who words are disagreeable to us?

When it comes to twisted logic, Preacher Bhai Ranjodh Singh takes the title hands down. Speaking on Brain On video channel, he said the people who are ultimately responsible for the violence on Harnek Singh are friends and supporters of his who patted the radio host, supported him and encouraged him. That ego got to his head and he ended up saying things that instigated the violence against him, is this preacher's twisted theory. *Jagrook* parcharak Ranjodh Singh conveniently left out the part where he sat on Radio Virsa as Harnek's guest for decades, praised him with the the eloquence of a seasoned brahmin pandit and earning NZ dollars performing *katha* for years at an Auckland gurdwara run by Harnek Singh. He also wants viewers to gloss over that fact that what drove

him to say what he said was a fallout he had with Harnek Singh some years ago. Now that his former friend and sponsor was lying unconscious in a hospital bed fighting for his life – it was an opportune moment to settle scores with zero possibility of a fitting response from Harnek Singh himself. Such are lows of decency and morality to which our clergy can stoop.

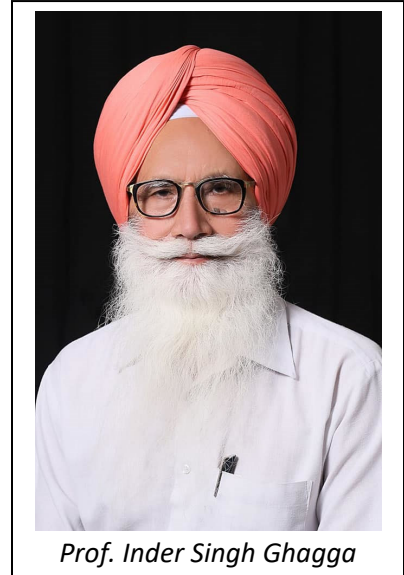
Another *Jagrook* apologist Dr Gurdashan Singh Dhillon – retired head of the history department at Punjab University Chandigarh – speaking on that same Brain On channel and subsequently on Prabhdeep Singh’s Singh Naad Channel echoed the view that the attack on the life of Harnek Singh was brought about by the words of the radio host himself.

This professor of history claimed – falsely and without an iota of evidence - that Harnek Singh had a criminal background and had been living comfortably in New Zealand while operating a radio station with no real income. His warped conclusion is that Harnek was a paid plant of the RSS at the behest of the GOI to destroy Sikhs. His *Jagrook*-ness appears limited to peddling lies. Prof Inder Singh Ghagga - in his sharp rebuttal to Gurdarshan Singh - pointed out that given Harnek Singh’s three decades of private sector employment in New Zealand as compared to Gurdarshan Singh’s life long career and rise to prominence within a RSS controlled government owned university, made Gurdarshan Singh a more probable RSS plant than Harnek Singh.

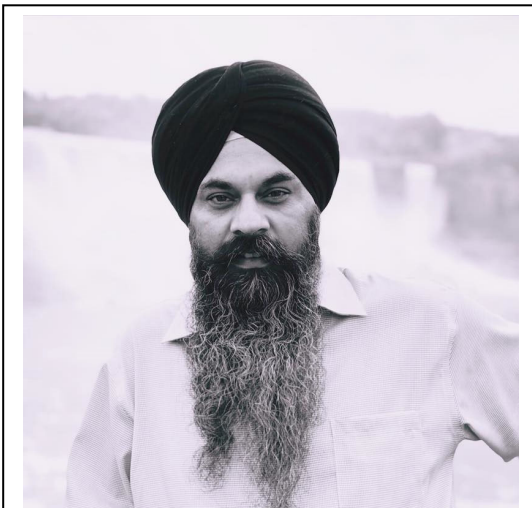
Gurdarshan Singh then goes on to narrate a lengthy story of a Hindu Arya Samaji who - in pre- independence India - wrote a booklet that defamed the Muslim prophet. In the protests that followed, a poor cobbler from Simla Kashmir is said to have sold all his possessions and made his way to Lahore to stab to death the Arya Samaji writer. Gurdarshan Singh says the “greatness” of the cobbler was evidenced by the fact that the prominent Muslim leaders of the day – Mohamad Ali Jinnah and Ulama Mohamad Iqbal lent their shoulder to his coffin after he was hanged for the murder. Gurdarshan Singh’s purpose of using this inflammatory story alongside his comments on Harnek Singh’s situation cannot be anything other than to glorify the use of violence – and accord honor on the criminal culprits. Radio Virsa’s co-host Bhai Lakhbir Singh has opined that the attackers of Harnek Singh may be the recipients of awards, medals and decorations bestowed upon them by misguided Sikh Institutions.

Prof Inder Singh Ghagga has shredded the ludicrous claims of Gurdarshan Singh. He has asked him to explain why Mohamad Ali Jinnah and Ulama Iqbal – who were residents of Lahore where the Arya Samaji resided – did not kill the writer of the blasphemous book with their own hands? Is it because such “intellectuals” are only capable of instigating, provoking and inciting illiterate and simple folk into killing those whose words these “intellectuals and leaders” don’t like, and have no response to?

Prof Ghagga has posed an even more direct question at Gurdarshan Singh: “If physically attacking or killing someone whose words are disagreeable is such an honorable deed as you



Prof. Inder Singh Ghagga



Radio Virsa Co-host Bhai Lakhbir Singh

have portrayed in your story, then why haven't you – Gurdarshan Singh - done so in the 80 years of your life?" Prof Ghagga asked if it was "because despite your string of degrees and high positions, you have not been able to come up with a single logical, reasonable and proper response to what Harnek Singh has been saying on his radio channel? And have no intellectual capacity beyond provoking and inciting some simpleton into your so called heroic deeds of violence on those who disagree with you?"

It is shameful enough that a PhD holder, professor, historian and intellectual has been unable to respond logically and convincingly to rebut the ideas of Harnek Singh. What is abhorrent is for such people to display eagerness to want to cover up their own inability by justifying the religious hooliganism that has been inflicted upon the radio host.

Such behaviour is actually a microcosm of the tragedy that has befallen upon Sikhs – a hypocrisy that was frequently exposed by Harnek Singh in his radio programs. Leaders – political and religious - backed by their enabling spineless intellectuals, have used their flock – in particular the abiding and stirred religious youth of Punjab – to come to the streets to provide the crowds for their unending agitations and suffer serious consequences in return. Harnek Singh had frequently asked sharp questions of the Khalistani movement as an example – Why have large numbers of religious youth who took up the call of their leaders to come out and fight for Khalistan ended up in cremation grounds? Why has Khalistan remained as impossible as it was before the hundreds of thousands of Sikhs suffered death as it is after such colossal loss of life? And most important – how have a vast majority of the leaders of the Khalistani movement, their families, and relatives not only escaped the wrath of it all, but managed to migrate out of India to live comfortably in western countries – where they carry on their charade and instigation – not so much for the creation of Khalistan, but to raise funds for their imaginary Khalistan. If they were truly fighting the GOI – then who gave them their passports and visas? And more importantly – how did they manage to stay out of jail while those they incited, instigated and provoked ended up anonymously in the crematoriums as exposed by the human rights activist Jaswant Singh Khalra. How did these Khalistani leaders escape the fate of Jaswant Singh Khalra whose fault was never one of instigating or inciting, but exposing the truth of the thousands of anonymous cremations of abducted Sikh youth?

Providing reasonable, logical and proper answers to Harnek Singh's Khalistan (and countless other) basic and foundational questions is beyond the capacity of our self-serving leaders and their enabler intellectuals and pseudo thinkers. Instigating gullible Sikhs to attack and kill him is very much within their capacity. Easiest of all is to sit on deceptively and disingenuously named video channels and justify the cowardice of a gang attack on a single unarmed individual.

One final point need to be made on the issue of being a *Jagrook*. Awakening happens when people stop agreeing to things that insult their souls. Judging by their stand on the reprehensible attack on the life of Harnek Singh, it is clear that violence does not insult the souls of Prabhdeep Singh, Ranjodh Singh Dr. Gurdarshan Singh and their *jagrook* ilk. Consequently, they all stand as an insult to the decency of the soul of Sikhi.

Karminder Singh Dhillon, PhD.

Joint Editor.

Shabd Vichar**ਆਠ ਪਹਰ ਨਿਕਟਿ ਕਰਿ ਜਾਨੈ ॥*****Aath Pehr Nikt Kar Janeiy.****Karminder Singh Phd (Boston)*dhillon99@gmail.com

The complete Shabd as composed by Guru Arjun ji and recorded on page 392 of the Sri Guru Granth Sahib (SGGS) is as follows:

ਆਸਾ ਮਹਲਾ ੫ ॥ Asa Mehla 5**ਆਠ ਪਹਰ ਨਿਕਟਿ ਕਰਿ ਜਾਨੈ ॥ ਪ੍ਰਭ ਕਾ ਕੀਆ ਮੀਠਾ ਮਾਨੈ ॥***Aath Pehr Nikt Kar Janeiy. Prabh Ka Keeya Mitha Maneiy.***ਏਕੁ ਨਾਮੁ ਸੰਤਨ ਆਧਾਰੁ ॥ ਹੋਇ ਰਹੇ ਸਭ ਕੀ ਪਗ ਛਾਰੁ ॥ ੧ ॥***Ek Nam Santn Adhar. Hoey Rhey Sabh Ki Pug Char.***ਸੰਤ ਰਹਤ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ ॥ ਉਆ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥***Sant Reht Sunho Merey Bhayi. Ua Ki Mehma Kathn Na Jayi. Rahao.***ਵਰਤਣਿ ਜਾ ਕੈ ਕੇਵਲ ਨਾਮ ॥ ਅਨਦ ਰੂਪ ਕੀਰਤਨੁ ਬਿਸ਼ਾਮ ॥***Vartann Ja Keiy Kevl Nam. Anud Roop Kirtan Bisram.***ਮਿਤ੍ਰ ਸਤ੍ਰੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ ॥ ਪ੍ਰਭ ਅਪੁਨੇ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨੈ ॥ ੨ ॥***Mitr Satr Ja Keiy Eyk Smaney. Prabh Apney Ben Avar Na Janeiy.***ਕੋਟਿ ਕੋਟਿ ਅਘ ਕਾਟਨਹਾਰਾ ॥ ਦੁਖ ਦੂਰਿ ਕਰਨ ਜੀਅ ਕੇ ਦਾਤਾਰਾ ॥***Koat Koat Agh Kattunhara. Dukh Dur Karn Jea Kay Datara.***ਸੁਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ ॥ ਕਉਲਾ ਬਪੁਰੀ ਸੰਤੀ ਛਲੀ ॥ ੩ ॥***Surbeer Bachan Kay Blee. Kaula Bapuri Santi Chlee***ਤਾ ਕਾ ਸੰਗੁ ਬਾਛਹਿ ਸੁਰਦੇਵ ॥ ਅਮੇਘ ਦਰਸੁ ਸਫਲ ਜਾ ਕੀ ਸੇਵ ॥***Ta Ka Sang Bachei Surdev. Amogh Dars Safl Ja Ki Sev.***ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਕਰੇ ਅਰਦਾਸਿ ॥ ਮੋਹਿ ਸੰਤਹ ਟਹਲ ਦੀਜੈ ਗੁਣਤਾਸਿ ॥ ੪ ॥***Kar Jorr Nanak Krey Ardas. Mohe Santeh Tehl Dejay Gunntas.*

Given that the *Rahao* verse contains the primary message of the *shabd* around which the remaining verses of the *shabd* revolve, this verse needs to be understood first. The *Rahao* verse is

ਸੰਤ ਰਹਤ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ ॥ ਉਆ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥*Sant Reht Sunho Merey Bhayi. Ua Ki Mehma Kathn Na Jayi.***UNDERSTANDING THE WORD ਸੰਤ SANT**

The word ਸੰਤ *sant* needs to be understood within the context of Gurbani and Gurmat.

Outside the confines of Gurbani it is used to address a certain group or class of people. The claim is that ਸੰਤ *sant* is a title for spiritually elevated human beings. Such a definition and application has NO place in Gurmat and is NOT supported by Gurbani on the following two grounds.

FIRST, no Sikh was ever referred to or addressed as “sant” during the entire Guru period of 1469 till 1708. Even the most prominent of Sikhs such as Mardana ji who accompanied Guru Nanak throughout his life; Gurdas ji – in whose hand the Pothi Sahib was first transcribed; Dyala ji, Sati Das ji and Mati Das ji who were martyred together with ninth Guru Teg Bahadur ji; and all *Panj Pyare* who took and administered the baptism of *Khande Di Pahul* from and to Guru Gobind Singh ji – carried the title of BHAI.

Based on this point alone, the word ਸੰਤ sant could NOT have been used by the Guru for a class or group of human beings that were not in existence within Gurmat and not recognised by the Gurus.

SECOND, the use of the word ਸੰਤ sant for a collective group or class of persons is critiqued in Gurbani. Bhagat Kabir says on Page 476 of the SGGGS. ਆਸਾ ॥ ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥ ਗਲੀ ਜਿਨਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥ ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥ ੧ ॥ ਐਸੇ ਸੰਤ ਨ ਮੇ ਕਉ ਭਾਵਹਿ ॥ ਡਾਲਾ ਸਿਉ ਪੇਡਾ ਗਟਕਾਵਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ *Asa. Gaj Sadhey Tey Tey Dhotian Tehrey Payean Tug. Galin Jina Jup Maliya, Lotey Huth Nibug. Oye Har Kay Sant Na Akheay Banares Kay Thugg. Aisay Sant Na Mo Ko Bhavey. Dala Sio Peyda Gurkavey.*

Bhagat ji is describing a group or class of people who have labelled themselves as “sants.” These self-proclaimed “sants” define themselves according to a certain identity comprising of dress (*dhotia*) and symbols (*tug*) as well as religious paraphernalia (*Jup Malia* – rosary- and *Nibug Lotey* – shining begging bowls).

Readers will note that the object of critique is *not* the symbols or identity *per se*, since these symbols and identity may vary as they indeed have amongst the different groups of “sants.” The critique is over the claim that this group of people are of an *elevated* status purely on the basis of the self-proclaimed title of “sant.”

Kabir critiques them as deceitful people with a self-ordained religiosity (*Benares Kay Thugg*). He further declares that he does not accept this group. He reasons that they are corrupted self-proclaimed cheats who are so tainted with greed as to “consume not just the fruit, but the seed, branches and the entire tree even.”

Based on this second point too, the word ਸੰਤ sant could NOT have been used by the Guru for a class or group of human beings that were critiqued in Gurbani.

It is worth noting that in line with the above two principles, there is no record of any one SIKH bearing the title ਸੰਤ sant from after the Guru period from 1708 till the early twentieth century. Sikhs who laid down their lives in this post-Guru period – Mani Singh ji, Taru Singh Ji, Shabeg Singh ji, Lachman Singh Ji and countless others were all given the title of BHAI.

The first Sikh to adorn the title of “sant” was one Attar Singh who was a soldier in the British Army in Punjab. He was given the title by the British in 1905 – together with four others. They were sent to various parts of Punjab (Attar Singh went to his village Mastuana) to do their bidding -which was to weaken Sikhs by wilting their faith in the SGGGS. This was achieved by the British ordained “sants” by entangling Sikhs in discarded rituals such as endless *mantra* recitations at fixed times in fixed numbers. The goal was to make Sikhs beholden to these human “sants.” The British bestowed “sant-hood” was propagated through fake accounts of the “miraculous abilities” of these “sants’ – accounts that were often “verified” by their British handlers. One such account relating to Attar Singh of Mastuana was his ability to be on duty at the barracks at the same time as he was “preaching Sikhi” in his village. Someone was surely signing in the duty roster for him.

In the 100 years since Attar Singh, some 20,000 *dera* outfits exist in the villages of Punjab and each is owned and run by a self-proclaimed “sant”.

The Gurbani verse of Guru Amardas ji on page 491 of the SGGS: ਹਿਰਦੈ ਜਿਨ੍ਹ ਕੈ ਕਪਟੁ ਵਸੈ ਬਾਹਰਹੁ ਸੰਤ ਕਹਾਹਿ ॥ *Hirdey Jin Key Kappat Basey Bahron Sant Kahayey*. (The desire to be labelled as “sant” based on an external identity signifies a spiritually corrupt mind) is a clear injunction of prohibition of the practise of self-proclamation (*Sant Khayey*).

As if 20,000 self-proclaimed ‘sants’ are not enough, there is currently a pressure group sort of organization that calls itself SANT SAMAJ (An Organization / Community of “sants”). The notion of being spiritually elevated is so rare that the claim of a “community” of such persons is a clear contradiction of terms.

The Gurbani verse ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥ *Oye Har Kay Sant Na Akhiyey Banares Kay Thugg* (They call themselves “sant” as their self-proclaimed title, but they are crooks within the community of the spiritual) is also clear injunction of prohibition of such behaviour.

WHAT DOES THE WORD ਸੰਤ SANT MEAN IN GURBANI?

The word SANT appears in the following FOUR contexts in the SGGS.

1) For THE CREATOR. When used such, it always appears as singular. It is used, for instance, in the verse of Guru Arjun on page 97 of the SGGS: ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥ *Bhaag Hoa Gur Sant Milaeya. Prabh Abhinasi Ghar Mein Paya*. Meaning I am blessed that my Guru has united me with God (*Sant*).

2) For THE GURU. When used such, it also appears as singular. It is used, for instance, in the Verse of Guru Ramdas ji on page 667 of the SGGS: ਹਰਿ ਕਾ ਸੰਤੁ ਸਤਗੁਰੁ ਸਤ ਪੁਰਖਾ ਜੇ ਬੋਲੈ ਹਰਿ ਹਰਿ ਬਾਨੀ ॥ *Har Ka Sant Satgur Sat Purkha Jo Boley Har Har Bani*. Meaning: The Divine Guru (*Har Ka Sant*) is Creator Connected (*Sat Purkha*) and Creator Connecting (*Sat Gur*) and Discourses Omnipresent Creator Related Bani (*Boley Har Har Bani*).

Guru Arjun on page 622 of the SGGS has this verse: ਸੰਤ ਕਾ ਮਾਰਗੁ ਧਰਮ ਕੀ ਪਉੜੀ ਕੇ ਵਡਭਾਗੀ ਪਾਏ ॥ *Sant Ka Marug Dharam Kee Pauree*. Meaning the Path (*Marag*) of Spirituality (*Dharam*) is established step by step (*Pauree*) by the Guru and realized (*Paye*) through the blessings of the Guru.

In another verse on page 867 of the SGGS, Guru Arjun uses the word SANT in singular as follows: ਸੋਈ ਸੰਤੁ ਜਿ ਭਾਵੈ ਰਾਮ ॥ ਸੰਤੁ ਗੋਬਿੰਦ ਕੈ ਏਕੈ ਕਾਮ ॥ 1 ॥ ਰਹਾਉ ॥ *Soi Sant Jay Bhavey Raam. Sant Gobind Keiy Ekey Kaam*. So SANT in the verse refers to Guru. My Guru (*Soi Sant*) is blessed (*Bhavey*) by the Creator (*Raam*).

In no circumstances can the above verses refer to any human entity other than the CREATOR or the Guru himself. The claim that the word SANT is used in Gurbani for the class / group of people who have proclaimed themselves as such thus falls flat.

On page 280 of the SGGS, Guru Arjun provides what can be described as the most comprehensive explanation of the word SANT. Some 60 verses are composed one after another – all containing the word SANT. Immediately after completing these verses, Guru Arjun states in the clearest of terms: ਮਾਨੁਖ ਕੀ ਟੇਕ ਬ੍ਰਿਥੀ ਸਭ ਜਾਨੁ ॥ ਦੇਵਨ ਕਉ ਏਕੈ ਭਗਵਾਨੁ ॥ *Manukh Ki Teik Birthee Sabh Jaan. Devun Kao Ekeiy Bhagwan*.

Guru ji is saying that the giver is the One Creator (*Sant*) and that reliance of such giving from a human (*Manukh*) is completely in vain (*Birthee Sabh Jaan*). This verse and its placement at the close of a long discourse on the concept of SANT makes it clear that Guru Arjun is using the word SANT for the Creator and things relating to the Creator such as His Command. He makes clear that he is NOT using it for a class or group of the human beings.

3) For GENUINE seekers of the Creator. In this case, the usage is in the plural or as second person. The root of the word SANT is SAT (meaning the Creator who is in existence). So the meaning of Sant is "one seeking to connect with SAT". In reality therefore SANT in this third context or its equivalent - SANTHO, SANTUN, etc. is in the plural form and refers to us Sikhs. SANT is what our Gurus want us to be - seekers of SAT (the Creator Within).

The following verse of Guru Arjun on page 621 of the SGGS is illustrative: ਸੰਤਹੁ ਰਾਮ ਨਾਮਿ ਨਿਸਤਰੀਐ ॥ *Santho Raam Naam Nistereriya*. (O Seekers of the Creator (Sikhs), the Way to Successful Spirituality Is to Acquire Godly (Raam) Virtues (Naam)).

4) For a CRITIQUED class / group of people who either proclaim themselves "sant", add it to their names, use it as a title, or desire to be called such by others. Gurbani critiques this group of people on the following grounds:

A. It is discriminatory because this class is saying they are higher than the lay people. On the other hand, the accepted honorific of BHALI in Gurmat denotes equality and brotherhood of mankind.

B. It is anti-thesis to control of ego. Calling one's self higher than others is not spirituality sanctioned.

C. Our Gurus did not support the use of "spiritual" titles that were in vogue then - *Sri 108, Chatur Vedi, Duvedi, Trivedi, Sri 111* etc. These titles were meant to denote how many religious books one had read of the 108 Upanishdas, 18 Puranas and 4 Vedas. The mere reading of any kind of spiritual texts (including the SGGS) is of little value in Sikhi as it does no more than feeds one's ego. The ego relies on the basis that "I have read x number of texts y number of times." The Gurbani injunction is to understand, accept, believe, inculcate, internalize and become the messages.

Based on the discussion above then, we can attempt to interpret the *Rahao* verse as follows:

ਸੰਤ ਰਹਤ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ ॥ ਉਆ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥
Sant Reht Sunho Merey Bhayi. Ua Ki Mehma Kathn Na Jayi.

Sant – The Creator. **Reht** – Code, Rule, Law, Order; Hukm. **Sunho** – Lit. Listen; abide, internalize. **Merey Bhayi** – O Mind. **Ua Ki** – Of that, it. **Mehma** – Praise, laudation, tribute, greatness, value. **Kathan Na Jayi** – Beyond words, unspeakable, cannot be narrated.

Internalize the Hukm of the Creator, O Mind; it's Value to My Spirituality is Beyond Narration.

BLUE: Context of Gurbani

Now, the First verse of the shabd:

ਆਠ ਪਹਰ ਨਿਕਟਿ ਕਰਿ ਜਾਨੈ ॥ ਪ੍ਰਭੁ ਕਾ ਕੀਆ ਮੀਠਾ ਮਾਨੈ ॥
Aath Pehr Nikt Kar Janeiy. Prabh Ka Keeya Mitha Maneiy.

Aath Pehr – Lit. 24 hours; at all times; always. **Nikt Kar** – Lit. Near; Within. **Janeiy** – Lit. Know; Realize. **Prabh Ka Keeya** – Will / Hukm of the Creator. **Mitha** – Lit. Sweet. **Maneiy** – Accept. **Mitha Maneiy** – Accept Willingly; Submit.

Realize the Hukm Within Always O Mind; Submit to the Will of the Creator.

BLUE: Context from Previous Verse

ਏਕੁ ਨਾਮੁ ਸੰਤਨ ਆਧਾਰੁ ॥ ਹੋਇ ਰਹੇ ਸਭ ਕੀ ਪਗ ਛਾਰੁ ॥ ੧ ॥

Ek Nam Santn Adhar. Hoey Rhey Sabh Ki Pug Char.

Ek – One Creator. **Nam** – Virtues. **Ek Nam** – Divine Virtues, **Santn** – Plural. Seekers of Realization of Sat (the Creator). **Adhar** – Lit. Support, base; figurative: Nourishment. **Hoey** – Become. **Rhey** – Remain. **Sabh Ki** – of all (Virtues). **Pug Char** – lit., dust of the feet; figurative: Humility.

Divine Virtues Nourish Seekers of Realization; Become Them (Divine Virtues) All and Remain in Humility

ਸੰਤ ਰਹਤ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ ॥ ਉਆ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

Sant Reht Sunho Mery Bhayi. Ua Ki Mehma Kathn Na Jayi.

Internalize the Hukm of the Creator, O Mind; It's Value to My Spirituality is Beyond Narration.

BLUE: Context of Gurbani

ਵਰਤਣਿ ਜਾ ਕੈ ਕੇਵਲ ਨਾਮ ॥ ਅਨਦ ਰੂਪ ਕੀਰਤਨੁ ਬਿਸੁਮ ॥

Vartann Ja Keiy Kevl Nam. Anud Roop Kirtan Bisram.

Vartann – Daily Sustenance. **Ja Keiy** – Of my Spirituality. **Kevl** – Only, solely. **Nam** – Divine Virtues. **Anud** – Bliss. **Roop** – Take form; Become. **Kirtan** – Melody. **Bisram** – Lit. rest; calm, peace.

Divine Virtues Are My Sole Daily Sustenance; My Spirituality Has Become Blissful, Melodious and Peaceful

BLUE: Context of Gurbani

ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ ॥ ਪ੍ਰਭੁ ਅਪੁਨੇ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨੈ ॥ ੨ ॥

Mitr Satr Ja Keiy Eyk Smaney. Prabh Apney BinAvar Na Janeiy.

Mitr – Friend. **Satr** - Foe. **Mitr Satr** – Humankind. **Ja Keiy** - In Such. **Eyk Smaney** - On par; equal, same; Becomes One. **Prabh** – Creator. **Apney** – Mine. **Bin Avar** – Other than. **Na** – None. **Bin Avar Na** – In all. **Janeiy** - Lit, know; Realize.

In Such Bliss and Peace, Humankind Becomes One; I Realize None Other Than My Creator in All.

BLUE: Context from Previous Verse

ਕੋਟਿ ਕੋਟਿ ਅਘ ਕਾਟਨਹਾਰਾ ॥ ਦੁਖ ਦੂਰਿ ਕਰਨ ਜੀਅ ਕੇ ਦਾਤਾਰਾ ॥

Koat Koat Agh Kattunhara. Dukh Dur Karn Jea Kay Datara.

Koat Koat – Lit. Millions upon millions; All, Complete. **Agh** – Agony, Anguish. **Kattunhara** – Eradicate. **Dukh** – Pain, Sorrow. **Dur Karn** – Eliminate. **Jea Kay** – Of life, of Spiritual Life. **Datara** – Giver, provider.

Such Realization of the Provider of My Spiritual Life Eradicates All Anguish and Eliminates Sorrow

BLUE: Context from Previous Verse

ਸੁਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ ॥ ਕਉਲਾ ਬਪੁਰੀ ਸੰਤੀ ਛਲੀ ॥ ੩ ॥

Surbeer Bachan Kay Blee. Kaula Bapuri Santi Chlee

Surbeer- Lit. Warrior; Courageous. **Bachan** – Words, Advice, Message. **Kay** – of. **Blee** – from ਬਲਵੰਤ Balvant - Strong, powerful, potent. **Kaula** – Temporal Materialism. **Bapuri** – Wretched. Debilitating. **Santi** – Pronounced Santi(n) with a *bindi*. Through the Sant, through My Guru. **Chlee** – Overcome.

I Overcame Wretched Temporal Materialism Through My Guru's Courageous and Potent Spiritual Messages

BLUE: Context from Previous Verse

ਤਾ ਕਾ ਸੰਗੁ ਬਾਛਹਿ ਸੁਰਦੇਵ ॥ ਅਮੋਘ ਦਰਸੁ ਸਫਲ ਜਾ ਕੀ ਸੇਵ ॥

Ta Ka Sang Bachei Surdev. Amogh Dars Safl Ja Ki Sev.

Ta Ka – Of that. **Sang** – Company. **Bachei** – Seek, desire. **Surdev.** – Divine, Divinity. **Amogh** – Invaluable. **Dars** – Philosophy, messages. **Safl** – Successful, worthy. **Ja Ki** – Of Whom, Whose. **Sev** – from ਸੇਵਕ Sevak – follower, disciple; discipleship.

My Divinity Desires the Company of that Guru; Whose Messages Are Invaluable and Discipleship Worthy

BLUE: Context from Previous Verse

ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਕਰੇ ਅਰਦਾਸਿ ॥ ਮੋਹਿ ਸੰਤਹ ਟਹਲ ਦੀਜੈ ਗੁਣਤਾਸਿ ॥ ੪ ॥

Kar Jorr Nanak Krey Ardas. Mohe Santeh Tehl Dejay Gunntas.

Kar Jorr – Lit. with folded hands; humbly. **Krey** – Makes, does. **Ardas** - Supplication. **Mohe** – Me, mine. **Santeh** – Of the Sant, of the Guru. **Tehl** – to serve; to be a disciple of. **Dejay** – Give, Provide. **Gunntas** – Treasure of Divine Virtues.

Nanak's Supplication is in Humility; To Be the Disciple of the Guru Who Provides Me with A Treasure of Divine Virtues.

Notes: 1. The correct interpretation of the word ਸੰਤ Sant and its derivatives ਸੰਤੀ Santi(n) and ਸੰਤਹ Santeh in the final three verses is CRUCIAL in getting to the correct messages of the shabd.

2. In the final verse Guru Arjun is asking to be provided with a "treasure of divine virtues". These treasures cannot come from a human being or class of beings who proclaim themselves as "sant." It can only come from the Guru. The word ਸੰਤਹ Santeh (of the sant) therefore means "of the Guru."

3. In the second last verse, Guru ji is desirous of the company of a "sant" whose "messages are invaluable and discipleship worthy." Again such can only come from the Guru.

4. In the verse preceding that, Guru Arjun ji is saying "I overcame temporal materialism through the Sant's (ਸੰਤੀ Santi(n)) courageous and potent spiritual messages." Such messages can only come from the Guru. It is clear therefore that this derivate word ਸੰਤੀ Santi(n) refers to the Guru.

5. The above interpretations become possible through the correct interpretation of the word ਸੰਤ Sant in the Rahao verse. Guru Arjun uses the words ਸੰਤ ਰਹਤ Sant Reht in the Rahao Verse. Given that the word ਰਹਤ#Reht means "discipline, rule, order, law" etc., and given that Guru Arjun is addressing his mind to "internalize that Reht" – the word "sant" in this verse can only mean "the Creator" and "sant reht" as the "Creator's law, order or Hukm."

6. It would be a mockery of Gurbani, not to mention that of the spirituality of Guru Arjun to translate "sant reht" as the "discipline of those who proclaim themselves as "sant."

The Metamorphosis of the Human Mind as Promised by Guru Nanak

Harbans Lal, Ph.D., D. Lit (Hons)

harbansl@gmail.com



Guru Nanak described Guru as a spiritual teacher who transforms humans into angels/gods. By god, I mean a tinier replica of God, a human god with all god-like characters from an angel. Such a transformation is a metamorphosis.

The dictionary describes metamorphosis as a change in the form or the nature of a living entity, transforming that entity into an entirely distinct entity by a natural or a supernatural means. When its done right, it is like a caterpillar turning into a butterfly. The transformation of a human into a god-like entity indeed will be such a change, and we call it a metamorphosis promised by Guru Nanak.

Guru Nanak wrote,

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ ॥ ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥ SGGS, p. 462.

I am a sacrifice to my Guru (enlightener) a hundred times a day as my Guru makes angels out of humans bypassing all delaying ploys.

To further illustrate the heightened image of metamorphosis, Guru Granth gives the example of a goldsmith making a jewel out of an ordinary metal.

ਲੇਹਉ ਹੋਯਉ ਲਾਲੁ ਨਦਰਿ ਸਤਿਗੁਰੁ ਜਦਿ ਧਾਰੈ ॥ SGGS, p. 1399.

Iron is transformed into a gemstone when the True Guru bestows His Vision of Spirituality on the seeker.

ICON FOR DIVINE TO INVOKE METAMORPHOSIS

To ease into the spiritual metamorphosis, Nanak prescribed a meditation on an icon. The icon he devised is Ek Onkar to define Divine. We may describe Nanak's Icon literarily to mean the One Virtual Reality manifested in numerous ways throughout all creations. Nanak described this icon as:

ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ ॥ SGGS, p. 296.

Ek Onkar manifests in the creations in so many ways, says Nanak.

Guru Nanak further said that only the Ek Onkar remains to realize when one wishes to resolve doubts. And, when all doubts extinguish, one attains the intended metamorphosis.

ਭ੍ਰਮ ਛੂਟੇ ਤੇ ਏਕੰਕਾਰ ॥੩॥ SGGS, p. 736.

When we get rid of all impeding doubts, what remains is the spirituality of Ek Onkaar.

THE "ME-ME" ORIENTED PERSON WILL FAIL TO REALIZE THE DEVINE

A person imprisoned by the commercial and material inputs, such as criminal behaviors and profit-oriented minds, fails to realize Divine virtues.

ਮਨਮੁਖ ਮੁਗਧ ਬੂਝੈ ਨਾਹੀ ਬਾਹਰਿ ਭਾਲਣਿ ਜਾਈ ॥ SGGS, p.754

The foolish self-willed manmukh does not comprehend the essence; she/he goes out searching for the Divine.

ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਨ ਚੀਨਈ ਮਨਿ ਮੂਰਖੁ ਗਾਵਾਰੁ ॥ SGGS p. 86

Those who do not recognize God within themselves- are wasteful and foolish!

THE PURPOSE OF REALISING THE DIVINE

Relevant to human life, its inter-relationships, and its practices, Guru Nanak further highlighted that Ek Onkar dwells within each heart and for a purpose. The purpose is twofold. The first one is to learn from Guru the Divine Virtus that lead the wisdom-oriented person towards inculcating the divine virtues within the human mind and human consciousness.

ਕਾਇਆ ਅੰਦਰਿ ਆਪੇ ਵਸੈ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਈ ॥ SGGS, p.754

The Divine itself dwells within the body; It is invisible and may not be so realized.

ਕਾਇਆ ਅੰਦਰਿ ਜਗਜੀਵਨ ਦਾਤਾ ਵਸੈ ਸਭਨਾ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥ SGGS, p.754

The Life of the World, the Great Giver Divine, dwells within the body; It is the custodian of all.

Guru Nanak's purpose of stressing the Divine within the above-described way was to lead his followers towards human life's real goal. The purpose was to Realize and instill the Divine within.

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥ SGGS, p. 440

O my mind, you are the embodiment of the Divine Light – recognize your bases.

Then, the purpose was to emulate God by living a life that actively expresses divine attributes in everyday expressions, resulting in the desired human actions. Towards this end, Guru wrote.

ਗੁਣ ਸੰਗ੍ਰਹਿ ਪ੍ਰਭੁ ਰਿਦੈ ਨਿਵਾਸੀ ਭਗਤਿ ਰਤੀ ਹਰਖਾਈ ॥੫॥ SGGS p. 1273

The seeker enshrines God within her heart and thereby gathers divine virtues imbued with devotion and achieves contentment.

Should a person not understand such a purpose of life, such a person would be a fool.

ਪ੍ਰਭੁ ਅਵਿਨਾਸੀ ਮਨ ਮਹਿ ਲੇਖੁ ॥੨॥ SGGS, p. 190.

You may realize the immortal Divine within your consciousness.

Such is the greatness of a true Guru that one realizes the Divine within one's heart through the Guru's teachings.

ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਪਛਾਣਿਆ ਗੁਰ ਕੀ ਵਡਿਆਈ ॥੭॥ SGGS, p 425.

They realize God within their hearts through the glorious greatness of the Guru.

EMULATING THE DIVINE CHARACTERISTICS – A CONCLUSION

The Divine characteristics that Guru Nanak identified for emulation within the human mind are a topic by itself that I will discuss in future blogs. Here I may only list those that Guru Nanak included in the commencing verse of Guru Granth.

They are: Become Like The Creator! Recognize Your Eternal Identity! Cultivate Creative Personality! Emit Fearless Behaviors! Consider No One As Enemy! Engage In Timeless Actions! Let No Impact Of Consequences! Cultivate The Eternal Self! Be Thankful To The Eternal Wisdom!

Guru Granth Sahib: A Panacea for the World in Torment

Hardev Singh Virk

Professor of Eminence, SGGS World University, Fatehgarh Sahib (Punjab)

hardevsingh.virk@gmail.com



Introduction

Guru Amar Das, the third Guru of the Sikh religion, wrote in his universal message in Guru Granth Sahib (GGS) that this world is in torment and sought the protection of God in his famous Shabad [1]:

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥ ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥ (GGS, M.3, p.853)
God save this Tormented World by whatever means you deem fit.

I find its echo in Greta Thunberg, the 17-year-old School student and Swedish environmental activist against climate change, when she says: "Your house is on fire".

Dr. Sukhraj Dhillon [2] writes in his book "*In Search for God: The God of Spirituality*": "All religions teach that every man has a potential to reach God, but practically they say: Only our religion is the true religion to realize that potential. Yes, every man can reach God but he has to reach through our way: Unless you follow Jesus Christ you have no chance. But the same is said by Krishna (Hindu God): "If you surrender to me, leaving everything aside, I will take care of you, you need not worry." And the same is true about all other religions. They seem to be competing shopkeepers - everybody is trying to sell his thing: his holy book, his messiah, his God". But Sikh religion does not belong to this category. The message of GGS does not claim monopoly in saving the burning world as quoted in the Shabad of Guru Amar Das.

The progress of science and technology after the industrial revolution in Europe opened the flood gates of discovery and inventions. Francis Bacon [3] is credited with developing scientific method. Bacon has been called the father of empiricism. His works argued for the possibility of scientific knowledge based only upon inductive reasoning and careful observation of events in nature. Most importantly, he argued science could be achieved by use of a sceptical and methodical approach whereby scientists aim to avoid misleading themselves. Thomas Aquinas and other theologians of Scholastic school advocated a philosophy of dominance and exploitation of Nature. As a consequence, the scientific developments have brought a wave of destruction of nature which is still going on during the 21st century.

In a recent paper on Academia.edu, Ron Horgan [4], a Scientist by profession, has started a debate on the topic: "*Enlightenment: The Gentle Religion of Science That Will Save the Earth*" under the rubric "How to Save the Earth". It has attracted the attention of dozens of experts in various fields to join this debate. I was among the first few discussants and presented my views based on vision of Sikh Gurus in GGS about the protection of Earth and its Ecology, which impressed Ron. This paper is an attempt to juxtapose the solutions offered by GGS against the arguments of Ron's paper. To undertake this job, I had to prepare a sort of questionnaire based on his paper.

Looking for a Solution to Save the Earth

Ron 1: *Mother Earth, the biosphere, is dying. All of us, and the beautiful planet from which we sprang, are being killed by our own demands. There is an innate conflict between the instinctive greedy biological drives necessary for our successful evolution, and the reality of a finite planet. Advanced life in the universe is self-extinguishing. We know what to do, but to change our behaviour we must find an empowering religious belief to motivate our emotional human nature. This belief must become the foundation of our culture for long term survival.*

GGs: The concern of Ron is expressed in the opening line: "*Mother Earth, the biosphere, is dying*". He is looking for an empowering religious belief to motivate our emotional human nature. My search for such a belief system leads me to look into the GGS. Without much effort, I come across concern of Guru Nanak, the founder of Sikh religion, for Earth and its Ecosystem in the GGS:

ਸਲੋਕੁ ॥ ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

Air is the Guru, Water is the Father, and Earth is the Great Mother of all. (GGS, Japu, p.8)

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥ ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੇਇ ॥

God created the air, from air came water and from water the world was created. God spirit permeates all the beings. (GGS, M.1, p.19)

Ron 2: *We are the material of the universe come to conscious life. We are therefore conscious agents of God, and have Thus I have become a deist as this is fully consistent with all of our science. The conflict between belief and science disappears.*

GGs: We are conscious agents of God on this Earth and it is our moral duty to protect its Eco-system and environment by our concerted efforts as there is no conflict between Sikh belief and scientific progress. GGS reminds us of our moral duty:

ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਪਵਨੁ ਅਮੋਲਾ ॥ ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਨੀਰੁ ਨਿਰਮੋਲਾ ॥

ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਪਾਵਕੁ ਬਲਨਾ ॥ ਤਿਸੁ ਠਾਕੁਰ ਕੀ ਰਹੁ ਮਨ ਸਰਨਾ ॥ 3 ॥

He gave you the invaluable air; He gave you the priceless water; He gave you burning fire; let your mind remain in the Sanctuary of that Lord and Master. || 3 || (GGS, M.5, p. 913)

Ron 3: *The explosive emergence of the universe from the void happened in an instant before time existed; and this eternal mystery is surely an act of God. Further the properties of the material of the universe permit the evolution of all subsequent events, including ourselves.*

GGs: Guru Nanak in Maru Solhe Raaga of GGS explains the creation of the universe out of void (Sünn) in an explosive emergence (Big Bang) billions of years ago. This prediction came 500 years before Big Bang hypothesis was presented by Georges Lemaitre in 1932. Time and Space were created after Big Bang. There is perfect consonance between statement of Ron and scientific vision of Guru Nanak expressed in GGS:

ਮਾਰੂ ਮਹਲਾ ੧ ॥ ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ ॥ ਆਪਿ ਨਿਰਾਲਮੁ ਅਪਰ ਅਪਾਰੀ ॥ ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ ਦੇਖੈ ਸੁੰਨਹੁ ਸੁੰਨੁ ਉਪਾਇਦਾ ॥ ੧ ॥ ਪਉਣੁ ਪਾਣੀ ਸੁੰਨੈ ਤੇ ਸਾਜੇ ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕਾਇਆ ਗੜ ਰਾਜੇ ॥ ਅਗਨਿ ਪਾਣੀ ਜੀਉ ਜੋਤਿ ਤੁਮਾਰੀ ਸੁੰਨੈ ਕਲਾ ਰਹਾਇਦਾ ॥ ੨ ॥

In the Sünya (Primal void), the infinite Lord assumed his Power. He Himself is unattached, infinite and incomparable. He Himself exercised His Creative Power, and He gazes upon His creation;

From the Primal Void, He formed the Void. || 1 || From the Sünya, He created air and water.

He created universe and the man in the fortress of body. Your Light pervades fire, water and souls;

Your Power rests in the Primal Void. || 2 || (GGS, M. 1, p.1037)

ਮਾਰੂ ਮਹਲਾ 1 ॥ ਅਰਬਦ ਨਰਬਦ ਪੁੰਧੁਕਾਰਾ ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥ ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ
ਲਗਾਇਦਾ ॥ 1 ॥ ਖਾਣੀ ਨ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ ॥ ਓਪਤਿ ਖਪਤਿ ਨ ਆਵਣ ਜਾਣੀ ॥ ਖੰਡ ਪਤਾਲ ਸਪਤ ਨਹੀ ਸਾਗਰ ਨਦੀ ਨ ਨੀਰੁ
ਵਹਾਇਦਾ ॥ 2 ॥ ਨਾ ਤਦਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ॥ ਦੇਜਕੁ ਭਿਸਤੁ ਨਹੀ ਖੈ ਕਾਲਾ ॥ ਨਰਕੁ
ਸੁਰਗੁ ਨਹੀ ਜੰਮਣੁ ਮਰਣਾ ਨਾ ਕੇ ਆਇ ਨ ਜਾਇਦਾ ॥ 3 ॥

For billions of years, there was nothing but utter darkness. There was neither day nor night, nor moon, nor sun, but the Lord alone sat in profound unity. Neither there was creation, nor air, nor water. There were no continents, nor underworlds, nor seven oceans nor rivers, or the flowing water. There was neither death, nor time. (GGS, M. 1, p.1035)

Ron 4: *All is contained within the universe and within the boundaries of possibility set at the moment of creation. This is God's work. We have the duty to explore and understand the universe, and pass the gift of life to our descendants on the beautiful planet that we have been given. It is science that has given us this knowledge of the universe.*

GGS: In the opening stanza of GGS, the qualities of God are expressed by Guru Nanak. God is defined as 'Creator Person' (*Karta Purkh*); hence Creation of the Universe is an act of God without an iota of doubt. God is part and parcel of Nature (*Qudrat*) and it is our moral duty to protect the Nature and this beautiful planet as envisaged by Ron. We find an echo of Ron's statement in GGS:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥ (GGS, Japu, p. 1)

The One Omnipresent God Who Is in Existence, Who Is the Creator Being, Fearless and Without Enmity, Timeless and Formless, Does Not Take Life Forms, And Who Is Self-Created, Is Realized Through the Enlightenment of the Shabd.

ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥ ੪ ॥

You Are the Sole Creator and Composer. You Have No Equal. You Create and Sustain All in Your All Knowing. Nanak, I Realize You Within Me Though the Enlightenment of the Spirituality of the Shabd. (GGS, M.1, p.12)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥ ਆਪੇ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਸ੍ਰਿਸਟਿ ਦੇਖੈ ਆਪਿ ਉਪਾਇ ॥

The Creator Himself created Creation; He watches over it and resides within. (GGS, M.3, p. 37)

ਅਸਥਿਰੁ ਕਰਤਾ ਦੇਖੀਐ ਹੋਰੁ ਕੋਤੀ ਆਵੈ ਜਾਇ ॥

The Creator alone is seen to be Eternal; all others come and go. (GGS, M.1, p. 54)

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥

I Am in Veneration of You Existing Within Your Creation.

Your Limits Are Beyond Fathom. (GGS, M.1, p. 469)

Ron 5: *And here we are, at this pivotal moment of life, holding this gift from God and our ancestors: a gift to be cherished and passed on to our descendants on this beautiful planet Earth. My individual life is unimportant; I am part of something greater, as an agent of God on Earth and a link in this chain. I am a grain of sand on the beach of eternity.*

GGS: It is clearly mentioned in GGS that we the human beings are rulers of Earth and it is our duty to pass on the treasure trove given by God to our coming generations.

ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥ ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥

Other life forms on this earth are your subjects. (GGS, M.5, p. 374)

Ron 6: *We are human animals, because our complex brains solve complex problems. However, this supra-conscious function remains throughout our lives and provides the revelations and breakthroughs which are common to religious revelations and scientific discoveries.*

GGS: Revelation is a part and parcel of GGS. In fact, in both Christianity and Islam, the holy books were written by the followers of Prophets. But in case of Sikh holy book, GGS, it was revealed truth written by Guru Nanak and other Sikh Gurus. There is a reference to evolution of human from lower animal species in GGS:

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥ ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥ ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥ 1 ॥
ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥ ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥ 1 ॥ ਰਹਾਉ ॥

There are countless life forms consisting of worms and insects; There are countless life forms consisting of elephants, fishes and a deer; There are countless life forms consisting of birds and snakes; There are countless life forms consisting of oxen and horses. Realize the Creator Within; in this occasion.

The human life is the precious opportunity.

GGS, M.5, p. 176)

Ron 7: *My existence is the immaterial model of myself, built in my brain. I live in the material world; but I am the immaterial human being, "The Ghost in the Machine" that can only live in my material human body.*

GGS: We find an echo of Ron in the GGS as human life is considered as divine and the soul of man is part and parcel of God.

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥ (GGS, M.3, p. 441)
O mind, recognize your origin as the embodiment of the Divine.

Ron 8: *Science is the most successful way for humans to progress in the material world; using measurement and causal logic has given us mastery of the Earth. By explaining many mysterious natural events it has weakened belief in many Gods, and it threatens to dehumanise us.*

GGS: Scientific research is encouraged by Sikh Gurus in search of Truth in the GGS:

ਖੋਜੀ ਉਪਜੈ ਬਾਦੀ ਬਿਨਸੈ ॥ (GGS, M.1, p. 1255)
As the spirit of enquiry grows, dogmas degenerate.
ਖੋਜਤ ਖੋਜਤ ਬਹੁ ਪਰਕਾਰੇ ਸਰਬ ਅਰਥ ਬੀਚਾਰੇ ॥ (GGS, M.5, p. 714)
Continuously engaging in research in all possible manner, rationalize every opinion before accepting it.

The Hindu belief in many Gods and Goddesses is decried and denounced by Sikh Gurus and some other contributors in GGS. Kabir is most vehement in condemning the worship of stone idols in GGS:

ਕਬੀਰ ਪਾਹਨੁ ਪਰਮੇਸੁਰੁ ਕੀਆ ਪੂਜੈ ਸਭੁ ਸੰਸਾਰੁ ॥ ਇਸ ਭਰਵਾਸੇ ਜੇ ਰਹੇ ਬੁਝੇ ਕਾਲੀ ਧਾਰ ॥ (GGS, Kabir, p. 1371)
Kabeer, the world worships an idol as the Lord. Subscribing to such a belief is to be engulfed in un-enlightenment.

ਕਬੀਰ ਕਾਗਦ ਕੀ ਓਬਰੀ ਮਸੁ ਕੇ ਕਰਮ ਕਪਾਟ ॥ ਪਾਹਨ ਬੋਰੀ ਪਿਰਥਮੀ ਪੰਡਿਤ ਪਾੜੀ ਬਾਟ ॥ (GGS, Kabir, p. 1371)
Kabeer, the paper on which rituals are composed is the prison, the ink its bars on the windows. The rituals pertaining to the idols have engulfed the world in un-enlightenment, and the Clergy have plundered it on the way.

Ron 9: *Harari can find no explanation for consciousness and mind, and therefore considers that underlying brain mechanisms are solely responsible for our behaviour. Thus we have no free will and are essentially predetermined*

to act according to genetic and environmental stimuli. We are biological machines of limited ability and will be replaced by superior machines. We are not simple, "cause and effect", biological machines. As social animals we cannot thrive without meaning and belief in the future. Despair is lethal.

GGS: Hope and despair are the driving forces in this complex emergent world of human reality. Our destiny is governed by our past *karmas* and there is no scope for free will. Our fickle Mind is bound by Maya and duality. It needs liberation by following the guidelines proposed in GGS:

ਜੋ ਦੀਸੈ ਸੋ ਆਸ ਨਿਰਾਸਾ ॥ (GGS, M.1, p. 224)

Whoever I see is driven by hope and despair.

ਇਹੁ ਮਨੁਆ ਅਤਿ ਸਬਲ ਹੈ ਛਡੇ ਨ ਕਿਤੈ ਉਪਾਇ ॥ (GGS, M.3, p. 33)

This mind is very powerful; its liberation needs more than just our effort.

ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ ਨਾ ਦੁਬਿਧਾ ਮਾਇਆ ਜਾਇ ॥ ੫ ॥

Liberation is not attained sans the Guru; the duality of Maya does not go away without the Guru. (GGS, M. 3, p. 67)

ਨਾਨਕ ਭਾਇ ਭਗਤਿ ਨਿਸਤਾਰਾ ਦੁਬਿਧਾ ਵਿਆਪੈ ਦੂਜਾ ॥ ੨ ॥

Nanak, Emancipation comes through loving devotion of the Divine; duality through means other than that. (GGS, M.1, p. 75)

Ron 10: *Understanding how our immaterial thoughts arise from our material brain has puzzled thinkers throughout history. Ryle saw cause and effect as universal but that; "minds are not bits of clockwork; they are bits of non-clockwork". "Man need not be degraded to a machine by being denied to be a ghost in a machine".*

GGS: There is no reference to the mechanism of origin of thoughts in the brain in GGS. However, references to thoughts are available in context of worldly entanglements and to the 'ghost' in the human body in GGS:

ਮਾਰੂ ਮਹਲਾ ੫ ॥ ਅਲਹ ਅਗਮ ਖੁਦਾਈ ਬੰਦੇ ॥ ਛੇਡਿ ਖਿਆਲ ਦੁਨੀਆ ਕੇ ਪੰਧੇ ॥

O seeker of the Lord God Allah, forsake thoughts of worldly entanglements. (GGS, M.5, p. 1083)

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸੀਲੁ ਨ ਰਾਖਿਆ ਪ੍ਰੇਤ ਪਿੰਜਰ ਮਹਿ ਕਾਸਟੁ ਭਇਆ ॥ (GGS, M.1, p. 906)

You do not practice truth, abstinence, self-discipline or humility; life within your skeleton has become worthless.

Ron 11: *All human reality is internal immaterial models. We live in two worlds: the physical world on Earth and the human world within our brains. Our human brain has a processing capacity equivalent to a supercomputer about 38 thousand trillion operations per second. This is human reality. It is immaterial, emergent, and real. It is not predetermined. Neither is it fully causal nor predictable. It is unique to humans, a gift from God?*

GGS: There are references to human reality in GGS but in a different context. Only the God-oriented, *Gurmukhs*, comprehend the nature of reality, or those who follow the *Hukam*, the divine laws of Nature:

ਗੁਰਮੁਖਿ ਬੁਝੈ ਤਤੁ ਬੀਚਾਰਾ ॥ (GGS, M.1, p. 109)

The spirituality of Gurmukh brings realization of the essence of reality.

ਆਤਮੁ ਚੀਨੈ ਸੁ ਤਤੁ ਬੀਚਾਰੇ ॥੮॥ (GGS, M.1, p. 224)

One who realizes within, contemplates the essence of reality.

ਹੁਕਮੈ ਬੁਝੈ ਤਤੁ ਪਛਾਣੈ ॥ (GGS, M.1, p. 1289)

Whoever realizes the Hukam of the Lord's Command, realizes the essence of reality.

Ron 12: *The disintegration process is now obvious as we fail to take decisive action against the pandemic and global warming.*

GGs: There is a clear warning in GGS to do good deeds while living on this Earth before the noose of death entraps the human being. However, the message of Bhagat Kabir is most relevant to the context of saving the Earth from its dooms day:

ਕਾਲੁ ਬਿਆਲੁ ਜਿਉ ਪਰਿਓ ਡੋਲੈ ਮੁਖੁ ਪਸਾਰੇ ਮੀਤ ॥ ੧ ॥ ਆਜੁ ਕਾਲਿ ਫੁਨਿ ਤੋਹਿ ਗ੍ਰਸਿ ਹੈ ਸਮਝਿ ਰਾਖਉ ਚੀਤਿ
Death is imminent O mind. || 1 || It will seize you any moment; realize this in your consciousness. (GGS, M. 9, p.631)

ਕਬੀਰ ਕਾਲਿ ਕਰੰਤਾ ਅਬਹਿ ਕਰੁ ਅਬ ਕਰਤਾ ਸੁਇ ਤਾਲ ॥ ਪਾਛੈ ਕਛੁ ਨ ਹੋਇਗਾ ਜਉ ਸਿਰ ਪਰਿ ਆਵੈ ਕਾਲੁ ॥
Kabeer, that which you have to do tomorrow - do it today instead; and that which you have to do now - do it immediately! Later on, you will not be able to do anything, death hangs over your head. (GGS, Kabir, p.1371)

Ron 13: *The universe exploded into being from the immaterial void. And human reality is also immaterial! Could this evolved emergent development connect us in some profound way to the God that created the universe?*

GGs: The creation of universe from the void (Sünn) has been explained in Ron 3. We are connected with the creator God as a Son is connected with his Father. This metaphor of Father and Son has been used in GGS:

ਪਿਤਾ ਹਮਾਰੇ ਪ੍ਰਗਟੇ ਮਾਝ ॥ ਪਿਤਾ ਪੁਤ ਰਲਿ ਕੀਨੀ ਸਾਂਝ ॥ ਕਹੁ ਨਾਨਕ ਜਉ ਪਿਤਾ ਪਤੀਨੇ ॥
 ਪਿਤਾ ਪੁਤ ਏਕੈ ਰੰਗਿ ਲੀਨੇ ॥ 4 ॥

My Father has revealed Himself within me. The Father and son have joined together in a relationship. Says Nanak, when my Father is pleased, then the Father and son are joined together in love, and become one. (GGS, M. 5, p. 1141)

ਰਾਖਿ ਲੇਹੁ ਨਾਨਕੁ ਜਨੁ ਤੁਮਰਾ ਜਿਉ ਪਿਤਾ ਪੁਤ ਕਿਰਪਾਲਾ ॥ ੪ ॥
Protect and preserve Your seeker Nanak O Lord; be kind to me, like a father to his son. || 4 || 1 || (GGS, M. 5, p. 608)

Ron's Concluding Remarks: *But I can see that survival is within our grasp if wise talented powerful people can be inspired to make this survival transition happen. In the cause of unity for survival, can a deist God be concordant with your faith? We can do this if we unite. There are so many talented people on Earth, that this immense task, perhaps taking centuries to complete is entirely possible. "I would gladly work with you in the en-devour of ensuring that God's will be done on Earth as it is in heaven". I know that we humans have the talent and energy to survive the enormous challenge we now face. The foundation of human wisdom, guiding a culture of long term survival, will be the most important document in human history.*

Acknowledgement: Author is grateful to Ron Horgan, Melbourne, Australia for permission to use his copyrighted paper. I thank Dr DP Singh, Center for Understanding Sikhism, Mississauga, Ontario, Canada for providing some relevant Gurbani quotes in GGS.

References

1. Guru Granth Sahib (GGS), compiled by Guru Arjan in 1604, is published by SGPC at Golden Temple Press, Amritsar. (M = Mahalla, i.e., succession number of the Sikh Gurus to the House of Nanak, M is replaced with the name of Bhagat/Bhatt for their Bani, p = Page of the GGS). All quotes of GGS follow this pattern.
2. Sukhraj Singh Dhillon, *In Search of GOD: The God of Spirituality*. Create Space Independent Publishing Platform, 2011.
3. Wikipedia.org > wiki > Francis_Bacon.
4. Ron Horgan, *Enlightenment: The Gentle Religion Of Science, That Will Save The Earth*. https://www.academia.edu/44480921/ENLIGHTENMENT_pdf. Retrieved on 10-11-2020.

The Eternal Precepts of Sikhi

Gulbarg Singh Basi (USA)

gsbasi@gmail.com



INTRODUCTION.

Ever since childhood, I had heard of three principles Sikhi namely *naamu jpunaa* (ਨਾਮੁ ਜਪਣਾ) meaning reciting the word “Vahiguru *kirt krnee* (ਕਿਰਤ ਕਰਨੀ) or working for one’s living; and *vNd chhknaa* (ਵੰਡ ਛਕਣਾ) or sharing one’s earnings with the needy and”. These were in addition to the five *kkaar* (ਪੰਜ ਕਕਾਰ) or 5Ks, as a part of Sikhi Dress. For a long time, that is what I believed to be the essence of Sikhi. It is only after I started to read Gurbani and give presentations on Sikhi that I uncovered them to be very limiting.

MY JOURNEY INTO GURBANI.

In hindsight I can say that my journey began with my repeated revisiting of my understanding of the first *pourhee* (ਪੌੜੀ) of the bani of *jpu* (ਜਪੁ). To the best of my understanding, the verse by verse meanings of the first *pourhee* (ਪੌੜੀ) are:

- 1) *sochai sochi n hovEee jay sochee lkh vaar* (ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥) One is not purified even if one bathes lacs of times. (The implication being that one one’s mind is not purified even if one bathes at lacs of places designated as holy, i.e. ਤੀਰਥਿ ਇਸ਼ਨਾਨ = *teerthi Eishnaan*, does not purify the mind)
- 2) *chupai chup n hovEee jay laaEi rhaa liv taar* (ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥) One’s mind is not quiet (at peace, in tune with The Eikko (ੴ), the Supreme Power) by keeping mum and sitting in a trance for a long time. The implication being that a mind is not at peace even when one is doing a *moun vrt* (ਮੌਨ ਵਰਤ).
- 3) *bhukhiAaa bhukh n Autree jay bNnaa pureeAaa bhaar* (ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥) The greedy persons continue to want more even after collecting all the material goods of multiple worlds. (The implication being that even when a person amasses all the known worldly wealth, there is always desire for more and the mind is still not in tune with Eikko (ੴ), the One, The Supreme Power)
- 4) *shs siAaanpaa lkh hohi t Eik n chlai naali* (ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥) Even if hundreds of wise and bright ideas (knowledge of religious books), turn into lacs, even then, none is of any use. The implication being that even after winning religious discussions with multiple contestants, one never has enough knowledge to have satisfaction and peace of mind and is not in tune with The Eikko (ੴ), the One Supreme power)
Then the question:
- 5) *kiv schiAaaraa hoEeeAai kiv koorhai tutai paali* (ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥) Then how would one become *schiaaaraa* (ਸਚਿਆਰਾ): i.e. Truthful life, in tune with The Eikko (ੴ) the Supreme Power, and how would one free oneself from the falsehood (rituals etc.)? The answer:
- 6) *hukmi rjaaEee chlnaa naank likhiAaa naali*. |1| (ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥).
By living in accordance with the *hukmu* (ਹੁਕਮੁ), Order of The Eikko (ੴ), Nanak has penned it down.

So, to me, the whole thing boils down to living in tune with *hukmu* (ਹੁਕਮੁ), Order of The Eikko (ੴ), the One Supreme Power. As best as I can understand from Gurbani, *hukmi rjaaEee chlnaa* (ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ);

meaning to live in tune with the Order of the Eikko (ੴ), The One Supreme Power, is the only precept in Sikhi. Of course there are various aspects of *hukmi rjaaEee chlnaa* (ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ), which could be further listed.

To achieve the objective of living in tune with the *hukmu* (ਹੁਕਮੁ), one must know the *hukmu* (ਹੁਕਮੁ). Therefore, learning and understanding *hukmu* (ਹੁਕਮੁ) becomes a prerequisite. What then is the *hukmu* (ਹੁਕਮੁ)? While seeking out the *hukmu* (ਹੁਕਮੁ), one comes across the verse:

ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥੫॥

Eayko naamu hukmu hai naank stiguri deeAaa bujhaaEi jeeAu. |5| (M:1, P:72)

This states that the *naamu* (ਨਾਮੁ), is the only *hukmu* (ਹੁਕਮੁ). And the importance of the *naamu* (ਨਾਮੁ), is reemphasized in the verse:

ਪੁੰਨ ਦਾਨ ਜਪ ਤਪ ਜੇਤੇ ਸਭ ਉਪਰਿ ਨਾਮੁ ॥

puNn daan jp tp jaytay sbh Aoopri naamu. (M:5, P: 401)

The *naamu* is above, or has higher benefit than, all other actions like charity, donation, recitation, meditation etc. one may practice.

So, living within *hukmu* of The Eikko (ੴ), The One, the Creation / Nature, is in line with living in accordance with *naamu*. Which makes understanding the *naamu* (ਨਾਮੁ) a paramount requirement, so one may live by it, follow it. Now, where can one learn about the *naamu* (ਨਾਮੁ)? As per Gurbani verse:

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਗੁਣ ਬਾਣੀ ਗੁਰਬਾਣੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੪॥੫॥

Jnu nank bolay gun baanee gurbaanee hri naami smaaEiAaa. |4|5| (M;4, P:494)

This verse states that the *naamu* (ਨਾਮੁ), is permeated within Gurbani. And as per the verse:

ਇਸੁ ਜੁਗ ਮਹਿ ਨਿਰਭਉ ਹਰਿ ਨਾਮੁ ਹੈ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ ॥

Eisu jug mhi nirbhAu hri naamu hai paaEeeAai gur veechaari. (M:3, P:365)

One can understand the *naamu* (ਨਾਮੁ) by contemplating on Guru's teachings. Since Gurbani enshrined in Sri Guru Granth Sahib is the eternal Sikh Guru, one would seek the answer there. It is evident that to learn about *naamu* (ਨਾਮੁ), one must not only read it, but fully understand and comprehend the message of Gurbani, as per Gurbani verse:

ਗੁਰਮੁਖਿ ਗਾਵੈ ਗੁਰਮੁਖਿ ਬੁਝੈ ਗੁਰਮੁਖਿ ਸਬਦੁ ਬੀਚਾਰੇ ॥

gurmukhi gaavai gurmukhi boojhai gurmukhi sbdu beechaaray. (M:3, P:753)

Guru's follower should sing, understand and comprehend, and discuss (for better understanding) the *sbd* (ਸਬਦ), the Spiritual Word.

Upon reading Gurbani, one comes to realize that *naamu jpunaa* (ਨਾਮੁ ਜਪਣਾ) understood as reciting the word Vahiguru, and as commonly understood and practiced in Sikh community, if at all an accurate understanding, is an extremely limited part of practicing the *naamu* (ਨਾਮੁ).

As per Gurbani, one must not only recite the *naamu* (ਨਾਮੁ), but also, *naamu DhiAaaAunaa* (ਨਾਮੁ ਧਿਆਉਣਾ) always keeping the *naamu* in one's thoughts; *naamu saalaahunaa* (ਨਾਮੁ ਸਲਾਹੁਣਾ) praising the *naamu*; *naamu bujhaana* (ਨਾਮੁ ਬੁਝਣਾ) comprehending the *naamu*; *naamu jpnaa* (ਨਾਮੁ ਜਪਣਾ) reciting the *naamu*; *naamu chaytnaa* (ਨਾਮੁ ਚੇਤਣਾ) remember the *naamu* in mind; *naamu dRirhaaAunaa* (ਨਾਮੁ ਦ੍ਰਿੜਾਉਣਾ) affirming the *naamu* in the mind;

naamu smaalnaa (ਨਾਮੁ ਸਮਾਲਣਾ) carefully securing the *naamu*; *naamu pchhaanna* (ਨਾਮੁ ਪਛਾਨਣਾ) recognizing the *naamu*; *naamu mni vsaAunaa* (ਨਾਮੁ ਮਨ ਵਸਾਉਣਾ) letting the *naamu* reside in the mind; *naamu Aur Dhaarnaa* (ਨਾਮੁ ਉਰ ਧਾਰਨਾ) beholding the *naamu* in the heart; *naamu peenaa* (ਨਾਮੁ ਪੀਣਾ) drinking the *naamu*; *naamu Aur haarnaa* (ਨਾਮੁ ਉਰ ਹਾਰਨਾ) letting the *naamu* the garland the heart; *naamu vkhaaAunaa* (ਨਾਮੁ ਵਖਾਉਣਾ) displaying the *naamu*; *naamu smaarnaa* (ਨਾਮੁ ਸਮਾਰਨਾ) dwelling on the *naamu*; *naamu kirkhnaa* (ਨਾਮੁ ਕਿਰਖਣਾ) paying off the balance with the *naamu*; *naamu bhuNchnaa* (ਨਾਮੁ ਭੁੰਚਣਾ) digesting the *naamu*; *naamu AraaDhnaa* (ਨਾਮੁ ਅਰਾਧਣਾ) remembering/adoring the *naamu*; *naamu simrnaa* (ਨਾਮੁ ਸਿਮਰਨਾ) reciting the *naamu*; *naamu Auchaarnaa* (ਨਾਮੁ ਉਚਾਰਨਾ) speaking *naamu*; *naamu sunnaa* (ਨਾਮੁ ਸੁਣਨਾ) listening *naamu*; *naamu beechaarnaa* (ਨਾਮੁ ਵਿਚਾਰਨਾ) pondering over the *naamu*; *naamu vaapaarnaa* (ਨਾਮੁ ਵਪਾਰਨਾ) trading the *naamu*; *naamu ADhaaro bnaaAunaa* (ਨਾਮੁ ਆਧਾਰ ਬਣਾਉਣਾ) making *naamu* the base of all of one's actions; *naamu paaAunaa* (ਨਾਮੁ ਪਾਉਣਾ) attaining the *naamu*; *naamu prvaar bnaaAunaa* (ਨਾਮੁ ਪਰਵਾਰ ਬਣਾਉਣਾ) making the *naamu* one's family; *naamu prapti krnaa* (ਨਾਮੁ ਪਰਾਪਤ ਕਰਨਾ) achieving *naamu*; *naamu da keertn krnaa* (ਨਾਮੁ ਦਾ ਕੀਰਤਨ ਕਰਨਾ) singing the *naamu*; *naamu chitayrnaa* (ਨਾਮੁ ਚਿਤੇਰਨਾ) reflecting on the *naamu*; *naamu beejnaa* (ਨਾਮੁ ਬੀਜਣਾ) sowing the *naamu*; *naamu bilovnaa* (ਨਾਮੁ ਬਿਲੋਵਣਾ) churning the *naamu*; *naamu bhojn bnaaAunaa* (ਨਾਮੁ ਭੋਜਨ ਬਣਾਉਣਾ) making the *naamu* your food; *naamu paihnaa* (ਨਾਮੁ ਪਹਿਨਣਾ) wearing the *naamu*; *naamu vni bnaaAunaa* (ਨਾਮੁ ਵਣਜ ਬਣਾਉਣਾ) making the *naamu* your business; *naamu vaapaar bnaaAunaa* (ਨਾਮੁ ਵਾਪਾਰ ਬਣਾਉਣਾ) making the *naamu* your trade; *naamu kaarkunee bnaaAunaa* (ਨਾਮੁ ਕਾਰਕੁਨੀ ਬਣਾਉਣਾ) making the *naamu* your profession; *naamu dhNdholnaa* (ਨਾਮੁ ਢੰਢੋਲਣਾ) searching the *naamu*; *naamu tohnee bnaaAunaa* (ਨਾਮੁ ਟੋਹਣੀ ਬਣਾਉਣਾ) making the *naamu* be your guiding stick; *naamu prhnaa* (ਨਾਮੁ ਪੜ੍ਹਨਾ) reading the *naamu*; *naamu smjhnaa* (ਨਾਮੁ ਸਮਝਣਾ) understanding the *naamu*; *naamu seegaaru bnaaAunaa* (ਨਾਮੁ ਸੀਗਾਰੁ ਬਣਾਉਣਾ) making the *naamu* your ornaments; *naamu jaanna* (ਨਾਮੁ ਜਾਨਣਾ) knowing the *naamu*; and *naamu AMmRitu peenaa* (ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਪੀਣਾ) drinking the *naamu* Ambrosial etc. (Verses of Gurbani referring to the above actions are listed in the Notes section below.)

So, these are some of the ways one is supposed to live following the *naamu* (ਨਾਮੁ). In simple words, the *naamu* (ਨਾਮੁ), is part of every act of one's life. That is, one is suggested to live in the *naamu* (ਨਾਮੁ), or *naamu jeevna* (ਨਾਮੁ ਜੀਵਣਾ), living in (following) the *naamu* (ਨਾਮੁ). Another Gurbani verse guides a little more about the nature of *naamu* (ਨਾਮੁ).

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥
ਦੁਖੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਨੁ ਡਿਠੇ ਚਾਉ ॥

AapeenHai Aaapu saajiAo AapeenHai rchiAo naaAu.
duyee kudrti saajeeAai kri Aasnu ditho chaaAu. (M:1, P:463)

Therefore, the only precept of Sikhi is *hukmi rjaaEee chlnaa* (ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ), to live within the hukm, the Order of The Eikko (ੴ), The One Supreme Power, is to live *naamu* (ਨਾਮੁ). It is evident that *naamu* (ਨਾਮੁ), the laws of nature, are unfathomable and hence a continued contemplation, study, of and adoption of *naamu* (ਨਾਮੁ), these laws of nature, is very important for continued progress towards being *sachaaru* (ਸਚਿਆਰੁ).

As per Gurbani, some of the sub precepts under this main precept are:

1) *schu Aaachaaru* (ਸਚੁ ਆਚਾਰੁ), truthful conduct. (This is a personal level sub precept.) The Gurbani verse is:

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥ (ਮ:੧, ਪੰ:੬੨)
schhu Aorai sbhu ko Aupri schu Aaachaaru. |5| (M:1, P:62)
Everything is below the truth, truthful living is above all (everything).

The most important part of living in the *naamu* (ਨਾਮੁ), is truthful living. Part of which is ਘਾਲਿ ਖਾਇ = *ghaali khaaEi*, earning one's living through hard labor. That is, earn what you consume, do not depend upon, or take from, others. Part of this also implies to not benefit from other people's hard work. For an employer it means to not squeeze the blood of workers by underpaying them for their honest labor. This is, living free from any influence of the five vices: ਕਾਮੁ = *kaamu* (sexual desires), ਕ੍ਰੋਧੁ = *kRoDhu* (anger), ਲੋਭੁ = *lobhu* (greed), ਮੋਹੁ = *mohu* (emotional attachment), ਅਹੰਕਾਰਿ = *AhNkaari*. (ego). Of course, always speaking the whole truth and nothing but the truth is another part of it, and a whole lot more.

- 2) *sbh naal piAaar* (ਸੱਭ ਨਾਲ ਪਿਆਰ), love for all. (This is the social level sub-precept.) The Gurbani verse is:
ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥ ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥ ਨਾ ਕੇ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ
ਕਉ ਬਨਿ ਆਈ ॥੧॥

*bisri gEee sbh taati praaEee. jb tay saaDhsNgti mohi paaEee. |1| rhaaAu. naa ko bairee nhee bigaanaa sgl
sNgi hm kAu bni AaaEee. |1| (M:5, P:1299)*

The central message here is that no one is a stranger, I get along with everyone. Everyone is my friend; in other words, I love everyone. This concept of love for everyone, the equality among the human family is repeated in multiple other verses in Gurbani.

ਅਵਲਿ ਅਲਹ ਨੂਰ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥ ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ ॥੧॥
*Avli Alh nooru AupaaEiAaa kudrti kay sbh bNday. Eayk noor tay sbhu jgu AupjiAaa kAun bhlay ko mNday. |1|
(Bh: kbeer, P:1349)*

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ ॥ ਰਾਮ ਬਿਨਾ ਕੇ ਬੋਲੈ ਰੇ ॥੧॥ ਰਹਾਉ ॥
sbhai ght raamu bolai raamaa bolai. raam binaa ko bolai ray. |1| rhaaAu. (Bh: naamdayv, P:988)

- 3) *snimr sevaa* (ਸਨਿਮਰ ਸੇਵਾ), Service with humility. (This is a spiritual level sub precept.) The Gurbani verse is :
ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥
vichi duneeAaa sayv kmaaEeeAai. taa drgh baisnu paaEeeAai. (M:1, P:26).

A necessary condition on the path of the *naamu jeevnha* (ਨਾਮੁ ਜੀਵਨਾ), living in the *naamu*. is to serve The Eikko (ੴ), The One Supreme Power, part of which is serving the Creation. Service, of course, means service without any expectations in return otherwise it becomes a business transaction, a bargain, and not service. True service is without any name plates, markings, or even a word of thanks. Part of service is *kichhu hthhu dayEi* (ਕਿਛੁ ਹਥਹੁ ਦੇਇ), sharing one's earnings.

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਬਿਨੁ ਸੇਵਾ ਪਛੋਤਾਣੀ ਹੇ ॥੧੫॥
jini hri sayviAaa tini sukhu paaEiAaa binu sayvaa pchhotaanee hay. |15| (M:4, P:1071)

One who served the Eikko (ੴ), The One Supreme Power, achieved peace and happiness. without the service there is only regrets.

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੇ ਕੇ ਕਰੇ ਚਿਤੁ ਲਾਇ ॥
stigur kee sayvaa sfl hai jay ko kray chitu laaEi. (M:3, P:552)

The *sayvaa* (ਸੇਵਾ), service of Eikko (ੴ), The One, is meaningful only when it is genuine and not as a chore or for show, display.

CONCLUSION.

In conclusion the only Precept of the Sikhi is *naamu jeevnha* (ਨਾਮੁ ਜੀਵਣਾ) live in the *naamu*. As best as I can understand Gurbani, these are the three major sub precepts of the Sikhi mentioned in Sri Guru Granth Sahib. They can be listed as *schu Aaachaaru* (ਸਚੁ ਆਚਾਰੁ), Truthful living; *sbh naal piAaar* (ਸੱਭ ਨਾਲ ਪਿਆਰ) love for all; and *snimr sevaa* (ਸਨਿਮਰ ਸੇਵਾ) service with humility. Of course, there are many additional sub-precepts as well and the list is reasonably long. In my view all those are important but less than these three listed here.

NOTES.

Gurbani Quotes referenced in this article are as follows.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ *jinee naamu DhiAaaEiAaa gEay mskti ghaali*.
 ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥ *naank tay mukh Aujlay kaytee chhutee naali*. |1| (M:1, P:8)
 ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੧॥ *likhu naamu saalaah likhu likhu ANtu n paaraavaaru*. |1| (M:1, P:16)
 ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥ *jini gurmukhi naamu n boojhiAaa mri jnmai Aaavai jaaEi*. |1| rhaaAu. (M:1, P:19)
 ਰਾਮ ਨਾਮੁ ਜਪਿ ਦਿਨਸੁ ਰਾਤਿ ਗੁਰਮੁਖਿ ਹਰਿ ਧਨੁ ਜਾਨੁ ॥ *raam naamu jpi dinsu raati gurmukhi hri Dhnu jaanu*. (M:1, P:21)
 ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੁ ਅਉਗੁਣਿ ਆਵੈ ਜਾਇ ॥ *jini hri hri naamu n chaytiAo su AAuguni Aaavai jaaEi*. (M:1, P:22)
 ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਭਗਤਾ ਅਤੁਟ ਭੰਡਾਰੁ ॥੧॥ *guri poorai hri naamu dRirhaaEiAaa hri bhgtaa Atutu bhNdaaru*. (M:3, P:28)
 ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਸਮਾਲੀਐ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ ॥ *khinu khinu naamu smaaleeAai gurmukhi paavai koEi*. (M:3, P:29)
 ਜਿਨੀ ਨਾਮੁ ਪਛਾਣਿਆ ਤਿਨ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥ *jinee naamu pchhaaniAaa tin vithu bli jaaAu*. (M:3, P:30)
 ਪੂਰੈ ਭਾਗਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥ *poorai bhaagi naamu mni vsai sbdi milaavaa hoEi*. (M:3, P:33)
 ਗੁਰਮਤੀ ਸੁਖੁ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਉਰ ਧਾਰਿ ॥੩॥ *gurmtee sukhu paaEeeAai schu naamu Aur Dhaari*. |3| (M:3, P:39)
 ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਆਲਿਆ ਜਨਮ ਮਰਨ ਕਾ ਪਥੁ ॥ *AMmRit naamu peeAaaliAaa jnm mrn kaa pthu*. (M:5, P:49)
 ਦੀਪਕੁ ਸਬਦਿ ਵਿਗਾਸਿਆ ਰਾਮ ਨਾਮੁ ਉਰ ਹਾਰੁ ॥੫॥ *deepku sbdi vigaasiAaa raam naamu Aur haaru*. |5| (M:1, P:54)
 ਸਤਿਗੁਰੁ ਭੇਟਿਐ ਨਿਰਮਲੁ ਹੋਆ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ ॥ *stigururu bhaytiAai nirmlu hoAaa Andinu naamu vkhaanaEi*. (M:3, P:67)
 ਹਰਿ ਧਿਆਵੈ ਹਰਿ ਉਚਰੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਰਿ ॥ *hri DhiAaavai hri Auchrai vnjaariAaa mitRaa hri hri naamu smaari*. (M:4, P:76)
 ਲੇਖਾ ਧਰਮੁ ਰਾਇ ਕੀ ਬਾਕੀ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਿਰਥੈ ॥ *laykhaa Dharm raaEi kee baakee jpi hri hri naamu kirkhai*. (M:4, P:78)
 ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿ ਸਭਨਾ ਤੇ ਵਡਾ ਸਭਿ ਨਾਵੈ ਅਗੈ ਆਣਿ ਨਿਵਾਏ ॥੧੫॥ *naank naamu AraaDhi sbhnaa tay vdaa sbhi naavai Agai Aaani nivaaEay*. |15| (M:5, P:89)
 ਸੇ ਧਨਵੰਤੁ ਹਰਿ ਨਾਮੁ ਕਮਾਇ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਇ ॥੧॥ *say DhnnvNt hri naamu kmaaEi. pooray gur tay sojhee paaEi*. |1| (M:3, P:161)
 ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਨਾਮੁ ॥ *Aaath phr simrhu pRbh naamu*. (M:5, P:184)
 ਜਾ ਕਉ ਅਪਨੀ ਕਿਰਪਾ ਧਾਰੈ ॥ ਸੇ ਜਨੁ ਰਸਨਾ ਨਾਮੁ ਉਚਾਰੈ ॥੧॥ *jaa kAu Apnee kirpaa Dhaari. so jnu rsnaa naamu Auhaarai*. |1| (M:5, P:190)
 ਅਨੁਪ ਪਦਾਰਥੁ ਨਾਮੁ ਸੁਨਹੁ ਸਗਲ ਧਿਆਇਲੇ ਮੀਤਾ ॥ *Anoop pdaarthu naamu sunhu sgl DhiAaaEilay meetaa*. (M:5, P:208)
 ਨਿਧਿ ਸਿਧਿ ਨਿਰਮਲ ਨਾਮੁ ਬੀਚਾਰੁ ॥ *niDhi siDhi nirml naamu beecharu*. (M:1, P:220)
 ਤੇਰਾ ਮਹਲੁ ਸਚਾ ਜੀਉ ਨਾਮੁ ਸਚਾ ਵਾਪਾਰੇ ॥ *tayraa mhlu schaa jeeAu naamu schaa vaapaaro*. (M:1, P:243)
 ਨਾਨਕ ਕਾਮਣਿ ਸਹਜਿ ਸਮਾਣੀ ਜਿਸੁ ਸਾਚਾ ਨਾਮੁ ਅਧਾਰੇ ॥੩॥ *naank kaamni shji smaaneEe jisuu saachaa naamu ADhaaro*. |3| (M:5, P:244)
 ਨਾਮ ਤੁਲਿ ਕਛੁ ਅਵਹੁ ਨ ਹੋਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥੮॥੨॥ *naam tuli kchhu Avru n hoEi. naank gurmukhi naamu paavai jnu koEi*. |8| (M:5, P:265)
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਮੁ ਪਰਵਾਰੁ ॥ *Rhm giAaaneEe kai naamu prvaaru*. (M:5, P:273)
 ਹਉ ਹਉ ਅਨਦਿਨੁ ਹਰਿ ਨਾਮੁ ਕੀਰਤਨੁ ਕਰਉ ॥ *hAu Andinu hri naamu keertnu krAu*. (M:4, P:369)
 ਜੀਅ ਕੇ ਦਾਤੇ ਪ੍ਰੀਤਮ ਪ੍ਰਭੁ ਮੇਰੇ ॥ ਮਨੁ ਜੀਵੈ ਪ੍ਰਭੁ ਨਾਮੁ ਚਿਤਰੇ ॥੧॥ ਰਹਾਉ ॥ *jeeA kay daatay pReetm pRbh mayray. mnu jeevai pRbh naamu chitayray*. (M:5, P:562)
 ਨਾਨਕ ਨਾਮੁ ਬੀਜਿ ਮਨ ਅੰਦਰਿ ਸਚੈ ਸਬਦਿ ਸੁਭਾਏ ॥੨॥ *naank naamu beej mn ANDri schai sbdi subhaaEay*. |2| (M:3, P:568)
 ਤਿਤੁ ਜਾਇ ਬਹਹੁ ਸਤਸੰਗਤੀ ਜਿਥੈ ਹਰਿ ਕਾ ਹਰਿ ਨਾਮੁ ਬਿਲੋਈਐ ॥ *titu jaaEi bhhu stsNgtee jithai hri kaa hri naamu biloEeeAai*. (M:3, P:587)
 ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਭੋਜਨੁ ਛਤੀਰ ਪਰਕਾਰ ਜਿਤੁ ਖਾਇਐ ਹਮ ਕਉ ਤ੍ਰਿਪਤਿ ਭਈ ॥ *hri naamu hmaaraa bhajnu chhteEh prkaar jitu khaaEiAai hm kAu tRipti bhEe*.
 ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਪੈਨਣੁ ਜਿਤੁ ਫਿਰਿ ਨੰਗੇ ਨ ਹੋਵਹੁ ਹੋਰ ਪੈਨਣ ਕੀ ਹਮਾਰੀ ਸਰਧ ਗਈ ॥ ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਵਣਜੁ ਹਰਿ ਨਾਮੁ ਵਾਪਾਰੁ ਹਰਿ ਨਾਮੈ ਕੀ ਹਮ ਕਉ ਸਤਿਗੁਰਿ ਕਾਰਕੁਨੀ
 ਦੀਈ ॥ *hri naamu hmaaraa painnu jitu firi nNgay n hovh hor painn kee hmaareEe srDh gEeE. hri naamu hmaaraa vnju hri naamu vaapaaru hri naamai kee hm kNAu stiguri kaarkuneEe deeEeE*. (M:3, P:593)
 ਸੋਰਠਿ ਤਾਮਿ ਸੁਹਾਵਣੀ ਜਾ ਹਰਿ ਨਾਮੁ ਢੰਢੇਲੇ ॥ *sorthi taami suhaavnee jaa hri naamu dhNdhohay*. (M:4, P:642)
 ਮੈ ਅੰਧੁਲੇ ਹਰਿ ਨਾਮੁ ਲਕੁਣੀ ਟੋਹਣੀ ॥ *mai ANDhulay hri naamu lkuteEe tohnee*. (M:1, P:752)
 ਅੰਦਰਿ ਲਾਲ ਜਵੇਹਰੀ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਪੜੁ ॥ *ANDri laal jvayhree gurmukhi hri naamu prhu*. (M:1, P:952)
 ਸਬਦਿ ਭੇਦਿ ਕ੍ਰਮੁ ਕਟਿਆ ਗੁਰਿ ਨਾਮੁ ਦੀਆ ਸਮਝਾਇ ॥੨॥ *sbdi bhaydi bhRmu ktiAaa guri naamu deeAaa smjhaaEi*. |2| (M:3, P:994)
 ਪਿਰ ਖੁਸੀਏ ਧਨ ਰਾਵੀਏ ਧਨ ਉਰਿ ਨਾਮੁ ਸੀਗਾਰੁ ॥ *pir khuseeEay Dh n raaveeEay Dh n Auri naamu seegaaru*. (M:3, P:1088)
 ਰਾਮੁ ਨਾਮੁ ਜਾਨਿਓ ਨਹੀ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਿ ॥੪॥੧॥ *raamu naamu jaaniAo neeEe kaisay Autrsi paari*. |4|1| (B: Kabir, P:1105)
 ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਪੀਉ ਨਾਨਕ ਆਨ ਰਸ ਸਭਿ ਖਾਰ ॥੨॥ *hri naamu AMmRitu peeAu naank Aaan rs sbhi khaar*. |2| (M:5, P:1227)

**Prof. Devinder Singh Chahal -
A Leading Exponent of Nanakian
Philosophy**

Interview by

Dr. Devinder Pal Singh,

Center for Understanding Sikhism, Mississauga, L5A
1Y7, ON, Canada



Prof. Devinder Singh Chahal, an international microbiologist, having worked at various prestigious universities in India and USA, migrated to Canada in 1975. In Canada, firstly, he worked at the University of Waterloo, Ontario and later on at Institut Armand-Frappier, Université du Québec, Laval, Québec. He retired as a Professor of Industrial Microbiology in 1996. In his long career as microbiologist, he is credited with discovery of two new species of fungi, three scientific books, numerous research articles and five patents.

He has published 6 books and several articles on the scientific and logical interpretation of *Gurbani*. He played an instrumental role in establishing the Institute of Understanding Sikhism, Laval, Quebec. Presently, he is working as honorary Editor-in-Chief of "*Understanding Sikhism: The Research Journal*." Besides, he is a member of the Advisory Committee of SGGGS Study Centre, G.N.D. University, Amritsar since 2011. He has been honored for his services to Sikhism by several Sikh organizations e.g., SGPC, Amritsar; DSGMC, New Delhi and SGGGS World University, Fatehgarh, Punjab.

A renowned microbiologist and a noted Sikh theologian, Prof. Chahal, is a founder member of the School of Scientific and Logical Interpretation of *Gurbani*. He is committed to bringing out the truth of *Gurbani*, logically, rationally and scientifically. With his scientific training and devotion to *Gurbani*, he is eminently qualified to do so. Prof Chahal adheres that Nanakian Philosophy is perennial and universal in its approach to understand Cosmology, Nature, life and human behavior in the present era. In his works, he portrays intellectually courageous and authentic attempts to interpret Guru Nanak's verses logically and scientifically, to create an accurate understanding of the Guru's messages. His scientific background and professional life as a scientist have undoubtedly influenced his choice of paradigm and perspective. Prof Chahal asserts that Guru Nanak, his philosophy, his *bani*, his Sikhi, and the Guru Granth Sahib delineate the basics befitting the 21st century. His views on various aspects of Nanakian Philosophy are presented here for the benefit of readers:

Dr. Singh: You are a scientist by training and teacher cum researcher by profession, then how have you become so interested in theology?

Dr. Chahal: While I was a student in High School, our science teacher used to tell us stories to create interest in science. After the end of World War II, while in college, our science teacher told us about the power of the atom bomb, which had been dropped on Hiroshima and Nagasaki cities of Japan. Soon afterward, several atomic power plants were installed all over the world for energy production. It was the dawn of the Atomic Age. Soon after it, humankind entered the Space Age, and thereafter into the Age of Computer Science. Today the Hubble Telescope in space is still exploring many galaxies other than our own, The Milky Way. In this Age of Science many advances in Medical Sciences and Biotechnology have happened. I have been lucky that it all happened during my lifetime.

Since my childhood, I appreciated scientific discoveries that increase our life-span and make us disease-free and comfortable. However, religions of the world have remained unchanged since the time of their origin. They failed to make any impact in heralding the era of peaceful coexistence for humankind, rather they

contributed to the killing of human beings in the name of God. As I was born in a Sikh family, I used to go to Gurdwaras on some special occasions. The rituals being practiced at the Gurdwaras and Sikhi being taught there appeared to be illogical and unscientific to me. Over time, my interest grew to understand Sikhi through books and verses incorporated in the Aad Guru Granth Sahib (AGGS), using logic and available scientific information.

I studied the AGGS very critically, with the application of logic and science - the touchstones of truth. I read it three times and it took me 1.5 years to finish one reading. Now, to write my research articles, I consult four translations of the AGGS i.e. *Faridkot Vala Teeka* by Nirmalas, *Guru Granth Darpan* by Prof Sahib Singh, and *Teekas* (translations/interpretations) by S. Manmohan Singh and Dr. Sant Singh Khalsa. All these translations/interpretations are available free on the Web site: www.srigranth.org. I found that all of these translations follow the *Faridkot Vala Teeka* which is based on Vedic and Vedanta philosophies. No translation/interpretation of the AGGS is found which is based on the application of logic and science. I started this line of work in 1975.

Dr. Singh: What is Nanakian Philosophy, and what are its sources?

Dr. Chahal: First of all, it is widely accepted that Guru Nanak is the founder of Sikhi (commonly called Sikhism). According to Guru Nanak 'Sikhi' is: ਸਿਖੀ¹ ਸਿਖਿਆ² ਗੁਰ³ ਵੀਚਾਰਿ⁴ || *Sikhi¹ is that teachings² which is based on the enlightening³ philosophy⁴.* (AGGS, M 1, p 465).

It indicates that 'Sikhi' means "philosophy". I gave an academic term, "Nanakian Philosophy" for that philosophy which is embodied in the hymns of Guru Nanak. The source of Nanakian Philosophy is the hymns of Guru Nanak that have been incorporated in the AGGS, considered to be an authentic source of hymns of Guru Nanak.

Dr. Singh: [What makes the Nanakian Philosophy original and unique?](#)

Dr. Chahal: Nanakian Philosophy is original because it is not based on any other philosophies known by that time and is unique because it is quite different than all other religious philosophies.

Dr. Singh: Is Nanakian Philosophy in conflict or harmony with science?

Dr. Chahal: Nanakian Philosophy has no conflict with science since it is based on intuition, logic, and the great vision of Guru Nanak, which can pass the test of logic and science – the touchstones of Truth.

Dr. Singh: It is understood that you apply Nanakian Methodology to interpret hymns of Aad Guru Granth Sahib. What is Nanakian methodology?

Dr. Chahal: 'Nanakian methodology is the methodology used by Guru Nanak in composing his hymns. He has composed almost all his hymns in the question-answer system, whether it is a discourse with someone or a general message. In addition to that, he uses allegories, metaphors, and similes, because of limited vocabulary available to him at that time, to explain his philosophy. In most interpretations of hymns, allegories, metaphors, and similes have been considered as a factual part of his philosophy, rather than in their perspective expressions. By doing so, such interpretations lose the intended meaning.

(i) Use of Practical Methods: Many times, the very simple methods practiced almost every day are quoted to explain his philosophy. For example,

ਭਰੀਐ¹ ਹਸੁ² ਪੈਰੁ³ ਤਨੁ ਦੇਰ⁴ || ਪਾਣੀ⁵ ਧੋਣੈ⁶ ਉਤਰਸੁ⁷ ਖੇਰ⁸ || (AGGS, M: 1, p 20)

If hands², feet³, and body⁴ are soiled¹ then that dust⁸ can be washed^{6,7} off with the use of water⁵.

(ii) Use of Established Concepts / Ancient Philosophy: There is another method in which Guru Nanak uses pre-

established old concepts or notions or ancient philosophy in the beginning of the verse and then at the end of the verse explains his philosophy. For example,

ਪਾਤਾਲਾ¹ ਪਾਤਾਲ² ਲਖ³ ਆਗਾਸਾ³ ਆਗਾਸ³ ॥ ਓੜਕ⁴ ਓੜਕ⁴ ਭਾਲਿ⁶ ਥਕੇ⁷ ਵੇਦ⁸ ਕਹਿਨਿ⁹ ਇਕ ਵਾਤ¹⁰ ॥ AGGS, Jap # 22 , p 5.
Vedas⁸ have become tired⁷ while counting⁶ then Vedas says one thing¹⁰ that there are hundreds of thousands² of Patal¹ and Agas³.

This is an ancient concept but some interpreters take it as fact given by Guru Nanak. Moreover, scientifically there is no such *Patal* (nether world) in this Universe and the *Agas* is space, not the sky. It is pertinent to know that Guru Nanak wrote his compositions in poetic form, using a few words. Therefore, it becomes necessary to add appropriate missing words to interpret his hymns. Prof Sahib uses this method very often to interpret the hymns, especially of Guru Nanak. The work of Dr. D.P. Singh on the Methodology for interpreting Gurbani is the most extensive study.

Dr. Singh: Some scholars emphasize that Nanakian philosophy depicts a way of life, not a religion. What is your opinion about it?

Dr. Chahal: It is definitely not a religion. Now the question arises: Does it depict the way of life? Yes! To a great extent. It enlightens us about the Universe, about our Mother Earth and its environment, our Solar System, our Galaxy-the Milky Way; human behavior, equality in humanity and how to live in harmony by serving humanity.

Dr. Singh: As per the Nanakian philosophy, what is the meaning or purpose of our presence in this Universe?

Dr. Chahal: The purpose of all types of lives (microorganisms, plants, animals, and humans) is to reproduce and protect future generations. It is an inherited character of every type of life. It is true for humankind as well. To reproduce a better generation that can protect the environment around them, to live comfortably and amicably on this planet, as long as possible, until it is engulfed by a black hole or merge back into singularity or nothingness (*sun* or *nirgun* state). The 'One' in ੴ (One and Only That is Infinite) of Guru Nanak represents 'Singularity', which expanded into the Universe (described as Big Bang Theory by scientists). The cyclic nature of the existence of ੴ continues. The Big Bang Theory resonates well with '*Kita pasao*' as explained by Guru Nanak: ਕੀਤਾ ਪਸਾਉ¹ ਏਕੇ² ਕਵਾਉ³ ॥ ਤਿਸ⁴ ਤੇ ਹੋਏ⁵ ਲਖ⁶ ਦਰੀਆਉ⁷ ॥ *The Universe exploded¹ from one² source of energy (Singularity)³ and started to expand. Thereafter⁴, many⁵ things⁶ appeared.* (AGGS, M: 1, Jap, p 3).

Dr. Singh: What is the perspective of Nanakian Philosophy about the existence of God?

Dr. Chahal: The concept of God in Nanakian Philosophy is quite different than that of God in different religions. The God described by Guru Nanak existed before the appearance of space and time, exists now and will exist forever. For example, ਅਦਿ ਸਚੁ ਜੁਗਾਦਿ³ ਸਚੁ॥ ਹੈ⁴ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ⁵ ਭੀ ਸਚੁ ॥੧॥ *Was in existence² before the beginning of the space and time¹; Was in existence in the past³; Is in existence in the present⁴; Will remain in existence forever⁵ (in the future)."* (AGGS, M: 1, Jap, p 1)

As, no descriptive or specific name has been given to this Entity, which is Eternal, so, I use the term Eternal Entity (as described above by Guru Nanak) in place of God, in my writings.

Dr. Singh: Can faith in God be justified?

Dr. Chahal: In fact, every religion teaches to have 'faith' in God. In 'faith' everything is done by God and the faithful should believe and praise that God. This type of 'faith' does not help to have peaceful life. But Nanakian philosophy emphasizes that every action and reaction, occur according to *Hukm* (Laws of Nature/Universe) and God does not interfere in it.

Dr. Singh: Do scientists believe in God?

Dr. Chahal: There are two types of scientists: those who do believe in God and try to prove its existence, and those who do not accept the existence of God, as accepted in many religions. Nanakian Philosophy describes God not as a 'Being' but as a logo, ੴ, which means "Ek Oh Beant" in Punjabi and "One and Only That is Infinite" in English. The "One" in ੴ is not numerical one but represents physical ONE, which means "singularity" or "nothingness" of scientists and also as *sun* and *nirgun* state called by Guru Nanak. In this state energy-matter and space-time are in highly concentrated form, giving rise to an infinitesimal small entity, called singularity or nothingness, *sun* or *nirgun*. When the "One" in ੴ expands, it became the Universe or the *sargun* state, as enunciated by Guru Nanak. ਕੀਤਾ ਪਸਾਉ¹ ਏਕੋ² ਕਵਾਉ³ ॥ ਤਿਸ⁴ ਤੇ ਹੋਏ⁵ ਲਖ⁶ ਦਰੀਆਉ⁷ ॥ *The Universe exploded¹ from one² source of energy (singularity)³ and started to expand. Thereafter⁴, many⁵ things⁶ appeared.* (AGGS, M: 1, p 3)

Therefore, these scientists may accept 'nature' as God, along with the orderly existence of the Universe and the Laws of Nature/Universe (*hukm*). ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ *Every action and reaction occurs under these laws and nothing is out of them.* (AGGS, M: 1, Jap, p1)

Dr. Singh: What is the Nanakian perspective about spirituality?

Dr. Chahal: Let us first define religion, spirituality and philosophy: (i) Religion is a set of texts, practices, and beliefs about the transcendent, shared by a community, and involves a relationship with God. (ii) Spirituality is about a person's relationship with the transcendent, questions that confront one as a human being. This may or may not involve relationships with God. (iii) The term 'philosophy' is derived from a combination of the Greek words 'philos', meaning love, and 'sophia,' meaning wisdom. 'Philosophy' is generally defined as a theory or logical analysis of the principles underlying conduct, thought, knowledge and the nature of the Universe; including ethics, aesthetics, logic, epistemology, and metaphysics, etc.

Guru Nanak founded 'Sikhi' not as a religion. 'Sikhi' is the same as "philosophy". Nanakian Philosophy discusses God, not as 'Being' but as represented in a logo, ੴ, as described earlier. So, Nanakian Philosophy is original and unique, as it has nothing in common either with religion or spirituality.

Dr. Singh: What is the perspective of Nanakian Philosophy about Society?

Dr. Chahal: The perspective of Nanakian Philosophy is covered under the conduct, thought, knowledge, and nature of the Universe, as described by Guru Nanak in his hymns. It also includes ethics, aesthetics, logic, epistemology, metaphysics, etc.

Dr. Singh: Does Nanakian Philosophy drive towards sustainability?

Dr. Chahal: Sustainability is a very wide subject concerning the sustaining of the Earth and environment for the living of humanity and its welfare, now and in the future. Guru Nanak has indicated great respect and importance of this subject:

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

Air is like a Guru, water is like a father (both represent the environment), And Earth is like the great mother (which provides all types of resources and food). Both day and night are like a male nurse and a female nurse, respectively, and the whole of humanity plays in their laps. (AGGS, Jap Sloka, p. 8)

So Nanakian philosophy provides a significant premise for nurturing/attaining sustainability.

Dr. Singh: Based on Nanakian Philosophy, what can be done to stop humans fighting each other for race, religion, caste color, or creed?

Dr. Chahal: Nanakian Philosophy teaches us about the respect of Earth and the environment around it. Since all humans genetically 99.9 % resemble with each other thus there should not be any fighting with each other. And it is the duty of every human to serve others by sharing knowledge and wealth. Guru Nanak enunciates;

ਸਭੁ ਕੇ ਉਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੋਇ ॥ ਇਕਨੈ ਭਾਂਡੇ ਸਾਜਿਐ ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਲੋਇ ॥ ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਯੁਰਿ ਬਖਸ ਨ ਮੇਟੈ ਕੋਇ ॥੬॥ *Call every human is in the highest stage of evolution, therefore, do not call anybody as lower than the stage. They have come out from the same One source of energy. Therefore, the reward for duty conducted truthfully by everybody (all of them are equal), cannot be ignored or erased. (AGGS, M: 1, p 62).*

Dr. Singh: Can rational inquiry and Nanakian convictions co-exist?

Dr. Chahal: Nanakian Philosophy is based on rational inquiry, use of logic and natural observations by Guru Nanak.

Dr. Singh: What is the perspective of Nanakian Philosophy on life, soul, death, afterlife, and reincarnation; *karam* and *nadir*?

Dr. Chahal: There is no so-called soul in any living organism including humans. Nevertheless, there is no life without DNA (deoxyribonucleic acid). There was no life on this Earth until the DNA was formed. DNA is a pure chemical without any life or soul but no life can occur without it. DNA is a molecule that contains the instructions for each organism to develop, live and reproduce. These instructions are found inside every cell and are passed down from parents to their children. DNA was first observed by Frederich Miescher, a German biochemist in 1869. But, only in 1953, James Watson, Francis Crick, Maurice Wilkins, and Rosalind Franklin figured out its structure. DNA is made up of molecules called nucleotides. The DNA is composed of five elements (*panj tat*): Carbon, Hydrogen, Oxygen, Nitrogen, and Phosphorus forming a double helix. Human DNA has around 3 billion bases, and more than 99% of these are the same in all people. It supports Guru Nanak's observation that the whole of humanity is equal.

About 3.9 billion years ago, the Earth's atmosphere contained a right mix of Carbon, Hydrogen, Oxygen, Nitrogen, and Phosphorus to form DNA. Scientifically these are the five elements that gave rise to life instead of the mythical five elements (*panj tat*), e.g. earth, sky, water, air and fire, which are not elements at all. Scientists have discovered fossilized cells, from approx. 3.8 billion years ago, which resemble present-day cyanobacteria. Single-cell life evolved into multicellular organisms and by and by more complex lives as plants, and animals took birth. At the peak of this evolution, Humans - *Homo sapiens*, appeared about 0.3 to 0.2 million years ago. The modern humans, *Homo sapiens sapiens*, appeared only 0.7 to 0.5 million years ago. During evolution, no such thing as a soul entered in humans at any time of their appearance. Therefore, life is due to the presence of DNA, not because of the soul.

It is understood that consciousness characterizes human existence and the irreversible loss of consciousness defines human death. Long before modern technology, everyone agreed that death occurred when heartbeat and breathing ceased, and the soul abandoned the body. According to Carlos A.G. Machado, a cardiologist brain death (BD) is a state of a complete and irreversible neurological stoppage, characterized by irreversible coma, absent brainstem reflexes, and apnea. In general, the brain can withstand up to three to six minutes without oxygen before brain damage occurs. If the brain goes without oxygen longer than this, serious and often irreversible damage is likely to take place. After ten minutes, severe neurological damage has generally occurred. Very few people regain any cognitive function after the brain has gone 15 or more minutes without oxygen. During the 15th Century, Guru Nanak had expressed similar views in his hymns, for example;

Death of Consciousness: ਦੇਹੀ¹ ਮਾਟੀ² ਬੋਲੈ³ ਪਉਣੁ⁴ ॥ ਬੁਝੁ⁵ ਰੇ ਗਿਆਨੀ⁶ ਮੁਆ⁷ ਹੈ ਕਉਣੁ⁸ ॥ ਮੁਈ⁹ ਸੁਰਤਿ¹⁰ ਬਾਦੁ¹¹ ਅਹੰਕਾਰੁ¹² ॥ ਓਹੁ¹³ ਨ ਮੁਆ¹⁴ ਜੋ ਦੇਖਣਹਾਰੁ¹⁵ ॥ *The body¹ is made of minerals² and it speaks³ through the vibration of air⁴. O wise one⁶! Discover⁵ who⁸ has died⁷. It is the death⁹ of consciousness¹⁰ along with it died duality¹¹ and ego¹². That body¹³ which is visible¹⁵ does not die¹⁴ (it is the consciousness which dies makes the body dead).* (AGGS, M: 1, p 152)

Life after Death: As explained earlier that there is no soul, therefore, there is no life after death, no reincarnation or entering into 8.4 million life-cycle and there is no heaven and hell in this Universe. Guru Nanak says there is no Life after Death; ਸੁਣਿ¹ ਸੁਣਿ¹ ਸਿਖ² ਹਮਾਰੀ³ ॥ ਸੁਕ੍ਰਿਤੁ⁴ ਕੀਤਾ ਰਹਸੀ⁵ ਮੇਰੇ ਜੀਅੜੇ⁶ ਬਹੁੜਿ⁷ ਨ ਆਵੈ ਵਾਰੀ⁸ ॥ *O Mind! Listen¹ to my³ philosophy/teachings². O my mind⁶! It is your good deeds⁴ that will remain⁵ with you for this life. It is not for you for the next life since you are not coming⁸ back again⁷. (It means no life after death.)*. (AGGS, M: 1, p 154)

Karam (Deeds): It means credit for one's deeds. Since there is no soul thus a human does not bring any credit of his deeds (good or bad) from his/her previous birth to be paid off during the current life. However, the reward of *karam* (deeds) of this life is awarded in one form or the other in this very life.

Nadar (Blessing of Eternal Entity): The Eternal Entity (God) is bounteous. Thus, It has already blessed all the necessities required by humans on this Earth.

Dr. Singh: What are the barriers to the logical and rational interpretation of Guru Nanak's compositions?

Dr. Chahal: Though, there is no barrier to interpret hymns of Guru Nanak logically, rationally and scientifically, however, most of the interpreters are not freethinkers and many of them lack the knowledge of science. Moreover, a large number of them are still under the influence of Vedas and Vedanta philosophies since the time of Bhai Gurdas (1604), and the Nirmalas' (1883) interpretation of the Aad Guru Granth Sahib. The biggest barrier is that most of the interpreters do not dare to go against the traditional interpretations of Sikhi, due to the fear of the Draconian Sword of excommunication by the Akal Takht, hanging over their heads. This is the biggest barrier to interpret logically, scientifically and truthfully.

Dr. Singh: You have been the founder president of the Institute of Understanding Sikhism since its inception in 1998. Can you elaborate on some of the outstanding contributions of the institute?

Dr. Chahal: Contributions: The Institute for Understanding Sikhism (IUS) was established in 1998. Its periodical, *Understanding Sikhism: The Research Journal* was started in 1999. Since then, it is publishing well-researched articles on Sikhi to date.

IUS has described the AGGS; defined the terms: Sikh and Sikhi; developed a system of referencing the hymns; developed a methodology for interpreting verses. Several articles have been published to indicate that Sikhi is a logical and scientific with a universal appeal. Some articles on *ardas*, the Yuga system, the origin of the Universe, life, death, soul; *Miri-Piri*; and the concept of God, etc have also been published. Our research publications emphasize Nanakian Philosophy, since it is important to understand the philosophy of Guru Nanak, other bani in the AGGS, and Sikhism of today.

Several books have been printed by IUS. A few of these have been put online for free and easy access by the readers. These books are: "*Some Salient Principles of Sikhism; Sabd Guru to Granth Guru; Jap: The Essence of Nanakian Philosophy, Nanakian Philosophy: The Basics for Humanity, Nanak: the Guru; Sabd: the Guru of Nanak;*" etc.

Dr. Singh: Recently you have revised and enlarged your book titled: "Jap - The Verse of Guru Nanak." How is your interpretation in the revised edition of Jap differ from its earlier descriptions by you?

Dr. Chahal: There are more than two hundred translations or interpretations of *Jap Verse* of Guru Nanak. The new version of the book: "**JAP: The Essence of Nanakian Philosophy**", is available free of cost at the web links: <http://iuscanada.com/books/2018/JAP-2018-%20Final-filtered.html>
<http://www.iuscanada.com/books/2018/JAP2ndEdition2018a.pdf>

My interpretation of *Jap* verses is based on the application of logic and science. In fact, the *Jap* composition can pass all the tests of logic and science, the touchstones of 'Truth'. Most of the earlier authors have translated or interpreted *Jap* under the influence of Vedas and Vedanta philosophies and have failed to apply logic and scientific wisdom in their approach. Most importantly, the Commencing Verse, (erroneously called *Mool Mantra*), which appears before *Jap* verses and many major sections/subsections in AGGS, (either in full or in abbreviated form), has been explained in detail. Thereafter, the summary of both *slokas* and 38 stanzas (*pauris*) is provided. Each stanza is provided with an appropriate title based on the main theme of the stanza. Some of the stanzas have been divided under different titles as more than one theme are discussed therein. This book has been well received by the readers.

Dr. Singh: What is the Nanakian perspective on religious/spiritual experience as reported by various religious devotees/scientists? Can you share any of your unique religious/spiritual experiences?

Dr. Chahal: Nanakian Philosophy is the philosophy embodied in the bani (hymns) of Guru Nanak, incorporated in the AGGS, which has been accepted by the other Gurus who succeeded to the House of Nanak. They have tried to explain Nanakian Philosophy in their bani, and have also written their own philosophy in the AGGS. Nanakian Philosophy is original and unique philosophy which is quite different than religion and spirituality. However, it appears to be similar to that "Enlightenment" in respect to reasoning, Deism - the belief that God exists but chooses to let the Universe proceed according to natural law (*Hukm*). Nanakian Philosophy developed during the 15th and 16th centuries is comparable to the '**Age of Enlightenment**' (which appeared about 200 years after Guru Nanak).

I have not been able to have any religious or spiritual experience even at the age of 87. Right from the beginning, my mind remained bent towards science. I follow the observation of Dali Lama: "*If scientific analysis were conclusively to demonstrate certain claims in Buddhism to be false, then we must accept the findings of science and abandon those claims.*" For example, the Holy Bible says that the Sun revolves around the Earth, however, scientific evidence says that it is the Earth that revolves around the Sun. Now the whole world accepts the findings of the science rather than that of the Holy Bible. We may come across such examples in Sikhism, too, as being preached and taught in these days. We have to let the people know the facts.

Dr. Singh: Karl Marx, the German philosopher, and economist, once said that "Religion is the opium of the people." Is Nanakian Philosophy a new variety of this opium?

Dr. Chahal: Yes, I think so, "Religion is the opium of the people". Once someone becomes addicted to it, he/she gets ready to sacrifice himself/herself for some religious concept, even though it could be wrong. But, Nanakian Philosophy is not that type of opium since it allows a person to question and reason it out to find the truth before accepting it. Guru Nanak says: ਸੁਣਿ¹ ਮੁੰਧੇ² ਰਰਣਾਖੀਏ³ ਗੁੜਾ⁴ ਵੈਣੁ⁵ ਅਪਾਰੁ⁶ ॥ ਪਹਿਲਾ⁷ ਵਸਤੁ⁸ ਸਿਵਾਣਿ⁹ ਕੈ ਤਾਂ ਕੀਚੈ¹⁰ ਵਾਪਾਰੁ¹¹ ॥ *Oh, innocent devotee² (bride) with inquisitive eyes³ of a dear! Listen¹ to the deep⁴ message⁵ of infinite⁶ wisdom⁵. First⁷ evaluate⁸ everything⁹ then buy/ adopt^{10,11}. (The deep message is to be careful from superstitious and deceptive religious teachings.) (AGGS, M: 1, p 1410). ਸਚ¹ ਕੀ ਬਾਣੀ² ਨਾਨਕੁ ਆਖੈ³ ਸਚੁ⁴ ਸੁਣਾਇਸੀ⁵ ਸਚ⁶ ਕੀ ਬੇਲਾ⁷ ॥ *Nanak (himself) speaks³ the truth^{1,2} and will declare⁵ the truth⁶ at the right⁶ time⁷ when it is necessary.* (AGGS, Mehl 1, p 723).*

Therefore, Nanakian Philosophy urges us to discover the truth, then speak it out at the right time, when it is required to speak out. On the other hand, religion is to accept what is taught/told without questioning.

Dr. Singh: Nanakian Philosophy is 550 years old, do we need it in the twenty-first century? Why should scientists care about Nanakian Philosophy?

Dr. Chahal: We must understand the differences between 'Sikhi' and 'Sikhism'. Sikhi, original and unique philosophy, was founded by Guru Nanak. Sikhism is an institutionalized religion developed after the demise of Guru Nanak in 1539. The way Sikhism is being preached and taught these days, it may not be able to stand the test of logic and science.

During the Period of Renaissance (14th-17th centuries) Sikhi (Natural Philosophy) was founded by Guru Nanak (1469-1539) in South Asia and Natural Philosophy founded by Nicolaus Copernicus (1473-1543) in Europe. Guru Nanak, who challenged the institutionalized religions in India, was a contemporary of Copernicus, who challenged the concept of the Bible that Sun revolves around the Earth. The three Laws of Physics discovered by Isaac Newton (1643-1726) are considered as 'Natural Philosophy'. On the other hand, Guru Nanak discovered *hukm*, the Laws of Nature/Universe during 1469-1539, about 200 years before Newton's Laws were discovered.

Natural Philosophy became Science during the 19th century. The term "scientist" was first coined in 1834 in Cambridge, England. Under these circumstances, Guru Nanak's Sikhi (Natural Philosophy) can stand the test of logic and science of 21st century, since the description of God, the origin of the Universe, description of *hukm* (Laws of Nature/Universe) are comparable to the findings of science and technology of 21st century.

Dr. Singh: In comparison to other religious schools of thought, where do you place Nanakian philosophy?

Dr. Chahal: Nanakian Philosophy is original and unique. It is quite different than many religious schools. However, it is at the top of Natural Philosophy, which was developing since the ancient time (560 BC to 347 BC) by Greek philosophers and of modern Natural Philosophy of Copernicus and Isaac Newton's time (1473-1726) in Europe, and Enlightenment developed during 18th century. Ultimately Natural Philosophy became science during the 19th century. On the other hand, no religion has originated as Natural Philosophy except Sikhi.

Editor's note: The Editorial Board is honored to have been given the opportunity to publish numerous well researched, science oriented and logic-based essays on Sikh matters written by Prof Chahal Ji in the pages of The Sikh Bulletin for the benefit of readers. We are grateful to Dr Devinder Pal Singh for giving our readers a glimpse into the illuminated mind of Prof Chahal ji through this interview. Karminder Singh Dhillon, PhD, Joint Editor.



KAFILA
In Support of
FARMERS PROTEST
Recited by Priya K Nijher
Lyrics: Harbhajan Singh
Bhaji

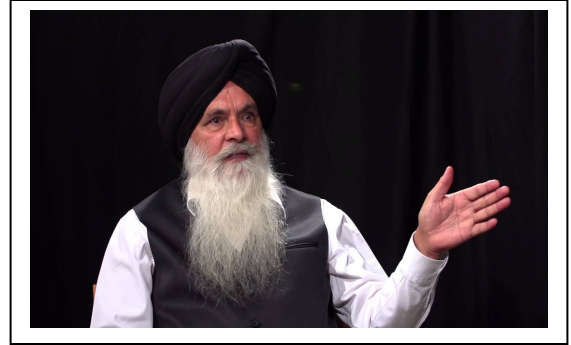
KAFILA II Recited by
Priya Kaur Nijher II
Penned by Harbhajan
Singh
Bhaji.

<https://youtu.be/yQtZCTO2HXc>

ਸਿੱਖਾਂ ਦੇ ਰਾਸ਼ਟਰੀ ਗੀਤ ਦੀ ਅਸਲੀਅਤ

ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣ ਵਾਲਾ#

ਸਿੱਖਾਂ ਦੇ ਲੀਡਰ ਮਾਸਟਰ ਤਾਰਾ ਸਿੰਘ, ਸੰਤ ਫਤਿਹ ਸਿੰਘ ਜਾਂ ਆਹ ਨਿੱਕੜ-ਸੁੱਕੜ ਜੱਥੇਦਾਰਾਂ ਦੀ ਤਾਂ ਗੱਲ ਛੱਡੋ ਸਾਡੇ ਵੱਡੇ ਵੱਡੇ ਪ੍ਰੋਫੈਸਰਾਂ ਨੇ ਵੀ ਇਹ ਨਹੀਂ ਸੋਚਿਆ ਕਿ ਅਸੀਂ ਕੀ ਕਰੀ ਜਾ ਰਹੇ ਹਾਂ।



1967 ਵਿਚ ਜਦੋਂ ਮੈਂ ਖਾਲਸਾ ਕਾਲਜ ਅੰਮ੍ਰਿਤਸਰ ਪੜ੍ਹਨ ਲਈ ਦਾਖਲ ਹੋਇਆ ਤਾਂ ਸਿਰਦਾਰ ਬਿਸ਼ਨ ਸਿੰਘ ਸਮੁੰਦਰੀ ਪ੍ਰਿੰਸੀਪਲ ਸਨ। ਕਲਾਸ ਸ਼ੁਰੂ ਹੋਣ ਤੋਂ ਪਹਿਲਾਂ, “ਦੇਹਿ ਸ਼ਿਵਾ ਬਰ ਮੇਹਿ ਇਹੈ” ਹਰ ਕਮਰੇ ਵਿਚ ਸਪੀਕਰ ਰਾਹੀਂ ਸੁਣਨ ਲਈ ਸਾਰੇ ਵਿਦਿਆਰਥੀ ਸਾਵਧਾਨ ਖੜੇ ਹੋ ਜਾਂਦੇ। ਮੈਂ ਵੀ ਇਹੀ ਸੋਚਦਾ ਸੀ ਕਿ ਇਹ ਕੋਈ ‘ਸ਼ਬਦਾ’ ਹੋਵੇਗਾ। ਨਾ ਸਾਨੂੰ ਕਿਸੇ ਸਮਝਾਇਆ ਤੇ ਨਾ ਹੀ ਅਸੀਂ ਕਿਸੇ ਨੂੰ ਪੁੱਛਿਆ। ਫਿਰ ਰੇਡੀਓ ਦਾ ਜ਼ਮਾਨਾ ਆਇਆ, 1971 ਦੀ ਜੰਗ ਹੋਈ, ਕੁੱਝ ਫਿਲਮਾਂ ਵੀ ਬਣੀਆਂ, ਫੌਜੀਆਂ ਦੇ ਮਾਰਚ ਕਰਦਿਆਂ ਦੇ ਮੂੰਹੋ ਵੀ ਇਹੋ, “ਦੇਹਿ ਸ਼ਿਵਾ ਬਰ ਮੇਹਿ ਇਹੈ” ਗੀਤ ਹਮੇਸ਼ਾਂ ਸੁਣਿਆ। ਨਾ ਵਿਚਾਰੇ ਫੌਜੀ ਕਮਾਂਡਰਾਂ ਨੂੰ ਪਤਾ ਤੇ ਨਾ ਹੀ ਸਿਪਾਹੀਆਂ ਨੂੰ ਕਿ ਉਹ ਕੀ ਗਾ ਰਹੇ ਹਨ। ਫੌਜੀਆਂ ਨੂੰ ਤਾਂ ਸਿਖਾਇਆ ਵੀ ਇਹੋ ਹੀ ਜਾਂਦਾ ਹੈ ਕਿ, “ ਨ ਡਰੋ ਅਰਿ ਸੋ ਜਾਇ ਲਰੋ ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋ॥ ਅਰੁ ਸਿੱਖ ਹੋ ਅਪਨੇ ਹੀ ਮਨ ਕੇ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋ॥ ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ ਅਤਿ ਹੀ ਰਨ ਮੈ ਤਬ ਜੁਝ ਮਰੋ॥ ਹਰ ਦੇਸ਼ ਦੇ ਫੌਜੀ ਨੂੰ ਜੰਗ ਜਿੱਤਣ ਅਤੇ ਮਰਨ ਤੋਂ ਸਿਵਾ ਹੋਰ ਕੁੱਝ ਨਹੀਂ ਸਿਖਾਇਆ ਜਾਂਦਾ ਹੈ ਅਤੇ ਪੰਜਾਬ ਪੁਲੀਸ ਦਾ ਮੋਟੋ ਵੀ, “ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋ” ਹੈ ਅਤੇ ਸਾਨੂੰ ਇਹ ਵੀ ਪਤਾ ਹੈ ਕਿ ਉਹ ਕੀ ਕਰਦੇ ਹਨ। ਕੈਨੇਡਾ ਵਿਚ ਆਪਣੇ ਆਪ ਸਿੱਖਾਂ ਦੀਆਂ ਮੇਢੀ ਸੰਸਥਾਵਾਂ ਅਖਵਾਉਣ ਵਾਲਿਆਂ ਵਿਚੋਂ, ਜਿਵੇਂ ਡਬਲਯੂ.ਐਸ.ਓ ਹੈ ਵੀ, “ਦੇਹਿ ਸ਼ਿਵਾ ਬਰ ਮੇਹਿ ਇਹੈ” ਨੂੰ ਸਿੱਖਾਂ ਦਾ ਰਾਸ਼ਟਰੀ ਗੀਤ ਹੀ ਮੰਨਦੀਆਂ ਹਨ। ਇਹੋ ਹੀ ਕਾਰਣ ਹੈ ਕਿ ਉਹ ‘ਲਕੀਰ ਦੇ ਫਕੀਰ’ ਬਣੇ ਓਹੀ ਕੁੱਝ ਕਰ ਰਹੇ ਹਨ ਜੋ ਕਿਸੇ ਨੇ ਦੱਸਿਆ ਸੀ। ਸਾਡਾ ਸੋਚਣ ਦਾ ਖਾਨਾ ਬੰਦ ਹੋ ਚੁੱਕਿਆ ਹੈ ਤੇ ਅਸੀਂ ਖੋਲ੍ਹਣਾ ਵੀ ਨਹੀਂ ਚਾਹੁੰਦੇ। ਇਸੇ ਕਰਕੇ ਅਸੀਂ ਪੜ੍ਹਾਈ-ਲਿਖਾਈ ਵਿਚ ਪਿੱਛੇ ਰਹਿ ਚੁੱਕੇ ਹਾਂ।

“ਦੇਹਿ ਸ਼ਿਵਾ ਬਰ ਮੇਹਿ ਇਹੈ” ਵਾਲਾ ਸਲੋਕ ਦਸਮ ਗ੍ਰੰਥ ਦੇ ਪੰਨਾ 99 ਤੇ ਮਾਰਕੰਡੇ ਪੁਰਾਣ ਤੇ ਅਧਾਰਤ ਲਿਖੀ “ ਅਥਿਚੰਡੀਚਰਿਤ੍ਰੁ ਉਕਤਿਬਿਲਾਸ” ਦਾ 231ਵਾਂ ਸਲੋਕ ਹੈ। ਇਸ ਤੋਂ ਅਗਲੇ ਸਲੋਕ ਵਿਚ ਕਵੀ ਆਪ ਹੀ ਲਿਖ ਰਿਹਾ ਹੈ, “ ਕਉਤਕ ਹੇਤ ਕਰੀ ਕਵਿ ਨੇ ਸਤਿਸਯ ਕੀ ਕਥਾ ਇਹ ਪੂਰੀ ਭਈ ਹੈ॥ ਜਾਹਿ ਨਮਿੱਤ ਪੜੈ ਸੁਨਿ ਹੈ ਨਰ ਸੇ ਨਿਸਚੈ ਕਰਿ ਤਾਹਿ ਦਈ ਹੈ॥ ॥232॥ ਦੋਹਰਾ॥ ਗ੍ਰੰਥ ਸਤਿਸਯ ਕੇ ਕਰਿਓ ਜਾ ਸਮ ਅਵਰਿ ਨ ਕੇਇ॥ ਜਿਹ ਨਮਿੱਤ ਕਵਿ ਨੇ ਕਹਿਓ ਸੁ ਦੇਹ ਚੰਡਕਾ ਸੇਇ॥233॥ ਚੰਡੀ ਅਤੇ ਚੰਡਕਾ ਇਕੋ ਹੀ ਦੇਵੀ ਦੇ ਨਾਮ ਹਨ। ਸਨਾਤਨ ਧਰਮ ਦੇ ਗ੍ਰੰਥਾਂ ਮੁਤਾਬਕ ਦੁਰਗਾ ਦੇਵੀ ਦੇ 14 ਕੁ ਖਾਸ ਨਾਮ ਹਨ ਪਰ ਜੇਕਰ ਸਾਰੇ ਸਧਾਰਣ ਅਤੇ ਖਾਸ ਨਾਵਾਂ ਨੂੰ ਜੋੜ ਲਿਆ ਜਾਵੇ ਤਾਂ ਇਹ 141 ਦੇ ਕਰੀਬ ਬਣਦੇ ਹਨ। ਜਿਹੜੀ ਗੀਤਾ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਲਿਖੀ ਗਈ ਉਸ ਦੇ ਸਿਰਫ 700 ਸਲੋਕ ਹੀ ਸਨ ਬਾਅਦ ਵਿਚ ਹਜ਼ਾਰਾਂ ਹੋਰ ਸਲੋਕ ਨਾਲ ਜੋੜ ਦਿੱਤੇ ਗਏ। ਜਿਵੇਂ; ਪਿਆਰਾ ਸਿੰਘ ਪਦਮ ਦੀ ਐਡਿਟ ਕੀਤੀ ‘ਹੀਰ ਵਾਰਿਸ ਸ਼ਾਹ’ ਦੇ ਪੰਨਾ 11 ਤੇ ਲਿਖਿਆ ਹੈ ਕਿ 1860 ਤਕ ‘ਹੀਰ ਵਾਰਿਸ ਸ਼ਾਹ’ ਦੀਆਂ 4000 ਤੋਂ ਕੁੱਝ ਵਧੇਰੇ ਤੁਕਾਂ ਸਨ ਜੋ 1887 ਵਿਚ ਵੱਧ ਕੇ 8000 ਹੋ ਗਈਆਂ। ਕਿਸੇ ਵੀ ਗੁਰਬਾਣੀ ਰਚੇਤਾ ਨੇ ਕੁੱਝ ਵੀ ਕੌਤਕ (ਕਉਤਕ) ਹੇਤ ਕੁੱਝ ਨਹੀਂ ਲਿਖਿਆ। ਕਉਤਕ ਲਫਜ਼ ਹੀ ਸਾਨੂੰ ਇਹ ਸਮਝਾ ਦਿੰਦਾ ਹੈ ਕਿ ਇਹ ਲਿਖਤ ਦਸਵੇਂ ਪਿਤਾ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਨਹੀਂ ਹੋ ਸਕਦੀ।

ਸਿਵਾ ਸਕਤਿ ਸੰਬਾਦੰ ॥ ਮਨ ਛੋਡਿ ਛੋਡਿ ਸਗਲ ਭੇਦੰ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਗੋਬਿੰਦੰ ॥
ਭਜੁ ਨਾਮਾ ਤਰਸਿ ਭਵ ਸਿੰਧੰ ॥੪॥੧॥ {ਗੁ. ਗ੍ਰੰਥ ਪੰਨਾ 873}

ਸਾਰੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਵਿਚ ਸਿਰਫ ਇਕ ਵਾਰ ਸ਼ਬਦ “ਸਿਵਾ” ਪੜ੍ਹਨ ਨੂੰ ਮਿਲਦਾ ਹੈ ਅਤੇ ਇਸ ਦਾ ਮਤਲਬ ਮਹਾਨ ਕੋਸ਼ ਦੇ ਪੰਨਾ 201 “ਸਿਵ ਦੀ ਇਸਤ੍ਰੀ ਦੁਰਗਾ/ਪਾਰਵਤੀ” ਅਤੇ ਇਸੇ ਸਲੋਕ ਦੀ ਵਿਆਖਿਆ ਕਰਦੇ ਪ੍ਰੋ. ਸਾਹਿਬ ਸਿੰਘ ਜੀ ਵੀ ਸ਼ਿਵ ਦੀ ਪਤਨੀ ਦੁਰਗਾ/ਪਾਰਵਤੀ ਹੀ ਕਰਦੇ ਹਨ ਅਤੇ ਜਦੋਂ ਅਸੀਂ ਇਸ ਸਲੋਕ ਦੇ ਅਰਥਾਂ ਵੱਲ ਧਿਆਨ ਧਰਦੇ ਹਾਂ ਤਾਂ; “ਸਿਵਜੀ ਨੇ ਜਿਹੜੀਆਂ ਕਹਾਣੀਆਂ ਆਪਣੀ ਪਤਨੀ ਦੁਰਗਾ/ਪਾਰਵਤੀ ਨੂੰ ਸੁਣਾਈਆਂ ਹਨ ਉਹ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਭੇਦ ਪਾਉਣ ਵਾਲੀਆਂ ਹਨ। ਹੇ ਮੇਰੇ ਮਨਾ! ਤੂੰ ਉਨ੍ਹਾਂ ਦਾ ਖਹਿੜਾ ਛੱਡ” ਵੀ ‘ਸਿਵਾ’ ਦੇ ਮਤਲਬ ਸ਼ਿਵ ਦੀ ਪਤਨੀ ਦੁਰਗਾ ਹੀ ਬਣਦੇ ਹਨ। ਬੋਲੀ ਦੇ ਇਕ ਹੋਰ ਨੁਕਤੇ ਮੁਤਾਬਕ; ਜਿਵੇਂ ਬਿਮਲ ਤੋਂ ਬਿਮਲਾ, ਕਮਲ ਤੋਂ ਕਮਲਾ, ਨਿਰਮਲ ਤੋਂ ਨਿਰਮਲਾ ਆਦਿ ਅੱਖਰ ਬਣਦੇ ਹਨ ਇਸੇ ਹੀ ਤਰ੍ਹਾਂ ਸਿਵ ਤੋਂ ਸਿਵਾ ਬਣਿਆ ਹੈ। ਬਿਮਲ, ਕਮਲ, ਨਿਰਮਲ, ਸਿਵ ਇਹ ਸਾਰੇ ਲਫਜ਼ ਪੁਰਸ਼ ਵਾਚਿਕ ਹਨ ਅਤੇ ਬਿਮਲਾ, ਕਮਲਾ, ਨਿਰਮਲਾ ਅਤੇ ਸਿਵਾ ਇਸਤ੍ਰੀ ਵਾਚਿਕ ਹਨ।

ਬਹੁਤ ਸਾਰੇ ਗੁਰਦਵਾਰਿਆਂ ਦੇ ਗ੍ਰੰਥੀ ਅਤੇ ਕੀਰਤਨ ਕਰਨ ਵਾਲੇ ਸਿੰਘਾਂ ਨੂੰ ਵੀ ਇਸ ਬਾਰੇ ਕੋਈ ਜਾਣਕਾਰੀ ਨਹੀਂ ਜਾਂ ਉਹ ਜਾਣਕਾਰੀ ਦੇ ਹੁੰਦਿਆਂ-ਸੁੰਦਿਆਂ ਵੀ ਪ੍ਰਬੰਧਕੀ ਕਮੇਟੀ ਦੇ ਡਰੋਂ ਅਨਭੋਲ ਬਣੇ ਰਹਿਣਾ ਹੀ ਪਸੰਦ ਕਰਦੇ ਹਨ। ਉਹ ਇਹ ਕਹਿੰਦੇ; 'ਸਾਨੂੰ ਕੀ ਜੀ ਕਮੇਟੀ ਜੋ ਚਾਹੁੰਦੀ ਹੈ ਜੀ ਅਸੀਂ ਕਰੀ ਜਾਂਦੇ ਹਾਂ' ਮੈਂ ਕਈ ਵਾਰ ਆਪ ਸੁਣ ਚੁੱਕਿਆਂ ਹਾਂ। ਅਸਲ ਵਿਚ ਸਾਨੂੰ ਇਹ ਵੀ ਪਤਾ ਨਹੀਂ ਕਿ ਗੁਰਦਵਾਰੇ ਅਸੀਂ ਕੀ ਲੈਣ ਜਾਣਾ ਹੈ? ਅਸੀਂ ਤਾਂ ਗੁਰਦਵਾਰੇ ਦਾ ਮਤਲਬ ਇਹੀ ਕੱਢਿਆ ਹੈ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਦੇ-ਚਾਰ ਡਾਲਰ ਮੱਥਾ ਟੇਕ ਕੇ ਮਾੜੀ-ਮੋਟੀ ਅਰਦਾਸ ਕਰਕੇ ਆਪਣੀ ਮੰਨਤ ਮਨੋਣੀ ਹੈ ਅਤੇ ਬਾਹਰ ਨਿਲਕਣ ਤੋਂ ਪਹਿਲਾਂ ਲੰਗਰ ਵਿਚ ਗੋੜਾ ਮਾਰਨਾ ਵੀ ਨਹੀਂ ਭੁੱਲਣਾ। ਕਾਸ਼! ਕਿਤੇ ਸਾਨੂੰ 'ਗੁਰਦਵਾਰੇ' ਦੇ ਅਸਲੀ ਮਤਲਬ ਦਾ ਪਤਾ ਲੱਗ ਜਾਂਦਾ।

ਸੂਹੀ ਮਹਲਾ ੧ ॥ ਭਾਂਡਾ ਹਛਾ ਸੋਇ ਜੋ ਤਿਸੁ ਭਾਵਸੀ ॥ ਭਾਂਡਾ ਅਤਿ ਮਲੀਣੁ ਧੋਤਾ ਹਛਾ ਨ ਹੋਇਸੀ ॥ ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥ ਏਤੁ ਦੁਆਰੈ ਧੋਇ ਹਛਾ ਹੋਇਸੀ ॥ ਮੈਲੇ ਹਛੇ ਕਾ ਵੀਚਾਰੁ ਆਪਿ ਵਰਤਾਇਸੀ ॥ ਮਤੁ ਕੇ ਜਾਣੈ ਜਾਇ ਅਗੈ ਪਾਇਸੀ ॥ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ਤੇਰਾ ਹੋਇਸੀ ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ਆਪਿ ਵਰਤਾਇਸੀ ॥ ਚਲਿਆ ਪਤਿ ਸਿਉ ਜਨਮੁ ਸਵਾਰਿ ਵਾਜਾ ਵਾਇਸੀ ॥ ਮਾਣਸੁ ਕਿਆ ਵੇਚਾਰਾ ਤਿਹੁ ਲੋਕ ਸੁਣਾਇਸੀ ॥ ਨਾਨਕ ਆਪਿ ਨਿਹਾਲ ਸਭਿ ਕੁਲ ਤਾਰਸੀ ॥੧॥੪॥੬॥ {ਪੰਨਾ 730}

ਜੇ ਮੱਤ ਮਲੀਣ ਜਾਂ ਭੈੜੀ ਹੋਵੇ ਤਾਂ ਉਹ ਨਹਾਉਣ-ਧੋਣ ਨਾਲ ਚੰਗੀ ਨਹੀਂ ਬਣ ਜਾਂਦੀ ਸਗੋਂ ਸੋਝੀ ਪਾਉਣ ਨਾਲ ਵਧੀਆ ਬਣਨੀ ਹੈ। ਸੋਝੀ ਸਾਨੂੰ ਗੁਰਦਵਾਰਿਓਂ ਮਿਲਣੀ ਸੀ। ਕਰੋੜਾਂ ਰੁਪਿਆ ਗੁਰਦਵਾਰਿਆਂ ਦੀ ਉਸਾਰੀ ਤੇ ਲਾ ਕੇ ਗ੍ਰੰਥੀ ਅਸੀਂ ਭਾਲਦੇ ਹਾਂ 1500 ਵਾਲਾ। ਸਕੂਲ ਦੀ ਇਮਾਰਤ ਵਧੀਆ ਬਣਾਉਣ ਨਾਲ ਸਕੂਲ ਵਧੀਆ ਨਹੀਂ ਬਣਦਾ? ਜੇਕਰ ਮਾਸਟਰ ਹੀ ਮਾੜਾ ਹੈ ਤਾਂ ਪੜ੍ਹਾਈ ਵੀ ਮਾੜੀ ਹੀ ਹੋਵੇਗੀ। ਮਾਸਟਰ ਦੇ ਚੰਗੇ ਹੋਣ ਨਾਲ ਹੀ ਪੜ੍ਹਾਈ ਚੰਗੀ ਹੋਣੀ ਹੈ। ਜੇਕਰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਸਿਧਾਂਤ ਨੂੰ ਗੁਰੂ ਆਸ਼ੇ ਮੁਤਾਬਕ ਸਮਝਣਾ ਚਾਹੁੰਦੇ ਹਾਂ ਤਾਂ ਸਾਨੂੰ ਚੰਗੇ ਤਨਖਾਹਦਾਰ ਗ੍ਰੰਥੀਆਂ ਦੀ ਭਾਲ ਕਰਨੀ ਪਵੇਗੀ। ਇਹ ਕਹਾਵਤ ਆਮ ਸੁਣਨ ਨੂੰ ਮਿਲਦੀ ਹੈ; ਪੁਰਾਣੇ ਜ਼ਮਾਨਿਆਂ ਵਿਚ ਗੁਰਦਵਾਰੇ ਕੱਚੇ ਪਰ ਸਿੱਖੀ ਪੱਕੀ ਹੁੰਦੀ ਸੀ ਅਤੇ ਅੱਜ-ਕੱਲ੍ਹ ਗੁਰਦਵਾਰੇ ਪੱਕੇ ਅਤੇ ਸਿੱਖੀ ਕੱਚੀ ਹੈ। ਜੇਕਰ ਅਸੀਂ ਰਾਸ਼ਟਰਵਾਦ ਦੇ ਸੰਗੀਤ ਹੀ ਗਾਉਣੇ ਹਨ ਤਾਂ ਸਾਡੇ ਕੋਲ 'ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ' ਵਿਚ ਬਹੁਤ ਸਾਰੇ ਐਸੇ ਸਲੋਕ ਹਨ। ਜਿਵੇਂ

ਸਲੋਕ ਮ: ੫ ॥ ਪਹਿਲਾ ਮਰਣੁ ਕਬੁਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥ ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥੧॥ {ਪੰਨਾ 1102} ਸਲੋਕ ਕਬੀਰ ॥ ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਉ ॥ ਖੇਤੁ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੂਝਨ ਕੇ ਦਾਉ ॥੧॥ ਸੂਰਾ ਸੇ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥ ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥੨॥੨॥ {ਪੰਨਾ 1105}

ਪਉੜੀ ॥ ਜਾ ਤੂ ਮੇਰੈ ਵਲਿ ਹੈ ਤਾ ਕਿਆ ਮੁਹਛੰਦਾ ॥ ਤੁਧੁ ਸਭੁ ਕਿਛੁ ਮੈਨੇ ਸਉਪਿਆ ਜਾ ਤੇਰਾ ਬੰਦਾ ॥ ਲਖਮੀ ਤੋਟਿ ਨ ਆਵਈ ਖਾਇ ਖਰਚਿ ਰਹੰਦਾ ॥ ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਸਭ ਸੇਵ ਕਰੰਦਾ ॥ ਏਹ ਵੈਰੀ ਮਿਤ੍ਰੁ ਸਭਿ ਕੀਤਿਆ ਨਹ ਮੰਗਹਿ ਮੰਦਾ ॥ ਲੇਖਾ ਕੋਇ ਨ ਪੁਛਈ ਜਾ ਹਰਿ ਬਖਸੰਦਾ ॥ ਅਨੰਦੁ ਭਇਆ ਸੁਖੁ ਪਾਇਆ ਮਿਲਿ ਗੁਰ ਗੋਵਿੰਦਾ ॥ ਸਭੇ ਕਾਜ ਸਵਾਰਿਐ ਜਾ ਤੁਧੁ ਭਾਵੰਦਾ ॥੭॥ {ਪੰਨਾ 1096}

ਡਖਣੇ ਮ: ੫ ॥ ਆਗਾਹਾ ਕੂ ਤ੍ਰਾਘਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡੜਾ ॥ ਨਾਨਕ ਸਿਝਿ ਇਵੇਹਾ ਵਾਰ ਬਹੁੜਿ ਨ ਹੋਵੀ ਜਨਮੜਾ ॥੧॥ {ਪੰਨਾ 1096}

ਸਿੱਖ ਸਿਧਾਂਤ ਵਿਚ ਵਿਸ਼ਵਾਸ ਕਰਨ ਵਾਲੇ ਸੱਜਣੋ! ਆਓ ਰਲ-ਮਿਲ ਕੇ ਪਹਿਚਾਣੀਏ ਕਿ ਜੇ ਅਸੀਂ ਕਰੀ ਜਾ ਰਹੇ ਹਾਂ ਕੀ ਓਹ ਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਮੁਤਾਬਕ ਹੈ ਜਾਂ ਨਹੀਂ। ਬਸ ਇਹੀ ਪਹਿਚਾਣਨ ਦੀ ਲੋੜ ਹੈ ਕਿ ਗੁਰੂ ਜੀ ਕੀ ਕਰਨ ਲਈ ਕਹਿੰਦੇ ਹਨ ਤੇ ਅਸੀਂ ਕੀ ਕਰੀ ਜਾ ਰਹੇ ਹਾਂ।

ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ ॥ ਗੁਰ ਕੀ ਕਰਣੀ ਕਾਰੇ ਧਾਵਹੁ ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਸਾਚਿ ਸਮਾਵਹੁ ॥੨੭॥ {ਪੰਨਾ 933}

ਜੇ ਗੁਰੂ ਜੀ ਕਹਿ ਰਹੇ ਹਨ ਤੇ ਉਨ੍ਹਾਂ ਆਪ ਕਰਕੇ ਦਿਖਾਇਆ ਹੈ ਸਾਨੂੰ ਓਹੀ ਕਰਨ ਤੋਂ ਭੱਜਣਾ ਨਹੀਂ ਚਾਹੀਦਾ। ਗੁਰੂ ਦੀ ਮੱਤ ਲੈ ਕੇ ਸੱਚ ਵਿਚ ਸਮਾ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ। ਗੁਰੂ ਪਿਆਰਿਓ! ਹੁਣ ਫੈਸਲਾ ਤੁਹਾਡੇ ਹੱਥ ਹੈ ਕਿ ਤੁਸੀਂ ਕੀ ਕਰਨਾ ਹੈ।

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਦਰਜ ਸ਼ਬਦ ਜੋ ਸਿੱਖਾਂ ਦੇ ਕੌਮਾਂਤਰੀ ਗੀਤ ਦੇ ਰੂਪ ਵਿਚ ਗਾਇਨ ਕੀਤੇ ਹਨ; ਸੁਣਨ ਲਈ ਕਲਿਕ ਕਰੋ: [Click here to listen to Gurbani shabds from the Sri Guru Granth Sahib Ji sung in the form of national anthem.](https://www.youtube.com/watch?v=OhpSJTgWB80)

<https://www.youtube.com/watch?v=OhpSJTgWB80>

<https://www.youtube.com/watch?v=SefHkm9eYIE>

<https://www.youtube.com/watch?v=Lh257SeB95c>

Status of Women in Sikh Theology

Dr. Devinder Pal Singh

Center for Understanding Sikhism, Mississauga, ON, Canada
c4usikhism@gmail.com



Women represent half of all humanity, yet they continue to face discrimination in various parts of the world. The feminist movement

has done much to lessen gender discrimination in western societies. However, women in much of the world still face severe difficulties, such as violence, illiteracy, economic and social deprivation. It is increasingly

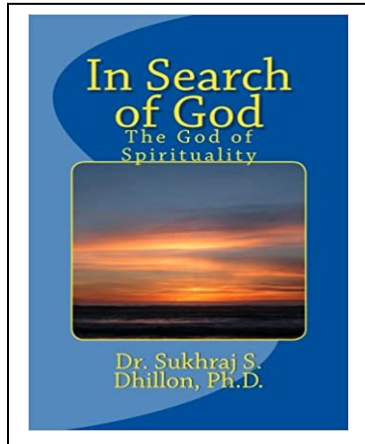
recognized that better education and economic empowerment of women can play a significant role in uplifting the economic level of impoverished areas of the world, and lowering birth rates, which is crucial for addressing climate change.

Having noted several general rituals and traditions of his time, Guru Nanak recognized that men often degraded women. They were thought of as property and treated as lowly and unworthy. He condemned these practices. Thus several centuries ahead of the feminist movement, Guru Nanak spoke out against gender discrimination in India's highly male-dominated environment. He opposed established orthodoxy with the radical assertion that women were worthy of praise and equal to men. Besides, God is gender-neutral, both man and woman, and its creative aspect is portrayed as that of a mother: ਆਪੇ ਪੁਰਖੁ ਆਪੇ ਹੀ ਨਾਰੀ ॥ God is both man and woman. (Mehl 1, SGGS, p 1020)

The same Divine essence pervades through both men and women. Rather than being denigrated and mistreated, women should be cherished and respected: ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥ ਭੰਡਹੁ ਹੋਵੈ ਦੇਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥ ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥ ਸੇ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥ ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥ ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੈ ਸਚਾ ਸੋਇ ॥ We all are born of woman; we are conceived in the womb of woman. To a woman, one is engaged and married. One makes friendship with a woman; through woman, future generations are born. When a woman (wife) dies, a person marries another one; we are bound with the world through woman. So why should we talk ill of her? From her, kings are born. From a woman, a woman is born; without women, there would be no one at all. O Nanak, God alone is without a woman. (Mehl 1, SGGS, p 473)

Sikh Gurus actively encouraged women's participation as equals in worship, society, and the battleground. They supported freedom of speech, and women were encouraged to participate in all religious activities, including the Sri Guru Granth Sahib's reading. The practice of *Sati* (widow burning) and female infanticide were forbidden, and remarriage of widows was encouraged. Remember, all this was going on in the male-dominated Muslim and Hindu societies in India, hundreds of years before the feminist movement.

Unfortunately, Sikh society has not been able to fully overcome old cultural traditions and live up to the ideals of gender equality taught by Guru Nanak. Sex-selective abortions driven by a desire for male children are driving down the sex ratio in Punjab. It is encouraging to note that most Sikh religious organizations, including the Akal Takhat, have spoken up against this practice. On this day, let us pledge together to make this world free from prejudice, irrational traditions and gender discrimination. Let us strive together to create a world where each woman has easy access to the opportunities to reach her desired potential in life.



BOOK REVIEW

In Search of GOD: The God of Spirituality

Author: Sukhraj Singh Dhillon Ph.D., Mountain House, California, USA-95391.

Publisher: Create Space Independent Publishing Platform (2011), US\$ 9.84, pages 164.

Reviewer: Hardev Singh Virk, Professor of Eminence, SGGS World University, Fatehgarh Sahib

Sukhraj Singh Dhillon is an eminent Scientist by training at Yale university in Life Sciences; he served as a Professor in University of North Carolina but took early retirement to engage himself in writing as a career. He has written more than a dozen books on topics of Health, Aging, Vegetarianism, Weight control, Stress-free living, Meditation, Yoga, Power of Now, Spirituality, Soul, God, Science, and Religion. The book under review is a pointer to his line of thinking on "The God of Spirituality". In the opening para of his Introduction, he poses some interesting questions: What is God? Does He really exist? Why do we search for God? Do religions really believe in the same God? Why are there religious wars? He sums up the purpose of writing this book: "Our purpose is not to create a new religion, sect or movement, but to understand the concept of God, which constitutes the spiritual basis of living. The understanding that will put us on a road to love and happiness irrespective of our faith".

The contents of this volume are covered in sixteen Chapters. In the Chapter "A History of the Mythology of God", author traces how human society changed from hunter gatherers to farmers with the invention of agriculture in Turkey. The female God was replaced by the male God and violence was introduced in religion. The author pleads: "*Instead of searching for God that is tangled up with violence and survival, today we should search for God of spirituality*". The concept of God has evolved over centuries, Judaism, Christianity, Islam and Sikhism practice monotheism, while Hinduism believes in pantheism. However, Sikhism differs fundamentally from other religions in its concept of God: "In Sikhism God is loving, kind, compassionate, caring, and omnipresent. Sikh religion does not support the concept of God who punishes his creation for perceived sins and punishes for bad karma".

In the Chapter "The Concept of God Today", author has given analogies to explain why we cannot see God and discussed the role of Science: "Science may not find God up in the sky who keeps track of everything, but the incredible awareness and intelligence that exists in life, in nature, and in us on this earth constitutes the scientific basis of His existence. It's impossible to see God, because He resides in us. Since we and God are one, we obviously can't see God, just as, for instance, an eye cannot see itself. This is like individual waves are part of the same ocean or individual rays are part of the same Sun".

In the Chapter, "God and Spirit", I find the unique definition of Emotion and Spirituality as follows: "Mind, in the way we use the word, is not just thought. It includes your emotions as well as all unconscious mental-emotional reactive patterns. **Emotion** arises at the place where mind and body meet. *It is the body's reaction to your mind* - or you might say a reflection of your mind in the body. "**Spirituality** is defined as the self, connected (by consciousness/ energy) to The Higher Power. We are all part of the One Spirit. When one experiences the true

meaning of spirituality, which is to know God, you will realize that He is your Self, and that He exists equally and impartially in all beings."

"The Self is the knower, the observer, and the witness. It sees everything and not seen by the seer. Our awareness of Being is consciousness. The body has no awareness of its own if it were not pervaded by consciousness; it would be just a lump of flesh. The mind has no awareness of its own and does not even have true intelligence. The mind can only think and doubt. It has beliefs, opinions, likes, dislikes but is not aware of anything. Awareness and true intelligence exist within the SELF". According to author, Ego, Intellect and Senses are barriers to Spirituality: "When the five senses are stilled and when the intellect does not stir, in between two thoughts, then one can enjoy the tranquillity of mind and reach the highest state of spirituality". The real spiritual experience is so profound that it wholly transforms the character of the individual.

In the Chapter, "Spiritual Need to Search for God", the author gives a quote from the Chinese Philosopher Lao Tse: "*Understanding others is wisdom. Understanding yourself is enlightenment*". Heaven and Hell are not some physical spaces in the Universe but just the states of Mind: "*Hell is the state of your mind when you are miserable, when you are torturing yourself. Heaven is the state of your mind when you are enjoying, when you are feeling a well-being, a deep sense of inner peace and inner health*". The affinity of Mind and Soul is a reality: "The mind and soul are not separate. The mind is like the waves on the surface of the soul ocean". Guru Nanak spoke about this affinity as follows: *O' my mind you are the embodiment of the soul; Recognize your origin.*" (Guru Granth, p. 441).

The author has condemned rituals vociferously: "Most of the religions today are limited to mere rituals. In the faith of spirituality, those alone are considered 'blessed' who understand the true message and live by it. By sticking to rituals we unwittingly give rise to the concept of 'give and take' deals, such as: 'O, Lord, I will arrange to do this and that, if I am blessed with such and such object I long for!' By resorting to such rituals we are only attempting to bribe God and fooling ourselves in the bargain". The final blow to rituals comes at the end of the Chapter: "Turn about and get rid of the false notions that mere reciting and chanting of scriptures repeatedly is enough. No, it is not. Act upon what you read. This way, all rituals will automatically lose their importance, and we will start treading the path of 'Truthful Living' once again. This is our true religion without guilt".

"God and Spiritual Enlightenment" is a brief Chapter which begins with a message: "*We know that only physical body ages, spirit is not affected by time or age. A few blessed ones realize that state of mind*". A total of 21 characteristics of a spiritual person are given but I took fancy to number 20, as I knew both these persons as true exemplars: "Those who are engaged in the service of God's creation are leading the Spiritual life. Mother Teresa, who dedicated her life in the service of needy and helpless humanity, is the example of Spirituality. So was Bhagat Puran Singh of Pingalwara in Amritsar, India who took care of the poor and sick".

The Chapter on "Spirituality and Religion" defines "God of Spirituality" which is a unique contribution of the author. It does not match with the concept of God in Semitic religions. Thus "God of Spirituality" has no devils and evil. God is loving, kind, compassionate, caring, and omnipresent. The realization of "God of Spirituality" does not support the concept of God who punishes his creation for perceived sins and punishes for bad *karma*. Therefore, there is no doctrine of *karma* in any fatalistic or deterministic sense".

The journey of "Man to God" is the subject matter of next Chapter. The author defines the "Conditioned Mind": "The essential nature of the mind is pure awareness. However, when it comes in contact with three qualities of material nature called *Maya* — Ignorance (*Taamas*), passion (*Raajas*), and goodness (*Saatav*) — it becomes conditioned and forgets its true identity. A scientific analysis of the psychological being in man reveals these three thought-conditions under which the human mind functions".

"Why God is a Mystery"? The author gives one reason in this Chapter: "Just as a bird flying in the infinite space does not leave any marks behind, similarly, God does not leave any footprints in the material world!". God is Omnipresent but remains a 'Concept God', invisible to devotees: "God is everywhere, in every atom of the visible and invisible Cosmos as a Power of evolution and involution. Thus the Universe itself is unfolding out of its own essence beyond the reach of our limited senses. There is no absolute proof of the presence of the Absolute, Infinite God". The author offers the solution to this riddle: "God cannot be confined within the limits of the finite experience of our limited body-mind-intellect apparatus. It will continue as a mystery unless we try to understand the laws of nature in light of scientific knowledge".

"God is not a logical proposition: you cannot prove it by logic; you cannot disprove it by logic. Logic is utterly irrelevant to God". In the Chapter, "Science, God and Spirituality", he makes an unsolicited but bold statement: "God is an idea in theology, though we try to make it a reality. Science makes it real, because universal energy is real and in science god is accepted as universal energy or all powerful God". The connection between Mind, Consciousness and Energy is defined as follows: "The mind is all natural consciousness of energy. The energy is everywhere, so being the consciousness because it is one of the properties of energy". According to author God is Energy or Energy is God: "*Whereas, any kind of matter can change or be destroyed but the energy, according to law of thermodynamics, can neither be destroyed nor be created. This is also called the law of conservation of energy. Energy is not only the highest of all, it is the Greatest of All or the Almighty God*".

In the Chapter, "Meditating to Spirituality", the author presents the concept of Universal Religion: "*The concept of universal religion does not pertain to any particular group of people, particular geographical area, sect or cult but can be practiced by all people at all times to live spiritually, attain divinity and state of realization of GOD*". The methods of natural meditation are discussed. Author quotes Guru Nanak doctrine: "With your hands and feet, do all your work, but let your conscience remain with the immaculate Lord (Guru Granth, p. 1376). I find the best example of natural meditation again in SGGS: "*O Nanak, meeting the True Guru, one comes to know the Perfect Way of life, i.e. awakened conscience. While laughing, playing, dressing and eating with awakened conscience, he is liberated*" (Guru Granth, p.522). Another highlight of this Chapter is 20-point agenda proposed by the author for meditating to 'God of Spirituality'.

The biggest hurdle to spiritual realization is our Ego: "Ego is not only the biggest hurdle in spiritual realization, it leads to many vices. A mind filled with an ego may have no room for virtues. Ego is like fire constantly in need of fuel in the form of recognition from others. It becomes an essential part of the mind, with the result that the conscious mind is nothing but ego. The ego does not allow the mind to think about spiritual development". The author has given some hints to get rid of Ego to move on to the spiritual path following Guru Nanak: "His blessings come when we live in His "Will" and loose false ego".

In the last Chapter, "Some Spiritual Virtues", the author recounts that in addition to living in God's will and control over ego, one has to inculcate some additional qualities as virtues, "surrender, prayer, harmony, and

the "power of inner-self" are some of the most important virtues to walk on spiritual path". Then he narrates a story from Tolstoy to bring home the truth of 'surrender to God's Will'. Another story is related to 'power of prayer', in which a terminal patient is cured by the prayer of his wife, when doctors declared it a hopeless case. Love and Harmony is another theme dealt with in this chapter.

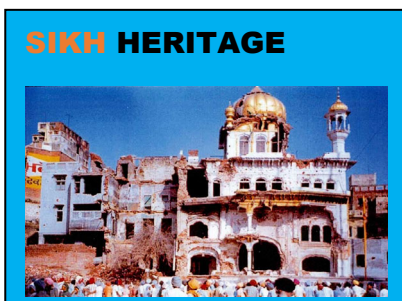
The author points out the havoc created by the charlatans posing themselves as holy persons: "But our contemporary scenario is devastating and is a tool of destruction. Floated with innumerable gurus, saints and varied faiths which propel human to indulge in never-ending rituals and practices and claim to procreate riches and luxuries; prosperity and happiness; wealth and health, through this medium of religion. Religion by these entrepreneurs is exhibited as a factory which manufactures all that you desire, a multi-purpose machine, which creates all tangibles one can dream of. Mere chanting of mantras, recitation of prayers and illogical rituals are a gateway to prosperity as per the belief of these physical Gurus".

The author concludes this monograph with the following remarks: 1). *"The Creator is in the Creation, and the Creation is in the Creator."* That is the ultimate truth. 2). *"If we don't see God in all, we cannot see God at all"*. 3). Because God is one and only one who is neither born nor dies. That is why we can say, *"God does not come in anthropomorphic form"*.

"In Search of God: The God of Spirituality" is a unique contribution of Dr Sukhraj Singh Dhillon in the domain of scientific study of Theology and Religion. He took pains to quote from both Eastern and Western religious traditions in support of his arguments. Sikh Gurus and other contributors of Sri Guru Granth Sahib have defined God as Omnipresent, Omnipotent, Transcendental (*Nirgun*), Immanent (*Sargun*) and in various other ways. The author hypothesizes '*God is Energy*' in the Chapter, "Science, God and Spirituality". I consider it as a bold attempt by the scientist author to define God.

It is duty of the reviewer to report plus and minus points. On the whole, the author is a trailblazer on the topic under discussion in this volume. There are very few typos which need the attention of the author. The Gurbani quote used for Guru Nanak doctrine (Guru Granth, p. 1376) belongs to Bhagat Kabir, annotated by Guru Arjan. The bibliography shows the resource material used by the author, but I hardly find any quoted in the book except copious quotes from Guru Granth and the Holy Bible.

I hope this volume will help the seekers of all faiths in their search for God. The author deserves our praise for introducing the concept of "God of Spirituality" for both scientists and non-scientists in this era of Science and Technology. There is dearth of books in this area in the Sikh literature. In 1970s, Wadhawa Singh wrote "Waheguru Darshan" in Punjabi. I wish the author brings out a Punjabi version in the near future for the benefit of Punjabi readers.



SikhHeritageEducation.com has been created by Sikh Heritage Education and Cultural Organization of America, Inc. for the documentation, study and interpretation of Sikh history as witnessed by our generation, especially the 1984 Sikh Holocaust, for the benefit of future generations. The primary mission of this organization is to advance and disseminate the knowledge about this tragedy and preserve the memory of thousands who were massacred by the state-sponsored terror of the Indian government led by Indira Gandhi.
<https://sikhheritageeducation.com/>

Gurbani Translations: The Art and Challenges Explicit in Books By Karminder Singh Dhillon

Review of:

1 *Understanding Nitnem: Jup, Sodar and Sohela.* 308 pp.

2 *Understanding Sidh Goshat.* 271 pp.

3 *Understanding Anand.* 162 pp.

4 *Understanding Asa Di Vaar.* 289 pp.

5 *The Hijacking of Sikhi.* 420 pp.

By Prof Emeritus Harbans Lal, Ph.D.; D.Litt.

Any review of the new books that translate the verses of Sri Guru Granth Sahib (SGGS) must describe what existing vacuum the new book would fill.

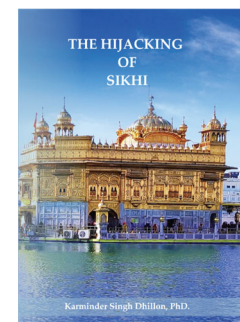
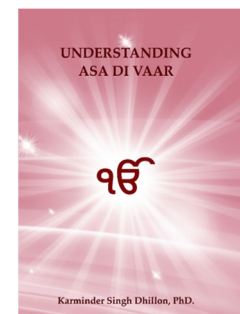
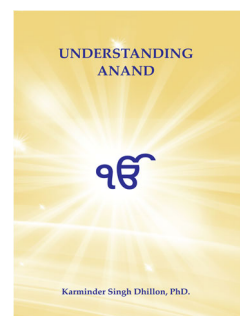
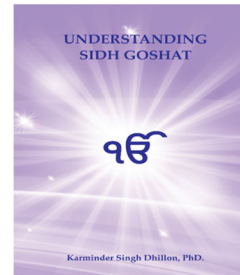
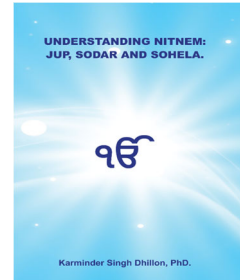
An in-depth look at the most Gurbani translations till recently gives rise to several concerns, issues, and approaches. The most translations render Guru Nanak's messages as regurgitations of the missives already in vogue in India's religious traditions and teachings. Most old concepts mentioned in Gurbani remained intact in most translations to date. The examples are: –mantras, heavens, hell, lives after death, transmigration of the soul, angels of death, *dharmaraj*, place of ancestors, *dasam duar*, and dozens of other concepts, stories, and rituals concocted by clerics, or priests.

However, a few scholars did realize that if Gurbani merely meant to regurgitate what was already in the existing religious texts, then what was the real need of Guru's spending years of work to compose Gurbani? Or what was the absolute necessity for Gurus to take birth or their promoting the path of *Sikhi*?

Some recent scholars started looking for the answers to the above questions. They believed in the uniqueness of Sikhi and Guru Nanak and his successors and thus the message of the Gurbani hymns or Sabd. They realized that there are definite approaches, methods, and manners in which Guru's teachings must be unique and so understood. Their research, then, discovered the newness in Gurbani.

The purpose of this book review is to write a tribute to one of today's true Gurbani translation luminaries, Dr. Karminder Singh Dhillon. Dr. Dhillon writes and regularly speaks on Gurbani matters. He is currently the Joint Editor of The Sikh Bulletin and a Board member of Sikhi Vichar Forum. This review of mine is a composite review; the book titles are explicit about what is specified in each book.

Dr. Dhillon took the challenge of Gurbani translation with several highly desired and revolutionary tributes. He recently published five books that translate certain sections of SGGS. They are: *Understanding Nitnem: Jup, Sodar and Sohela*; *Understanding Sidh Goshat*; *Understanding Anand*; *Understanding Asa Di Vaar*; and *The Hijacking of Sikhi*.



Gurbani translations by Karminder will open your eyes to the principles, the methods, the processes, and the intricacies of translating the Gurbani into language that communicates clearly, accurately, and powerfully to readers of many countries and many cultures. It will deepen your understanding of and appreciation for the priceless gift of Guru's written Word. The books are in English - a language of the great majority of the current world population and indeed the educated Sikhs.

Dr. Dillon employed the following approaches extensively to accomplish the translations under review.

GURBANI GRAMMAR

I remember my student days when I used to listen to lectures of Bhai Jodh Singh and Prof. Sahib Singh in Khalsa College Amritsar that harped on the use of Gurbani grammar while translating Gurbani. It is their motivation that I took college courses in Sanskrit Grammar, which is extensively used in Gurbani.

Even when Prof Sahib Singh published his ten volumes of Gurbani translation, the English translations were not yet based on the same guidelines. The proof on hand is Dr. Sant Singh's translation, which most diligently derived his translation from the then existing non-grammar based English translations of SGGs. Not knowing Gurbani Grammar himself, he could not take advantage of the newer approaches.

FROM LITERAL TO SPIRITUAL

Dr. Dhillon successfully crossed over from the literal translation to the spiritual translation in his recent books. He argues that the spirituality of Gurbani does not have a language intrinsic and inherent to it. The objective and focus of the messages of Gurbani are to bring about a realization of the Creator within the human conscience. The language of our daily usage may not have the required vocabulary for the core Gurmat concepts, for its process, outcome, and objectives. This objective, then, is the challenge that Dr. Dhillon accepted.

He crossed over from the literal and to the domain of spiritual messages. It necessitated a substantial intellectual leap from the little pond's banks to the other side where the vibrant and intended spiritual messages lied. Such is a task that is arduous and challenging, but the composers of Gurbani were aware of those difficulties. Thus, they provided necessary milestones and signboards along our spiritual journeys within Gurbani to ensure we get to the intended destinations of the envisioned messages. Our task is to look for them to assist us in our understanding. Dr. Dhillon successfully took that into account.

THE RAHAO PRINCIPLE

The second principle that Karminder used in his translations of Gurbani is the Rahao Principle. The basic premise here is that the Rahao verse or its equivalent is critical in interpreting or attempting to understand Gurbani.

Translated literally Rahao means pause. But such a translation begs the question: Pause for what purpose? The attempted answer is to pause to allow contemplation and research to get to the central message of the Sabd, and to transform the literal message to the spiritual message. Rahao also may serve as the title of the subject of the SABD.

FIRST PERSON INTERPRETATION

Most Gurbani is composed in first-person terms and is thus, in essence, a narrative of the experiences, processes, choices, consequences, and outcomes for the writers themselves. Guru Nanak walked the journey of realization

and gave us the path of Sikhi. Thus, Gurbani translations must be interpreted in the terms, the messages that are referring to me as the reader; for me as a Sikh of Gurbani; and not for someone out there. Our failure to grasp this principle has led to defective translations.

USING GURBANI TO TRANSLATE GURBANI

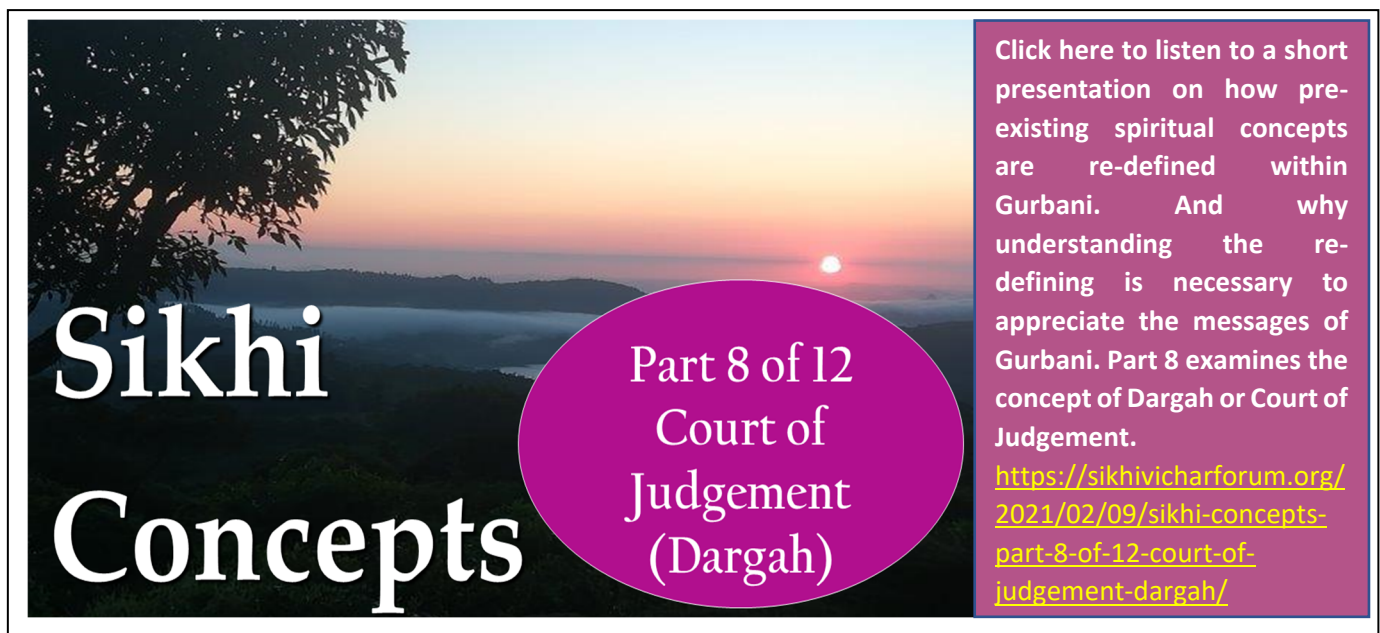
The SGGS is a voluminous text. Its subject matter is devoted to revolutionizing humankind's spiritual quest. Such a volume will require the extensive use of spiritual concepts, beliefs, idioms, metaphors, etc., that were already within the use and within the psyche of spiritual seekers of the time. They had to be used but explicitly with new meanings and understanding to fit the new spiritual paradigms of Sikhi and Gurmat. Thus, the redefining of the existing concept must be made available within the voluminous text that is the SGGS, not outside. Our gurus so did it. Thus, the spirituality of the SGGS was not permitted to revert to the old meanings of the concepts and beliefs. Dr. Dhillon strictly adhered to translating Gurbani with the definitions and concepts as detailed and expounded within SGGS.

RECOMMENDATION

These remarkable volumes under review marshal the understanding of the Gurus' teachings. These books shed so much light on Gurbani translation in so accessible a fashion. This compendium gives scholars, students, and interested readers an unprecedented grasp for a new respect for the diligence, knowledge, and care required to produce a good and accurate translation. Gurbani and the Gurbani researchers' readers will find a rich and hitherto unavailable treasure of knowledge about their interests.

The books are available for online orders as a complete set from <https://sikhivicharforum.org/store/>

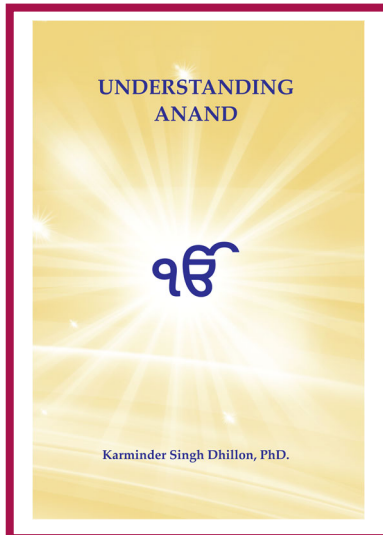
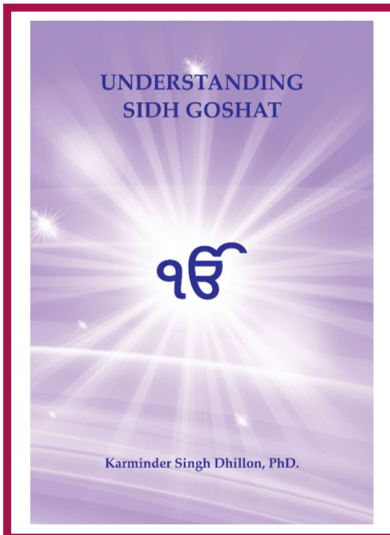
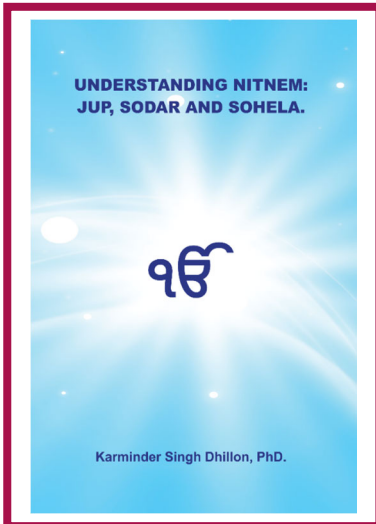
VIDEO ON SIKHI CONCEPTS



Click here to listen to a short presentation on how pre-existing spiritual concepts are re-defined within Gurbani. And why understanding the re-defining is necessary to appreciate the messages of Gurbani. Part 8 examines the concept of Dargah or Court of Judgement.

<https://sikhivicharforum.org/2021/02/09/sikhi-concepts-part-8-of-12-court-of-judgement-dargah/>

N
E
W
B
O
O
K
S



N
E
W
B
O
O
K
S

Must Have in Every Sikh Home

Order Online From

<https://sikhivicharforum.org/store/>

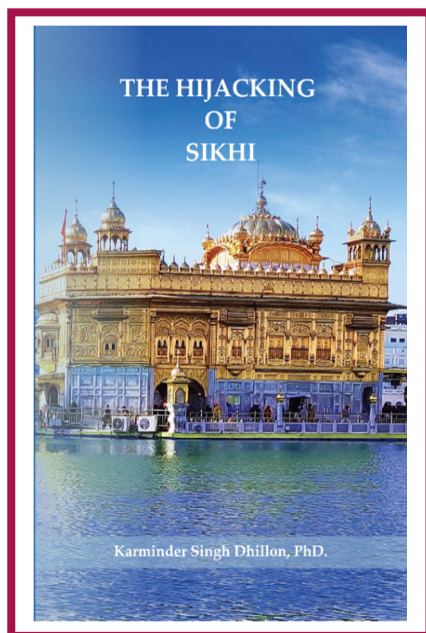
*Each Book Contains Essays on:
The Methodology Used.*

Historical Background of the Banis

The Composition of the Bani

The Use of Myths in Gurbani

And More



*Understanding Nitnem.
Hardcover. 308 pages.*

*Understanding Sidh Goshat.
Hardcover. 271 pages.*

*Understanding Anand.
Hardcover. 162 pages.*

*Understanding Asa Di Vaar.
Hardcover. 289 pages.*

*The Hijacking of Sikhi.
Hardcover. 420 pages.*

Note to Contributors

The Sikh Bulletin invites articles on matters relating to *Sikhi*. Essays that adopt CRITICAL approaches towards Sikh matters and issues are given priority for publication. Articles devoted towards exploring the messages of Gurbani as contained within the Aad Guru Granth Sahib (AGGS) are particularly welcome.

Manuscripts must be in English or Gurmukhi and must begin with a title page that includes the names, e-mail addresses, and affiliations of all authors. References must be properly cited.

Manuscripts need to be submitted online to editor@sikhbulletin.com or dhillon99@gmail.com and must be in Microsoft Word (.doc). The preferred font for English characters is Calibri font size 11. Gurbani and Gurmukhi characters must be in Unicode (Nirmala UI).

The maximum length for each article in a regular issue is 5,000 words.

Note on Use of Gurbani Verses and Translations by Authors

When quoting Gurbani in their articles, authors are required to provide the Gurmukhi version of the full verse and a romanised version. Mention must be made of the page where it is to be found in the AGGS. In line with the aspirations of *The Sikh Bulletin*, authors must provide translations of Gurbani verses that break from the mould of vedantic, yogic and literal slants prevalent in orthodox translations. Articles relying solely on Gurbani translations as provided by Sant Singh Khalsa MD's English Translation will NOT be published.

Note to Readers

The Sikh Bulletin is published in electronic format and is being sent to readers whose e-mail addresses are in our distribution list. Please feel free to forward this issue to your contacts. Alternatively, you may provide us the e-mail addresses of friends and family who would like to receive The Sikh Bulletin regularly.

The Sikh Bulletin (including past issues) may be accessed at www.sikhbulletin.com. More recent issues can also be accessed at www.sikhivicharforum.org.

The views expressed by authors are their own. Please send feedback at editor@sikhbulletin.com

Thank you for your continued support of The Sikh Bulletin. Editor.