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ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ  
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ik oaṅkār saṭ nām kartā purakhḥ nirbhā'o  
nirvair akāl mūrāt ajūnī saibhā'n gur  
parsād.

I would interpret this phrase, called  
'Moolmantar' as:

*"There is One and Only, a Singular Reality, whose True Name is **The Creator**, that created Itself; It has no human attributes such as fear, enmity, limited life span, an image and therefore it does not communicate with the Prophets directly or through others, as the Semitic religions claim, nor does it incarnate as a human as Hinduism (actual term should really be Brahmanism) claims. IT can only be comprehended through knowledge."*

### Technical Associate

Amrinder Singh

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## TRANSITION FROM THE SIKH BULLETIN TO GURU NANAK AND HIS BANI

November-December 2014

Guru Nanak cut through the fog of multiple religions and multiple Gods by his simple statement of 'Ek Onkar' symbolized as ੴ.

The following excerpt from the March-April 2013 Sikh Bulletin is appropriate here to begin the new direction for the future issues of this publication:

### EDITORIAL RECASTING OF THE SIKH BULLETIN November-December 1999 – March-April 2013 AS GURU NANAK MISSION

*"The Sikh Bulletin commenced publication in November 1999 with the sole objective of bringing about reformation in Sikhi. But it has become clear; to me at least, that Sikhi cannot be reformed. After considerable soul searching it became obvious why not. A look back at the history of all the world's major religions reveals that no religion has ever been reformed. In fact there has been only one, initially successful, attempt at reformation when Martin Luther (1483-1546) ushered Protestant Reformation with his 95 Theses followed by Edict of Worms in 1521. Today Catholic Church is still one but Protestant Churches have multiplied. Interestingly, in the same period, in his own unique way, Guru Nanak (1469-1539) was trying to bring about simultaneous reformation in Hinduism and Islam in the Indian sub-continent. **He did not succeed and I strongly believe that he did not start a new religion.** Sikhism just happened, in due time, in response to evolving social and political circumstances."*

Our focus in the future issues of this publication is not going to be reformation in Sikhism. Rather the **focus will be on Guru Nanak, his life and times and his Bani.** We invite our readers to send us articles relevant to that, in English only, and good English translations of Guru Nanak's Bani. It is our hope that all English speaking people, including the Sikhs, might benefit from it.

## DISCOVERING GURU NANAK THE ONE AND ONLY MY JOURNEY

Hardev Singh Shergill

Born into a khande-di- pahul dhari Sikh household, I had turned agnostic by the time I turned eleven. Being educated in a Hindi medium state, my mother had taught me Gurmukhi at home. For practice I read my father's books, among them Bale-dian-Sakhian and Bachittar Natak. My father had run away from home as a teenager and when he returned he was Khande-di-pahul dhari, had learned to read and write Gurmukhi, read GGS and do kirtan. In fact I grew up knowing people addressing him as Giani Ji because he performed all the monthly services, Gurpurabs, weddings and kirtan in the village gurdwara. Resident Granthi did only Sukhasan and Parkash.

I did not believe a word in those two books. Most galling thing I remember is the writer taking us as fools, when talking about God coming to Guru Gobind Singh while he was doing tapasya at Hemkunt in his previous life and wanting to send him to earth (*maatloke*) to save the mankind. Two questions arose in my ten year old mind: Hemkunt was already on this earth in Himalayas, so Guru Gobind Singh was already on this earth. Secondly, if this Guru was to be deputed by God to save the humanity then which God had sent Guru Nanak, ten generations earlier, whose message Guru Gobind Singh was propagating,? I was not confused; I was turned off religion.

Last straw was the Hindu granths in my Middle School library where I had gone to boarding school beyond our village school's four grades. Since English in Bikaner State started in 3<sup>rd</sup> grade and village teachers knew no English, the curriculum for the grades 1 to 5 had two streams, one for village schools and another for city schools. Village 4<sup>th</sup> grade pass students were enrolled in a class called Special Class in which they studied only English; grade 3 and 4 English during the first half of the year and grade 5 English during second half. Other 5<sup>th</sup> grade city subjects were mastered in the 3<sup>rd</sup> and 4<sup>th</sup> grades of village schools.

From 6<sup>th</sup> grade village and city kids followed the same curriculum. So I had plenty of time in my 5<sup>th</sup> grade to read all the Hindu granths in the school library, including Mahabharat and Ramayan.

My strongest memory from all that reading is the wonderment in my mind about God. Any time a tapasvee had done enough tapasya to reach God, God would send an Apasra (I called them heavenly prostitutes) and the poor tapasvee would fall from grace. To an eleven year old there was no difference between Hinduism and Sikhism. I turned agnostic.

Around age sixty, after acquiring a Gurdwara building through Court Order and learning the meaning of Moolmantar, the opening verse in GGS, in English, I said to myself that Guru Nanak's 'God' I could believe in because it was not human at all. In fact Moolmantar says clearly that Ek Onkar is Nirbhau Nirvair, Akaal Murat, Ajuni...all the attributes that humans don't possess. To the best of my understanding Guru Nanak's 'God' was some mysterious and all powerful ENERGY that cannot be described and there was only one of its kind and self-created.

I could not bring myself to run Gurdwara as the other Gurdwaras were run. I wanted to understand what entire GGS meant. I searched for and met some practicing Sikhs; but they were so few. In 2003 we started a Sikhi Reform movement as was the case with Singh Sabha movement during the British Raj. Year 2004 was the second most audacious attempt when Prof. Gurtej Singh and I went around the world for six weeks and held six major and three minor conferences in six countries.

All that came to naught when the Amritsar, Panjab based Sikh religious establishment first tried desperately to deny us a venue for the 2003 conference in Chandigarh. We had to obtain a court order to hold our conference, less than 24 hours hence. The judge had to hold court in his house on Diwali day, Saturday, before our Sunday conference.

By the time I came back home two weeks later, there was a new Gurdwara in our vicinity, established on short order and with three year lease at \$8,300.00 per month. Upon return home after six worldwide conferences in 2004 I found that the 2003 Gurdwara had split into two, the second group paying over \$5,000.00 monthly rent.

By this time we had banned from our Gurdwara everything from Dasam Granth, including beloved Chaupai, dropped Bhagauti from Ardas, adopted

Nanakshahi calendar before SGPC or Akal Takhat approved it and best of all stopped the practice of Akhandpaths. We closed doors on Vaisakhi day in 2004 for lack of sangat.

Seventy years later I have not only come full circle but also gone beyond. I am now a confirmed atheist. **God and religion are the two worst farces ever committed on the mankind.** Religions cannot be reformed and that includes Sikhism. **If Guru Nanak were to be here today he will surely say he is neither Hindu, nor Muslim nor Sikh.**

In fact, I believe, Guru Nanak discarded the concept of religion and God as preached by all the prevalent religions. First three words of Moolmantar, Ek Onkar, Satnam, Kartapurakh to me mean there is only one entity whose True Name is Kartapurakh, The Creator that created Itself.

With the Sept-Oct 2014 issue The Sikh Bulletin has completed 15 years of publication. This period concludes my fifteen year unsuccessful attempt at reformation in Sikhi.

November-December 2014 issue is going to be a transitional issue. From 2015 on my attempt is going to be to collect as good English translation of only Guru Nanak's bani as is possible. First issue of 2015 will carry all of Guru Nanak's bani with page numbers in GGS in Gurmukhi. Subsequent issues will publish English translations that convey Guru Nanak's bani as close to its real meaning as humanly possible which the readers can incorporate in their own computer files.

We invite our readers to submit any meaningful translations into English of Guru Nanak's bani that they may have come across.

Now the purpose of November-December 2014 transitional issue is to inform our readers why the change and also publish my journey from childhood to current old age in search of...?

I think I have now found what I have been searching for and I marvel at what Guru Nanak taught us 500 years ago but we still do not want to know or understand him. The following quote from my November-December 2012 Sikh Bulletin Editorial summarizes in nutshell what I have found:

*“During the age of European Renaissance of the 14th–17th centuries Guru Nanak was the only person who brought renaissance to the Indian sub-continent. Human mind, that Gurbani calls ‘dasam duar’, is so unique that at any given time more than one person can arrive at the same conclusion about the fundamental truths of the physical world. **Guru Nanak (1469-1539) and Copernicus (1473-1543), thousands of miles apart and unknown to each other, arrived at the same conclusion about the cosmos, including that it is in constant change.***

***Guru Nanak also planted the seeds of the future successes to come in the field of science, such as: the Big Bang theory, EMC<sup>2</sup>, origin of life in water, Evolution of Species and from the point of view of nurturing the body, no difference between meat and vegetables. These were world changing pronouncements and yet the world never heard about them; not then, not now.”***

No literary, historical, religious or political writer or leader in India has acknowledged Guru Nanak's contribution to Indian culture, literature and philosophy. Those who claim to be successors to his message have almost reversed themselves 180 degrees in the opposite direction from where the Guru was taking us.

I am also certain I am not alone in this. So I am asking those few I know to write about their journey. Never know, once our experience goes out we might find others who think the same way and we could all make some contribution to Guru Nanak's selfless endeavor to teach mankind how to live and love, half a millennia after Guru Nanak first tried it.

Hardev Singh Shergill

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**EDITORIALS ON GURU NANAK FROM  
THE SIKH BULLETIN  
BY HARDEV SINGH SHERGILL**

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**EDITORIAL  
GURU NANAK**

[Editorial from Nov.-Dec. 2004 Sikh Bulletin]

Nanak was not only a great Guru but also a great missionary. At a time when there were no means of convenient and fast transportation and media was

nonexistent, the Guru developed a strategy of being present at Hindu and Muslim places of pilgrimage to find maximum audience for maximum impact. He also used a unique system of arousing curiosity of the pilgrims about his out of the ordinary actions to gather an attentive audience. Several of those became his followers for whom he established a string of Dharamsals along his routes of travel.

Nanak traveled to various Hindu and Muslim places of pilgrimage and debunked the priests and Qazis for misleading and fleecing the gullible. Debunking is precisely what is needed in the case of our current so called Jathedars who are globetrotting very frequently, especially this year on the pretext of 400<sup>th</sup> Anniversary celebrations. Net result of their travels is not gurmat parchar but intensification of split in the Diaspora communities, because they are invited by and rub shoulders with the wrong people.

Why would a Sikh in his right mind invite abroad those who pronounce so called irreversible and divisive non-issue Hukamnamas, make statements such as our Gurus being descendants of Luv and Kush and silence critics of the so called Sri Guru Dasam Granth at the same time giving license to the promoters of it to carry on its 'parchar' with gusto?

When Nanak went around to Hindu places of pilgrimage he spoke against the empty rituals and exposed the hypocrisy and falsehood of the priestly class. The people listened and followed him. Just as the time was ripe then for someone like Guru Nanak to free the masses from empty ritualism, it is time, once again, for understanding and propagating Guru Nanak's real message since same ritualism has made heavy inroads into Sikhism today.

**Singh Sabha International came into existence with that goal in mind.** Unless we come back to practice what Guru Nanak preached, ours will be the same fate as that of other religions i.e. being hijacked by extremists.

Even a cursory study of the situation today and during the lifetime of Guru Nanak makes a shocking revelation. When I read Kahn Singh Nabha's book '**Ham Hindu Nahin**' I was shocked to realize that not only have we not advanced Sikhi or Sikh way of life in the last one hundred years or so since this book was

written but we have regressed into the pits that Gurus, during their period, had pulled us out of. Similarly, if we make even a cursory comparison of the period of Guru Nanak and the times today the picture of same shocking similarity emerges. Only characters have changed.

In His book 'Nanak, An Introduction', Purushottam Nijhaawan writes, "*In the 15<sup>th</sup> century, Indian society was a disturbing picture of rank ritualism, superstition, bigotry and social decay. The birth of Nanak in 1469 in the little village of Talwandi near Lahore, however, came as a miracle. The deteriorating Indian society had now found a redeemer*". *How is the situation different today? Have we discarded ritualism, superstition, bigotry and stemmed social decay? Sikhism, meant to be a way of truthful living, has been shackled by ritualism much the same way as Hinduism and Islam of Guru Nanak's period. We are told that when Nanak came back after his disappearance into or beyond the river the first words he uttered for his listeners were, "Na Mai Hindu Na Mussalman". If he were to appear again today would he rephrase himself, "Na Mai Hindu, Na Mussalman, and Na Mai Sikh"?*

Guru Nanak lectured Pundits on the real significance of Janaeu and to the Qazis on real significance of Namaaz five times a day. Would he not today lecture Sikh Priests (High and Low), who are not even supposed to exist in Guru Nanak's scheme of things, on the real significance of Gatra and five Banis? Would he even be allowed to speak his mind at Darbar Sahib and Akal Takhat Sahib as, apparently, Hindu priests and Muslim Qazis allowed him to speak at their Holy Places? What would Guru Nanak say to the Sikh 'High Priests' for the treatment they mete out to those few brave Gursikhs who dare to question the anti gurmat practices and pronouncements of the so called guardians of Guru's message?

Just as Nanak proclaimed Ram of Hindus and Rahim of Muslims to be one and the same, today he would say the same thing about Allah of Muslims and Lord of Christians. That is the relevance of Guru Nanak's universal message today and that is the uniqueness of Guru Nanak's God.

Hardev Singh Shergill

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**EDITORIAL**  
**DOWN TO EARTH COMMON SENSE**  
**SIMPLICITY OF**  
**GURU NANAK'S MESSAGE**

[Editorial from March-April 2007 Sikh Bulletin]

This Vaisakhi day I wish we were celebrating Guru Nanak's birthday by spreading his true teachings rather than the Hinduised version being preached and practiced in the Gurdwaras today; but knowing all the world's Gurdwaras and the Sikh religious leadership in Amritsar have already celebrated it in 'Katak' (October) I am obviously living in a fool's paradise.

The other day when I read that a researcher in Italy has probably identified the person whose portrait is the famous Mona Lisa, I could not help but marvel at the Roman civilization and its legacy. This researcher found the birth and death records of the subject of Mona Lisa. She was born ten years after Guru Nanak's birth. Legacy our Gurus have left us is the GGS. But what have we done? We have accepted a rival Granth, 'Sri Dasam Guru Granth Sahib Ji' without questioning its historical authenticity or examining its very controversial contents with the touch stone of Gurbani. A non-practicing attorney, D. S. Gill, even has the stupidity of asserting that he had difficulty understanding Gurbani in GGS until he happened to read Dasam Granth first. He would have us believe that the key to Gurbani is not the writings of Bhai Gurdas but what some of us call '*kanjar kahani*' and '*kanjar kavita*'.

He is even a bigger fool than I thought when I first got to know him in 1995. And why would the leadership not correct this error about the birth of Guru Nanak? It has become the accepted practice '*maryada-ban-chucki-hai*' so why upset the apple cart?

**Not even for a moment do they think that they are talking about a person who threw away centuries old *maryada*. At a very young age he refused to wear the *janeu*; discarded the caste system; preached against idol worship; recognized the equality of mankind; asserted the equality of men and women; rejected the then prevalent concepts of *karma*, after life salvation, *tapasya*, heaven and hell, incarnation, transmigration, 84 lakh juni, *yatra* to holy places, fasting, multiple gods and goddesses; and of course, unique only to Sikhism, wished '*sarbat da bhala*'.**

**We have neither Ten Commandments nor Sharia Law. Instead the Guru simply says do not commit an act that you will later regret and do not eat or drink that is unhealthy for your body and mind. Simple as that!**

One example of increasing brahmanical influence on Sikhi was in the Sacramento Bee newspaper recently – the controversy about Guru Nanak's picture in a California School textbook. But the opposition by some members of the Sikh community was not to the presence of the picture but the version of the picture. They wanted to replace the version selected by the publisher according to their standards of authenticity by a more recent version that they preferred. **For a Sikh 'gur murat gur shabad hai'. Rest is 'moorakh jhagra'.**

Hardev Singh Shergill

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**EDITORIAL**  
**NANKIAN PHILOSOPHY**

[Editorial from January-February 2009 Sikh Bulletin]

**"Guru Nanak (1469-1539 CE) originated a unique philosophy and challenged the existing concepts about God, heaven/hell, reincarnation/transmigration, idol worship, caste system, astrology, mantra systems, etc. in Southeast Asia."** Amen! Halleluia! This quote came to me from a Sikh scholar who is doing a great service to the cause of Sikhi and I could not help but compliment him and told him that I agreed with his quote whole heartedly.

**To that I added that Guru Nanak was not a prophet in the sense of Biblical or Muslim prophets who claimed to speak to or spoken to by God, directly as in the case of Moses or indirectly, as in the case of Mohammed who had an Angel as an intermediary. When Bani talks about '*dhur-ki-bani*' it is not God talking to Nanak; Sikhi is not a 'revealed' religion; it is born out of Guru's life experience; it is Guru's own inspiration and thought process that inspires him to seek and speak fundamental truths.**

**He wrote back that he was pleased to read my response but observed, "No Sikh scholar could dare to say what you have said." He is right and therein**

lies the tragedy. I am not afraid to say it precisely because I am not a scholar. The tragedy is that Sikh scholars are too fearful of consequences if they break with the established tradition; as Mr. Tohra had explained away the un-Sikh practice of denial of sewa to the women at Harmander Sahib because of the long established tradition. The fact that Guru Nanak had broken many traditions going back centuries was inconsequential.

**Bhai Ardaman Singh**, a Sikh scholar of yore, in his book ‘Thoughts of Bhai Ardaman Singh’ writes, “**In Sikhism, certain philosophical interpretations are common with Hindu thought, like life after death,...while such concepts as Oneness of God...Sikhism is nearer to Islam than to Hinduism.**”

Unfortunately, he is dead wrong on both counts. As for the comparison with Hinduism Dr. Baldev Singh’s article, which is this entire issue, explodes that myth. Comparison with Islam and the other two Middle Eastern religions, Judaism and Christianity, all three the people of the Book and believers in One God, is also not kosher. Although all three believe in One God and share historical personalities, **each one of them has their own separate One God.** Jews claim to be the chosen people of their God who bequeathed for eternity strictly for them the lands of Palestine and they are still waiting for their Messiah. Christian God delivered his own son to die for the sins of only those who will accept his son as their savior and had him crucified but only to raise him from the dead to come back to the earth for the second and the last time. Muslim God declared Mohammed the last prophet among the peoples of the book, with no more to come. **Guru Nanak does not agree with any of it. His God is loving and merciful God of the entire universe and all the creation in it.**

In this issue we are presenting a revolutionary interpretation of Gurbani by Dr. Baldev Singh. It will, no doubt, cause controversy. We would welcome reasoned response to further the intellectual discussion that involves the use of ‘**bibek budhi**’.

Hardev Singh Shergill

[Editor’s Note: Entire January-February 2009 issue of The Sikh Bulletin was devoted to the writings of Dr. Baldev Singh. It can be accessed at [www.sikhbulletin.com](http://www.sikhbulletin.com) . Sikh

Qaum suffered a great loss when Dr. Baldev Singh passed away on October 1, 2009 at Yuba City, California.]

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## EDITORIAL [From March April 2012 Sikh Bulletin] EVOLUTION OF GOD

By the time I stepped into my teenage years I had become a confirmed agnostic. I did not know much about religion and concept of God to deny the existence of the latter so I could not be an atheist. But I did know enough from observation and reading literature that God, as being described and worshipped, could not exist. In the mostly Hindu literature that I read it seemed that any time someone with a long and hard tapasya got within reach of God, he would send a heavenly prostitute (apasra) to make them fall from grace.

It was in my sixties that I got introduced to Guru Nanak’s concept of God and that God, I thought, I could accept because it was unlike any other God and whom everyone could accept. More on Guru Nanak’s concept of God will be the subject of next issue of The Sikh Bulletin.

One of the writings that explained the meaning of Moolmantar/Manglacharan, the very first words in Guru Granth Sahib, was that of Dr. Devinder Singh Chahal. Starting with the September-October 2011 issue of The Sikh Bulletin, in which we published a review of his book “Nankian Philosophy: Basics for Humanity”, we have begun publishing chapters from that book in every successive issue. This issue has Chapter 12, ‘**Concept of God**’. In preparation for that I decided to look for a book on evolution of the concept of God.

The book that I chose to read on this subject was “**The Evolution of God**’ by **Robert Wright**, published in June 2009 by Little, Brown and Company. This book put into words my thoughts that I had developed over time. It was gratifying to learn that I shared a basic belief with Aristotle. **According to the book of Genesis, God created man in his own image, but according to Aristotle, men create gods after their own image.**

Religion was created to bring order to the social organization in the absence of secular codes of conduct and means to enforce their implementation. God did not appear on Mount Sinai to Moses. Moses himself chiseled the Ten Commandments on a slab of stone to put fear of God to control the desperate and increasingly unruly people.

Evolution of God and religion also came in handy for the powerful to stay powerful and for ambitious and charismatic characters like Joseph Smith, Jr. (1805 – 1844), the founder of [Church of Jesus Christ of Latter-day Saints](#). Like Mohammed he too was led to God's word by an Angel, Gabriel for former and Moroni for the latter, and if God was accessible to Moses and Mohammed then why not to Joseph Smith and he got witnesses to prove it although they had not witnessed anything.

Today there are plentiful Evangelical Christian preachers who claim to have been commandeered by God himself to do His work.

Human nature, governed by evolution being the same, prompted the Shamans, Medicine men, Chiefs and Kings, from the Pharaohs to rulers of more recent times and some even today, with their divine right to rule, to use religion and God to perpetuate their special and superior status.

Kings of Egypt, Mayan Kings and more recently English Kings claimed to be the sole agents of the Gods. Henry VIII in England dissolved the monasteries and abbeys of Roman Catholic Church in 1536 and set the Anglican Church apart from the Roman Catholic Church. Constantine the Great (272-337) became the first Roman Emperor (306-307) to convert to Christianity that his predecessors persecuted because it suited his political ambitions. Mohammed was a political ruler. His moral compass made necessary adjustments depending upon the circumstances.

Beginning of monotheism is generally attributed to Abrahamic religions, Judaism, Christianity and Islam. But here is an interesting point to ponder.

The concept of Indo-European Languages, and therefore people, is well accepted. This is the largest language family group with three billion speakers. Of the [twenty languages with the largest numbers of native speakers](#) twelve are Indo-European, English and Punjabi among them.

**Take the English word CREATOR and Punjabi word KARTAR that Guru Nanak used to address 'God'. Word sounds come from consonants. So when we remove the vowels from both of these words we are left with C R T R and K R T R. Now C and K in English produce the same sound unless they are followed by letter H which is not the case here.**

Would it be a stretch to suggest that perhaps, at least among the Indo European speaking people, monotheism preceded the concept of multiple Gods?

It is very tempting to have exclusively your own God. In ancient Israel each city state had its own Yahweh until the most powerful tribe's Yahweh triumphed over the other weaker Yahwehs.

While reading this book I also came across a couple of Hebrew words that carry the same meaning in Punjabi. Hebrew word for RIVER is NAHAR (flowing water) and Hebrew God of death is called MOT (ਮੌਤ).

Whether multiple Gods preceded or followed the One God the fact remains that idols were an integral part of that belief system. Mohammed pitted himself against idol worship in the Arab world and was successful. Christianity had the same effect in Greece where the stone images of Gods lie in ruin.

But stone Gods are alive and well in Hindu India. Over centuries nothing has changed. There is so much in common between Greek and Hindu mythology and human and animal mix in their Gods that it is hard to miss.

Finally, the concept of Miri Piri in Sikhism is the tail end of the ancient concept of religion and politics, being the flip sides of the same coin. Its impracticality is shown by the current control of SGPC by the Badal clan in Punjab.

Hardev Singh Shergill

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## EDITORIAL

[From May-June 2012 Sikh Bulletin]

## GURU NANAK'S GOD

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ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ  
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

The opening verse of Guru Granth Sahib, shown above, is accepted as Guru Nanak's description or definition of God. English translation of the above verse by Manmohan Singh in 'Sri Guru Granth Sahib', published by Shiromani Gurdwara Parbandhak Committee is as follows:

*There is but one God. True is His name, creative His personality and immortal His form. He is without fear, sans enmity, unborn and self-illuminated. By the Guru's grace (He is obtained).*

Guru Nanak is quite certain that God is a singularity, unlike Hindu or Christian Trinity, and calls it Truth. It is the Creator of everything, visible and invisible. It created itself but unlike its creation It is timeless and formless. But then he mentions two attributes that are purely human, fear and enmity, but says God does not show either. Then why mention it unless Guru Nanak wishes man to aspire to be God like. If one treats others as he would like to be treated then there would be no enmity. If there is no enmity, there is no hostility and fear will disappear. That is a strong indication of life course that Guru Nanak would like us to follow.

Here I would like to confess to my personal belief that might be considered a blasphemy and offend most people, even those who know me well. That is that **Guru Nanak did not initiate another religion.** There were too many religions and divisions among them in his time as is the case today. Today he will surely say that **'I am neither a Hindu nor a Muslim; neither a Sikh nor a Christian'**.

Guru Nanak showed mankind a path to life and living. The tragedy is that 'well-meaning people', which would be 99.9% of us all, have turned it into yet another divisive and suffocating faith.

Guru Nanak's belief in One God was so absolute that the very next thing that follows the opening verse is:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

*True In The Primal Beginning; True Throughout The Ages; True Here And Now. O Nanak, Forever And Ever True. ||1||*

Of all the creatures in Its Creation only human species is equipped with *budhi* (brain, mind, intelligence, wisdom). Guru Nanak puts so much importance on *bibek budhi* (discerning mind) that he wants us to use it even when listening to him.

**Unfortunately, when it comes to understanding Gurbani, 99.9% of us do not use *bibek budhi* and they end up as mindless *sangat* listening to fables in the Gurdwaras or devoted Chelas in *Deras* which are more numerous than the villages in Panjab.**

**Those who do use *bibek budhi*, use it in two different ways. Those who think intuitively do not perceive God as Guru Nanak would want them to. For them God is traditional to whom they can pray for Its protection, largesse and favoritism. It also requires no effort. Rare are those individuals who think of God analytically, the way Guru Nanak did, that requires more effort.**

**Guru Nanak's God is bountiful God of the entire universe and all the creation in it. It does not micro manage Its Creation; nor It applies its laws selectively.**

So how can we describe in simple easy to understand words Guru Nanak's God?

**We will have to elaborate on the traditional interpretation of the opening verse. It describes God definitely not human or any other life form because it has neither a form nor any human attributes such as fear and enmity. It was there before the Creation, at the time of Creation, now and it will be there in the future, for ever and ever. It was there when there was *sunni*, nothingness. Out of this nothingness It created the cosmos, in an instant.**

**Does that sound like 'Big Bang' theory? Yet we do not perceive Guru Nanak as a scientist but we do consider his contemporary, Copernicus, as a scientist. [Alfred Wegener](#) published his Theory of**



**Continental Drift in 1912 but he was not believed because he was unable to provide a convincing explanation for the physical processes which might have caused this drift. But he was right nevertheless. Similarly Guru Nanak was right about the origin of universe. It took only 500 years for the ‘scientists’ to propose that theory.**

**Similarly Guru Nanak turned the Hindu concept of transmigration into ‘Origin of Species’ attributed to Charles Darwin, 400 years after Guru Nanak.**

**Guru Nanak’s God is inside every living cell of our bodies. Truth be told that our bodies are made of stardust with a spark of the Creator. You may call it soul but it is not located in any specific part of the body; it permeates the body. That is why Guru Nanak can say to a Muslim, and for that matter to an ‘amritdhari’ Sikh, that if you can see God in every face that in itself is your five daily prayers or recitation of five banis, respectively.**

In simplest language Guru Nanak’s God is **‘Mother of all the Forces of Nature’**.

Yes, I do believe in God but only of Guru Nanak’s and not of any other religion. Most powerful instrument Guru Nanak had was his mind, *bibek budhi*. Even most of our scientists are so hide bound as to ignore what should be obvious to them under the negative influences of their formative years.

Following excerpt from the Jan-Feb 2009 Sikh Bulletin editorial is appropriate here:

**“Guru Nanak (1469-1539 CE) originated a unique philosophy and challenged the existing concepts about God, heaven, hell, reincarnation, transmigration, idol worship, caste system, astrology, mantra systems, etc. in Southeast Asia.”**

*Amen! Halleluia! This quote came to me from a Sikh scholar who is doing a great service to the cause of Sikhi and I could not help but compliment him and told him that I agreed with his quote whole heartedly.*

***To that I added that Guru Nanak was not a prophet in the sense of Biblical or Muslim prophets who claimed to speak to or spoken to by God, directly as in the case of Moses or indirectly, as in the case of Mohammed***

*who had an Angel as an intermediary. When Bani talks about 'dhur-ki-bani' it is not God talking to Nanak; **Sikhi is not a 'revealed' religion; it is born out of Gurus life experience; it is Guru's own inspiration and thought process that inspires him to seek and speak fundamental truths.** He wrote back that he was pleased to read my response but observed, “No Sikh scholar could dare to say what you have said.”*

He is right and therein lies the tragedy. I am not afraid to say it precisely because I am not a scholar. The tragedy is that Sikh scholars are too fearful of consequences if they break with the established tradition, as Mr. Tohra had explained away the un-sikh practice of denial of sewa to the women at Harmander Sahib because of the long established tradition. The fact that Guru Nanak had broken many traditions going back centuries was inconsequential.”

In a random email exchanges on the internet among many, the following caught my attention: ***“Do the Sikhs really know who the Nanak is? Is he Guru or mystic or reformer or philosopher or scientist or something else?”*** The person who wrote that was also the person who triggered my response above. That was Dr. Devinder Singh Chahal, whose book ‘Nanakian Philosophy’ we are serializing in The Sikh Bulletin.

Freed Zakaria, in his book ‘The Post American World, Release 2.0’ writes, **“Indeed, the hundred years between 1450 and 1550 marked the most significant break in human history – between faith, ritual and dogma, on the one hand and observation, experimentation and critical thought, on the other. And it happened in Europe...”**

Freed is referring to the period of Renaissance in Europe. One of the personalities of that period in Europe was Copernicus (1473-1543) who went **against the teachings of Catholic Church by asserting that it was the earth that was revolving around the Sun and not the other way around. At the same time in India Guru Nanak (1469-1539) was challenging the Hindu concept of cosmos by asserting that there are countless earths, moons and suns and that their movements were governed by Laws of Nature.**

Freed Zakaria does not know that Nanak existed; nor

did Jawahar Lal Nehru. But we, the Sikhs, cannot lay entire blame on Zakarias and Nehrus. The religious scholars and religious leaders that we have produced have mostly been copy cats and influenced by right wing Hindu organizations such as Rashtriya Sikh Sangat and institutions of learning such as Banaras Hindu University. One of our recent and notorious in terms of ethics 'Jathedar' was a Vedanti, not a scholar of Gurbani.

Central government, which is basically a Hindu government whether Congress or BJP, has also done everything in its power to deny us our true faith. Indian constitution pronounces us Hindus as does most of the world.

Hardev Singh Shergill

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### **NANAK (1469-1539) The One and Only of His Kind**

[Editorial from the November-December 2012 Sikh Bulletin; to follow page references to other articles the reader may go to our website:

[www.sikhbulletin.com](http://www.sikhbulletin.com)]

**Before Nanak's coming there had been no body like him, including the founders of world's largest faiths, and nobody since.**

During the age of European Renaissance of the 14th–17th centuries Guru Nanak was the only person who brought renaissance to the Indian sub-continent. Human mind, that Gurbani calls '*dasam duar*', is so unique that at any given time more than one person can arrive at the same conclusion about the fundamental truths of the physical world. **Guru Nanak (1469-1539) and Copernicus (1473-1543)**, thousands of miles apart and unknown to each other, arrived at the **same conclusion about the cosmos, including that it is in constant change.**

**Guru Nanak also planted the seeds of the future successes to come in the field of science, such as: the Big Bang theory, EMC<sup>2</sup>, origin of life in water, Evolution of Species and from the point of view of nurturing the body, no difference between meat and vegetables. These were world changing pronouncements and yet the world never heard about them; not then, not now.**

First article in this issue is "**Origin of Universe**", Chapter 15 of Dr Devinder Singh Chahal's book, '*Nanakian Philosophy*'. It is worth repeating here the first two paragraphs in his introduction to this chapter to illustrate the above point:

"I would like to quote the following statement of Carl Sagan before describing the origin of universe according to Nanakian Philosophy: "***A religion, old or new, that stressed the magnificence of the universe as revealed by modern science, might be able to draw forth reserves of reverence and awe hardly tapped by the conventional faiths. Sooner or later, such a religion will emerge***". Carl Sagan, Pale Blue Dot (1995) [17].

*"I was wonder-struck when I came across the above statement of Carl Sagan. I immediately went back to the 15<sup>th</sup> century, when the science was just emerging as a powerful tool to find the truth; Guru Nanak was describing the origin of universe, which appears to be very close to scientific version of today. And he laid the foundation of a new religion, Sikhi (Sikhism), which is now being envisioned by Carl Sagan as above"*.

**Magnificence of the universe described with reverence and awe and that too through poetry is what Carl Sagan wanted a religion to stress; how sad that we who claim to be the lawful recipients of this priceless gift have it hidden from every Carl Sagan of this world.**

Born as baby Nanak, because he was born at his mother's paternal house, he died known as Guru Nanak. **He gave a priceless gift to mankind and it was much more than a religion.** What Guru Nanak gave was what S. Parminder Singh Parmar in his article in this issue calls *jeewan-jaach*. Advocate Surinder Singh Kanwar, in his article in this issue, '*sikh-di-pehchaan*' makes the same point that Guru Nanak wanted to rid the masses of conflicts in the name of religion rather than introduce still another religion. His philosophy got distorted and ritualized into a traditional religion by lesser people who came to inherit it.

Since Nanak himself rejected the concept of Second Coming, the corner stone of the world's largest ritual filled religion, we just have to hope and wish that the world will produce, sometime down into the future,

another personality like him, to implement what he started, a universal concept of mankind living in a righteous, peaceful and prosperous world as one family, marked by brotherly love, tolerant of our petty differences, enlightened citizenry conscious of its responsibility towards the animal and vegetation kingdoms as the highest form of life on this little speck of star dust that we call planet Earth. That just might delay the eventual oblivion of life on this planet that the cosmic law is speeding us towards.

In a random email exchanges on the internet, among many, the following had caught my attention: *“Do the Sikhs really know who the Nanak is? Is he Guru or mystic or reformer or philosopher or scientist or something else?”* The person who wrote that was Dr. Devinder Singh Chahal, and that triggered our serialization of his book ‘Nanakian Philosophy’ in The Sikh Bulletin.

**I humbly submit, and beseech discerning minds among us, to consider that Guru Nanak was all of these.** As Principal Sawan Singh Gogia aptly states in his article in this issue, ‘*Guru Nanak Dev about Muslims*’: **“His tenets preach liberation of humanity from social, political, religious and economic exploitation.”**

Blinded by our egos we have turned a pipe dream of life after death into an article of blind faith and invented Gods and Goddesses as impeccable witnesses to it. And then some of us have the audacity to claim that God created mankind in His image. But unfortunately it is all based on falsehood and this falsehood is the basis of all the world’s religions. **Blind have been and are leading the Blind.**

In this country, the United States of America, a Republican Medical Doctor can unashamedly claim the world to be 6,000 years old (younger than Chinese history) because The Bible says so. A young and University educated type, Republican potential 2016 Presidential candidate, when cornered about the same question hee-hawed but did not commit himself to the answer by alleging not being a scientist. All this because a sizeable majority of the 47% who voted for Republican Presidential Candidate Mitt Romney believe in that kind of falsehood being preached in multiple denominational Christian Churches and over radio waves. They also oppose teaching of Theory of

Evolution in their schools; God created man in his image; this in a country that claims to be the leader of the world.

**Nanak was a child prodigy; he was a born genius.** At the very young age he mastered the religious and philosophical literature of both the Hindu and Muslim faiths of his time and he yearned for knowledge in search for which he went to the scholars of that period and engaged in intellectual discourses. **Neither God Himself nor his Angel appeared to give Guru Nanak his philosophy.** That is a myth propagated by the world’s religions for their founders.

**He was also an accomplished linguist.** Otherwise how could he have communicated with all those diverse people in and around the Indian sub-continent? As Dr Sarbjit Singh of Mumbai states in his article in this issue, ‘*Guru Nanak Sahib knew more than hundred languages*’.

He formulated his philosophy by use of his keen observation and use of his *bibek budhi* (discerning mind). Once his mission was clear to him he took leave of his young family of a wife and two teenage sons and travelled to four corners of the globe from Tibet in the north, to Burma in the east, Ceylon in the south and Mecca in the west. He accomplished all that on foot and by boat. No flying carpets and no magic tricks for him. One can imagine the criticism he must have endured from family and friends. But there was a much larger family that needed to hear him, the human family.

In His book ‘*Nanak, an Introduction*’, Purushottam Nijhaawan writes, **“In the 15<sup>th</sup> century, Indian society was a disturbing picture of rank ritualism, superstition, bigotry and social decay. The birth of Nanak in 1469 in the little village of Talwandi near Lahore, however, came as a miracle. The deteriorating Indian society had now found a redeemer”.**

It would be correct to say that the **world at large** had found a redeemer.

**He had simple and straightforward messages for all the world’s religions.** To those who sought salvation in after life but went begging for food at the door of a householder in this life, Nanak prescribed the life of a

householder and to seek salvation in this life.

To those who walked the earth bare feet with their mouths covered so as not to harm minute life, he made them aware of plenty of such life already swarming inside their bodies.

To those who worshipped stone images of multitudes of Gods and Goddesses, Guru advised that there is only One God and it has no image.

To those who faced towards a specific direction while praying Guru revealed that God is not confined to one spot; It is everywhere and permeates everything.

If Guru had come across the faith that holds its redeemer to be the only son of God born to a virgin and who was resurrected from death for a second coming sometime in the future he would have rejected that belief by saying that for the birth of a human to take place it needs a man's semen and a woman's egg inside her womb and the clock of death cannot be turned back.

Long before the modern scientific thought developed Guru Nanak sowed the seeds of it in the opening verse of Guru Granth Sahib and the Bani 'Jap' that follows it. This editorial is followed by some selections from GGS to illustrate these points.

### The opening verse:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ  
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

*'There is One and Only, a Singular Reality, whose True Name is The Creator, that created Itself; It has no human attributes such as fear, enmity, limited life span, an image and therefore it does not communicate with the Prophets directly or through others, as the Semitic religions claim, nor does it incarnate as a human as Hinduism (actual term should really be Brahmanism) claims. IT can only be comprehended through knowledge.'*

What does it really mean? What does it describe? Certainly it is not anything akin to a human. It is formless and timeless and yet is self-existent. **In the opening line of 'Jap' Guru unequivocally reasserts**

**his firm belief that what he is saying is an absolute truth.**

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

ਅਰਥ:- ਹੇ ਨਾਨਕ! ਅਕਾਲ ਪੁਰਖ ਮੁੱਢ ਤੋਂ ਹੋਂਦ ਵਾਲਾ ਹੈ, ਜੁਗਾਂ ਦੇ ਮੁੱਢ ਤੋਂ ਮੌਜੂਦ ਹੈ। ਇਸ ਵੇਲੇ ਭੀ ਮੌਜੂਦ ਹੈ ਤੇ ਅਗਾਂਹ ਨੂੰ ਭੀ ਹੋਂਦ ਵਾਲਾ ਰਹੇਗਾ।੧।

*True In The Primal Beginning. True Throughout The Ages. True Here And Now. O Nanak, Forever And Ever True. ||1||*

**There is a single English word that describes what Guru is saying and that word is ENERGY.**

**Referring to death Guru asks what has died.**

**Then he answers his own question:**

*Nothing has died. Body has simply gone back to its elements. The breath mixes with air, body becomes dust and the spark of ENERGY merges with the ENERGY.*

**I see seeds of  $E=MC^2$ .**

Hardev Singh Shergill

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### VERSES FROM GURBANI

[The selections from Gurbani below are in support of the thesis in the editorial of November-December 2012 Sikh Bulletin. Only Prof. Sahib Singh's translation in Panjabi is included because in the opinion of this writer there is no authentic translation of Gurbani into English. Besides, this editorial is meant for the 'practioners' of Sikhi and not non-Sikhs. HSS.]

**ਅਰਬਦ ਨਰਬਦ ਧੰਧੁਕਾਰਾ**

**ਮਾਰੂ ਮਹਲਾ ੧ ॥**

**ਅਰਬਦ ਨਰਬਦ ਧੰਧੁਕਾਰਾ ॥**

**ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥**

**ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ**

**ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥੧॥**

**ਅਰਥ:-** (ਜਗਤ ਦੀ ਰਚਨਾ ਤੋਂ ਪਹਿਲਾਂ ਬੇਅੰਤ ਸਮਾ ਜਿਸ ਦੀ ਗਿਣਤੀ ਦੇ ਵਾਸਤੇ) ਅਰਬਦ ਨਰਬਦ (ਲਫ਼ਜ਼ ਭੀ ਨਹੀਂ ਵਰਤੇ ਜਾ ਸਕਦੇ, ਐਸੀ) ਘੁੱਪ ਹਨੇਰੇ ਦੀ ਹਾਲਤ ਸੀ (ਭਾਵ, ਅਜੇਹੀ ਹਾਲਤ ਸੀ ਜਿਸ ਦੀ ਬਾਬਤ ਕੁਝ ਭੀ ਦੱਸਿਆ ਨਹੀਂ ਜਾ ਸਕਦਾ । ਤਦੋਂ ਨਾਹ ਧਰਤੀ ਸੀ ਨਾਹ ਆਕਾਸ਼ ਸੀ ਅਤੇ ਨਾਹ ਹੀ ਕਿਤੇ ਬੇਅੰਤ ਪ੍ਰਭੂ ਦਾ ਹੁਕਮ ਚੱਲ ਰਿਹਾ ਸੀ । ਤਦੋਂ ਨਾਹ ਦਿਨ ਸੀ ਨਾਹ ਰਾਤ ਸੀ, ਨਾਹ ਚੰਦ ਸੀ ਨਾਹ ਸੂਰਜ ਸੀ । ਤਦੋਂ ਪਰਮਾਤਮਾ ਆਪਣੇ ਆਪ ਵਿਚ ਹੀ (ਮਾਨੋ ਐਸੀ) ਸਮਾਧੀ ਲਾਈ ਬੈਠਾ ਸੀ ਜਿਸ ਵਿਚ ਕੋਈ ਕਿਸੇ ਕਿਸਮ ਦਾ ਫੁਰਨਾ ਨਹੀਂ ਸੀ ।੧।

ਖਾਣੀ ਨ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ ॥

ਓਪਤਿ ਖਪਤਿ ਨ ਆਵਣ ਜਾਣੀ ॥

ਖੰਡ ਪਤਾਲ ਸਪਤ ਨਹੀ ਸਾਗਰ

ਨਦੀ ਨ ਨੀਰੁ ਵਹਾਇਦਾ ॥੨॥

**ਅਰਥ:-** ਤਦੋਂ ਨਾਹ ਜਗਤ-ਰਚਨਾ ਦੀਆਂ ਚਾਰ ਖਾਣੀਆਂ ਸਨ ਨਾਹ ਜੀਵਾਂ ਦੀਆਂ ਬਾਣੀਆਂ ਸਨ । ਤਦੋਂ ਨਾਹ ਹਵਾ ਸੀ ਨਾਹ ਪਾਣੀ ਸੀ, ਨਾਹ ਉਤਪੱਤੀ ਸੀ ਨਾਹ ਪਰਲੋ ਸੀ, ਨਾਹ ਜੰਮਣ ਸੀ ਨਾਹ ਮਰਨ ਸੀ । ਤਦੋਂ ਨਾਹ ਧਰਤੀ ਦੇ ਨੌਂ ਖੰਡ ਸਨ ਨਾਹ ਪਾਤਾਲ ਸੀ, ਨਾਹ ਸਤ ਸਮੁੰਦਰ ਸਨ ਤੇ ਨਾਹ ਹੀ ਨਦੀਆਂ ਵਿਚ ਪਾਣੀ ਵਹਿ ਰਿਹਾ ਸੀ ।੨।

ਨਾ ਤਦਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ॥

ਦੇਜਰੁ ਭਿਸਤੁ ਨਹੀ ਖੈ ਕਾਲਾ ॥

ਨਰਕੁ ਸੁਰਗੁ ਨਹੀ ਜੰਮਣੁ ਮਰਣਾ

ਨਾ ਕੇ ਆਇ ਨ ਜਾਇਦਾ ॥੩॥

**ਅਰਥ:-** ਤਦੋਂ ਨਾਹ ਸੁਰਗ-ਲੋਕ ਸੀ, ਨਾਹ ਮਾਤ-ਲੋਕ ਸੀ ਤੇ ਨਾਹ ਹੀ ਪਤਾਲ ਸੀ । ਤਦੋਂ ਨਾਹ ਕੋਈ ਦੇਜ਼ੁ ਸੀ ਨਾਹ ਬਹਿਸ਼ਤ ਸੀ, ਤੇ ਨਾਹ ਹੀ ਮੌਤ ਲਿਆਉਣ ਵਾਲਾ ਕਾਲ ਸੀ । ਤਦੋਂ ਨਾਹ ਸੁਰਗ ਸੀ ਨਾਹ ਨਰਕ ਸੀ, ਨਾਹ ਜੰਮਣ ਸੀ ਨਾਹ ਮਰਨ ਸੀ, ਨਾਹ ਕੋਈ ਜੰਮਦਾ ਸੀ ਨਾਹ ਮਰਦਾ ਸੀ ।੩।

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ ॥

ਅਵਰੁ ਨ ਦੀਸੈ ਏਕੇ ਸੇਈ ॥

ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਜਾਤਿ ਨ ਜਨਮਾ

ਨਾ ਕੇ ਦੁਖੁ ਸੁਖੁ ਪਾਇਦਾ ॥੪॥

**ਅਰਥ:-** ਤਦੋਂ ਨਾਹ ਕੋਈ ਬ੍ਰਹਮਾ ਸੀ ਨਾਹ ਵਿਸ਼ਨੂੰ ਸੀ ਤੇ ਨਾਹ ਹੀ ਸ਼ਿਵ ਸੀ । ਤਦੋਂ ਇਕ ਪਰਮਾਤਮਾ ਹੀ ਪਰਮਾਤਮਾ ਸੀ, ਹੋਰ ਕੋਈ ਵਿਅਕਤੀ ਨਹੀਂ ਸੀ ਦਿੱਸਦਾ । ਤਦੋਂ ਨਾਹ ਕੋਈ ਇਸਤ੍ਰੀ ਸੀ ਨਾਹ ਕੋਈ ਮਰਦ ਸੀ ਤਦੋਂ ਨਾਹ ਕੋਈ ਜਾਤਿ ਸੀ ਨਾਹ ਕਿਸੇ ਜਾਤਿ ਵਿਚ ਕੋਈ ਜਨਮ ਹੀ ਲੈਂਦਾ ਸੀ । ਨਾਹ ਕੋਈ ਦੁੱਖ ਭੋਗਣ ਵਾਲਾ ਜੀਵ ਹੀ ਸੀ ।੪।

ਨਾ ਤਦਿ ਜਤੀ ਸਤੀ ਬਨਵਾਸੀ ॥

ਨਾ ਤਦਿ ਸਿਧ ਸਾਧਿਕ ਸੁਖਵਾਸੀ ॥

ਜੋਗੀ ਜੰਗਮ ਭੇਖੁ ਨ ਕੋਈ

ਨਾ ਕੇ ਨਾਥੁ ਕਹਾਇਦਾ ॥੫॥

**ਅਰਥ:-** ਤਦੋਂ ਨਾਹ ਕੋਈ ਜਤੀ ਸੀ ਨਾਹ ਕੋਈ ਸਤੀ ਸੀ ਤੇ ਨਾਹ ਕੋਈ ਤਿਆਗੀ ਸੀ । ਤਦੋਂ ਨਾਹ ਕੋਈ ਸਿੱਧ ਸਨ ਨਾਹ ਸਾਧਿਕ ਸਨ ਤੇ ਨਾਹ ਹੀ ਕੋਈ ਗ੍ਰਿਹਸਤੀ ਸਨ । ਤਦੋਂ ਨਾਹ ਕੋਈ ਜੋਗੀਆਂ ਦਾ ਤੇ ਨਾਹ ਕੋਈ ਜੰਗਮਾਂ ਦਾ ਭੇਖ ਸੀ, ਤੇ ਨਾਹ ਹੀ ਕੋਈ ਜੋਗੀਆਂ ਦਾ ਗੁਰੂ ਅਖਵਾਣ ਵਾਲਾ ਸੀ ।੫।

ਜਪ ਤਪ ਸੰਜਮ ਨਾ ਬ੍ਰਤ ਪੂਜਾ ॥

ਨਾ ਕੇ ਆਖਿ ਵਖਾਣੈ ਦੂਜਾ ॥

ਆਪੇ ਆਪਿ ਉਪਾਇ ਵਿਗਸੈ

ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ॥੬॥

**ਅਰਥ:-** ਤਦੋਂ ਨਾਹ ਕਿਤੇ ਜਪ ਹੋ ਰਹੇ ਸਨ ਨਾਹ ਤਪ ਹੋ ਰਹੇ ਸਨ, ਨਾਹ ਕਿਤੇ ਸੰਜਮ ਸਾਧੇ ਜਾ ਰਹੇ ਸਨ ਨਾਹ ਵਰਤ ਰੱਖੇ ਜਾ ਰਹੇ ਸਨ ਤੇ ਨਾਹ ਹੀ ਪੂਜਾ ਕੀਤੀ ਜਾ ਰਹੀ ਸੀ । ਤਦੋਂ ਕੋਈ ਐਸਾ ਜੀਵ ਨਹੀਂ ਸੀ ਜੋ ਪਰਮਾਤਮਾ ਤੋਂ ਬਿਨਾ ਕਿਸੇ ਹੋਰ ਦਾ ਸ਼ਿਕਰ ਕਰ ਸਕਦਾ । ਤਦੋਂ ਪਰਮਾਤਮਾ ਆਪ ਹੀ ਆਪਣੇ ਆਪ ਵਿਚ ਪਰਗਟ ਹੋ ਕੇ ਖੁਸ਼ ਹੋ ਰਿਹਾ ਸੀ ਤੇ ਆਪਣੇ ਵਡੱਪਣ ਦਾ ਮੁੱਲ ਆਪ ਹੀ ਪਾਂਦਾ ਸੀ ।੬।

ਨਾ ਸੁਚਿ ਸੰਜਮੁ ਤੁਲਸੀ ਮਾਲਾ ॥

ਗੋਪੀ ਕਾਨੁ ਨ ਗਊ ਗ+ਆਲਾ ॥

ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਕੋਈ

ਨਾ ਕੇ ਵੰਸੁ ਵਜਾਇਦਾ ॥੭॥

**ਅਰਥ:-** ਤਦੋਂ ਨਾਹ ਕਿਤੇ ਸੁੱਚ ਰੱਖੀ ਜਾ ਰਹੀ ਸੀ, ਨਾਹ ਕਿਤੇ ਕੋਈ ਸੰਜਮ ਕੀਤਾ ਜਾ ਰਿਹਾ ਸੀ, ਨਾਹ ਹੀ ਕਿਤੇ ਤੁਲਸੀ ਦੀ ਮਾਲਾ ਸੀ । ਤਦੋਂ ਨਾਹ ਕਿਤੇ ਕੋਈ ਗੋਪੀ ਸੀ ਨਾਹ ਕੋਈ ਕਾਨੁ ਸੀ, ਨਾਹ ਕੋਈ ਗਊ ਸੀ ਨਾਹ ਗਊਆਂ ਦਾ ਰਾਖਾ ਸੀ । ਤਦੋਂ ਨਾਹ ਕੋਈ ਤੰਤੂ ਮੰਤੂ ਆਦਿਕ ਪਖੰਡ ਸੀ ਤੇ ਨਾਹ ਕੋਈ ਬੰਸਰੀ ਵਜਾ ਰਿਹਾ ਸੀ ।੭।

ਕਰਮ ਧਰਮ ਨਹੀ ਮਾਇਆ ਮਾਖੀ ॥

ਜਾਤਿ ਜਨਮੁ ਨਹੀ ਦੀਸੈ ਆਖੀ ॥

ਮਮਤਾ ਜਾਲੁ ਕਾਲੁ ਨਹੀ ਮਾਖੈ

ਨਾ ਕੇ ਕਿਸੈ ਧਿਆਇਦਾ ॥੮॥

**ਅਰਥ:-** ਤਦੋਂ ਨਾਹ ਕਿਤੇ ਧਾਰਮਿਕ ਕਰਮ-ਕਾਂਡ ਸੀ ਨਾਹ ਕਿਤੇ ਮਿੱਠੀ ਮਾਇਆ ਸੀ । ਤਦੋਂ ਨਾਹ ਕਿਤੇ ਕੋਈ (ਉੱਚੀ ਨੀਵੀਂ) ਜਾਤਿ ਸੀ ਤੇ ਨਾਹ ਹੀ ਕਿਸੇ ਜਾਤਿ ਵਿਚ ਕੋਈ ਜਨਮ ਲੈਂਦਾ ਅੱਖੀਂ ਦਿੱਸਦਾ ਸੀ । ਤਦੋਂ

ਨਾਹ ਕਿਤੇ ਮਾਇਆ ਦੀ ਮਮਤਾ ਦਾ ਜਾਲ ਸੀ, ਨਾਹ ਕਿਤੇ ਕਿਸੇ ਦੇ ਸਿਰ ਉਤੇ ਕਾਲ (ਕੂਕਦਾ ਸੀ) । ਨਾਹ ਕੋਈ ਜੀਵ ਕਿਸੇ ਦਾ ਸਿਮਰਨ-ਧਿਆਨ ਧਰਦਾ ਸੀ । ੮।

ਨਿੰਦੁ ਬਿੰਦੁ ਨਹੀ ਜੀਉ ਨ ਜਿੰਦੇ ॥

ਨਾ ਤਦਿ ਗੋਰਖੁ ਨਾ ਮਾਛਿੰਦੇ ॥

ਨਾ ਤਦਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕੁਲ ਓਪਤਿ

ਨਾ ਕੇ ਗਣਤ ਗਣਾਇਦਾ ॥੯॥

**ਅਰਥ:-** ਨਾਹ ਕਿਤੇ ਨਿੰਦਿਆ ਸੀ ਨਾਹ ਖੁਸ਼ਾਮਦ ਸੀ, ਨਾਹ ਕੋਈ ਜੀਵਾਤਮਾ ਸੀ ਨਾਹ ਕੋਈ ਜਿੰਦ ਸੀ । ਤਦੋਂ ਨਾਹ ਗੋਰਖ ਸੀ ਨਾਹ ਮਾਛਿੰਦੁ ਨਾਥ ਸੀ । ਤਦੋਂ ਨਾਹ ਕਿਤੇ (ਧਾਰਮਿਕ ਪੁਸਤਕਾਂ ਦੀ) ਗਿਆਨ-ਚਰਚਾ ਸੀ ਨਾਹ ਕਿਤੇ ਸਮਾਧੀ-ਇਸਥਿਤ ਧਿਆਨ ਸੀ, ਤਦੋਂ ਨਾਹ ਕਿਤੇ ਕੁਲਾਂ ਦੀ ਉਤਪੱਤੀ ਸੀ ਤੇ ਨਾਹ ਹੀ ਕੋਈ (ਚੰਗੀ ਕੁਲ ਵਿਚ ਜੰਮਣ ਦਾ) ਮਾਣ ਕਰਦਾ ਸੀ । ੯।

ਵਰਨ ਭੇਖ ਨਹੀ ਬ੍ਰਹਮਣ ਖੜੀ ॥

ਦੇਉ ਨ ਦੇਹੁਰਾ ਗਊ ਗਾਇਤ੍ਰੀ ॥

ਹੇਮ ਜਗ ਨਹੀ ਤੀਰਥਿ ਨਾਵਣੁ

ਨਾ ਕੇ ਪੂਜਾ ਲਾਇਦਾ ॥੧੦॥

**ਅਰਥ:-** ਤਦੋਂ ਨਾਹ ਕੋਈ ਬ੍ਰਹਮਣ ਖੜੀ ਆਦਿਕ ਵਰਨ ਸਨ ਨਾਹ ਕਿਤੇ ਜੋਗੀ ਜੰਗਮ ਆਦਿਕ ਭੇਖ ਸਨ । ਤਦੋਂ ਨਾਹ ਕੋਈ ਦੇਵਤਾ ਸੀ ਤੇ ਨਾਹ ਦੇਵਤੇ ਦਾ ਮੰਦਰ ਸੀ । ਤਦੋਂ ਨਾਹ ਕੋਈ ਗਊ ਸੀ, ਨਾਹ ਕਿਤੇ ਗਾਇਤ੍ਰੀ ਸੀ । ਨਾਹ ਕਿਤੇ ਹਵਨ ਸਨ ਨਾਹ ਜੱਗ ਹੋ ਰਹੇ ਸਨ, ਨਾਹ ਕਿਤੇ ਤੀਰਥਾਂ ਦਾ ਇਸ਼ਨਾਨ ਸੀ ਤੇ ਨਾਹ ਕੋਈ (ਦੇਵ-) ਪੂਜਾ ਕਰ ਰਿਹਾ ਸੀ । ੧੦।

ਨਾ ਕੇ ਮੁਲਾ ਨਾ ਕੇ ਕਾਜੀ ॥

ਨਾ ਕੇ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ॥

ਰਈਅਤਿ ਰਾਉ ਨ ਹਉਮੈ ਦੁਨੀਆ

ਨਾ ਕੇ ਕਹਣੁ ਕਹਾਇਦਾ ॥੧੧॥

**ਅਰਥ:-** ਤਦੋਂ ਨਾਹ ਕੋਈ ਮੌਲਵੀ ਸੀ ਨਾਹ ਕਾਜੀ ਸੀ, ਨਾਹ ਕੋਈ ਸ਼ੇਖ ਸੀ ਨਾਹ ਹਾਜੀ ਸੀ । ਤਦੋਂ ਨਾਹ ਕਿਤੇ ਪਰਜਾ ਸੀ ਨਾਹ ਕੋਈ ਰਾਜਾ ਸੀ, ਨਾਹ ਕਿਤੇ ਦੁਨੀਆ ਵਾਲੀ ਹਉਮੈ ਹੀ ਸੀ, ਨਾਹ ਕੋਈ ਇਹੋ ਜਿਹੀ ਗੱਲ ਹੀ ਕਰਨ ਵਾਲਾ ਸੀ । ੧੧।

ਭਾਉ ਨ ਭਗਤੀ ਨਾ ਸਿਵ ਸਕਤੀ ॥

ਸਾਜਨੁ ਮੀਤੁ ਬਿੰਦੁ ਨਹੀ ਰਕਤੀ ॥

ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ

ਸਾਚੇ ਏਹੇ ਭਾਇਦਾ ॥੧੨॥

**ਅਰਥ:-** ਤਦੋਂ ਨਾਹ ਕਿਤੇ ਪ੍ਰੇਮ ਸੀ ਨਾਹ ਕਿਤੇ ਭਗਤੀ ਸੀ, ਨਾਹ ਕਿਤੇ ਜੜ੍ਹ ਸੀ ਨਾਹ ਚੇਤਨ ਸੀ । ਤਦੋਂ ਨਾਹ ਕਿਤੇ ਕੋਈ ਸੱਜਣ ਸੀ ਨਾਹ ਮਿੱਤਰ ਸੀ, ਨਾਹ ਕਿਤੇ ਪਿਤਾ ਦਾ ਵੀਰਜ ਸੀ ਨਾਹ ਮਾਂ ਦੀ ਰੱਤ ਸੀ । ਤਦੋਂ ਪਰਮਾਤਮਾ ਆਪ ਹੀ ਸ਼ਾਹ ਸੀ, ਆਪ ਹੀ ਵਣਜ ਕਰਨ ਵਾਲਾ ਸੀ, ਤਦੋਂ ਉਸ ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਨੂੰ ਇਹੋ ਕੁਝ ਚੰਗਾ ਲੱਗਦਾ ਸੀ । ੧੨।

ਬੇਦ ਕਤੇਬ ਨ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ॥

ਪਾਠ ਪੁਰਾਣ ਉਦੈ ਨਹੀ ਆਸਤ ॥

ਕਹਤਾ ਬਕਤਾ ਆਪਿ ਅਗੋਚਰੁ

ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ ॥੧੩॥

**ਅਰਥ:-** ਤਦੋਂ ਨਾਹ ਕਿਤੇ ਸ਼ਾਸਤ੍ਰ ਸਿੰਮ੍ਰਿਤੀਆਂ ਤੇ ਵੇਦ ਸਨ, ਨਾਹ ਕਿਤੇ ਕੁਰਾਨ ਅੰਜੀਲ ਆਦਿਕ ਸ਼ਾਮੀ ਕਿਤਾਬਾਂ ਸਨ । ਤਦੋਂ ਕਿਤੇ ਪੁਰਾਣਾਂ ਦੇ ਪਾਠ ਭੀ ਨਹੀਂ ਸਨ । ਤਦੋਂ ਨਾਹ ਕਿਤੇ ਸੂਰਜ ਦਾ ਚੜ੍ਹਨਾ ਸੀ ਨਾਹ ਡੁੱਬਣਾ ਸੀ । ਤਦੋਂ ਗਿਆਨ-ਇੰਦ੍ਰਿਆਂ ਦੀ ਪਹੁੰਚ ਤੋਂ ਪਰੇ ਰਹਿਣ ਵਾਲਾ ਪਰਮਾਤਮਾ ਆਪ ਹੀ ਬੋਲਣ ਚਾਲਣ ਵਾਲਾ ਸੀ, ਆਪ ਹੀ ਅਦ੍ਰਿਸ਼ਟ ਸੀ ਤੇ ਆਪ ਹੀ ਆਪਣੇ ਆਪ ਨੂੰ ਪਰਗਟ ਕਰਨ ਵਾਲਾ ਸੀ । ੧੩।

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥

ਬਾਬੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ

ਮਾਇਆ ਮੇਹੁ ਵਧਾਇਦਾ ॥੧੪॥

**ਅਰਥ:-** ਜਦੋਂ ਉਸ ਪਰਮਾਤਮਾ ਨੂੰ ਚੰਗਾ ਲੱਗਾ ਤਾਂ ਉਸ ਨੇ ਜਗਤ ਪੈਦਾ ਕਰ ਦਿੱਤਾ । ਇਸ ਸਾਰੇ ਜਗਤ-ਖਿਲਾਰੇ ਨੂੰ ਉਸ ਨੇ (ਕਿਸੇ ਦਿੱਸਦੇ) ਸਹਾਰੇ ਤੋਂ ਬਿਨਾ ਹੀ (ਆਪੋ ਆਪਣੇ ਥਾਂ) ਟਿਕਾ ਦਿੱਤਾ । ਤਦੋਂ ਉਸ ਨੇ ਬ੍ਰਹਮਾ ਵਿਸ਼ਨੂ ਤੇ ਸ਼ਿਵ ਭੀ ਪੈਦਾ ਕਰ ਦਿੱਤੇ, (ਜਗਤ ਵਿਚ) ਮਾਇਆ ਦਾ ਮੋਹ ਭੀ ਵਧਾ ਦਿੱਤਾ । ੧੪।

ਵਿਰਲੇ ਕਉ ਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥

ਕਰਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮੁ ਸਬਾਇਆ ॥

ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਅਰੰਭੇ

ਗੁਪਤਹੁ ਪਰਗਟੀ ਆਇਦਾ ॥੧੫॥

**ਅਰਥ:-** ਜਿਸ ਕਿਸੇ ਵਿਰਲੇ ਬੰਦੇ ਨੂੰ ਗੁਰੂ ਨੇ ਉਪਦੇਸ਼ ਸੁਣਾਇਆ (ਉਸ ਨੂੰ ਸਮਝ ਆ ਗਈ ਕਿ) ਪਰਮਾਤਮਾ ਜਗਤ ਪੈਦਾ ਕਰ ਕੇ ਆਪ ਹੀ ਸੰਭਾਲ ਕਰ ਰਿਹਾ ਹੈ, ਹਰ ਥਾਂ ਉਸ ਦਾ ਹੁਕਮ ਚੱਲ ਰਿਹਾ ਹੈ । ਉਸ ਪਰਮਾਤਮਾ ਨੇ ਆਪ ਹੀ ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਆਦਿਕ ਬਣਾਏ ਹਨ ਤੇ ਉਹ ਆਪ ਹੀ ਗੁਪਤ ਹਾਲਤ ਤੋਂ ਪਰਗਟ ਹੋਇਆ ਹੈ । ੧੫।

ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਈ ॥

ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ ॥

ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਬਿਸਮਾਦੀ

ਬਿਸਮ ਭਏ ਗੁਣ ਗਾਇਦਾ ॥੧੬॥੩॥੧੫॥

{ਪੰਨਾ 1035-1036}

ਅਰਥ:- ਪੂਰੇ ਗੁਰੂ ਤੋਂ ਇਹ ਸਮਝ ਪੈਂਦੀ ਹੈ ਕਿ ਕੋਈ ਭੀ ਜੀਵ ਪਰਮਾਤਮਾ ਦੀ ਤਾਕਤ ਦਾ ਅੰਤ ਨਹੀਂ ਜਾਣ ਸਕਦਾ । ਹੇ ਨਾਨਕ! ਜੇਹੜੇ ਬੰਦੇ ਉਸ ਸਦਾ-ਬਿਰ ਰਹਿਣ ਵਾਲੇ ਪਰਮਾਤਮਾ (ਦੇ ਨਾਮ-ਰੰਗ) ਵਿਚ ਰੰਗੇ ਜਾਂਦੇ ਹਨ ਉਹ (ਉਸ ਦੀ ਬੇਅੰਤ ਤਾਕਤ ਦੇ ਕੋਤਕ ਵੇਖ ਵੇਖ ਕੇ) ਹੈਰਾਨ ਹੀ ਹੈਰਾਨ ਹੁੰਦੇ ਹਨ ਤੇ ਉਸ ਦੇ ਗੁਣ ਗਾਂਦੇ ਰਹਿੰਦੇ ਹਨ । ੧੬।੩।੧੫।

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ਸਲੋਕ ॥

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ

ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਰੈ ਧਰਮੁ ਹਦੂਰਿ ॥

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ

{ਪੰਨਾ 8}

ਅਰਥ:- ਪ੍ਰਾਣ (ਸਰੀਰਾਂ ਲਈ ਇਉਂ ਹਨ ਜਿਵੇਂ) ਗੁਰੂ (ਜੀਵਾਂ ਦੇ ਆਤਮਾ ਲਈ) ਹੈ, ਪਾਣੀ (ਸਭ ਜੀਵਾਂ ਦਾ) ਪਿਉ ਹੈ ਅਤੇ ਧਰਤੀ (ਸਭ ਦੀ) ਵੱਡੀ ਮਾਂ ਹੈ। ਦਿਨ ਅਤੇ ਰਾਤ ਦੋਵੇਂ ਖਿਡਾਵਾ ਤੇ ਖਿਡਾਵੀ ਹਨ, ਸਾਰਾ ਸੰਸਾਰ ਖੇਡ ਰਿਹਾ ਹੈ, (ਭਾਵ, ਸੰਸਾਰ ਦੇ ਸਾਰੇ ਜੀਵ ਰਾਤ ਨੂੰ ਸੌਣ ਵਿਚ ਅਤੇ ਦਿਨੇ ਕਾਰ-ਵਿਹਾਰ ਵਿਚ ਪਰਚੇ ਪਏ ਹਨ)।

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ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥

ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੇਇ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲ ੧ ॥

ਤਨੁ ਜਲਿ ਬਲਿ ਮਾਟੀ ਭਇਆ ਮਨੁ ਮਾਇਆ ਮੋਹਿ ਮਨੂਰੁ ॥

ਅਉਗਣ ਫਿਰਿ ਲਾਗੁ ਭਏ ਕੂਰਿ ਵਜਾਵੈ ਤੂਰੁ ॥

ਬਿਨੁ ਸਬਦੈ ਭਰਮਾਈਐ ਦੁਬਿਧਾ ਡੋਬੇ ਪੂਰੁ ॥੧॥

ਮਨੁ ਰੇ ਸਬਦਿ ਤਰਹੁ ਚਿਤੁ ਲਾਇ ॥

ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ ॥੧॥

ਅਰਥ:- ਹੇ (ਮੇਰੇ) ਮਨ! ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਚਿੱਤ ਜੋੜ (ਤੇ ਇਸ ਤਰ੍ਹਾਂ ਸੰਸਾਰ-ਸਮੁੰਦਰ ਦੇ ਵਿਕਾਰਾਂ ਤੋਂ) ਪਾਰ ਲੰਘ। ਜਿਸ ਮਨੁੱਖ ਨੇ ਗੁਰੂ ਦੀ ਸਰਨ ਪੈ ਕੇ ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਨਾਲ ਸਾਂਝ ਨਹੀਂ ਪਾਈ, ਉਹ ਮਰਦਾ ਹੈ ਜੰਮਦਾ ਹੈ ਜੰਮਦਾ ਹੈ ਮਰਦਾ ਹੈ । ੧।ਰਹਾਉ।

(ਜਿਸ ਨੇ ਨਾਮ ਨਹੀਂ ਸਿਮਰਿਆ, ਉਸ ਦਾ) ਸਰੀਰ (ਵਿਕਾਰਾਂ ਵਿਚ ਹੀ) ਸੜ ਬਲ ਕੇ ਮਿੱਟੀ ਹੋ ਜਾਂਦਾ ਹੈ (ਰੁਲ ਜਾਂਦਾ ਹੈ) ਉਸ ਦਾ ਮਨ ਮਾਇਆ ਦੇ ਮੋਹ ਵਿਚ (ਫਸ ਕੇ, ਮਾਨੋ) ਸੜਿਆ ਹੋਇਆ ਲੋਹਾ ਬਣ ਜਾਂਦਾ ਹੈ । ਫਿਰ ਵੀ ਵਿਕਾਰ ਉਸ ਦੀ ਖ਼ਲਾਸੀ ਨਹੀਂ ਕਰਦੇ, ਉਹ ਅਜੇ ਵੀ ਕੂੜ ਵਿਚ ਮਸਤ ਰਹਿ ਕੇ (ਮਾਇਆ ਦੇ ਮੋਹ ਦਾ) ਵਾਜਾ ਵਜਾਂਦਾ ਹੈ । ਗੁਰ-ਸ਼ਬਦ ਤੋਂ ਵਾਂਜਿਆਂ ਰਹਿ ਕੇ ਉਹ ਭਟਕਣਾ ਵਿਚ ਪਿਆ ਰਹਿੰਦਾ ਹੈ । ਦੁਬਿਧਾ ਉਸ ਮਨੁੱਖ ਦਾ (ਗਿਆਨ-ਇੰਦ੍ਰਿਆਂ ਦਾ) ਸਾਰਾ ਹੀ ਪਰਵਾਰ (ਮੋਹ ਦੇ ਸਮੁੰਦਰ ਵਿਚ) ਡੋਬ ਦੇਂਦੀ ਹੈ । ੧।

ਰਹਾਉ ॥ ਤਨੁ ਸੂਚਾ ਸੋ ਆਖੀਐ ਜਿਸੁ ਮਹਿ ਸਾਚਾ ਨਾਉ ॥

ਭੈ ਸਚਿ ਰਾਤੀ ਦੇਹੁਰੀ ਜਿਹਵਾ ਸਚੁ ਸੁਆਉ ॥

ਸਚੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ਬਹੁੜਿ ਨ ਪਾਵੈ ਤਾਉ ॥੨॥

ਅਰਥ:- ਜੇਹੜਾ ਸੁੰਦਰ ਸਰੀਰ ਪਰਮਾਤਮਾ ਦੇ ਅਦਬ-ਪਿਆਰ ਵਿਚ ਪਰਮਾਤਮਾ ਦੀ ਯਾਦ ਵਿਚ ਰੰਗਿਆ ਰਹਿੰਦਾ ਹੈ, ਜਿਸ ਦੀ ਜੀਭ ਨੂੰ ਸਿਮਰਨ ਹੀ (ਆਪਣੀ ਹਸਤੀ ਦਾ) ਅਸਲ ਮਨੋਰਥ ਜਾਪਦਾ ਹੈ, ਜਿਸ ਸਰੀਰ ਵਿਚ ਸਦਾਬਿਰ ਪ੍ਰਭੂ ਦਾ ਨਾਮ ਟਿਕਿਆ ਰਹਿੰਦਾ ਹੈ ਉਹੀ ਸਰੀਰ ਪਵਿਤ੍ਰ ਅਖਵਾ ਸਕਦਾ ਹੈ । ਜਿਸ ਉਤੇ ਪ੍ਰਭੂ ਦੀ ਮਿਹਰ ਦੀ ਨਜ਼ਰ ਹੁੰਦੀ ਹੈ, ਉਹ ਮੁੜ ਮੁੜ (ਚੌਰਾਸੀ ਦੇ ਗੋੜ ਦੀ ਕੁਠਾਲੀ ਵਿਚ ਪੈ ਕੇ) ਤਾਅ (ਸੋਕ) ਨਹੀਂ ਸਹਾਰਦਾ । ੨।

ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਰੰਗੇ ਹੋਏ ਨੂੰ (ਲੋਕ ਪਰਲੋਕ ਵਿਚ) ਆਦਰ ਮਿਲਦਾ ਹੈ ਉਹ ਸਦਾ ਪਵਿਤ੍ਰ ਰਹਿੰਦਾ ਹੈ, ਉਸ ਨੂੰ ਵਿਕਾਰਾਂ ਦੀ ਮੈਲ ਨਹੀਂ ਲੱਗਦੀ ।

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥

ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੇਇ ॥

ਨਿਰਮਲੁ ਮੈਲਾ ਨਾ ਥੀਐ ਸਬਦਿ ਰਤੇ ਪਤਿ ਹੋਇ ॥੩॥

ਅਰਥ:- (ਉਸ ਨੂੰ ਇਹ ਯਕੀਨ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ ਕਿ) ਪਰਮਾਤਮਾ ਤੋਂ (ਸੂਖਮ ਤੌਰ) ਪਵਣ ਬਣਿਆ, ਪਵਣ ਤੋਂ ਜਲ ਹੋਂਦ ਵਿਚ ਆਇਆ, ਜਲ ਤੋਂ ਸਾਰਾ ਜਗਤ ਰਚਿਆ ਗਿਆ, (ਤੇ, ਇਸ ਰਚੇ ਸੰਸਾਰ ਦੇ) ਹਰੇਕ ਘਟ ਵਿਚ ਪਰਮਾਤਮਾ ਦੀ ਜੋਤਿ ਸਮਾਈ ਹੋਈ ਹੈ । ੩।

ਇਹੁ ਮਨੁ ਸਾਚਿ ਸੰਤੋਖਿਆ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮਾਹਿ ॥

ਪੰਚ ਭੂਤ ਸਚਿ ਭੈ ਰਤੇ ਜੋਤਿ ਸਚੀ ਮਨ ਮਾਹਿ ॥

ਨਾਨਕ ਅਉਗਣ ਵੀਸਰੇ ਗੁਰਿ ਰਾਖੇ ਪਤਿ ਤਾਹਿ ॥੪॥੧੫॥

{ਪੰਨਾ 19-20}

**ਅਰਥ:-** ਹੇ ਨਾਨਕ! ਜਿਸ ਮਨੁੱਖ ਦੀ ਗੁਰੂ ਨੇ ਰਾਖੀ ਕੀਤੀ, ਉਸ ਨੂੰ (ਲੋਕ ਪਰਲੋਕ ਵਿਚ) ਇੱਜ਼ਤ ਮਿਲੀ, ਵਿਕਾਰ ਉਸ ਤੋਂ ਪਰੇ ਹਟ ਗਏ, ਉਸ ਦਾ ਮਨ ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਵਿਚ ਟਿਕ ਕੇ ਸੰਤੋਖ ਦਾ ਧਾਰਨੀ ਹੋ ਜਾਂਦਾ ਹੈ, ਉਸ ਉੱਤੇ ਪ੍ਰਭੂ ਦੀ ਮਿਹਰ ਦੀ ਨਜ਼ਰ ਕਰੀ ਰੱਖਦਾ ਹੈ, ਉਸ ਦਾ ਸਾਰਾ ਸਰੀਰ ਪ੍ਰਭੂ ਦੀ ਯਾਦ ਵਿਚ ਪ੍ਰਭੂ ਦੇ ਅਦਬ ਵਿਚ ਰੰਗਿਆ ਰਹਿੰਦਾ ਹੈ, ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਦੀ ਜੋਤਿ ਸਦਾ ਉਸ ਦੇ ਮਨ ਵਿਚ ਟਿਕੀ ਰਹਿੰਦੀ ਹੈ ।੪।੧੫।

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### ਪਾਣੀ ਪਿਤਾ ਜਗਤ ਕਾ ਫਿਰਿ ਪਾਣੀ ਸਭੁ ਖਾਇ ॥੨॥

ਮਹਲਾ ੧ ॥

ਨਾਨਕ ਚੁਲੀਆ ਸੁਚੀਆ ਜੇ ਭਰਿ ਜਾਣੈ ਕੋਇ ॥  
ਸੁਰਤੇ ਚੁਲੀ ਗਿਆਨ ਕੀ ਜੋਗੀ ਕਾ ਜਤੁ ਹੋਇ ॥  
ਬ੍ਰਹਮਣ ਚੁਲੀ ਸੰਤੋਖ ਕੀ ਗਿਰਹੀ ਕਾ ਸਤੁ ਦਾਨੁ ॥  
ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ ਪੜਿਆ ਸਚੁ ਧਿਆਨੁ ॥  
ਪਾਣੀ ਚਿਤੁ ਨ ਧੋਪਈ ਮੁਖਿ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥

### ਪਾਣੀ ਪਿਤਾ ਜਗਤ ਕਾ ਫਿਰਿ ਪਾਣੀ ਸਭੁ ਖਾਇ ॥੨॥

ਪੰਨਾ 1240}

**ਅਰਥ:-** ਹੇ ਨਾਨਕ! (ਨਿਰਾ ਪਾਣੀ ਨਾਲ ਚੁਲੀਆਂ ਕੀਤਿਆਂ ਆਤਮਕ ਜੀਵਨ ਵਿਚ ਸੁੱਚ ਨਹੀਂ ਆ ਸਕਦੀ, ਪਰ) ਜੇ ਕੋਈ ਮਨੁੱਖ (ਸੱਚੀ ਚੁਲੀ) ਭਰਨੀ ਜਾਣ ਲਏ ਤਾਂ ਸੁੱਚੀਆਂ ਚੁਲੀਆਂ ਇਹ ਹਨ—

ਵਿਦਵਾਨ ਵਾਸਤੇ ਚੁਲੀ ਵਿਚਾਰ ਦੀ ਹੈ (ਭਾਵ, ਵਿਦਵਾਨ ਦੀ ਵਿੱਦਵਤਾ ਪਵਿਤ੍ਰ ਹੈ ਜੇ ਉਸ ਦੇ ਅੰਦਰ ਵਿਚਾਰ ਭੀ ਹੈ)

ਜੋਗੀ ਦਾ ਕਾਮ-ਵਾਸ਼ਨਾ ਤੋਂ ਬਚੇ ਰਹਿਣਾ ਜੋਗੀ ਲਈ ਪਵਿਤ੍ਰ ਚੁਲੀ ਹੈ,

ਬ੍ਰਾਹਮਣ ਲਈ ਚੁਲੀ ਸੰਤੋਖ ਹੈ ਤੇ

ਗ੍ਰਿਹਸਤੀ ਲਈ ਚੁਲੀ ਹੈ ਉੱਚਾ ਆਚਰਨ ਅਤੇ ਸੇਵਾ ।  
ਰਾਜੇ ਵਾਸਤੇ ਇਨਸਾਫ਼ ਚੁਲੀ ਹੈ ।

ਪਾਣੀ ਨਾਲ (ਚੁਲੀ ਕੀਤਿਆਂ) ਮਨ ਨਹੀਂ ਧੁਪ ਸਕਦਾ, (ਹਾਂ) ਮੂੰਹ ਨਾਲ ਪਾਣੀ ਪੀਤਿਆਂ ਤ੍ਰਿਹ ਮਿਟ ਜਾਂਦੀ ਹੈ; (ਪਰ ਪਾਣੀ ਦੀ ਚੁਲੀ ਨਾਲ ਪਵਿਤ੍ਰਤਾ ਆਉਣ ਦੇ ਥਾਂ ਤਾਂ ਸਗੋਂ ਸੂਤਕ ਦਾ ਭਰਮ ਪੈਦਾ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿਉਂਕਿ) ਪਾਣੀ ਤੋਂ ਸਾਰਾ ਸੰਸਾਰ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਤੇ ਪਾਣੀ ਹੀ ਸਾਰੇ ਜਗਤ ਨੂੰ ਨਾਸ ਕਰਦਾ ਹੈ ।੨।

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### ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੁਆ ਹੈ ਕਉਣੁ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ ॥

ਚੰਚਲ ਚਪਲ ਬੁਧਿ ਕਾ ਖੇਲੁ ॥

ਨਉ ਦਰਵਾਜੇ ਦਸਵਾ ਦੁਆਰੁ ॥

ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਏਹੁ ਬੀਚਾਰੁ ॥੧॥

ਕਥਤਾ ਬਕਤਾ ਸੁਨਤਾ ਸੇਈ ॥

ਆਪੁ ਬੀਚਾਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ ॥੧॥

**ਅਰਥ:-** ਹੇ ਭਾਈ! ਜਿਹੜਾ ਮਨੁੱਖ (ਗੁਰੂ ਦੀ ਸਰਨ ਪੈ ਕੇ) ਆਪਣੇ ਆਤਮਕ ਜੀਵਨ ਨੂੰ ਪੜਤਾਲਦਾ ਰਹਿੰਦਾ ਹੈ ਉਹ ਮਨੁੱਖ ਆਤਮਕ ਜੀਵਨ ਦੀ ਸੂਝ ਵਾਲਾ ਹੋ ਜਾਂਦਾ ਹੈ (ਉਸ ਨੂੰ ਇਹ ਸਮਝ ਆ ਜਾਂਦੀ ਹੈ ਕਿ) ਉਹ ਪਰਮਾਤਮਾ ਹੀ (ਹਰੇਕ ਜੀਵ ਵਿਚ ਵਿਆਪਕ ਹੋ ਕੇ) ਬੋਲਣ ਵਾਲਾ ਹੈ ਸੁਣਨ ਵਾਲਾ ਹੈ ।੧।ਰਹਾਉ।

ਹੇ ਆਤਮਕ ਜੀਵਨ ਦੀ ਸੂਝ ਵਾਲੇ ਮਨੁੱਖ! (ਗੁਰੂ ਦੀ ਸਰਨ ਪੈ ਕੇ) ਇਹ ਗੱਲ ਸਮਝ ਲੈ (ਕਿ ਜਦੋਂ) ਹਵਾ ਪਾਣੀ ਅੱਗ (ਆਦਿਕ ਤੱਤਾਂ ਦਾ) ਮਿਲਾਪ ਹੁੰਦਾ ਹੈ (ਤਦੋਂ ਇਹ ਸਰੀਰ ਬਣਦਾ ਹੈ, ਤੇ ਇਸ ਵਿਚ) ਚੰਚਲ ਅਤੇ ਕਿਤੇ ਇੱਕ ਥਾਂ ਨਾਹ ਟਿਕਣ ਵਾਲੀ ਬੁੱਧੀ ਦੀ ਦੋੜ-ਭੱਜ (ਸ਼ੁਰੂ ਹੋ ਜਾਂਦੀ ਹੈ) । (ਸਰੀਰ ਦੀਆਂ) ਨੌਂ ਹੀ ਗੋਲਕਾਂ (ਇਸ ਦੋੜ-ਭੱਜ ਵਿਚ ਸ਼ਾਮਿਲ ਰਹਿੰਦੀਆਂ ਹਨ, ਸਿਰਫ਼) ਦਿਮਾਗ (ਹੀ ਹੈ ਜਿਸ ਰਾਹੀਂ ਆਤਮਕ ਜੀਵਨ ਦੀ ਸੂਝ ਪੈ ਸਕਦੀ ਹੈ) ।੧।

ਰਹਾਉ ॥ ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ ॥

ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੁਆ ਹੈ ਕਉਣੁ ॥

ਮੁਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ ॥

ਓਹੁ ਨ ਮੁਆ ਜੇ ਦੇਖਣਹਾਰੁ ॥੨॥

**ਅਰਥ:-** ਹੇ ਗਿਆਨਵਾਨ ਮਨੁੱਖ! ਇਸ ਗੱਲ ਨੂੰ ਸਮਝ (ਕਿ ਜਦੋਂ ਮਨੁੱਖ ਨੂੰ ਗੁਰੂ ਮਿਲ ਪੈਂਦਾ ਹੈ ਤਦੋਂ ਮਨੁੱਖ ਦੇ ਅੰਦਰੋਂ ਸਿਰਫ਼ ਆਪਾ-ਭਾਵ ਦੀ ਮੌਤ ਹੁੰਦੀ ਹੈ, ਉੱਵ) ਹੋਰ ਕੁਝ ਨਹੀਂ ਮਰਦਾ, ਮਿੱਟੀ ਆਦਿਕ ਤੱਤਾਂ ਤੋਂ ਬਣੇ ਇਸ ਸਰੀਰ ਵਿਚ ਸੁਆਸ ਚੱਲਦਾ ਹੀ ਰਹਿੰਦਾ ਹੈ । (ਹਾਂ, ਗੁਰੂ ਮਿਲਿਆਂ ਮਨੁੱਖ ਦੇ ਅੰਦਰੋਂ ਮਾਇਆ ਵਾਲੇ ਪਾਸੇ ਦੀ) ਖਿੱਚ ਮਰ ਜਾਂਦੀ ਹੈ, (ਮਾਇਆ ਦੀ ਖ਼ਾਤਰ ਮਨ ਦਾ) ਝਗੜਾ ਮਰ ਜਾਂਦਾ ਹੈ (ਮਨੁੱਖ ਦੇ ਅੰਦਰੋਂ ਮਾਇਆ ਦਾ) ਅਹੰਕਾਰ ਮਰ ਜਾਂਦਾ ਹੈ । ਪਰ ਉਹ (ਆਤਮਾ) ਨਹੀਂ ਮਰਦਾ ਜੇ ਸਭ ਦੀ ਸੰਭਾਲ ਕਰਨ ਵਾਲੇ ਪਰਮਾਤਮਾ ਦੀ ਅੰਸ਼ ਹੈ ।੨।

ਜੈ ਕਾਰਣਿ ਤਟਿ ਤੀਰਥ ਜਾਹੀ ॥

ਰਤਨ ਪਦਾਰਥ ਘਟ ਹੀ ਮਾਹੀ ॥



ਪੜਿ ਪੜਿ ਪੰਡਿਤੁ ਬਾਦੁ ਵਖਾਣੈ ॥

ਭੀਤਰਿ ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਣੈ ॥੩॥

ਅਰਥ:- ਹੇ ਭਾਈ! ਜਿਸ (ਨਾਮ-ਰਤਨ) ਦੀ ਖ਼ਾਤਰ ਲੋਕ ਤੀਰਥਾਂ ਦੇ ਕੰਢੇ ਤੇ ਜਾਂਦੇ ਹਨ, ਉਹ ਕੀਮਤੀ ਰਤਨ (ਮਨੁੱਖ ਦੇ) ਹਿਰਦੇ ਵਿਚ ਹੀ ਵੱਸਦਾ ਹੈ । (ਵੇਦ ਆਦਿਕ ਪੁਸਤਕਾਂ ਦਾ ਵਿਦਵਾਨ) ਪੰਡਿਤ (ਵੇਦ ਆਦਿਕ ਧਰਮਪੁਸਤਕਾਂ ਨੂੰ) ਪੜ੍ਹ ਪੜ੍ਹ ਕੇ (ਭੀ) ਚਰਚਾ ਕਰਦਾ ਰਹਿੰਦਾ ਹੈ । ਉਹ ਪੰਡਿਤ (ਆਪਣੇ) ਅੰਦਰ ਵੱਸਦੇ ਨਾਮਪਦਾਰਥ ਨਾਲ ਸਾਂਝ ਨਹੀਂ ਪਾਂਦਾ ।੩।

ਹਉ ਨ ਮੂਆ ਮੇਰੀ ਮੁਈ ਬਲਾਇ ॥

ਓਹੁ ਨ ਮੂਆ ਜੇ ਰਹਿਆ ਸਮਾਇ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ॥

ਮਰਤਾ ਜਾਤਾ ਨਦਰਿ ਨ ਆਇਆ ॥੪॥੪॥

{ਪੰਨਾ 152}

ਅਰਥ:- ਹੇ ਨਾਨਕ! ਆਖ—(ਜਿਸ ਮਨੁੱਖ ਨੂੰ) ਗੁਰੂ ਨੇ ਪਰਮਾਤਮਾ ਦਾ ਦਰਸ਼ਨ ਕਰਾ ਦਿੱਤਾ, ਉਸ ਨੂੰ ਇਹ ਦਿੱਸ ਪੈਂਦਾ ਹੈ ਕਿ ਪ੍ਰਭੂ ਜੰਮਦਾ ਮਰਦਾ ਨਹੀਂ । (ਉਸ ਨੂੰ) ਇਹ ਦਿੱਸ ਪੈਂਦਾ ਹੈ ਕਿ ਜੀਵਾਤਮਾ ਨਹੀਂ ਮਰਦਾ, (ਮਨੁੱਖ ਦੇ ਅੰਦਰੋਂ) ਮਾਇਆ ਦੀ ਮਮਤਾ-ਰੂਪ ਚੁੜੇਲ ਹੀ ਮਰਦੀ ਹੈ । ਸਭ ਜੀਵਾਂ ਵਿਚ ਵਿਆਪਕ ਪਰਮਾਤਮਾ ਕਦੇ ਨਹੀਂ ਮਰਦਾ ।੪।੪।

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ਕਉਨੁ ਮੂਆ ਰੇ ਕਉਨੁ ਮੂਆ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ ॥

ਜੇਤੀ ਮਹਿ ਜੇਤਿ ਰਲਿ ਜਾਇਆ ॥

ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ ॥

ਰੇਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ ॥੧॥

ਕਉਨੁ ਮੂਆ ਰੇ ਕਉਨੁ ਮੂਆ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰਾ

ਇਹੁ ਤਉ ਚਲਤੁ ਭਇਆ ॥੧॥

ਰਹਾਉ ॥ ਅਗਲੀ ਕਿਛੁ ਖਬਰਿ ਨ ਪਾਈ ॥

ਰੇਵਨਹਾਰੁ ਭਿ ਊਠਿ ਸਿਧਾਈ ॥

ਭਰਮ ਮੋਹ ਕੇ ਬਾਂਧੇ ਬੰਧ ॥

ਸੁਪਨੁ ਭਇਆ ਭਖਲਾਏ ਅੰਧ ॥੨॥

ਇਹੁ ਤਉ ਰਚਨੁ ਰਚਿਆ ਕਰਤਾਰਿ ॥

ਆਵਤ ਜਾਵਤ ਹੁਕਮਿ ਅਪਾਰਿ ॥

ਨਹ ਕੇ ਮੂਆ ਨ ਮਰਣੈ ਜੇਗੁ ॥

ਨਹ ਬਿਨਸੈ ਅਬਿਨਾਸੀ ਹੇਗੁ ॥੩॥

ਜੇ ਇਹੁ ਜਾਣਹੁ ਸੇ ਇਹੁ ਨਾਹਿ ॥

ਜਾਨਣਹਾਰੇ ਕਉ ਬਲਿ ਜਾਉ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥

ਨਾ ਕੋਈ ਮਰੈ ਨ ਆਵੈ ਜਾਇਆ ॥੪॥੧੦॥

{ਪੰਨਾ 885}

ਅਰਥ:- ਹੇ ਭਾਈ! (ਅਸਲ ਵਿਚ) ਕੋਈ ਭੀ ਜੀਵਾਤਮਾ ਮਰਦਾ ਨਹੀਂ, ਇਹ ਪੱਕੀ ਗੱਲ ਹੈ । ਜੇਹੜਾ ਕੋਈ ਗੁਰਮੁਖਿ ਪਰਮਾਤਮਾ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾਂਦਾ ਹੈ ਉਸ ਨੂੰ ਮਿਲ ਕੇ (ਬੇ-ਸ਼ੱਕ) ਵਿਚਾਰ ਕਰ ਲਵੋ, (ਜੰਮਣ ਮਰਨ ਵਾਲੀ ਤਾਂ) ਇਹ ਇਕ ਖੇਡ ਬਣੀ ਹੋਈ ਹੈ ।੧।ਰਹਾਉ ।

(ਹੇ ਭਾਈ! ਜਦੋਂ ਅਸੀਂ ਇਹ ਸਮਝਦੇ ਹਾਂ ਕਿ ਕੋਈ ਪ੍ਰਾਣੀ ਮਰ ਗਿਆ ਹੈ, ਅਸਲ ਵਿਚ ਇਹ ਹੁੰਦਾ ਹੈ ਕਿ ਉਸ ਦੇ ਪੰਜ-ਤੱਤੀ ਸਰੀਰ ਵਿਚੋਂ) ਸੁਆਸ ਹਵਾ ਵਿਚ ਮਿਲ ਜਾਂਦਾ ਹੈ, (ਸਰੀਰ ਦੀ) ਮਿੱਟੀ (ਧਰਤੀ ਦੀ) ਮਿੱਟੀ ਨਾਲ ਮਿਲ ਜਾਂਦੀ ਹੈ, ਜੀਵਾਤਮਾ (ਸਰਬ-ਵਿਆਪਕ) ਜੋਤਿ ਨਾਲ ਜਾ ਰਲਦਾ ਹੈ । (ਮੁਏ ਨੂੰ) ਰੋਣ ਵਾਲਾ ਭੁਲੇਖੇ ਦੇ ਕਾਰਨ ਹੀ ਰੋਂਦਾ ਹੈ ।੧।

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ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ

ਸਲੋਕ ਮ: ੧ ॥

ਪਹਿਲਾਂ ਮਾਸਹੁ ਨਿੰਮਿਆ ਮਾਸੈ ਅੰਦਰਿ ਵਾਸੁ ॥

ਜੀਉ ਪਾਇ ਮਾਸੁ ਮੁਹਿ ਮਿਲਿਆ ਹਡੁ ਚੰਮੁ ਤਨੁ ਮਾਸੁ ॥

ਮਾਸਹੁ ਬਾਹਰਿ ਕਢਿਆ ਮੰਮਾ ਮਾਸੁ ਗਿਰਾਸੁ ॥

ਮੁਹੁ ਮਾਸੈ ਕਾ ਜੀਭ ਮਾਸੈ ਕੀ ਮਾਸੈ ਅੰਦਰਿ ਸਾਸੁ ॥

ਵਡਾ ਹੋਆ ਵੀਆਹਿਆ ਘਰਿ ਲੈ ਆਇਆ ਮਾਸੁ ॥

ਮਾਸਹੁ ਹੀ ਮਾਸੁ ਉਪਜੈ ਮਾਸਹੁ ਸਭੇ ਸਾਕੁ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਹੁਕਮੁ ਬੁਝੀਐ ਤਾਂ ਕੇ ਆਵੈ ਰਾਸਿ ॥

ਆਪਿ ਛੁਟੇ ਨਹ ਛੁਟੀਐ ਨਾਨਕ ਬਚਨਿ ਬਿਣਾਸੁ ॥੧॥

{ਪੰਨਾ 1289}

ਅਰਥ:- ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਮਾਸ (ਭਾਵ, ਪਿਤਾ ਦੇ ਵੀਰਜ) ਤੋਂ ਹੀ (ਜੀਵ ਦੀ ਹਸਤੀ ਦਾ) ਮੁੱਢ ਬੱਝਦਾ ਹੈ, (ਫਿਰ) ਮਾਸ (ਭਾਵ, ਮਾਂ ਦੇ ਪੇਟ) ਵਿਚ ਹੀ ਇਸ ਦਾ ਵਸੋਬਾ ਹੁੰਦਾ ਹੈ; ਜਦੋਂ (ਪੁਤਲੇ ਵਿਚ) ਜਾਨ ਪੈਂਦੀ ਹੈ ਤਾਂ ਵੀ (ਜੀਭ-ਰੂਪ) ਮਾਸ ਮੂੰਹ ਵਿਚ ਮਿਲਦਾ ਹੈ (ਇਸ ਦੇ ਸਰੀਰ ਦੀ ਸਾਰੀ ਹੀ ਘਾੜਤ) ਹੱਡ ਚੰਮ ਸਰੀਰ ਸਭ ਕੁਝ

ਮਾਸ (ਹੀ ਬਣਦਾ ਹੈ) । ਜਦੋਂ (ਮਾਂ ਦੇ ਪੇਟ-ਰੂਪ) ਮਾਸ ਵਿਚੋਂ ਬਾਹਰ ਭੇਜਿਆ ਜਾਂਦਾ ਹੈ ਤਾਂ ਭੀ ਮੰਮਾ (-ਰੂਪ) ਮਾਸ ਖੁਰਾਕ ਮਿਲਦੀ ਹੈ; ਇਸ ਦਾ ਮੂੰਹ ਭੀ ਮਾਸ ਦਾ ਹੈ ਜੀਭ ਭੀ ਮਾਸ ਦੀ ਹੈ, ਮਾਸ ਵਿਚ ਸਾਹ ਲੈਂਦਾ ਹੈ । ਜਦੋਂ ਜੁਆਨ ਹੁੰਦਾ ਹੈ ਤੇ ਵਿਆਹਿਆ ਜਾਂਦਾ ਹੈ ਤਾਂ ਭੀ (ਇਸਤ੍ਰੀ-ਰੂਪ) ਮਾਸ ਹੀ ਘਰ ਲੈ ਆਉਂਦਾ ਹੈ; (ਫਿਰ) ਮਾਸ ਤੋਂ ਹੀ (ਬੱਚਾਰੂਪ) ਮਾਸ ਜੰਮਦਾ ਹੈ; (ਸੋ, ਜਗਤ ਦਾ ਸਾਰਾ) ਸਾਕ-ਸੰਬੰਧ ਮਾਸ ਤੋਂ ਹੀ ਹੈ । (ਮਾਸ ਖਾਣ ਜਾਂ ਨਾਹ ਖਾਣ ਦਾ ਨਿਰਨਾ ਸਮਝਣ ਦੇ ਥਾਂ) ਜੇ ਸਤਿਗੁਰੂ ਮਿਲ ਪਏ ਤੇ ਪ੍ਰਭੂ ਦੀ ਰਜ਼ਾ ਸਮਝੀਏ ਤਾਂ ਜੀਵ (ਦਾ ਜਗਤ ਵਿਚ ਆਉਣਾ) ਨੇਪਰੇ ਚੜ੍ਹਦਾ ਹੈ (ਨਹੀਂ ਤਾਂ ਜੀਵ ਨੂੰ ਮਾਸ ਨਾਲ ਜੰਮਣ ਤੋਂ ਲੈ ਕੇ ਮਰਨ ਤਕ ਇਤਨਾ ਡੂੰਘਾ ਵਾਸਤਾ ਪੈਂਦਾ ਹੈ ਕਿ) ਆਪਣੇ ਜ਼ੋਰ ਨਾਲ ਇਸ ਤੋਂ ਬਚਿਆਂ ਖ਼ਲਾਸੀ ਨਹੀਂ ਹੁੰਦੀ; ਤੇ, ਹੇ ਨਾਨਕ! (ਇਸ ਕਿਸਮ ਦੀ) ਚਰਚਾ ਨਾਲ (ਨਿਰੀ) ਹਾਨੀ ਹੀ ਹੁੰਦੀ ਹੈ ।੧।

ਮ: ੧ ॥ ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ

ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ ॥  
 ਕਉਣੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ ਕਹਾਵੈ  
 ਕਿਸੁ ਮਹਿ ਪਾਪੁ ਸਮਾਣੈ ॥  
 ਗੈਂਡਾ ਮਾਰਿ ਹੋਮੁ ਜਗੁ ਕੀਏ  
 ਦੇਵਤਿਆ ਕੀ ਬਾਣੈ ॥  
 ਮਾਸੁ ਛੇਡਿ ਬੈਸਿ ਨਕੁ ਪਕੜਹਿ  
 ਰਾਤੀ ਮਾਣਸੁ ਖਾਣੈ ॥  
 ਫੜੁ ਕਰਿ ਲੋਕਾਂ ਨੇ ਦਿਖਲਾਵਹਿ  
 ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਸੂਝੈ ॥  
 ਨਾਨਕ ਅੰਧੇ ਸਿਉ ਕਿਆ ਕਹੀਐ  
 ਕਹੈ ਨ ਕਹਿਆ ਬੂਝੈ ॥  
 ਅੰਧਾ ਸੋਇ ਜਿ ਅੰਧੁ ਕਮਾਵੈ  
 ਤਿਸੁ ਰਿਦੈ ਸਿ ਲੋਚਨੁ ਨਾਹੀ ॥  
 ਮਾਤੁ ਪਿਤਾ ਕੀ ਰਕਤੁ ਨਿਪੰਨੇ  
 ਮਛੀ ਮਾਸੁ ਨ ਖਾਂਹੀ ॥  
 ਇਸਤ੍ਰੀ ਪੁਰਖੈ ਜਾਂ ਨਿਸਿ ਮੇਲਾ  
 ਓਥੈ ਮੰਧੁ ਕਮਾਹੀ ॥  
 ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ

ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥

ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ  
 ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਂਡੇ ॥  
 ਬਾਹਰੁ ਕਾ ਮਾਸੁ ਮੰਦਾ ਸੁਆਮੀ  
 ਘਰ ਕਾ ਮਾਸੁ ਚੰਗੇਰਾ ॥  
 ਜੀਅ ਜੰਤੁ ਸਭਿ ਮਾਸਹੁ ਹੋਏ  
 ਜੀਇ ਲਇਆ ਵਾਸੇਰਾ ॥  
 ਅਭਖੁ ਭਖਹਿ ਭਖੁ ਤਜਿ ਛੇਡਹਿ  
 ਅੰਧੁ ਗੁਰੂ ਜਿਨ ਕੇਰਾ ॥  
 ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ  
 ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥  
 ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ  
 ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਂਡੇ ॥  
 ਮਾਸੁ ਪੁਰਾਣੀ ਮਾਸੁ ਕਤੇਬੀ.  
 ਚਹੁ ਜੁਗਿ ਮਾਸੁ ਕਮਾਣਾ ॥  
 ਜਜਿ ਕਾਜਿ ਵੀਆਹਿ ਸੁਹਾਵੈ  
 ਓਥੈ ਮਾਸੁ ਸਮਾਣਾ ॥  
 ਇਸਤ੍ਰੀ ਪੁਰਖੁ ਨਿਪਜਹਿ ਮਾਸਹੁ  
 ਪਾਤਿਸਾਹੁ ਸੁਲਤਾਨਾਂ ॥  
 ਜੇ ਓਇ ਦਿਸਹਿ ਨਰਕਿ ਜਾਂਦੇ  
 ਤਾਂ ਉਨ੍ਹੁ ਕਾ ਦਾਨੁ ਨ ਲੈਣਾ ॥  
 ਦੋਂਦਾ ਨਰਕਿ ਸੁਰਗਿ  
 ਲੈਦੇ ਦੇਖਹੁ ਏਹੁ ਧਿਛਾਣਾ ॥  
 ਆਪਿ ਨ ਬੂਝੈ ਲੋਕੁ ਬੁਝਾਏ  
 ਪਾਂਡੇ ਖਰਾ ਸਿਆਣਾ ॥  
 ਪਾਂਡੇ ਤੂ ਜਾਣੈ ਹੀ ਨਾਹੀ  
 ਕਿਥਹੁ ਮਾਸੁ ਉਪੰਨਾ ॥  
 ਤੋਇਅਹੁ ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਰਾਂ  
 ਤੋਇਅਹੁ ਤ੍ਰਿਭਵਣੁ ਗੰਨਾ ॥

ਤੇਆ ਆਖੈ ਹਉ ਬਹੁ ਬਿਧਿ  
 ਹਛਾ ਤੇਐ ਬਹੁਤੁ ਬਿਕਾਰਾ ॥  
 ਏਤੇ ਰਸ ਛੇਡਿ ਹੋਵੈ ਸੰਨਿਆਸੀ  
 ਨਾਨਕੁ ਕਰੈ ਵਿਚਾਰਾ ॥੨॥

{ਪੰਨਾ 1289-1290}

**ਅਰਥ:-** (ਆਪਣੇ ਵਲੋਂ ਮਾਸ ਦਾ ਤਿਆਗੀ) ਮੂਰਖ (ਪੰਡਿਤ) ਮਾਸ ਮਾਸ ਆਖ ਕੇ ਚਰਚਾ ਕਰਦਾ ਹੈ, ਪਰ ਨਾਹ ਇਸ ਨੂੰ ਆਤਮਕ ਜੀਵਨ ਦੀ ਸਮਝ ਨਾਹ ਇਸ ਨੂੰ ਸੁਰਤਿ ਹੈ (ਨਹੀਂ ਤਾਂ ਇਹ ਗੁਹ ਨਾਲ ਵਿਚਾਰੇ ਕਿ) ਮਾਸ ਤੇ ਸਾਗ ਵਿਚ ਕੀਹ ਫ਼ਰਕ ਹੈ, ਤੇ ਕਿਸ (ਦੇ ਖਾਣ) ਵਿਚ ਪਾਪ ਹੈ । (ਪੁਰਾਣੇ ਸਮੇ ਵਿਚ ਭੀ, ਲੋਕ) ਦੇਵਤਿਆਂ ਦੇ ਸੁਭਾਉ ਅਨੁਸਾਰ (ਭਾਵ, ਦੇਵਤਿਆਂ ਨੂੰ ਖੁਸ਼ ਕਰਨ ਲਈ) ਗੈਂਡਾ ਮਾਰ ਕੇ ਹੋਮ ਤੇ ਜੱਗ ਕਰਦੇ ਸਨ । ਜੇ ਮਨੁੱਖ (ਆਪਣੇ ਵਲੋਂ) ਮਾਸ ਤਿਆਗ ਕੇ (ਜਦ ਕਦੇ ਕਿਤੇ ਮਾਸ ਵੇਖਣ ਤਾਂ) ਬੈਠ ਕੇ ਆਪਣਾ ਨੱਕ ਬੰਦ ਕਰ ਲੈਂਦੇ ਹਨ (ਕਿ ਮਾਸ ਦੀ ਬੋ ਆ ਗਈ ਹੈ) ਉਹ ਰਾਤ ਨੂੰ ਮਨੁੱਖ ਨੂੰ ਖਾਂ ਜਾਂਦੇ ਹਨ (ਭਾਵ, ਲੁਕ ਕੇ ਮਨੁੱਖਾਂ ਦਾ ਲਹੂ ਪੀਣ ਦੇ ਮਨਸੂਬੇ ਬੰਨ੍ਹਦੇ ਹਨ); (ਮਾਸ ਨਾਹ ਖਾਣ ਦਾ ਇਹ) ਪਖੰਡ ਕਰਕੇ ਲੋਕਾਂ ਨੂੰ ਵਿਖਾਂਦੇ ਹਨ, ਉੱਥੇ ਇਹਨਾਂ ਨੂੰ ਆਪ ਨਾਹ ਸਮਝ ਹੈ ਨਾਹ ਸੁਰਤਿ ਹੈ । ਪਰ, ਹੇ ਨਾਨਕ! ਕਿਸੇ ਅੰਨ੍ਹੇ ਮਨੁੱਖ ਨੂੰ ਸਮਝਣ ਦਾ ਕੋਈ ਲਾਭ ਨਹੀਂ, (ਜੇ ਕੋਈ ਇਸ ਨੂੰ) ਸਮਝਾਵੇ (ਭੀ), ਤਾਂ ਭੀ ਇਹ ਸਮਝਾਇਆ ਸਮਝਦਾ ਨਹੀਂ ਹੈ । (ਜੇ ਕਹੋ ਅੰਨ੍ਹਾ ਕੌਣ ਹੈ ਤਾਂ) ਅੰਨ੍ਹਾ ਉਹ ਹੈ ਜੋ ਅੰਨ੍ਹਿਆਂ ਵਾਲਾ ਕੰਮ ਕਰਦਾ ਹੈ, ਜਿਸ ਦੇ ਦਿਲ ਵਿਚ ਉਹ ਅੱਖਾਂ ਨਹੀਂ ਹਨ (ਭਾਵ, ਜੋ ਸਮਝ ਤੋਂ ਸੱਖਣਾ ਹੈ), (ਨਹੀਂ ਤਾਂ ਸੋਚਣ ਵਾਲੀ ਗੱਲ ਹੈ ਕਿ ਆਪ ਭੀ ਤਾਂ) ਮਾਂ ਤੇ ਪਿਉ ਦੀ ਰੱਤ ਤੋਂ ਹੀ ਹੋਏ ਹਨ ਤੇ ਮੱਛੀ (ਆਦਿਕ) ਦੇ ਮਾਸ ਤੋਂ ਪਰਹੇਜ਼ ਕਰਦੇ ਹਨ (ਭਾਵ, ਮਾਸ ਤੋਂ ਹੀ ਪੈਦਾ ਹੋ ਕੇ ਮਾਸ ਤੋਂ ਪਰਹੇਜ਼ ਕਰਨ ਦਾ ਕੀਹ ਭਾਵ? ਪਹਿਲਾਂ ਭੀ ਤਾਂ ਮਾਂ ਪਿਉ ਦੇ ਮਾਸ ਤੋਂ ਹੀ ਸਰੀਰ ਪਲਿਆ ਹੈ) । (ਫਿਰ), ਜਦੋਂ ਰਾਤ ਨੂੰ ਜ਼ਨਾਨੀ ਤੇ ਮਰਦ ਇਕੱਠੇ ਹੁੰਦੇ ਹਨ ਤਦੋਂ ਭੀ (ਮਾਸ ਨਾਲ ਹੀ) ਮੰਦ (ਭਾਵ, ਭੋਗ) ਕਰਦੇ ਹਨ । ਅਸੀਂ ਸਾਰੇ ਮਾਸ ਦੇ ਪੁਤਲੇ ਹਾਂ, ਸਾਡਾ ਮੁੱਢ ਮਾਸ ਤੋਂ ਹੀ ਬੱਝਾ, ਅਸੀਂ ਮਾਸ ਤੋਂ ਹੀ ਪੈਦਾ ਹੋਏ, (ਮਾਸ ਦਾ ਤਿਆਗੀ) ਪੰਡਿਤ (ਮਾਸ ਦੀ ਚਰਚਾ ਛੇੜ ਕੇ ਐਵੇਂ ਆਪਣੇ ਆਪ ਨੂੰ) ਸਿਆਣਾ ਅਖਵਾਂਦਾ ਹੈ, (ਅਸਲ ਵਿਚ) ਇਸ ਨੂੰ ਨਾਹ ਸਮਝ ਹੈ ਨਾਹ ਸੁਰਤਿ ਹੈ । (ਭਲਾ ਦੱਸੋ,) ਪੰਡਿਤ ਜੀ! (ਇਹ ਕੀਹ ਕਿ) ਬਾਹਰੋਂ ਲਿਆਂਦਾ ਹੋਇਆ ਮਾਸ ਮਾੜਾ ਤੇ ਘਰ ਦਾ (ਵਰਤਿਆ) ਮਾਸ ਚੰਗਾ? (ਫਿਰ) ਸਾਰੇ ਜੀਅ ਜੰਤ ਮਾਸ ਤੋਂ ਪੈਦਾ ਹੋਏ ਹਨ, ਜਿੰਦ ਨੇ (ਮਾਸ ਵਿਚ ਹੀ) ਡੇਰਾ ਲਾਇਆ ਹੋਇਆ ਹੈ; ਸੋ ਜਿਨ੍ਹਾਂ ਨੂੰ ਰਾਹ ਦੱਸਣ ਵਾਲਾ ਆਪ ਅੰਨ੍ਹਾ ਹੈ ਉਹ ਨਾਹ ਖਾਣ-ਜੋਗ ਚੀਜ਼ (ਭਾਵ, ਪਰਾਇਆ ਹੱਕ) ਤਾਂ ਖਾਂਦੇ ਹਨ ਤੇ ਖਾਣ-ਜੋਗ ਚੀਜ਼ (ਭਾਵ

ਜਿਸ ਚੀਜ਼ ਤੋਂ ਜ਼ਿੰਦਗੀ ਦਾ ਹੀ ਮੁੱਢ ਬੱਝਾ ਤਿਆਗਦੇ ਹਨ । ਅਸੀਂ ਸਾਰੇ ਮਾਸ ਦੇ ਪੁਤਲੇ ਹਾਂ, ਅਸਾਡਾ ਮੁੱਢ ਮਾਸ ਤੋਂ ਹੀ ਬੱਝਾ, ਅਸੀਂ ਮਾਸ ਤੋਂ ਹੀ ਪੈਦਾ ਹੋਏ, (ਮਾਸ ਦਾ ਤਿਆਗੀ) ਪੰਡਿਤ (ਮਾਸ ਦੀ ਚਰਚਾ ਛੇੜ ਕੇ ਐਵੇਂ ਆਪਣੇ ਆਪ ਨੂੰ) ਸਿਆਣਾ ਅਖਵਾਂਦਾ ਹੈ, (ਅਸਲ ਵਿਚ) ਇਸ ਨੂੰ ਨਾਹ ਸਮਝ ਹੈ ਨਾਹ ਸੁਰਤਿ ਹੈ । ਪੁਰਾਣਾਂ ਵਿਚ ਮਾਸ (ਦਾ ਜ਼ਿਕਰ), ਮੁਸਲਮਾਨੀ ਮਜ਼ਹਬੀ ਕਿਤਾਬਾਂ ਵਿਚ ਭੀ ਮਾਸ (ਵਰਤਣ ਦਾ ਜ਼ਿਕਰ); ਜਗਤ ਦੇ ਸ਼ੂਰੂ ਤੋਂ ਹੀ ਮਾਸ ਵਰਤੀਂਦਾ ਚਲਾ ਆਇਆ ਹੈ । ਜੱਗ ਵਿਚ, ਵਿਆਹ ਆਦਿਕ ਕਾਜ ਵਿਚ (ਮਾਸ ਦੀ ਵਰਤੋਂ) ਪ੍ਰਧਾਨ ਹੈ, ਉਹਨੀਂ ਥਾਈਂ ਮਾਸ ਵਰਤੀਂਦਾ ਰਿਹਾ ਹੈ । ਜ਼ਨਾਨੀ, ਮਰਦ, ਸ਼ਾਹ, ਪਾਤਿਸ਼ਾਹ...ਸਾਰੇ ਮਾਸ ਤੋਂ ਹੀ ਪੈਦਾ ਹੁੰਦੇ ਹਨ । ਜੇ ਇਹ ਸਾਰੇ (ਮਾਸ ਤੋਂ ਬਣਨ ਕਰਕੇ) ਨਰਕ ਵਿਚ ਪੈਂਦੇ ਦਿੱਸਦੇ ਹਨ ਤਾਂ ਉਹਨਾਂ ਤੋਂ (ਮਾਸ-ਤਿਆਗੀ ਪੰਡਿਤ ਨੂੰ) ਦਾਨ ਭੀ ਨਹੀਂ ਲੈਣਾ ਚਾਹੀਦਾ । (ਨਹੀਂ ਤਾਂ) ਵੇਖੋ, ਇਹ ਅਚਰਜ ਧੱਕੇ ਦੀ ਗੱਲ ਹੈ ਕਿ ਦਾਨ ਦੇਣ ਵਾਲੇ ਨਰਕੇ ਪੈਣ ਤੇ ਲੈਣ ਵਾਲੇ ਸੁਰਗ ਵਿਚ । (ਅਸਲ ਵਿਚ) ਹੇ ਪੰਡਿਤ! ਤੂੰ ਢਾਢਾ ਚਤੁਰ ਹੈਂ, ਤੈਨੂੰ ਆਪ ਨੂੰ (ਮਾਸ ਖਾਣ ਦੇ ਮਾਮਲੇ ਦੀ) ਸਮਝ ਨਹੀਂ, ਪਰ ਤੂੰ ਲੋਕਾਂ ਨੂੰ ਸਮਝਾਂਦਾ ਹੈਂ । ਹੇ ਪੰਡਿਤ! ਤੈਨੂੰ ਇਹ ਹੀ ਪਤਾ ਨਹੀਂ ਕਿ ਮਾਸ ਕਿਥੋਂ ਪੈਦਾ ਹੋਇਆ । (ਵੇਖ,) ਪਾਣੀ ਤੋਂ ਅੰਨ ਪੈਦਾ ਹੁੰਦਾ ਹੈ, ਕਮਾਦ ਗੰਨਾ ਉੱਗਦਾ ਹੈ ਤੇ ਕਪਾਹ ਉੱਗਦੀ ਹੈ, ਪਾਣੀ ਤੋਂ ਹੀ ਸਾਰਾ ਸੰਸਾਰ ਪੈਦਾ ਹੁੰਦਾ ਹੈ । ਪਾਣੀ ਆਖਦਾ ਹੈ ਕਿ ਮੈਂ ਕਈ ਤਰੀਕਿਆਂ ਨਾਲ ਭਲਿਆਈ ਕਰਦਾ ਹਾਂ (ਭਾਵ, ਜੀਵ ਦੇ ਪਾਲਣ ਲਈ ਕਈ ਤਰੀਕਿਆਂ ਦੀ ਖੁਰਾਕ-ਪੁਸ਼ਾਕ ਪੈਦਾ ਕਰਦਾ ਹਾਂ), ਇਹ ਸਾਰੀਆਂ ਤਬਦੀਲੀਆਂ (ਭਾਵ, ਬੇਅੰਤ ਕਿਸਮਾਂ ਦੇ ਪਦਾਰਥ) ਪਾਣੀ ਵਿਚ ਹੀ ਹਨ । ਸੋ, ਨਾਨਕ ਇਹ ਵਿਚਾਰ ਦੀ ਗੱਲ ਦੱਸਦਾ ਹੈ (ਕਿ ਜੇ ਸੱਚਾ ਤਿਆਗੀ ਬਣਨਾ ਹੈ ਤਾਂ) ਇਹਨਾਂ ਸਾਰੇ ਪਦਾਰਥਾਂ ਦੇ ਚਸਕੇ ਛੱਡ ਕੇ ਤਿਆਗੀ ਬਣੇ (ਕਿਉਂਕਿ ਮਾਸ ਦੀ ਉਤਪੱਤੀ ਭੀ ਪਾਣੀ ਤੋਂ ਹੈ ਤੇ ਅੰਨ ਕਮਾਦ ਆਦਿਕ ਦੀ ਉਤਪੱਤੀ ਭੀ ਪਾਣੀ ਤੋਂ ਹੀ ਹੈ) ।੨।

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**ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥

ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥

ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥੧॥

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥

ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥੧॥

ਰਹਾਉ ॥ ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥

ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ ॥

ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ ॥

ਲਖ ਚਉਰਾਸੀਹ ਜੇਨਿ ਭ੍ਰਮਾਇਆ ॥੨॥

ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ ॥

ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ ॥

ਤਿਆਗਿ ਮਾਨੁ ਬੂਠੁ ਅਭਿਮਾਨੁ ॥

ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ ॥੩॥

ਜੇ ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ ॥

ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਣੈ ਜੋਗੁ ॥

ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ ਮਿਲਾਇ ॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥੪॥੩॥੨॥

{ਪੰਨਾ 176}

ਅਰਥ:- (ਹੇ ਭਾਈ!) ਚਿਰ ਪਿੱਛੋਂ ਤੈਨੂੰ ਇਹ (ਮਨੁੱਖਾ-) ਸਰੀਰ ਮਿਲਿਆ ਹੈ, ਜਗਤ ਦੇ ਮਾਲਕ ਪ੍ਰਭੂ ਨੂੰ (ਹੁਣ) ਮਿਲ, (ਇਹੀ ਮਨੁੱਖਾ ਜਨਮ ਪ੍ਰਭੂ ਨੂੰ) ਮਿਲਣ ਦਾ ਸਮਾ ਹੈ ।੧। ਰਹਾਉ।

(ਹੇ ਭਾਈ!) ਤੂੰ ਕਈ ਜਨਮਾਂ ਵਿਚ ਕੀਤੇ ਪਤੰਗੇ ਬਣਦਾ ਰਿਹਾ, ਕਈ ਜਨਮਾਂ ਵਿਚ ਹਾਥੀ ਮੱਛ ਹਿਰਨ ਬਣਦਾ ਰਿਹਾ । ਕਈ ਜਨਮਾਂ ਵਿਚ ਤੂੰ ਪੰਛੀ ਤੇ ਸੱਪ ਬਣਿਆ, ਕਈ ਜਨਮਾਂ ਵਿਚ ਤੂੰ ਘੋੜੇ ਬਲਦ ਬਣ ਕੇ ਜੋਇਆ ਗਿਆ ।੧। (ਹੇ ਭਾਈ!) ਕਈ ਜਨਮਾਂ ਵਿਚ ਤੈਨੂੰ ਪੱਥਰ ਚਿਟਾਨਾਂ ਬਣਾਇਆ ਗਿਆ, ਕਈ ਜਨਮਾਂ ਵਿਚ (ਤੇਰੀ ਮਾਂ ਦਾ)

ਗਰਭ ਹੀ ਛੁਣਦਾ ਰਿਹਾ । ਕਈ ਜਨਮਾਂ ਵਿਚ ਤੈਨੂੰ (ਕਿਸਮ ਕਿਸਮ ਦਾ) ਰੁੱਖ ਬਣਾ ਕੇ ਪੈਦਾ ਕੀਤਾ ਗਿਆ, ਤੇ (ਇਸ ਤਰ੍ਹਾਂ) ਚੌਰਾਸੀ ਲੱਖ ਜੂਨਾਂ ਵਿਚ ਤੈਨੂੰ ਭਵਾਇਆ ਗਿਆ ।੨। (ਹੇ ਭਾਈ! ਹੁਣ ਤੈਨੂੰ) ਮਨੁੱਖਾ ਜਨਮ ਮਿਲਿਆ ਹੈ, ਸਾਧ ਸੰਗਤਿ ਵਿਚ (ਆ), ਗੁਰੂ ਦੀ ਮਤਿ ਲੈ ਕੇ (ਖਲਕਤਿ ਦੀ) ਸੇਵਾ ਕਰ ਤੇ ਪਰਮਾਤਮਾ ਦਾ ਭਜਨ ਕਰ । ਮਾਣ, ਬੂਠ ਤੇ ਅਹੰਕਾਰ ਛੱਡ ਦੇਹ । ਤੂੰ (ਪਰਮਾਤਮਾ ਦੀ) ਦਰਗਾਹ ਵਿਚ (ਤਦੋਂ ਹੀ) ਕਬੂਲ ਹੋਵੇਗਾ ਜੇ ਤੂੰ ਇਹ ਜੀਵਨ ਜੀਉਂਦਾ ਹੀ ਆਪਾ-ਭਾਵ ਵਲੋਂ ਮਰੇਗਾ ।੩।

ਹੇ ਨਾਨਕ! (ਪ੍ਰਭੂ ਅੱਗੇ ਅਰਦਾਸ ਕਰ ਤੇ) ਆਖ—(ਹੇ ਪ੍ਰਭੂ! ਤੇਰਾ ਸਿਮਰਨ ਕਰਨ ਦੀ ਜੀਵ ਨੂੰ ਕੀਹ ਸਮਰੱਥਾ ਹੋ ਸਕਦੀ ਹੈ?) ਜੋ ਕੁਝ (ਜਗਤ ਵਿਚ) ਹੁੰਦਾ ਹੈ ਉਹ ਤੇਰੇ (ਹੁਕਮ) ਤੋਂ ਹੀ ਹੁੰਦਾ ਹੈ । (ਤੈਥੋਂ ਬਿਨਾ) ਹੋਰ ਕੋਈ ਭੀ ਕੁਝ ਕਰਨ ਦੀ ਸਮਰੱਥਾ ਵਾਲਾ ਨਹੀਂ ਹੈ । ਹੇ ਪ੍ਰਭੂ! ਤੈਨੂੰ ਤਦੋਂ ਹੀ ਮਿਲਿਆ ਜਾ ਸਕਦਾ ਹੈ ਜੇ ਤੂੰ ਆਪ ਜੀਵ ਨੂੰ (ਆਪਣੇ ਚਰਨਾਂ ਵਿਚ) ਮਿਲਾ ਲਏਂ, ਤਦੋਂ ਹੀ ਜੀਵ ਹਰਿ-ਗੁਣ ਗਾ ਸਕਦਾ ਹੈ

।੪।੩।੨।

ਨੋਟ:- ਇਥੇ ਗਿਣਤੀ ਦਾ ਅਸਲ ਨੰਬਰ ੨੩ ਚਾਹੀਦਾ ਹੈ ।

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## EDITORIAL

[From May-June 2013 issue of The Sikh Bulletin]

## SAT KARTAR

At the Singh Sabha International Canada conference in Brampton in September 2012, when the Constitution and By-Laws were being voted upon, only four of us among about sixty participants, voted against the requirement that all members of the Executive Committee be kesadhari.

In an earlier editorial I have expressed my views that on one hand we make a case, and rightly so, that in matters of religious scriptures there is nothing like the Guru Granth Sahib. All other scriptures were written by many authors and that too after the founders' passing. Guru Granth Sahib not only has the original scriptures by Guru Nanak and some of his successor Gurus but also the writings of Hindu and Muslim writers, who were not kesadhari. Guru Nanak's lifelong companion, a Muslim, Mardana, was also most likely a non-kesadhari, as his descendants are today.

We can truly describe GGS as a universal message. But over time the outward appearance for a Sikh has gained precedence. Hair has become so sacred that the SGPC went to court to get the definition of a Sikh as Kesadhari to deny admission to one of its Medical Colleges to a Sikh daughter who plucked her eyebrows and succeeded. SGPC should really have gone to Guru Granth Sahib instead.

Upon reflection, though, the decision of that conference made sense. It reminded me of Mr. Tohra's response when asked why women were not allowed to participate in sewa at Darbar Sahib. His prompt and honest answer was that it has become 'maryada' (tradition) now. He did not have a moment's hesitation in giving that response even though he must have known that the person whose institutions he was managing broke most of the 'maryadas' of the religion and the society that he was born into.

That event in that conference did put me on a course of serious thinking. The idea of Singh Sabha International had germinated at Roseville, California in December 2000. There it died but in Ontario, Canada it is doing a positive job of funding missionary

graduates of the Missionary College in Ludhiana and preparing CD's on gurbani and other religious literature for mass distribution. Their work is confined primarily to Punjab and few other parts of India. Any attempt on their part to negate the significance of uncut hair would impede their effort back 'home'.

In another editorial I have stated that I became a confirmed agnostic at the age of twelve after reading 'Bachittar Natak' and 'Bale-dian-Sakhian' to practice reading and writing Panjabi at home and reading 'Mahabharat' and 'Ramayan' from the middle school library. Being born into a Sikh household I had uncut hair when I arrived in this country in 1960 at the age of twenty-six but within four months I was clean shaven.

That lasted until 1997 when Bhai Jeewan Singh and Ripudaman Singh Malik of Satnam Education Society of British Columbia, Canada came to the Roseville, California Gurdwara to hold summer gurnat camp. It was their earnest desire that I should serve the congregation in 'Sikhi Sarup'. I complied and even though now I have definite views on the matter and the Roseville Gurdwara has been closed since April 2005, because the *sangat* was not supportive of the reforms that we were introducing, I have no intention of cutting my hair because I consider them part of my culture, not a religious requirement.

I cannot reconcile with many practices of Sikhism today with what they ought to be, key among them the issues of *kes* and definition of a Sikh. These, just like any religion, are divisive. Guru Nanak was not a divider; he was a uniter. In an age when you ventured away from your neighborhood at your peril he travelled far and wide to every corner of India and to Ceylon, Tibet and Mecca beyond, regardless of what W. H. McLeod and his students assert.

Guru Nanak was born into a Hindu household but with that faith Sikhism shares almost nothing, not even the concept of One God. At a very young age he refused to wear the *janeu* (Hindu sacred thread worn by high caste males); discarded the caste system (a religiously sanctioned discrimination still entrenched in the 21<sup>st</sup> century democratic India); preached against idol worship; recognized the

equality of mankind; asserted the equality of men and women; condemned the Hindu practice of *Sati* (live immolation of widow on her husband's funeral pyre); instructed the women to discard veil; allowed widow and widower remarriage; rejected the then prevalent concepts of *karma*, after life salvation, *tapasya*, heaven and hell (after death), incarnation, 84 lakh *juni* (8,400,000 life forms) *yatra* to holy places, fasting, multiple gods and goddesses; and of course, unique only to Sikhism, wished '*sarbat da bhala*' (wishing well being of all, not just of oneself, one's own family or one's own country) in his prayers.

**His was a faith of Universal Humanism. I therefore am a Nanakpanthi as represented by the Gurbani of Shri Guru Granth Sahib ji.**

To the above we should add that Guru Nanak was an environmentalist half a millennium ahead of his time.

ਪਵਣੁ<sup>1</sup> ਗੁਰੂ<sup>2</sup> ਪਾਣੀ<sup>3</sup> ਪਿਤਾ<sup>4</sup> ਮਾਤਾ<sup>5</sup> ਧਰਤਿ<sup>6</sup> ਮਹਤੁ<sup>7</sup> ॥

Pavaṇ gurū pāṇī pītā mātā d̥harat̥ mahat̥.  
Air<sup>1</sup> is like a Guru<sup>2</sup>, water<sup>3</sup> like a father<sup>4</sup> and the Earth<sup>6</sup> like the great<sup>7</sup> mother<sup>5</sup> (which provides all types of resources and food).

The quote above is taken from the article 'EARTH DAY, ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ, EARTH, THE GREAT MOTHER' by Prof Devinder Singh Chahal, PhD in the following pages of this issue.

The positions of Guru, Father and Mother are the most highly regarded in Indian culture. By associating those with the three most essential life support elements Guru Nanak wants people to show the same consideration to these elements as they do to the three human relationships. In other words, do nothing that will pollute them.

His mission was to spread the message of common origins and brotherhood of mankind and importance of truthful living. *Truth is higher than everything; but higher still is truthful living.* ||5|| AGGS, M 1, p 62. Religions can be changed, voluntarily or by inducements as in Christianity and by the sword as in Islam, but truthful living does not have to change with change in faith.

I firmly believe that Guru Nanak and Guru Granth are

not for starting a new religion. Sikhism is a way of life. Whereas religions compartmentalize people, Sikhism breaks those barriers.

An excellent example of that is the incorporation of writings of both Hindus and Muslims that are compatible with gurbani. It is true that the Christian Bible incorporates the Old Testament, the Jewish scripture, and Mohammed accepted the Jewish and Christian prophets; but that is all among the one family of Semitic people who shared common origins, culture and history. Christ himself was a Jew. His was a crusade for reform in the practice of Jewish faith that had come to be controlled by the Temple Priests. It was the rejection of Christ by the establishment Judaism that gave an impetus to what came to be known as Christianity. Islam, on the other hand, was an alien faith in the Indian sub-continent, with no common history or bond with the native religions of India. But Guru Nanak found fellow interpreters of Koran among Muslims and incorporated their writings to reinforce his views which had universal application.

Another issue that concerns me is the prevalent effort to claim Sikhism to be a revealed religion in league with the three religions of the Middle East. In my judgment that does not add any prestige to Sikhism. These three religions do believe in one God but each one has its own one God.

Jewish God discriminates among people as the Jews claim to be God's chosen people. This God, like other Semitic and Hindu Gods, demands human sacrifice, like Abraham's son; and when Abraham prepares to sacrifice his son, God becomes kinder and gentler God and asks Abraham to slaughter a lamb instead.

Christian God fathered a child from Mary and his son, Jesus, established his own religion, Christianity, and proclaimed that only those who believe in him will achieve salvation. Then his 'FATHER' allowed for him to be crucified for the sins of others; but then HE raises Jesus from the dead, on the third day, and gives him life.

Guru Nanak rejects all three fundamentals of Christian faith. Guru Nanak's Creator neither goes around fathering children from virgins, nor does anybody die for sins of others; each is responsible to face the consequences of his or her own actions; and once

anyone dies it cannot be reversed, even by the Creator. According to Guru Nanak only The Creator never dies but anything that has been created will surely die, even this Cosmos.

Mohammed's God chose not to talk to Mohammed directly but through an Angel, just as in the 19<sup>th</sup> century Joseph Smith who founded Mormon faith was to claim. But Allah did not instruct Mohammed to bring equal justice to women in Arabia, such as one man one wife. Nor did God forbid him to marry a child which in the 21<sup>st</sup> century would be called pedophilia, a criminal act. Mohammed not only had many a women as sex slaves but also was married to a dozen of them, including marriage to a six year old child and consummated that marriage when she was nine.

When people proclaim that there are similarities between Sikhism and other faiths on basic concepts, it makes me cringe.

Guru Nanak's concept of God is not the same as in the Middle Eastern religions where God (Male) dictates the Law and gives direction to the prophets (Male) nor is it like Hindu Gods who incarnate as humans (Men specifically). Although he incorporated into his Bani the multiple names for God in other religions, his personal word for the 'God' entity is '**Karta Purakh**' or '**KARTAR**', formless, ageless, and everlasting and devoid of human attributes.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ik oankār sat nām kartā purakh nīrbhau nirvair  
akāl mūrati ajūnī saibhān gur parsād.

I would interpret this phrase, called 'Moolmantar'/Gurmantar' as:

*'There is One and Only, a Singular Reality, called The Creator, that created Itself; It has no human attributes such as fear, enmity, limited life span, an image and therefore it does not communicate with the Prophets directly or through others, as the Semitic religions claim, nor does it incarnate as a human as Hinduism (actual term should really be Brahmanism) claims. IT can only be comprehended through knowledge.'*

Thus Guru Nanak discarded the pre Nanak God concept completely and unequivocally. Not only that, to press his point home even more strongly, in the very first verse in Jap that immediately follows the above 'Moolmantar' the Guru reasserts the basic truth:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

*True In The Primal Beginning. True Throughout The Ages. True Here And Now. O Nanak, Forever And Ever True. ||1||*

The word **KARTAR** in Punjabi and **CREATOR** in English come from the parent language, Indo-European. If one removes the vowels from both, the consonants in both languages are the same 'KRTR' and 'CRTR' and sound exactly the same. It might not be too far out to speculate that the Indo-European people, before they spread to the present geographical expanse from British Isles through Europe and Iran to the Indian sub-continent, developed the concept of a single Creator but as the time went on it evolved into multiple private single Gods. The man first showed his audacity by first creating a God and then having that God create man in HIS image.

I am told by one knowledgeable source that in Guru Nanak's time the greetings were '**Sat Kartar**'. The fact that Guru Nanak named his settlement **Kartar Pur**, the 'place to practice righteousness', further reinforces that and also the fact that he chose his own name for Bhagwan, Ishwer, and God and that name was '**Karta Purakh**'.

**It is time for us to bring the teachings of Guru Nanak to the notice of the outside world. Best way to do that is through the medium of English first and then translation from English into other languages. What I think we need to concentrate on is to take advantage of the electronic media and use the pages of The Sikh Bulletin to coordinate the translation of the Bani of Guru Nanak into English. For sure there are several versions of it already but none of them do justice to what the Guru is saying.**

**I ask the readers of The Sikh Bulletin in the Diaspora to create a dharamsal in their own homes, become missionaries for Guru Nanak and let their computer be the channel of communication. Email to me one hymn of Guru Nanak and its English translation that you think is worthy of being brought to the notice of the population in the countries of our residences. We will invite our**

**readers' opinions, arrive at a consensus and then make it available for everyone to use.**

Hardev Singh Shergill

Note: After reading this editorial Dr Harbans Lal sent me the following:



Guru Nanak Coin of 1804 from Maharaja Ranjit Singh time, has one side Guru Nanak and other side Guru Gobind Singh with Sat Kartar written in Hindi.

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## LOSING MY RELIGION

Amar Prakash

*[This article is written by Amar Prakash who has been a Sikh since 1975 when he first came in contact with the American Sikh group founded by Yogi Bhajan. He left that group in 1989 to become a mainstream Sikh. At one time, he was elected President of Gurdwara Singh Sabha in Austin, TX. However, over the years he has become more and more disturbed that Sikhism has very little to do with the teachings of Guru Nanak.]*

A few years ago there was an article about Sikhism on the Internet. I don't remember much from the article but the discussion that followed struck a chord with me. One of the questions was: "**What was a Nanak Panthi?**" One of the answers to that question was: "All Sikhs are Nanak Panthis." It was this answer that really got me thinking. Was this statement true? I believe most Sikhs would say it was but the more I thought about it, I realized that it wasn't true at all.

**Sometime along the development of Sikhism, the message of Guru Nanak became lost. People still play lip service and pay respects to Guru Nanak but the lessons have been ignored and we are left with an empty shell of a religion based on ridiculous rituals**



**and uniforms.** If there was a need for these to become liberated or to become a “Perfect Human Being”, Guru Nanak would have given them to us but he didn’t.

**So I feel that it is time to shed this “empty shell of a religion” and become a true follower of Guru Nanak.**

### Losing My Religion

Today, I have made the decision to lose my religion. This is not to say that I am leaving the Spiritual Path that was given to me by Guru Nanak but that I am losing this religion called Sikhism.

That's me in the corner  
That's me in the spotlight  
Losing my religion  
Trying to keep up with you  
And I don't know if I can do it  
REM

Ten years ago when the song that contains the above lyrics was popular, it was inconceivable for me to even think about the idea of "losing my religion." Recently, I have come to the conclusion that that is exactly what Guru Nanak wanted us to do and we should be "trying to keep up with" Nanak because that is what he did in writing Mul Mantar.

In his article "Evolution of the Concept of God," Rawel Singh talks about how the concept of God has evolved through human history. I think that it is very interesting that he uses the term "concept" because that is exactly what God is: a concept but more accurately a metaphor. He talks about how the God of the Old Testament is different than the God of the New Testament, which is different than the Islamic God, which is different than the Hindu God and even different than Nanak's God. But how can all of these be true? And even more importantly, is man a creation of God or is God a creation of man?

How can God be Akaal Moorat, the Timeless Being if

he keeps changing through time? But is it God that Nanak is talking about or is it Sat? I believe that it is SAT.

Ek Ong Kaar Sat Naam  
There is one Truth  
Sat is Karta Purakh, the Creative Force.

Sat is Akaal Moorat, the Timeless Being.

In the descriptions of God in various Religions, God is said to have birth, form, even death, fear, and anger. In Mul Mantar, Nanak dispels all these descriptions of God with:

**He is without birth, without form, without death, without fear and without anger.**

But is he saying that these are the attributes of God? No, these are all the attributes of SAT.

This whole idea can be extremely frightening and full of doubt. However, once you have passed through that fear and doubt, it is incredibly liberating.

Along this same theme, Wajinder Singh wrote:

*“My Guru is NOT a BOOK  
My Guru Is NOT even a DEITY  
The SHABAD is my Guru.... this Shabad is the Divine Knowledge (Gian)  
This knowledge is the Guru, Gu-darkness (ignorance)  
Ru-light JOT (knowledge)  
So my Guru is definitely not an Idol, i don't have to follow around my Guru  
But when i read / hear the shabad ALL i can HEAR is my Guru SPEAKING  
So how could i force others to see my Guru this way  
They don't accept nor believe in this GIAN knowledge  
But I DEFINITELY do .....and this is all that matters!  
.... Eh Saagar Soi Teray Jo Har Gun Gavey”*

Throughout time, Religion has been the barrier that creates the "veil of illusion." As I described in another article: **"Sikhs continued adding bricks of misunderstanding until the Gateway was closed. Then they stood before the non-existent Gateway and proclaimed what a great wall and religion had been built. As they stood there admiring their work, they decided to add golden domes and**



beautiful marble to the wall and they declared that God must really love them for allowing such a beautiful wall to be built”.

**"When some pointed out that the Gateway had been bricked shut, they were told not to 'fiddle with Sikh traditions' and swords were unsheathed, excommunications were delivered, and those who insulted "Sikh religious sympathies" were jailed."**

We stand before this wall with great fear and trepidation. Why? Because that wall is made up of all of our beliefs that we hold so dear. This is why the prospect of Losing Your Religion is so frightening.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

*So how can you become truthful? And how can the veil of illusion be torn away?*

*Guru Nanak page 1.*

The first step is understanding that the concept of God is the illusion and that Truth and only Truth was what the Gurus were talking about.

ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥

*One who understands this becomes truthful. Guru Nanak page 3*

We also become free of unanswerable Theological questions, such as: What is the Name of God? Is Nanak God? Is the Guru Granth the word of God?

Our concern turns to: What is Truth? And how do we live a Truthful life?

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਨਾਮੁ ਹੈ ਵਿਣੁ ਨਾਵੈ ਨਿਰਮਲੁ ਨ ਹੋਇ ॥

*The Naam is abstinence, truthfulness, and self-restraint. Without the Name, no one becomes pure. Guru Nanak page 33*

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥

*Truth is higher than everything; but higher still is truthful living. ||5||*

*Guru Nanak page 62*

ਇਕਨਾ ਸਚੁ ਬੁਝਾਇਓਨੁ ਤਿਨਾ ਅਤੁਟ ਭੰਡਾਰ ਦੇਵਾਇਆ ॥

*Some understand Truthfulness; they are given the inexhaustible treasure.*

*Guru Amar Das page 85*

All of this appears in the first 85 pages of Guru Granth, Why has it taken me so long to see it? Better yet, why has it taken so long for people to understand? Because what the **Gurus** were talking about is a moral framework that has nothing to do with religion. It's a framework that can be simply expressed as: **Do the Right thing because it is the Right Thing to do, not because some religion threatens you with eternal damnation.** Do we really need a religion or God to tell us that killing and stealing are not the Right Things to do? I think not.

In fact, sometimes doing the Right Thing is contrary to what your religion tells you. I remember one evening in India, as I was approaching Gurdwara Nadha Sahib, One of the legless beggars asked me for money.

According to modern day Sikhi, we are told that Sikhs should never beg therefore you should not give money to any beggars. I had a 100 Rupee bill in my hand that I was going to donate to the Golak and walked by the beggar. A few steps later as I was looking at this magnificent Gurdwara, it dawned on me that this Gurdwara was as cold as the marble it was built of and there was no Truth there. **I turned to the beggar and saw the Guru in him. I approached him and gave him my money, that he grasped it between his handless arms, instead of the Golak. Why? Because it was at that moment I realized that that was the Right Thing to do.**

ਸਲੋਕੁ ਮਃ ੧ ॥

ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥ ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ ॥ ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥ ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ ॥੧॥

Salok, First Mehla:

*Let mercy be your mosque, faith your prayer-mat, and honest living your Koran. Make modesty your circumcision, and good conduct your fast. In this way, you shall be a true Muslim. Let good conduct be your Kaabaa, Truth your spiritual guide, and the karma of good deeds your prayer and chant. Let your rosary be*

*that which is pleasing to His Will. O Nanak, God shall preserve your honor. Guru Nanak p. 140*

The above quote from Nanak is telling a Muslim how to be a good Muslim. But it also begs the question: If this is followed, would anyone, let alone another Muslim, recognize this person as a Muslim? I think not.

**As I was reading this quote, it dawned on me what Nanak might say to a modern day Sikh. It would be something like this.**

*Let mercy be your Gurdwara, faith your Simran, and honest living your Guru Granth. Make modesty your Kakkars, and good conduct your rituals. In this way, you shall be a true Sikh. Let good conduct be your Golden Temple, Truth your Guru, and the karma of good deeds your Banis.*

**Again, this begs the question: If this is followed, would anyone, let alone another Sikh, recognize this person as a Sikh? Again, I think not. But the Truth is that this person would really be the True Sikh.**

**And this is the reason that I have decided to lose my religion. Not to stop being a Sikh but to become a True Sikh.**

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## GURU NANAK'S RELEVANCE TO GLOBAL SOCIETY TODAY

Dr Harbans Lal



When Guru Nanak came to this world, paths to enlightenment were devoid of divinity; they were completely distorted towards unholy goals of the exploiters

of people.

A class of religious leaders routinely concocted religious practices to thrust on people to serve many unholy interests. These interests were mutually supportive and were successful in designing a variety of concealed tricks to fool people who were seeking salvation.

The religious institutions had devised beauty shows with religious practices that were intended to attract innocent minds. For example, they invented deities with accompanying stories, idols with descriptions of their powers, recitations to invoke imaginary deities, and rituals that buttressed each other.

They asked people to erect stunning buildings to house gods and promised accessibility to gods at precise times and places opened only through expense of wealth, time, and inner energy. Altruism was perverted so that it only benefited clerics and clergy.

Many other tricks were implemented to speed a religion's institutional agenda. For example, miracles were invented to convert people and influence human behaviors.

The religious myths were invented to answer real questions and then safeguarded those miracles and myths by un-testable threats and promises.

Religious institutions built cults of external marks and body wrappings to encourage murders and wars against those who did not toe the line, or who were members of competing religions.

People were asked to invest massive amount of money, time, and mind in ritualistic illusions and also in corrupted beliefs such as, either converting others or serving clergy with wealth or flesh that would guarantee heavens no one had ever seen. Above all, they used horrific fears to ensure compliance of all their tricks.

Guru Nanak came out of his enlightening meditation at the Veeni River with fervent zeal to spread what he said was inspiration from the ONE Creator. He then taught that human life was a result of the millions of years of history as well the experience from numerous life cycles of birth and death of their consciousness.

This history manifested in the human mind and body as the warehouse of primitive and corrupted instincts all inherited from animal life. They become the basis of five inner evils (lust for more, resentment, insatiability, attachment, and false narcissism).

Upon birth into the human world the animalistic instincts are reinforced by illusions created by self-serving materialistic cultures on one hand and the ethnic religiosity promoted by selfish clerics on the other hand.

The mislead life in the human form continues to endure pains and sufferings, but at the same time its divine inner self longs for love, salvation and unity with Cosmos and its creation.

Guru Nanak taught that suffering comes from enslavement of five inner evils or vices. Conquering them with the sword of knowledge and discipline, and seeking of enlightenment through contemplation of the Divine, brings freedom from suffering. It will lead to achievement of a timeless bliss.

Nanak's first pronouncement is enshrined in the first verse of the Sikh scripture, the Guru Granth. In Roman alphabet, it reads:

*"Ik Onkar satnam karta purakh nirbhau nirvair akal murat ajuni saibhang gurprasad."*

It may be explained as follows:

There is one eternal reality that manifests in the creation, embodying the Infinite Wisdom in the universe to give it the format of One Spirit One World.

One spirit and one unified world form the basis of unity among all humans; we may experience Greater by experiencing that unity in the blue-print of His creation.

In God alone can we transcend the divisions inherent in our separatist attitudes of "mine" and "yours," "us" and "them," "we" and "others."

The Infinite Wisdom (Vaheguru) permeating in its creation may be seen as the soul within all of us, which gives us an identity of eternal truth to liberate every human from the transient and antagonistic identities given for worldly chores.

Guru Nanak urged humanity to meditate on the Creator's attributes of creativity, fearlessness, devoid of animosity or negativity towards others, freedom from time and mind cycles, and a mind of gratitude and grace.

The idea is that if we meditate towards emulating divine attributes in our mind and behaviors, we would become god-like, awakened, liberated and productive.

Guru Nanak claimed that there was no religion that God would patronize. Each disciple of spirituality may seek guidance from the enlightened messengers and work out his/her own patterns of religious practices to calm down the mind and insure suitable paths of salvation.

In Nanak's religion, the company of enlightened people will facilitate the journey to salvation. No deities, mythical stories, hidden powers, or other misleading tricks of organized religions would be desired for spiritual attainments.

Guru Nanak advocated the institution of spirituality in earthly practices, all seeking the divinity in daily practices (*naam*) and leading a life that shared one's possessions with others and sought divine light (*daan*).

He felicitated experience of divinity at every moment and in every act of life in order to inculcate cleansing acts that purify the heart and the body (*isnaan*).

It has been over five centuries that Guru Nanak walked on this earth. Let us examine today how prepared are we to accept his light.

[The author is a professor emeritus of pharmacology and neuroscience and was chairman of that department at the University of North Texas Health Science Center. He is also a recipient of an honorary doctoral degree in literature from Guru Nanak Dev University in Punjab and award of "Nishan-e-Khalsa" from Anandpur Foundation. Harbans Lal lives in Arlington, Texas, and can be reached at [Japji08@yahoo.com](mailto:Japji08@yahoo.com).]

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## SIKHISM: A MOVEMENT FOR HUMANISM

Dr Iqbal Singh Dhillon

The revolutionary movement launched by Guru Nanak on the land of Punjab in India towards the end of 15<sup>th</sup> century C.E., was directly linked with human concerns. This humanistic movement was not given any specific name initially. In view of his valuable teachings, Guru Nanak's followers gave him the title of 'Guru' out of reverence ('Guru' in Indian languages means 'teacher'/'guide') and the practice continued in respect of his successors too. That is why followers of Sikh Gurus, in turn, got the nomenclature of 'Sikh' ('Sikh' in Indian languages means 'student'/'follower').

Guru Gobind Singh gave his followers the title of 'Khalsa' which is a term derived from Persian 'khalis' meaning 'pure'. He further bestowed upon his 'Khalsa' followers the titles of 'Singh' (for males) and 'Kaur' (for females) in order to build up their sense of dignity (most of these followers had come from down-trodden sections of society) and advised them to append these titles to their names (in Indian languages, 'Singh', means 'lion' and 'Kaur' means 'princess').

When, in the 18th century C.E., Guru Nanak's mission was given the form of an organized/institutionalized religion, it earned the name of 'Sikh Dharam' or 'Sikhi' for which 'Sikhism' has been adopted in English. Guru Nanak was born in 1469 C.E. and he had a line of nine successors up to Guru Gobind Singh who breathed his last in 1708 C.E. The term 'Dharam', as used in Indian languages, generally, gives out two kinds of meanings which are mentioned as below:

1. An individual may use 'Dharam' for one or more ethical principles on which he/she bases his/her life-style for an ideal living, without associating himself/herself with any particular sect. For example, one may say, "Truth is my only Dharam" or "Serving the needy is my only Dharam". It is not necessary that such a person needs to be a theist or he/she belongs to any organized/institutionalized religion such as Christianity, Islam, Hinduism, Buddhism etc.
2. 'Dharam' is an organized/institutionalized religion which advocates faith in specific deities, prophets, rituals, worship-rites, beliefs, principles, rules, priestly class and scriptures. In brief, an organized religion is adopted by a particular sect of people who have a set of

mutually accepted spiritual beliefs along with dogmas and rituals connected with these. There are more than 3000 such religions in the world out of which Judaism, Christianity, Islam, Hinduism, Buddhism, Zoroastrianism and Jainism are considered major forms.

During Guru Nanak's times, there were sects of chiefly Mohammedans, Hindus and Nath-Yogis prevalent around him though he had had interaction with many other sects during his long tours in India and abroad (these tours are known as Udasis). But



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Guru Nanak did not launch his mission as another religion parallel to the religions prevailing in those times in the world. Nor did any of the successor Gurus make any attempt to give his mission the form of an institutionalized religion. Instead, the mission Guru Nanak had launched remained purely a revolutionary humanistic movement till the early part of the 18th century C.E.

If we go through the subsequent history of the world carefully, we would find that a movement having aims and objectives similar to those set forth by Guru Nanak's mission surfaced in some European countries especially France and Germany in the 19th century

C.E. In due course of time, this European movement was given the name of 'Humanism'. Sadly, name of Guru Nanak could not be associated, at this time, with this international humanistic movement as its founder because of lack of rapport, geographical distances and time-gap involved.

The movement launched by Guru Nanak had almost been eclipsed and further converted into an institutionalized religion by the time rapport between Indian and European societies was established. Serious dialogue between the western cultures and north-Indian cultures started only in 19<sup>th</sup> century C.E. Therefore, the west has known Sikhism only as an organized religion. Humanism is such a secular philosophy which rejects miracle, mysticism and bigotry altogether and, at the same time, supports prevalence of reason, morality and justice for the benefit of all human beings across the globe. Humanism has three main components: human rights, human values and human dignity. However, it may include any other secular concept which promotes human welfare for everyone living anywhere in the world.

Humanist Society, New York was the first organization devoted to Humanism formed in the U.S.A. in 1929 C.E. Many other such organizations sprang up subsequently in the U.S.A. and European countries. The U.N.O. granted recognition to the movement of Humanism by awarding representation to International Humanist and Ethical Union formed in 1952 C.E. with its headquarters at Amsterdam, Holland. But Guru Nanak had not only launched a vigorous and revolutionary movement of Humanism on the land of Punjab 450 years earlier but he and his successors had also run it for more than two centuries with a success having no parallel in the world.

The humanistic philosophy as preached and practiced by Sikh Gurus and their committed followers, covers areas of human concerns as mentioned below:

Human Welfare  
Human Rights  
Human Dignity  
Human Equality  
Human Brotherhood  
Human Equanimity (Freedom from Tension)  
Human Development (in individual's person)  
Human Values (Ethics)  
Human Spirituality (God's Benevolence)

## Struggle for Human Concerns

It is a secular philosophy in spite of faith in 'God' as preached by Guru Nanak. His concept of 'God' is totally rational and scientific as his philosophy recognizes 'God' as 'Nirankar' (formless) and not as a 'personal being'. Sikhism, as preached by the Gurus, was definitely no institutionalized religion. It had no place for ritualistic 'God'-worship, prophetism, mysticism, supernaturalism, myths, superstition and rites. It laid special emphasis on the use of reason in every field of life. The only 'ritual' it recommended was 'jap' or 'simran' which implies keeping God in remembrance all the time.

The Sikh Gurus rejected the concept of organized religion altogether. A number of references to this effect can be found in Sikh Holy Granth. The Holy Granth is a compilation of eloquent verses composed by six Sikh Gurus and thirty humanistic personages from across India. The Sikh Gurus exhorted all the human beings to be humanistic activists instead of following any religion. Guru Gobind Singh laid special emphasis on total rejection ('naash') of 'religion' among other things. He expected every Sikh to be a true humanist volunteer and designated him as 'Khalsa'.

A substitute for organized religion, mission of Sikh Gurus was a wonderful blend of preaching and practice of humanism. The tenets of humanism as preached by them and practiced by the Sikh enthusiasts are best expressed in the verses included in the Holy Granth compiled by Guru Arjan, the fifth Guru of Sikhs. These verses are composed in simple languages such as Panjabi, Sadhukari and Braj and taken together are called 'Gurbani' (compositions in praise of the benevolent Almighty). The philosophy preached by Sikh Gurus is known as 'Gurmat' and it is basically humanistic. It is expressed at length in Gurbani enshrined in the Holy Granth which is voluminous work running into 1429 pages. It is from this point of view that members of the Sikh fraternity have been duly ordained by Guru Gobind Singh to revere the Holy Granth as their Guru after him and for all times to come. 'Sikh Panth' is also sometimes used as synonym of 'Sikh Dharam' ('Sikh Religion'). 'Panth' implies 'path' which is used in spirituality or literary writings as a metaphor for particular life-style. Initially, 'Panth' was used in the sense of 'Dharam'

mentioned at #1 above for ethical life-style as preached by the Sikh Gurus but, eventually, it came to be used for organized religion in the sense of 'Dharam' as mentioned at #2 above.

In addition to it, 'humanism' as preached by Sikh Gurus carries much larger meaning as compared to 'Panth' even when used for denoting 'life style purely based on ethical principles'. It was, perhaps, the vehement advocacy of faith in God and practice of ethical principles in Guru Nanak's mission that came handy to Brahmanical sects such as Udasis and Nirmalas to convert Sikh movement into an institutionalized religion of their liking when members of Sikh community were largely engaged in a struggle for survival facing onslaughts of Moghul rulers and foreign invaders during the 18th century C.E. Sikh centres were converted into temples where different types of religious rites and rituals were introduced. Sikh masses adopted this process inadvertently and the practice has continued since then.

Guru Nanak and the successor Gurus had worked only for establishing Humanism as an ideal alternative to institutionalized religion. If their mission is to be called 'Dharam' it is Dharam of the kind mentioned at No. 1 above and not of the kind mentioned at No. 2. Sincere implementation of the principles underlying Guru Nanak's mission offers lasting solution the problems being faced by the humanity on different fronts in the modern age. Let us come forward to revive and preach the humanistic mission launched by Guru Nanak for the well-being of all around the world.

#### About the Author

Dr Iqbal Singh Dhillon is a well-known educationist, research-cholar, poet, critic and physicist. He passed MA (English) from Panjab University, Chandigarh and acquired Ph D degree on the subject of 'Folk Dances of Panjab' from the same university. He has good command over both English and Panjabi languages. He worked as Lecturer in English language and literature in university-affiliated colleges for a decade after which he held the post of Director, Youth Welfare, Panjab University for twenty-seven years. He is well-versed in organizing activities devoted to promotion of education art, culture and welfare.

He also held additional charge of Secretary, Punjab Sangeet-Natak Akademi during 1989-91 and was nominated by Punjab Govt. as Member, National Sangeet-Natak Akademi for the term 1999-2004. He is the founder Chairman of Mission of Universal Harmony and use of Art-consciousness in establishing universal brotherhood is his original and exclusive thought. He is Patron of recently established Nanak Mission which aims at propagating his novel idea that Sikhism was, actually, a movement for Humanism launched by Sikh Gurus rejecting institutionalized religion as a way of life.

He is multi-dimensional personality in real terms. He has contributed at the global level through his research-work in the fields of folklore, spirituality,

literature, linguistics, prosody, culture, philosophy, Sikhism, youth-welfare, nature-cure and music. He has published three books in original Panjabi poetry and has identified exclusive verse-formation technique for Panjabi. He has presented an exhaustive study of Phonology of Panjabi language. His Panjabi book 'Akaal-Takhat: Sankalap atey Vivastha' throws new light on the validity of Akaal-Takhat institution.

He is a qualified physician in Nature-Cure and he has introduced, for the first time in the world, a genuine technique for control of snoring.

After retirement university-service in 2005 CE he settled in Chandigarh and, since then, he is actively involved in the fields of social welfare, creative writing, research-work, health-counselling, spirituality and others.

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### A BOOKLET NANAK: THE GURU – THE FOUNDER OF SIKHI(SM) Released by Dr Devinder Pal Singh

Dr Devinder Pal Singh, Prof of Physics, Center for Understanding Sikhism, Mississauga, Ontario, Canada released the above booklet on November 22, 2014 at the seminar, *Guru Nanak, His Philosophy And Modern Society* held at the Library of Gurdwara Sahib Greater Montreal, Quebec. In FOREWORD of this booklet, he writes as follows:

In the present era of science and technology, religion is still the greatest single factor, which influences people. For Western people religion has still the original Latin meaning - to bind or a relationship. However, for the people of the East, religion is *Dharma*, a support and a way of life. The study of religious concepts is essential for it guides and enriches the social and individual life of the people. The doctrine of every religion consists of some basic concepts, which are the result of the experiences of its prophets, holy persons or thinkers. In Sikhism, these concepts have been expounded by Guru Nanak and elaborated by his successors to the 'House of Nanak'.

Guru Nanak, the founder of Sikhi(sm), was a great preceptor and a mystic prophet of extraordinary foresight. With his remarkable gift of intuition, he brought forth revelations and contributed meaningful generic thought to our understanding of the phenomena of life and the universe. Guru Nanak's life is full of examples, which confirm his critical thought, intellectual attitude and revolt against despotic authority. He exhibited a scientific spirit in his spiritual life as well as in his dealing with humanity. A scientist of international stature and a noted Sikh theologian, Prof Devinder Singh Chahal, one of the

authors, is a founder member of the School of Scientific and Logical Interpretation of Gurbani – *The Institute for Understanding Sikhism*. He is committed to bring out the scientific, rational and logical truth of Gurbani in the modern context. With his scientific training and firm religious faith, he is eminently qualified to do so. He is also a strong proponent of Nanakian Philosophy. With publication of his book titled ‘*Nanakian Philosophy – Basics for Humanity*’ (2008), he has made a laudable contribution in this field.

Prof Chahal adheres that Nanakian Philosophy is perennial and universal in its approach to the problems of life and is most suitable for humanity in the present era. In this booklet ‘*Nanak: the Guru – the Founder of Sikhi(sm)*’ (2014), he in collaboration with Dr Kulbir Singh Thind, MD, Dr Avtar Singh Dhaliwal, MD, both from USA and Mr Jesse Schell from New Zealand has tried to bring this truth to the limelight. He asserts that Guru Nanak was not only a great inspirer of altruism, egalitarianism and divinity but was a great philosopher and rationalist of the period of the Renaissance.

This publication unfolds several facets of Guru Nanak’s life. The era of turmoil at the time of his birth, his search for Truth, the process of his spiritual enlightenment and his travels are well described in this booklet. Guru Nanak’s mission and its continuance, Nanakian philosophy and its basic principles, Guru Nanak’s concept of God and his delineation about the physical world are also depicted well in it. The authors have portrayed the philosophy of Guru Nanak in a scientific and logical manner to bring out its real perspective.

According to Prof Chahal science and religion are not polarized in Guru Nanak’s hymns. The grandeur of secular scientific discoveries reveals the absolute magnificence and power of the sacred. The interrogative technique is very much at the heart of Guru Nanak’s bani, and is extremely valuable in that it instills freedom and creativity in the minds of its votaries. The authors are well aware of the fact that their interpretation of Gurbani is not absolute, but they are open to reason and welcome debate and discussion to settle the issue.

Prof Chahal laments the fact that even about 545 years after the birth of Guru Nanak, there are no definite details available (except a few in his hymns) for his

travels and discussions held during these travels. His own research in this context has yielded inconclusive results. Thus, he emphasizes that there is a dire need to take up serious research projects in this direction. It is suggested that the Sikh institutions / organizations, the world over, should pool their resources to fund such projects, so that humanity could benefit from the true life history and the unique philosophical contributions of this great savant.

Guru Nanak’s bani uphold definite moral and spiritual goals. Its scientific mode of inquiry, its universality, its inculcation of the values of justice, compassion and love for all, is in nutshell, the essence of Sikhi(sm). This booklet on ‘*Nanak: The Guru – The Founder of Sikhi(sm)*’ is a splendid addition to Sikh scholarship. Prof Chahal in collaboration with Dr Thind and Dr Dhaliwal bring his expertise in the area of natural and physical sciences to the Guru Nanak’s sacred bani and offers an exciting bridge between religious studies and the natural and physical sciences. This exploration of the symbiosis of science and religion is a dire need of our times. I hope Prof Chahal’s pioneering effort to present Guru Nanak’s message in modern context, will be received with serious attention from Sikh Diaspora.

Dr Devinder Pal Singh  
Center for Understanding Sikhism  
Mississauga, Ontario, Canada

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#### **K. T. F. INCOME AND EXPENSE STATEMENT 2014**

##### **Income:**

Dilpreet Singh, Lewis Center, OH.....	1,000.00
Autar Singh Sidhu, Windsor, Ontario, Canada...	75.00
Hardev S Shergill, El Dorado Hills, CA....	6,000.00
Kulbir Singh Khehra, Madera, CA.....	1,000.00
Karamjeet Singh, Santee, CA.....	2,000.00
<u>Dr. Nirmal S Dhesi, Santa Rosa, CA.....</u>	<u>100.00</u>
Total Receipts in 2014.....	10,175.00
<u>Carry over from 2013.....</u>	<u>6,701.42</u>

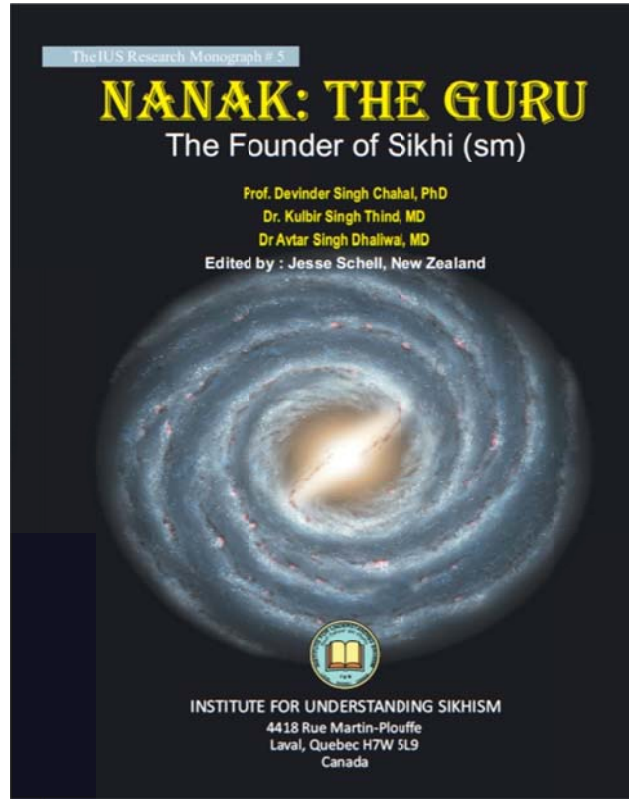
**Total Funds.....16,876.42**

##### **Disbursements**

K. T. F.....	5,764.00
Singh Sabha International Canada.....	9,970.00
<u>Bank Fee.....</u>	<u>5.00</u>
<b>Total Disbursements.....</b>	<b>15,739.00</b>

**Carry into 2015 all designated for K. T. F...1,137.42**

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Fromleft to right Prof. Harjit Singh Bhabra, Dr Devinder Pal Singh, Prof. Devinder Singh Chahal