



ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oāṅkāṛ saṭ nām kartā purakhḥ nirbhāo nirvair akāl mūrati ajūnī saibha'n gur parsād.



THE SIKH BULLETIN

www.sikhbulletin.com

editor@sikhbulletin.com

Volume 22 Number 2

Published by: Hardev Singh Shergill
100 Englehart Drive, Folsom, CA 95630 USA Tel: (916) 933-5808

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Editorial

Taking Sikhi Back to 1468

When it comes to the nexus between Sikhs and Gurbani, three things are certain. One, we have steadily distanced ourselves from its *understanding*. Two, we source our understanding from *Teekas* and Translations of the Sri Guru Granth Sahib. And three, these sources are deeply flawed on a variety of counts – their blemishes ranging from their vedic, puranic and yogic slants on one end of the spectrum to reliance on purely literal interpretations on the other; becoming our sources of (mis)understanding instead.

The outcome is as stark as it is dark: Led by this (mis)understanding of Gurbani, we have taken Sikhi back to 1468.

The examination of our (mis) understanding - fueled by defective *Teekas* and Translations - of just THREE key concepts of Sikhi; *Jup*, *Naam* and *Sat* - makes this finding evident. *Jup* appears 1,300 times, *Naam* 5,500 times and *Sat* 3,200 times within the pages of SGGS. These three words thus appear 10,000 times in total or 7 instances per page. Getting them right is surely important. What about getting them wrong? 10,000 wrongs are surely more than enough to make sure we get the *entire* message of Sikhi wrong. Horribly wrong.

The first wrong is in (mis)translating *Jup* as *Chanting*. The English Translation by Sant Singh Khalsa MD translates *Jup* as Chant for all 1,300 times. The total count for the words *Chant* and *Chanting* in his translation is 1,600 – meaning other words such as *Simran* have been (mis)translated as *Chanting* as well. Here are two verses representing the typical translation of Sant Singh.

ਅਨਦਿਨੁ ਨਾਮੁ ਜਪੀ ਸੁਖੁ ਪਾਈ ਨਿਤ ਜੀਵਾ ਆਸ ਹਰਿ ਤੇਰੀ ॥੨॥
Andin Nam Jupee Sukh Payi Nit Jiva(n) Aas Har Teyri. SGGS 171.
Night and day, I chant Your Name, and I find Peace.

O Gursikhs, Chant The Name of the Lord, O My Siblings of Destiny. Chanting The Lord's Name, All Sins Are Washed Away. SGGGS 165.

Wasn't this the spirituality of the pre-1468 era - doing sins regularly and then "washing them away" through chanting a so called "Lord's Name?"

Everybody was chanting; as Guru Amardas says on Page 555: ਰਾਮੁ ਰਾਮੁ ਕਰਤਾ ਸਭੁ ਜਗੁ ਫਿਰੈ ਰਾਮੁ ਨ ਪਾਇਆ ਜਾਇ || *Ram Ram Karta Sabh Jug Firey Ram Na Paiya Jaye*. Meaning, The Entire Spiritual World Was Chanting, But None Realized Him. Or as Guru Arjun indicates on Page 885: ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ || *Koyee Boley Ram Ram Koyee Khudaye*. Meaning: Some Were Chanting Ram Ram, Others Khuda. (Readers will note that both verses express the futility of chanting, yet the word *Jup* is NOT used – a clear indication that *Jup* is NOT chanting).

So, what does Guru Nanak do? Tell us Sikhs to *Keep Chanting Night and Day?* – as suggested by Sant Singh Khalsa? Isn't stupidity defined as doing the same thing and expecting a different result? How do we describe the Guru's actions of critiquing it when others do it, but prescribing it as a "*day and night*" activity for us Sikhs?

The truth is Guru Nanak threw chanting into the dustbin of spirituality, but our clergy – aided and abetted by our translators - have picked it up and restored it as our *prime* spiritual practice under the name of Guru Nanak! And Sikhs – through their collective slumber and zeal for chanting – have taken Sikhi back to 1468. It's as if Guru Nanak was never really born into our spiritual lives. What was the need for his coming if we were to keep doing the same stuff anyway?

Sant Singh Khalsa MD takes the trophy when he (mis)translates a verse on Page 166 of the SGGGS as "The Lord Himself Chants, And The Lord Himself Inspires Others to Chant." This fellow ought to tell us what the Lord chants, who actually heard the Lord chant, and how did the Lord forget to inspire Guru Nanak to chant.

That's wrong turn number one. Two more, and we would have made the proverbial three wrong turns that take us back to square one – 1468.

The second wrong is in (mis)translating *Naam* as "Name." This second wrong turn is the consequence of the first. Chanting obviously needs a "Name" or at least a word.

The two verses of Guru Amardas and Guru Arjun above - ਰਾਮੁ ਰਾਮੁ ਕਰਤਾ ਸਭੁ ਜਗੁ ਫਿਰੈ *Ram Ram Karta Sabh Jug Firey* and ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ || *Koyee Boley Ram Ram Koyee Khudaye* – beyond pointing out the futility of chanting - also make clear the philosophical principle that affixing a "Name" to the Lord is futile.

Our clergy – again aided and abetted by our translators – have ascribed a "Name" for the Lord that is fit for chanting, namely *Vaheguru*. So, in essence, we are saying that what Guru Nanak really told us was that "chanting is fine, so long as we chanted the *right* Name of the Lord."

Our clergy and translators want us Sikhs to know that everyone else got the "Name of God" wrong; we have got it right. Such a ludicrous claim even in the glaring reality that Guru Nanak never used the word *Vaheguru* even once in his 5,600 plus verses that make up his 947 Shabd in the SGGGS. Pray some translator tell us, how he missed this "Name of God" from his *entire* bani. Readers might want to know that Guru Angad too did not use the word *Vaheguru* even once in his entire bani of 63 saloks. Neither did Gurus Amardas, Ramdas, Arjun and Teg Bahadur across their entire bani of 3,935 *shabds* covering 23,490 verses. Neither did the Bhagats in any of their 788 *shabds*.

The third wrong is the (mis)translation of the word *Sat* as “Truth.” *Satnam* is thus (mis)translated by Sant Singh Khalsa as “True Name.” One wonders what a “False Name” of the Lord might look or sound like. The obsession with a people knowing the “True Name” of the Creator, rubbishing other names, preventing others from using the “true name,” and killing others for using the “True Name” belonging to them was “spiritual” delinquency that prevailed in the pre-1468 spiritualities.

So, what did Guru Nanak do to resolve the problem? Declare that “I have the True Name?” Drop all others and chant this one? This is what translators like Sant Singh Khalsa would like us to believe, and in the process take us back to 1468.

The truth is simple. Gurbani’s position is that all of God’s names are given by His bhagats, and Gurbani is replete with them. The SGGS contains God’s Names from the *puratan* tradition – Har, Ram; from the Muslim tradition – Allah, Rahim, Rubb, Khuda; from the Yogi tradition – Alakh, Aneel, Anaad, Niranjana, Anahut; from the Bhagti tradition – Beethal, Raiya and even from the form the Personal tradition – Pita, Mata. The logic of Gurbani is vibrant. When all names of the Lord are acceptable, it follows that He really has no name.

What then is the reality of these three concepts?

The meaning of *Jup* is Realization. That is the title of the bani called *Jup* of Guru Nanak. Two saloks and 39 stanzas lay out the step by step process towards inner realization of the Creator within. The correct translation of the verse on Page 1771 cited above, namely: ਅਨਦਿਨੁ ਨਾਮੁ ਜਪੀ ਸੁਖੁ ਪਾਈ ਨਿਤ ਜੀਵਾ ਆਸ ਹਰਿ ਤੇਰੀ ॥੨॥ *Andin Nam Jupee(n) Sukh Payi Nit Jiva(n) Aas Har Teyri* is “That I Realize Divine Virtues and Become Them to Have Spiritual Bliss is What I Live for, O Omnipresent Creator.”

Sat originates from the Sanskrit word *Satya* meaning “in perpetual existence.” In Gurbani it refers to the Creator as the one and only being who is in everlasting, permanent, perpetual and eternal existence.

Naam is used in two different contexts. First as divine virtues; and second from the word *Niyem* as “law of nature or Hukm.” The word *Satnam* would thus translate as “The Creator, whose primary virtue is that He is Eternal.” *Vahe Guru* or *Vah Guru* consists of two separate words from two separate languages – Persian and Sanskrit – and means Wondrous Guru and Wondrous Enlightenment.

If the correct translations of just these three words had appeared 10,000 times across any translation – they would have succeeded in reinforcing our understanding of them as intended. Instead, what translators like Sant Singh Khalsa have done – in mistranslating them – and many others similar concepts - is to ensure that the unique reinterpretation of pre-1468 spiritual concepts into new meanings are all lost on us permanently. This in turn ensures that we take Sikhi back to 1468.

What is of concern is that Sant Singh Khalsa’s Translation is the most prevalent one across the internet, social media and applications for smart devices. Articles, books, chapters and essays written by just about everyone – including the *Hukmnama* translations that are projected on the screens in our Gurdwaras – all seem to rely on his work, presumably on account of easy availability.

The Sikh Bulletin has thus decided to take a stand on his translations to help stem our journey back to 1468. His translations will no longer grace the pages of this publication.

Karminder Singh Dhillon, PhD.

Joint Editor.

Gurbani Shabd Vichar

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸਨਾ ਕਹਹੁ ॥

Har Har Har Har Rasna Kaho.

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The verse is penned by Guru Arjun ji and appears on page 1138 of the SGGS. It is often used by proponents of chanting to suggest that this verse is explicit proof that the SGGS supports chanting.

The primary “proof” is in the **repetitious** nature of the words. Har being repeated four times as Har Har Har Har is considered as evidence of the acceptance of chanting as a Sikhi practice. The use of the word “*Rasna*” (translated literally as “Tongue” is considered as more evidence. Chanting is after all done by the Tongue.

Are these valid considerations? Is the use of “repetitive words” evidence of Chanting? This article will answer this question by examining this verse in the context of the entire shabd. The complete Shabd is as follows:

ਭੈਰਉ ਮਹਲਾ ੫ ॥ ਸਾਚ ਪਦਾਰਥੁ ਗੁਰਮੁਖਿ ਲਹਹੁ ॥ Sach Padarath Gurmukh Laho.

ਪ੍ਰਭੁ ਕਾ ਭਾਣਾ ਸਤਿ ਕਰਿ ਸਹਹੁ ॥ ੧ ॥ Prabh Ka Bhaana Sat Kar Saho.

ਜੀਵਤ ਜੀਵਤ ਜੀਵਤ ਰਹਹੁ ॥ Jeevat Jeevat Jevat Raho.

ਰਾਮ ਰਸਾਇਣੁ ਨਿਤ ਉਠਿ ਪੀਵਹੁ ॥ Raam Rasayean Nit Uth Peevho.

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸਨਾ ਕਹਹੁ ॥ ੧ ॥ ਰਹਾਉ ॥ Har Har Har Har Rasna Kaho. Rahao.

ਕਲਿਜੁਗ ਮਹਿ ਇਕ ਨਾਮਿ ਉਧਾਰੁ ॥ Kaljug Meh Ek Naam Adhaar.

ਨਾਨਕੁ ਬੋਲੈ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥ ੨ ॥ ੧੧ ॥ Nanak Boleh Brham Bichar.

The poetic construction of this Shabd needs to be understood. In a vast majority of *Shabds*, Verses appear as COUPLETS. A couplet is defined as two verses that rhyme. Both verses are taken together to understand the meaning of that particular verse.

In some *Shabds* however, the composers (Gurus, *Bhagats* etc.) have composed TRIPLETS – defined as three verses that rhyme. In this *Shabd* of three paras, we can see that the first and final paras appear as a couplet – marked by the figure 1 and 2 respectively after the para ends.

The *Rahao* para (in the middle) is however composed as a TRIPLET – three verses. All three are rhyming – suggesting that Guru ji composed them to be read together as part of the *Rahao* Verse. The numeral 1 after the third verse of the TRIPLET is clear in the Guru’s intent that ALL three verses are part of the one and single *Rahao* para.

Since the central idea of a Shabd is contained within the Rahao Verse, we will begin with an attempt to understand this verse first. The Rahao para is:

ਜੀਵਤ ਜੀਵਤ ਜੀਵਤ ਰਹਹੁ ॥ ਰਾਮ ਰਸਾਇਣੁ ਨਿਤ ਉਠਿ ਪੀਵਹੁ ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸਨਾ ਕਹਹੁ ॥ ੧ ॥ ਰਹਾਉ ॥

Jeevat Jeevat Jevat Raho. Raam Rasayean Nit Uth Peevho Har Har Har Har Rasna Kaho. Rahao.

Jeevat – Sp. Spiritual Life. **Raho** – Alive. **Raam** – The Omnipotent Creator. **Rasayen** – Essence. **Nit** – Daily, regularly, all the time. **Uth** – Awaken / Rise. **Peevho** – Lit. Drink; sp. Internalize. **Har** – The Omnipresent Creator. **Rasna** – Lit. Tongue; sp. Mind. **Kaho** – Lit. Say, Utter in Conversation.

My Spirituality is Truly Alive. I Internalize the Essence of the Omnipotent Creator all the time. My mind is in Constant Appreciation of the Omnipresent Creator.

NOTE ONE: In this *Rahao* para, Guru ji uses FOUR words – *Rasayen*, *Peevho*, *Rasna* and *Kaho* (essence, drink, tongue, speak in conversation). In the physical sense, ALL four have to do with the TONGUE.

But the physical (literal) meaning will make no sense – how can we physically drink the essence of God with our physical tongue?

We know spirituality is a function of the MIND; so all the four words -*Rasayen*, *Peevho*, *Rasna* and *Kaho* – will have to be interpreted at the **SPIRITUAL** level, or **MIND** level.

At the SPIRITUAL / MIND level then, *Rasayen* is Essence; *Peevho* is Internalize, and *Kaho* is Inner Conversation.

Given that at the physical level ALL four have to do with the TONGUE; and since all four needed to be converted to the SPIRITUAL, MIND level, then the word RASNA too will have to be understood at the SPIRITUAL, MIND level.

The following Verses from the SGGS make clear that **RASNA does mean the MIND** especially where it matters MOST in Sikhi.

RASNA AS MIND

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥ Prabh Jee Bsey Saadh Kee Rasna. SGGS 263.

Meaning: The Creator Resides in the Mind of the God Connected Being. (It would make no sense to say that God resided on the tongue.)

ਅੰਮ੍ਰਿਤ ਬਾਨੀ ਰਸਨਾ ਚਾਖੇ ॥ ੩ ॥ Amrit Bane Rasna Chakey. SGGS 395.

Meaning: The *Amrit* that is *Banee* is nourishment for the Mind. (It would make no sense to say *Banee* was nourishment for the tongue.)

ਰਾਮ ਰਸਾਇਣੁ ਰਸਨਾ ਚੀਨੇ ॥ Ram Rasayen Rasna Cheeney. SGGS 1150

Meaning: The Essence of the Omnipotent Creator is Joy for the Mind. (It would be meaningless to say “that the essence was joy for the tongue”)

ਰਸਨਾ ਰਾਮ ਰਸਾਇਣੁ ਪੀਜੈ ॥ Rasna Raam Rasayean Peejey. SGGS 1164.

Meaning: The Essence of the Omnipotent Creator is consumed by the Mind. (It would be meaningless to say “the essence is consumed by the tongue”)

ਸਬਦੇ ਹੀ ਹਰਿ ਮਨਿ ਵਸੈ ਰਸਨਾ ਹਰਿ ਰਸੁ ਖਾਇ ॥ ੩ ॥ Shabdey He Har Munn Vasey Rasna Har Russ Khaye. SGGs 68

Meaning: The Shabd resides within the mind; the mind internalizes the essence of the Omnipresent Creator. (it would be meaningless to say “the tongue eats (*Khaye*) the essence).

ਰਸਨਾ ਸੋਈ ਲੋਭਿ ਮੀਠੈ ਸਾਦਿ ॥ Rasna Soee Lobh Methay Saad. SGGs 182.

Meaning: The Mind is Asleep in the joys of Greed. (It would be meaningless to say the Tongue was asleep in the Joys of greed. Greed is not an issue for the Tongue, but for the Mind).

ਮਹਾ ਕਸਟ ਕਾਟੈ ਖਿਨ ਭੀਤਰਿ ਰਸਨਾ ਨਾਮੁ ਚਿਤਾਰੇ ॥ Mhaa Kashat Katey Khin Beetar Rasna Raam Chitarey. SGGs 210

Meaning: The greatest of sorrows are eliminated within a second of the Mind remembering (*Chitarey*) of *Naam*. (it would make no sense to say “the Tongue remembering *Naam*” Remembering is not a function of the tongue; but the mind).

RASNA AS TONGUE

There are instances in Gurbani where the word RASNA indeed refers to the Tongue. This meaning is used where the message pertains to speech.

ਮਲਾਰ ਮਹਲਾ ੩ ॥ ਰਸਨਾ ਨਾਮੁ ਸਭੁ ਕੋਈ ਕਹੈ ॥ Rasna Naam Sabh Koyee Kahey. SGGs 1262

Meaning: Everybody utters the Nam with the tongue.

The message here is that this (merely uttering the Nam with the tongue) is NOT something the Guru wants Sikhs to do. Hence the verse is written in a prohibitory tone.

The fact that everybody is merely uttering with the tongue means it is easy, it is pretentious, it is not the right thing, etc. Just like the following verse:

ਰਾਮੁ ਰਾਮੁ ਕਰਤਾ ਸਭੁ ਜਗੁ ਫਿਰੈ ॥ Ram Ram Karta Sabh Jagg Firey. SGGs 555

Meaning: The whole world goes about uttering / chanting Ram Ram.

The tone of this message is also prohibitory. Going about uttering Ram Ram or chanting it is NOT something our Gurus want us Sikhs to do. That is why the second part of the verse is:

ਰਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥ Raam Na Paiya Jaye.

Meaning: This is not the way to Realize the Omnipotent Creator Within.

And that is because our Gurus want us to bring spirituality to the Mind level – Understanding, Believing, Accepting and Becoming are elements of spirituality at the Mind level. Merely uttering, saying – even if repetitiously and chanting – with the tongue is NOT the mind level.

NOTE TWO: The repeated use of words (Ram Ram, Tu Tu, Har Har etc) are NOT a suggestion to chant them.

The use of words in a repeated manner in Gurbani are on account of a number of reasons.

In *Rahao* para of the same *Shabd* that we are discussing above we have this verse: **ਜੀਵਤ ਜੀਵਤ ਜੀਵਤ ਰਹਹੁ ॥ Jeevat Jeevat Jeevat Raho.** Does this mean we are asked to chant “jeevat jeevat”?

Jeevat is Alive. The Guru is saying *Jeevat Jeevat* to EMPHASIZE. It means TRULY alive.

Here is a sampling of verses where Gurbani deploys repetitive use of words.

REPETITIVE WORDS IN SHABDS

Just prior to the *Shabd* that we are discussing, there is a *Shabd* by Guru Arjun ji that reads:

॥ ਖੂਬ ਖੂਬ ਖੂਬ ਖੂਬ ਖੂਬ ਤੇਰੇ ਨਾਮੁ ॥ ਝੂਠ ਝੂਠ ਝੂਠ ਝੂਠ ਦੁਨੀ ਗੁਮਾਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ Khoob Khoob Khoob Khoob Khoob Tero Naam. Jhooth Jhooth Jhooth Jhooth Jhooth Dunee Guman. SGGs 1137.

Khoob means beautiful, wondrous. If we argue that by writing *Khoob* repetitiously Guru ji is telling us to Chant “Khoob Khoob Khoob Khoob”; then will we also chant “Jhooth Jhooth Jhooth Jhooth”?

Obviously, the objective of repetition is to emphasize, stress, underline and highlight the word; and NOT to give us a license to chant away.

Here is another verse that deploys repetitive usage of one word.

ਹਰਿ ਜੁਗਹ ਜੁਗੇ ਜੁਗ ਜੁਗਹ ਜੁਗੇ ਸਦ ਪੀੜੀ ਗੁਰੂ ਚਲੰਦੀ ॥ Har Jugg Juggo Jugg Jugg Juggo Sad Peerree Guru Chalandee. SGGs 79

Jugg is a measure of time. The repeated use is to emphasize the extreme LENGTH of time; and certainly not to suggest chanting.

Here is yet another verse.

ਉਡੀਨੀ ਉਡੀਨੀ ਉਡੀਨੀ ॥ ਕਬ ਘਰਿ ਆਵੈ ਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ Udeene Udeene Udeene. Kab Ghar Avery Ree. SGGs 830

Meaning: I await. I await. I await. When will you come to reside within my mind? The repetition is to emphasize the AGONY of waiting. It has nothing to do with providing us Sikhs a license to chant.

Here is yet another one.

ਹਰਿ ਆਪਨੀ ਕ੍ਰਿਪਾ ਕਰੀ ਆਪਿ ਗ੍ਰਿਹਿ ਆਇਓ ਹਮ ਹਰਿ ਕੀ ਗੁਰ ਕੀਈ ਹੈ ਬਸੀਠੀ ਹਮ ਹਰਿ ਦੇਖੇ ਭਈ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ॥ ੧ ॥ Har Apnee Kirpa Karee Aap Greh Aiyo Hum Hr Ke Gur Keeye Hai Bsethee Hum Har Dekhe Bhaye Nihal Nihal Nihal. SGGs 977

Meaning: The Omnipresent Creator blessed me and came to reside within my mind, upon which I am overjoyed, overjoyed, overjoyed. The repetition is to put across the depth of the joy.

And finally, one more illustrative verse

ਜਨ ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਪੀਆ ਗੁਰਮਤੀ ਧਨੁ ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਗੁਰੂ ਸਾਬੀਸ ॥ ੨ ॥ Jan Nanak Amrti Peeya Gurmatee Dhan Dhan Dhan Dhan Guru Sabees. SGGs 1297

Meaning: Nanak has acquired the Guru's *Banee* Mindset; Great Great Great Great Great is my complete Guru.

This shabd is titled *Partaal* (5 *taals*/ rhythms) by the Guru. It is thus meant to be sung in a different *taals* – one verse for each *taal*. There are short *taals* and there are long *taals*. Being the final verse, it is reserved for the longest *taal*. Hence the repetition of “Great Great Great” is employed BOTH to emphasize the euphoria of greatness as well as to fulfill the poetic, musical and *taal* needs of the *Shabd*.

There are numerous such *Shabds* which contain repetition of words for the purposes mentioned above.

Let us complete our quest of attempting to understand the *Shabd* at hand.

VERSE 1.

ਸਾਚ ਪਦਾਰਥੁ ਗੁਰਮੁਖਿ ਲਹਹੁ ॥ ਪ੍ਰਭ ਕਾ ਭਾਣਾ ਸਤਿ ਕਰਿ ਸਹਹੁ ॥ ੧ ॥
Sach Padarath Gurmukh Laho. Prabh Ka Bhaana Sat Kar Saho.

Sach Padarth – Godly Gifts. **Gurmukh** (with sihari) – From the Guru's *Mukh* (mind), Shabd. **Laho** – Received. **Bhana** – Will, Hukm. **Sat** (with sihari) – Origin from Sanskrit *Sayta*, in perpetual existence; Creator. **Kar** – Doing. **Saho** – Bear.

I Have Received Godly Gifts from The Guru's Shabd; They Have Allowed Me to Bear the Creator's Will.

VERSE 2.

ਕਲਿਜੁਗ ਮਹਿ ਇਕ ਨਾਮਿ ਉਧਾਰੁ ॥ ਨਾਨਕੁ ਬੋਲੈ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥ ੨ ॥ ੧੧ ॥
Kaljug Meh Ek Naam Adhaar. Nanak Boley Brham Bichar.

Kaljug – Worldly Mindset. **Ek Naam** - The Virtues of the One Creator; Divine Virtues. **Adhaar** – Basis, Support. **Boley** – Utters. **Brham Bichar** – Discourse of the Creator.

The Divine Virtues of the One Creator are the Basis for Spirituality for a Worldly Mindset; Nanak thus Utters the Discourse of the Creator.

CONCLUSIONS.

In summary we can consider the following three messages as takeaways from this *Shabd*.

1. The way to infuse life into our spirituality is to keep a constant focus of the blessings of the Omnipresent Creator; they are around us everywhere.
2. Towards this end, the Guru's *Shabd* is a gift to be treasured. The messages of the *Shabd* create both a sense of constant appreciation of the Creator as well as to allow us to bear the Creator's will at all times.
3. The journey of Sikh spirituality is discoursed by the fifth Nanak as one whose basis is the acquisition of virtues of the One Creator.

ੴ IKKO as Its Proper Pronunciation

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ੴ is the very first and only Symbol / word written on the very first line of handwritten copies of the Guru Granth Sahib e.g. ਕਰਤਾਰ ਪੁਰ ਵਾਲੀ ਬੀੜ *Kartaar Pur Vali Beerh*. It is also written as the first word on most hand written *Hukam Namay* of Guru Sahibs as compiled by Prof. Ganda Singh ji in his book *ਹੁਕਮ ਨਾਂਮੇ Hukam Namay (Orders)*.

This article is to address the pronunciation of ੴ symbol. The explanation is divided into the following seven sections.

1. What got me started.
2. Why the traditional pronunciation doesn't make sense.
3. Logical approach to pronunciation of ੴ as written.
4. What does this pronunciation mean?
5. Some quotes from Gurbani where ਇੱਕੋ = IKKO (The One, The Unity), is used to refer to ੴ.
6. Why I think the others suggested pronunciations are not logical.
7. Conclusion.

What Got Me Started.

ੴ - wherever I have heard, has always been pronounced as ਇੱਕ ਓਅੰਕਾਰ *Ikk Oangkaar*, and in English, spelt as *Ikk Oangkar*. It was during a TV show that I saw it being spelt as *Ikk Omkar*. It appeared as if someone was trying to give Sikhi a Vedic twist. This raised two questions in my mind pertaining to ੴ. First, what was the correct pronunciation; and second what was the message behind this Symbol / word, ੴ as intended by Guru Nanak.

In the meantime, I came across an article by Professor Dr. Devinder Singh Chahal of the Institute of Understanding Sikhi, Montreal in Canada who asserted that its pronunciation was ਇੱਕ ਓਹ ਬੇਅੰਤ *Ikk Oh Beant* (The Infinite One). I subsequently heard a presentation from S. Gurbans Singh of Ludhiana, Punjab, where he asserted that the proper pronunciation of ੴ was ਏਕੰਕਾਰ *Ekenkaar*, as per Gurbani enshrined in the Guru Granth Sahib. S. Manmohan Singh Scout of Mohali, Punjab also subscribes to the view that ਏਕੰਕਾਰ *Ekenkaar* was indeed the proper pronunciation for ੴ.

In 2016 I had written a short article earlier in 2016 in which I advocated that ੴ should be pronounced as ਇੱਕੋ *Ikko* (The One, Unity of the Source and the Creation). I had received many a positive comment, mostly supporting my line of thought, but there were some who had a different perspective. At the same time, I was also informed that other Sikhi Scholars had already asserted that ੴ should be pronounced as ਇੱਕੋ *Ikko* (The One, Unity of the Source and the Creation). This article seeks to add a few more details to my 2016 one. It is rewritten to enhance the flow of thought.

Why The Traditional Pronunciation Doesn't Make Sense.

Traditionally ੴ is pronounced as ਇੱਕ ਓਅੰਕਾਰ *Ikk Oangkar*. The majority of Sikhs know it as such. This pronunciation is derived from breaking down the symbol into three parts and each part pronounced separately. Professor Sahib Singh explains that ੴ consists of following three parts: A) ੴ pronounced as ਇੱਕ = *Ikk*. B) ਓ pronounced as ਓਅੰ = *Oang* and C) ੴ pronounced as ਕਾਰ *Kaar*. Let us examine each part:

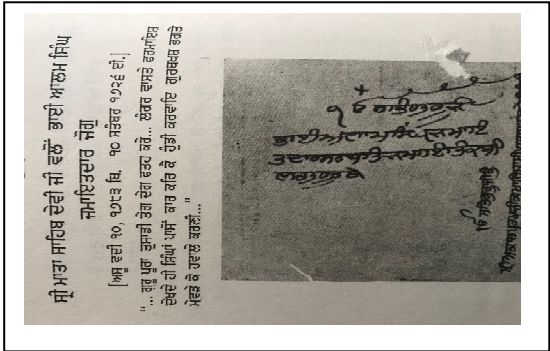
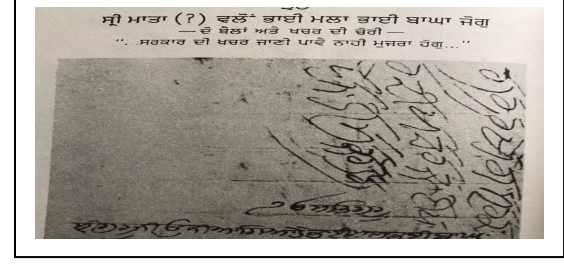
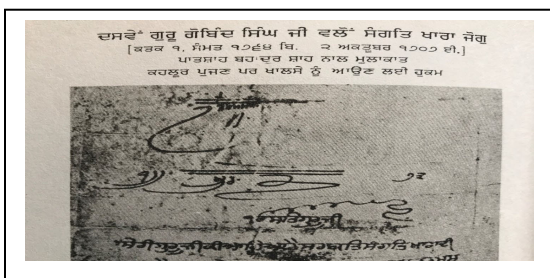
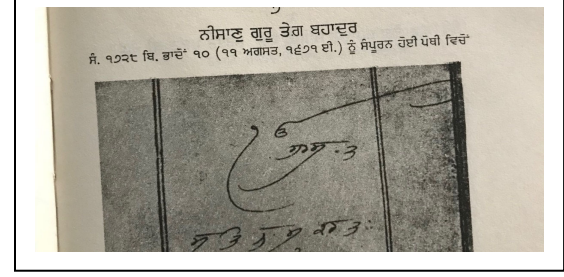
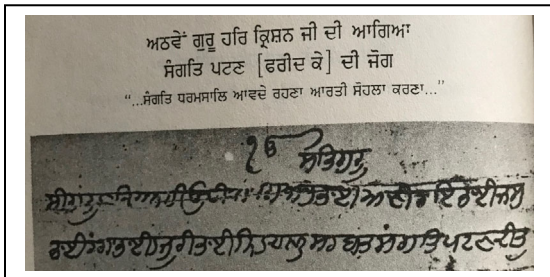
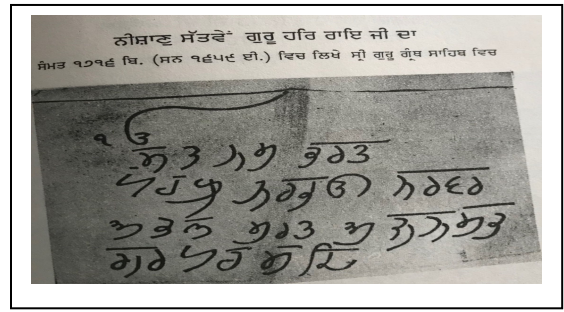
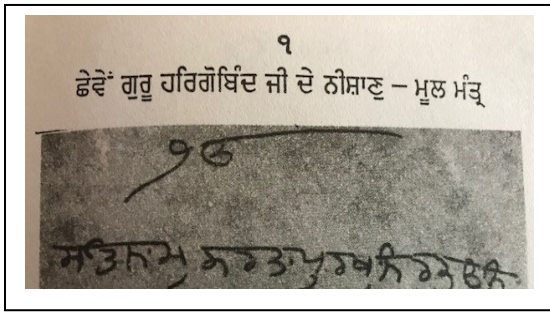
Part A) is a Gurmukhi digit 1 and is just fine as it is. It could also be pronounced as ਏਕ *Eak* while referring to it in some Punjabi dialect and in Hindi. Part B) is a totally incorrect pronunciation of open Oorha, ਓ. As best as I know, in ਗੁਰਮੁੱਖੀ *Gurmukhi* (Punjabi alphabet), ਓ is pronounced as "O". In ਗੁਰਮੁੱਖੀ *Gurmukhi* our Gurus wrote ਓਅੰ *Oang*, as ਓਅੰ *Oang* for instance: ਪਉੜੀ ॥ ਓਅੰ ਸਾਧ ਸਤਿਗੁਰ ਨਮਸਕਾਰੰ ॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਨਿਰੰਕਾਰੰ ॥ *Paurri. Oang Sadh Satgur Namskarung. Aad Madh Unt Nirangkarung.* (M:5, SGGS Page: 250)

In addition, looking up the meaning of ਓਅੰ *Oang* given by various authors, it is the same as that of the Hindu symbol ੴ *Om*. So, may be, it was meant to be pronounced the same as ੴ *Om*. But then it cannot be pronounced as ੴ *Om*, because in Sri Guru Granth Sahib, ੴ *Om*, is written as ੴ (Open ਓ with ੴ and ੴ). For instance, this verse on page 897 of the SGGS makes this point clear: ੴ ਨਮੋ ਭਗਵੰਤ ਗੁਸਾਈ ॥ ਖਾਲਕੁ ਰਵਿ ਰਹਿਆ ਸਰਬ ਠਾਈ ॥੧॥ ਰਹਾਉ ॥ *Aoun Nmo Bhagvant Gusae(n). Khalak Rav Rahiya Sarb Thayi. Rahao.* (I bow to that Bhagwant, the Khalak (Creator) present allover). (M:5, Page: 897) One may extrapolate from Hindu ੴ *Om*, written as ੴ *Om* with a Tippi on top, which adds a nasal sound at the end, to make the sound of *Om*. Therefore, in Gurmukhi the nasal sound can also be added to the sound of ਓ by adding tippi on top of ਓ. But there is no tippi on top of ਓ in ੴ. And a thought along those lines cannot be entertained. The explanation above leads us to conclude that the pronunciation for the open *Oorha* ਓ, must be, what it normally is, the sound of O. For that reason, pronouncing ਓ as ਓਅੰ *Oang*, is a stretch of the imagination, perhaps for a purpose, which becomes clear when one reads the meaning of ਓ, pronounced as ਓਅੰ *Oang* as given by Prof Sahib Singh, to be exactly the same as that of the Hindu symbol ੴ *Om*. This appears to be an attempt to link the Sikhi symbol ੴ, with the Hindu symbol ੴ *Om*.

Part C) ੴ ਕਾਰ *Kaar*. There is no such letter, number, or a mathematical symbol in Gurmukhi as ੴ. In fact, there is no such letter, number, or mathematical symbol even in Hindi or Urdu. Nowhere else can one find to be is pronounced as ਕਾਰ *Kaar*, not even among the mathematical symbols like infinity ∞. Knowing that ੴ is not a number, a letter, or a mathematical symbol, it has no known pronunciation. It definitely appears to be a calligraphic extension to ਓ. Please note the shape of this calligraphic extension of ੴ changes as written in hand written ਹੁਕਮ ਨਾਮੇ *Hukam Namay* (Orders) depending upon the scribe.

The reader is requested to pay attention to the shapes of ੴ (ੴ and ਓ individually as well as together), in the first two and last two ਹੁਕਮ ਨਾਮੇ *Hukam Namay* below. All pictures reproduced with courtesy of Prof. Ganda Singh's book ਹੁਕਮ ਨਾਮੇ *Hukam Namay*.

The reader will notice that the shapes of ੴ has a calligraphic extension, even though not as prominent in some cases, and that ਓ has calligraphic extensions in varying shapes. In the later ਹੁਕਮ ਨਾਮੇ *Hukam Namay*, the calligraphic extensions are very prominent. Which means it does not represent any one sound or pronunciation of its own. Hence it could not be pronounced as ਕਾਰ *Kaar*.



In light of the above discussion one comes to the conclusion that the traditional pronunciation doesn't make sense. It is logical to assume that Guru Nanak could not have meant it to be pronounced in any way other than it was written. For an additional view on why the traditional pronunciation of ੴ as ਇੱਕ ਓਅੰਕਾਰ *Ikk Oangkar*, does not make logical sense, the reader is directed to an Article titled ੴ, The Unique Logo by Dr. Devinder Singh Chahal of Institute of Understanding Sikhi.¹

A Logical Approach to the Pronunciation of ੴ

Trying to search for the proper pronunciation of ੴ, the first question in its pronunciation is: Is it one word or two? The positioning of the ੴ and the ੴ being next to each other, as best as I know, suggests that it is one word. Now remembering that ੴ is just a calligraphic representation of ੴ O, the Gurmukhi reader would read ੴ as combination of the sounds of ੴ ਇੱਕ IKK and ੴ O which makes the word ੴ and pronounced as ਇੱਕੋ *Ikko*.

¹ <http://www.iuscanada.com/journal/archives/2011/j1312p18.pdf>.

In some cases, when developing a logo, the number of letters can be positioned next to each other and be pronounced individually as in IBM, NCR, CEO etc. So, there is a possibility that ੧ and ਓ are to be pronounced separately. It is simple to pronounce the first digit symbol ੧ as ਇੱਕ *Ikk*, and the second letter symbol ਓ as O, making the two words to be ਇੱਕ *Ikk* and ਓ *O*, which when pronounced together, form ਇੱਕੋ *Ikkko*. In either case the logical pronunciation for ੧ਓ is ਇੱਕੋ *Ikkko*. Which actually summarizes the message of Gurbani, unity of the Creator and the Creation, in one word.

What does this pronunciation mean?

The Punjabi word ਇੱਕੋ *Ikkko* means one and only, one and the same. So the message of ੧ਓ, ਇੱਕੋ *Ikkko*, is that of Oneness, the Oneness of the Creator and the Creation, the Oneness of the source and the expanse, the Oneness of the entire universe including the laws of its functioning. The meaning of ਪਉੜੀ ॥ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥ ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ ॥ *Paurri. Aapeeny Aap Saajio Aapeeny Rchiao Naau. Duyee Kudret Saajeeai Kr Aaasn Ditho Chaau.* (M:1, Page: 463) is as follows:

The Creator first Created itself, and Created the laws of functioning of the Creation, then Created the Creation, permeated into it (Creation) and enjoys watching it (Creation). So, the Creator, is now within the Creation and not a separate entity. To the best of my knowledge, this is the uniqueness of the Gurbani philosophy that is not borrowed from any other.

This is the uniqueness of the Guru Nanak's philosophy, it is not modification of Hindu ॐ *Om*, by adding digit 1 in front and ੴ as an extension at the back. Guru Nanak's is a unique philosophy, uniquely expressed in one symbol ੧ਓ, ਇੱਕੋ *Ikkko*. This description of ੧ਓ, ਇੱਕੋ *Ikkko* uniquely summarizes the Sikhi philosophy in just one word. It is a truly appropriate title for the *bani*, and for the message of the entire Bani as enshrined in the SGGS. For the reasons shared above, it is my view that ੧ਓ, is meant to be pronounced as *Ikkko* and it makes a very appropriate one-word title of the philosophy of Gurbani.

Some Quotes from Gurbani Where ਇੱਕੋ *Ikkko* or ਏਕੋ *Eakko* Is Used to Refer to ੧ਓ

Please note that all references are from the Sri Guru Granth Sahib, so only ਮਹਲਾ *Mehla* and page numbers separated by “,” are given in the parenthesis.

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥੧॥ ਰਹਾਉ ॥ *Sahib Mayra Eayko Hai. Eayko Hai Bhae Eayko Hai. |1| Rhau |* (1, 350)

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੇਈ ॥ ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੇਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥ *Toon Jug Jug Eayko Sda Sda Toon Eayko Jee Toon Nihchl Krta Soee. Tudh Aapay Bhavai Soee Vrtai Jee Toon Aapay Krhey So Hoe.* (4, 11).

ਹਰਿ ਇਕੋ ਦਾਤਾ ਵਰਤਦਾ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ *Hr Eiko Data Vrtada Doojaa Avru Na Koei.* (3, 36)

ਸਤਿਗੁਰਿ ਪੁਰਖਿ ਮਿਲਾਇਆ ਇਕੋ ਸਜਣੁ ਸੋਇ ॥ *Satgur Purkh Milaia Eiko Sjnn Soey.* (5, 42)

ਇਕੋ ਭਾਈ ਮਿਤੁ ਇਕੁ ਇਕੋ ਮਾਤ ਪਿਤਾ ॥ ਇਕਸ ਕੀ ਮਨਿ ਟੇਕ ਹੈ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ॥ *Eko Bhaee Mit Eiku Eiko Mat Pita. Eiks Kee Mun Tayk Hai Jini Jeeo Pind Dita.* (5, 45)

ਸਭੇ ਗਲਾ ਵਿਸਰਨੁ ਇਕੋ ਵਿਸਰਿ ਨ ਜਾਉ ॥ *Sbhay Glaa Visrn Eiko Visr Na Jaau.* (5, 43)

ਏਕੋ ਪਵਣੁ ਮਾਟੀ ਸਭ ਏਕਾ ਸਭ ਏਕਾ ਜੋਤਿ ਸਬਾਈਆ ॥ ਸਭ ਇਕਾ ਜੋਤਿ ਵਰਤੈ ਭਿਨਿ ਭਿਨਿ ਨ ਰਲਈ ਕਿਸੈ ਦੀ ਰਲਾਈਆ ॥ ਗੁਰ ਪਰਸਾਦੀ ਇਕੁ ਨਦਰੀ ਆਇਆ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਤਾਇਆ ਜੀਉ ॥੩॥ *Eayko Pvnv Matee Sbh Eayka Sbh Eayka Jot Sbaea. Sbh Eika Jot Vrtai Bhin Bhin Na Rlee Kisai Dee Rlaea. Gur Prsadee Eiku Ndree Aaeia Hau Satgur Vithu Vtaeia Jeeo. |3| (4, 96)*

ਨਾਨਕ ਪ੍ਰਭ ਜਨੁ ਏਕੋ ਜਾਨੁ ॥੮॥੧੪॥ *Nanak Prbh Jun Eayko Jaan. |8|14| (5, 282)*

ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਸੋਇ ॥ *Har Bin Doojaa Naahee Koei. Srb Nirnt Eayko Soey. (5, 287)*

ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਤਾਂ ਇਕੁ ਰਵਿਆ ਇਕੋ ਓਤਿ ਪੋਤਿ ॥ ਇਕੁ ਦੇਖਿਆ ਇਕੁ ਮੰਨਿਆ ਇਕੋ ਸੁਣਿਆ ਸੁਣ ਸਰੋਤਿ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ ਹੋਤਿ ॥੧੬॥ *Sbh Aatm Ram Pchhanian Taan Eiku Rvia Eiko Aot Pot. Eiku Daykhia Eiku Mnnia Eiko Sunia Srvm Sroti. Jn Nanak Nam Slahi Tu Sch Schay Sayva Tayree Hot. |16| (4, 309)*

ਏਕੋ ਜਪਿ ਏਕੋ ਸਾਲਾਹਿ ॥ ਏਕੁ ਸਿਮਰਿ ਏਕੋ ਮਨ ਆਹਿ ॥ ਏਕਸ ਕੇ ਗੁਨ ਗਾਉ ਅਨੰਤ ॥ ਮਨਿ ਤਨਿ ਜਾਪਿ ਏਕ ਭਗਵੰਤ ॥ ਏਕੋ ਏਕੁ ਏਕੁ ਹਰਿ ਆਪਿ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਪ੍ਰਭੁ ਬਿਆਪਿ ॥ ਅਨਿਕ ਬਿਸਥਾਰ ਏਕ ਤੇ ਭਏ ॥ ਏਕੁ ਅਰਾਧਿ ਪਰਾਛਤ ਗਏ ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਏਕੁ ਪ੍ਰਭੁ ਰਾਤਾ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਕੁ ਜਾਤਾ ॥੮॥੧੯॥ *Eyko Jp Eyko Salah. Eyk Simr Eyko Mun Aah. Eayks Kay Gun Gau Anunt. Mun Tun Jaap Eayk Bhgvnt. Eyko Eyku Eyku Har Aap. Poorn Poor Rhiao Prbhu Biaap. Anik Bisthaar Eayk Tay Bheay. Eayk Aradhi Prachht Geay. Mun Tn Antr Eyku Prbh Raata. Gur Prsaad Nanak Eik Jata. |8|19| (5, 289)*

ਕਹੁ ਕਬੀਰ ਜਨਿ ਏਕੋ ਬੁਝਿਆ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਸਭੁ ਕਿਛੁ ਸੁਝਿਆ ॥੪॥੩॥ *Khu Kbeer Jun Eyko Boojhia. Gur Prsadi Mai Sbh Kichh Soojhia. |4|3| (Kabir, 476)*

ਜਪਿ ਮਨ ਮੇਰੇ ਤੂ ਏਕੋ ਨਾਮੁ ॥ ਸਤਿਗੁਰਿ ਦੀਆ ਮੇ ਕਉ ਏਹੁ ਨਿਧਾਨੁ ॥੧॥ ਰਹਾਉ ॥ *Jup Mun Mayray Too Eyko Nam. Satgur Deea Mo Ko Eyh Nidhaan. |1| Rhaaau. (3, 558)*

ਹਰਿ ਇਕੋ ਦਾਤਾ ਸੇਵੀਐ ਹਰਿ ਇਕੁ ਧਿਆਈਐ ॥ ਹਰਿ ਇਕੋ ਦਾਤਾ ਮੰਗੀਐ ਮਨ ਚਿੰਦਿਆ ਪਾਈਐ ॥ *Har Eko Dataa Sayveai Har Ek Dhiaei. Har Eko Dataa Mngiaai Mun Chindia Paeai. (1, 590)*

ਜਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਏਕੋ ਸੋਈ ॥੪॥੧੦॥੧੬॥ *Jup Nanak Prbh Eyko Soee. |4|10|16| (5, 740)*

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਨੁ ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ ਪਰਵਾਨੁ ॥੧॥ ਰਹਾਉ ॥ *Gur Prmaysr Eyko Jaan. Jo Tis Bhaavai So Prvaan. |1| Rhau. (5, 864)*

ਮਨਿ ਤਨਿ ਸਾਸਿ ਗਿਰਾਸਿ ਪ੍ਰਭੁ ਇਕੋ ਇਕੁ ਧਿਆਇ ॥ ਏਕੋ ਜਪੀਐ ਮਨੈ ਮਾਹਿ ਇਕਸ ਕੀ ਸਰਣਾਇ ॥ *Mun Tun Saas Giraas Prbh Eko Eku Dhiaei. Eyko Jpiai Mnai Mahey Eks Kee Srnaee. (5, 961)*

ਤੁਧੁ ਬਿਨੁ ਦੂਜੇ ਕਿਸੁ ਸਾਲਾਹੀ ॥ ਏਕੋ ਏਕੁ ਜਪੀ ਮਨ ਮਾਹੀ ॥ *Tudh Bin Doojay Kis Salahee. Eyko Eyk Jpee Mun Maahee. (5, 1077)*

ਏਕੋ ਏਕੁ ਰਵਿਆ ਸਭ ਠਾਈ ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹੀ ॥ *Eyko Eyku Rviaa Sbh Thaaee. Tis Bin Doojaa Koeee Naahee. (5, 1080)*

ਏਕੋ ਸਬਦੁ ਸਚਾ ਨੀਸਾਣੁ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੈ ਜਾਣੁ ॥੩॥ *Eayko Sbd Schaa Neesaan. Pooray Gur Tay Jaanai Jaann. |3| (1, 1188)*

ਪ੍ਰਾਣੀ ਏਕੋ ਨਾਮੁ ਧਿਆਵਹੁ ॥ ਅਪਨੀ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥ *Praanee Eyko Nam Dhiaavho. Apnee Pat Saytee Ghar Jaavho. |1| (1,1254)*

ਏਕੋ ਕਰਤਾ ਆਪੇ ਆਪ ॥ ਹਰਿ ਕੇ ਭਗਤ ਜਾਣਹਿ ਪਰਤਾਪ ॥ ਨਾਵੈ ਕੀ ਪੈਜ ਰਖਦਾ ਆਇਆ ॥ ਨਾਨਕੁ ਬੋਲੈ ਤਿਸ ਕਾ ਬੋਲਾਇਆ ॥੪॥੩॥੨੧॥ *Eyko Krta Aapay Aap. Har Kay Bhgt Janney Prtaap. Naavai Kee Paj Rkhdaa Aaeia. Nanak Bolai Tis Kaa Bolaia. |4|3|21| (5, 1271)*

ਵਿਣੁ ਬੋਲਿਆ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਕਿਸੁ ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ ॥ ਨਾਨਕ ਘਟਿ ਘਟਿ ਏਕੋ ਵਰਤਦਾ ਸਬਦਿ ਕਰੇ ਪਰਗਾਸ ॥੫੮॥ *Vinn Boliaa Sabh Kichh Jaannda Kis Aagai Keechai Ardas. Nanak Ghat Ghat Eyko Vrttaa Shabd Kray Prgaas. |58| (3,1420)*

There are many such references to the oneness of the Creator and the Creation. So the pronunciation of ੴ as ਇੱਕੋ *Ikko* goes well with the concept of the ੴ.

Why I Think the Others Suggested Pronunciations Are Not Logical.

The most commonly known pronunciation of ੴ as ਇੱਕ ਓਅੰਕਾਰ *Ikk Oankar*, which is also accepted by Dr. Sahib Singh, has already been discussed and demonstrated as not being logical. Some scholars still point to use of the Word ਓਅੰਕਾਰ *Oankar* as referencing to the same or similar virtues as that of *Ikko*. Therefore, ੴ is to be pronounced as ਇੱਕ ਓਅੰਕਾਰ *Ikk Oankar*. Gurbani has also associated same or similar virtues with many other words e.g. ਏਕੰਕਾਰੁ *Ekenkar*, ਸਾਚਾ *Saacha*, ਗੋਬਿੰਦ *Gobind*, ਬੀਠਲੁ *Beethal*, ਖਾਲਕ *Khaalak*, ਹਰਿ *Har*, ਅੱਲਾ *Allah*, etc. but that does not make the pronunciation of ੴ to be *Ikk Ekenkar*, *Ikk Saacha*, *Ikk Gobind*, *Ikk Beethal*, *Ikk Khalak*, *Ikk Hari*, or *IKK ALLAH*, etc. Just because a word is used to represents the same or similar virtues as that assigned to ੴ does not make that word to be the pronunciation of ੴ - it needs to be pronounced as written.

Dr. Devinder Singh Chahal in his article titled ੴ THE UNIQUE LOGO² suggests that the pronunciation of ੴ is ਇੱਕ ਓਹ ਬੇਅੰਤ *Ikk Oh Beant* based on following breakdown. ੴ - ਇੱਕ *Ikk*, ਓ - ਓਹ *Oh*, ੜ ਬੇਅੰਤ *Beant*. Dr. Chahal references a ੜ as representing ਓਹ *Oh* as in ਧਨਿ ਧੰਨਿ ਓ ਰਾਮ ਬੇਨੁ ਬਾਜੈ ॥ ਮਧੁਰ ਮਧੁਰ ਧੁਨਿ ਅਨਹਤ ਗਾਜੈ ॥੧॥ ਰਹਾਉ ॥ (Page 988 of SGGS). However, one should not change the sound or pronunciation of ੜ to ਓਹ *Oh*. Also, ਓਹ as *Oh* implies "that one," a separate entity. However, the Gurbani message is that of Oneness of the Creator and the Creation. Therefore, notion of "that one" does not apply here. But even more so the pronunciation of the graphic ੜ as ਬੇਅੰਤ *Beant* is not logical as ਬੇਅੰਤ *Beant* is an attribute of ੴ. An attribute cannot be referenced within the symbol of ੴ. This symbol is being referenced in the remainder of the Commencing verse, the ਮੂਲ ਉਪਦੇਸ਼ *Mool Updesh*, commonly known as ਮੂਲ ਮੰਤਰ *Mool Manter*.

As argued above, nowhere in Gurmukhi letters, numbers or even mathematical symbols, can one find the graphic ੜ being pronounced as ਬੇਅੰਤ *Beant*. It follows, therefore, that ੜ is not to be pronounced as ਬੇਅੰਤ *Beant*. It has already been demonstrated above that the ੜ is nothing more than a calligraphic extension of ੜ and hence has no pronunciation of its own.

Conclusion.

In my opinion then, the application of Gurmukhi grammar in the process of reading ੴ as written in Punjabi validates the argument that the intended pronunciation of ੴ is ਇੱਕੋ *Ikko*. And that it cannot be anything else. In addition, the proper pronunciation of ੴ as ਇੱਕੋ *Ikko* makes its intended message clear within, without having to rely on any imagined attributes. Such a pronunciation further helps us to understand the rest of the Gurbani better. The reader may wish to search for the words ਇੱਕੋ, (and ਏਕੋ) in Gurbani to further discover that ਇੱਕੋ *Ikko* is indeed the name used for the entity with the qualities listed in the Commencing verse or ਮੂਲ ਉਪਦੇਸ਼ *Mool Updesh* of the SGGS.

² <http://www.iuscanada.com/journal/archives/2011/j1312p18.pdf>.

ਸੁਖੁ ਤੇਰਾ ਦਿਤਾ ਲਹੀਐ ॥

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ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਹਜ਼ਾਰਾਂ ਹੀ ਸ਼ਬਦ ਹਨ ਜਿਨ੍ਹਾਂ ਵਿਚ ਸਾਡੇ ਲਈ ਬੇਅੰਤ ਬਹੁਮੁੱਲੇ ਸੰਦੇਸ਼ ਪਰੇ ਕੇ ਰੱਖੇ ਹੋਏ ਹਨ। ਪਰ ਕਿਉਂਕਿ ਆਮ ਸਿੱਖ ਖੁਦ ਆਦਿ ਗ੍ਰੰਥ ਨੂੰ ਨਹੀਂ ਪੜ੍ਹਦੇ ਅਤੇ ਸਿਰਫ ਕੀਰਤਨੀਆਂ ਨੇ ਜੋ 20-25 ਸ਼ਬਦ ਗਾ-ਗਾ ਕੇ ਮਸ਼ਹੂਰ ਕਰ ਦਿੱਤੇ, ਬਸ ਅਸੀਂ ਉਨ੍ਹਾਂ ਤੋਂ ਹੀ ਜਾਣੂ ਹਾਂ। ਇਹ ਸ਼ਬਦ ਸਾਡੀ ਜੁਬਾਨ ਉੱਤੇ ਤਾਂ ਚੜ੍ਹ ਗਏ ਹਨ ਪਰ ਦਿਮਾਗ ਵਿਚ ਸਹੀ ਤਰ੍ਹਾਂ ਨਹੀਂ ਬੈਠੇ। ਕਿਉਂਕਿ ਅਸੀਂ ਇਨ੍ਹਾਂ ਸ਼ਬਦਾਂ ਦੇ ਸ਼ਬਦੀ ਅਰਥ ਕਰ ਲਏ ਹਨ ਅਤੇ ਗ਼ਲਤ ਸੰਦੇਸ਼ ਆਪਣੇ ਮਨ ਵਿਚ ਘਰ ਕਰ ਲਏ ਹਨ। ਲੇਖਾਂ ਦੀ ਇਸ ਲੜੀ ਵਿਚ ਅਸੀਂ ਕੋਸ਼ਿਸ਼ ਕਰ ਰਹੇ ਹਾਂ ਕੁਝ ਹਰਮਨ ਪਿਆਰੇ ਗੁਰਬਾਣੀ ਦੇ ਸ਼ਬਦਾਂ ਦੀ ਗੁਰਮਤਿ ਅਨੁਸਾਰ ਵਿਆਖਿਆ ਕਰਨ ਦੀ।

ਮਨਿੰਦਰ ਸਿੰਘ

ਸੂਹੀ ਮਹਲਾ ੫ ॥ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ ਸਤਿਗੁਰ ਆਪੇ ਕਰਣੈਹਾਰਾ ॥ ਚਰਣ ਧੂੜਿ ਤੇਰੀ ਸੇਵਕੁ ਮਾਰੈ ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰਾ ॥੧॥ ਮੇਰੇ ਰਾਮ ਰਾਇ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਰਹੀਐ ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਨਾਮੁ ਜਪਾਵਹਿ ਸੁਖੁ ਤੇਰਾ ਦਿਤਾ ਲਹੀਐ ॥੧॥ ਰਹਾਉ ॥ ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਤੇਰੀ ਸੇਵਾ ਜਿਸੁ ਤੂੰ ਆਪਿ ਕਰਾਇਹਿ ॥ ਤਹਾ ਬੈਕੁੰਠੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਤੂੰ ਆਪੇ ਸਰਧਾ ਲਾਇਹਿ ॥੨॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਮੁ ਜੀਵਾ ਤਨੁ ਮਨੁ ਹੋਇ ਨਿਹਾਲਾ ॥ ਚਰਣ ਕਮਲ ਤੇਰੇ ਧੋਇ ਧੋਇ ਪੀਵਾ ਮੇਰੇ ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲਾ ॥੩॥ ਕੁਰਬਾਣੁ ਜਾਈ ਉਸੁ ਵੇਲਾ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਮਰੈ ਦੁਆਰੈ ਆਇਆ ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ ਸਤਿਗੁਰੁ ਪੁਰਾ ਪਾਇਆ ॥੪॥੮॥੫੫॥

ਗੁਰਬਾਣੀ ਦਾ ਹਰ ਲਫ਼ਜ਼, ਹਰ ਸ਼ਬਦ ਬੇਹੱਦ ਗਹਿਰਾ ਅਤੇ ਗੁੱਝੇ ਸੰਦੇਸ਼ਾਂ ਨਾਲ ਓਤ-ਪੋਤ ਹੈ। ਪਰ ਪੰਜਵੇਂ ਪਾਤਸ਼ਾਹ ਦਾ ਉਚਾਰਿਆ ਇਹ ਸ਼ਬਦ ਸਾਡੇ ਲਈ ਰੂਹਾਨੀ ਸੁਖ ਦਾ ਨਕਸ਼ਾ ਖਿੱਚਦਾ ਹੈ ਜੋ ਕੇ ਸਾਡੇ ਲਈ ਜਾਣਨਾ ਬੇਹੱਦ ਜਰੂਰੀ ਹੈ। ਇਸ ਸ਼ਬਦ ਦੀ ਇਕ ਹੋਰ ਖਾਸੀਅਤ ਇਹ ਹੈ ਕਿ ਜੇ ਅਸੀਂ ਇਸਦੇ ਅਰਥ ਗੁਰਮਤਿ ਅਨੁਸਾਰ ਸਮਝ ਲਈਏ ਤਾਂ ਸਾਨੂੰ ਗੁਰਮਤਿ ਦੇ ਕਈ ਹੋਰ ਫਲਸਫੇ ਸਮਝ ਆ ਜਾਣਗੇ। ਪਰ ਜਿੰਨਾ ਇਹ ਸ਼ਬਦ ਹਰਮਨ-ਪਿਆਰਾ ਹੈ ਉਹਨੇ ਹੀ ਭੁਲੇਖੇ ਇਸ ਸ਼ਬਦ ਨੂੰ ਲੈ ਕੇ ਪਾਏ ਹੋਏ ਹਨ। ਇਸ ਲਈ ਇਸ ਸ਼ਬਦ ਦੀ ਵਿਆਖਿਆ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਇਸ ਵਿਚਲੇ ਕੁਝ ਨੁਕਤਿਆਂ ਨੂੰ ਲੈ ਕੇ ਬਣੀਆਂ ਕਈ ਗ਼ਲਤ ਧਾਰਨਾਵਾਂ ਨੂੰ ਦੂਰ ਕਰ ਲੈਂਦੇ ਹਾਂ।

ਗ਼ਲਤ ਧਾਰਨਾ 1:

ਇਸ ਸ਼ਬਦ ਵਿਚ ਕੁਝ ਅਜਿਹੇ ਵਾਕ-ਅੰਸ਼ ਹਨ ਜਿਥੋਂ ਸਾਨੂੰ ਇੰਜ ਲੱਗਦਾ ਹੈ ਕਿ ਭਾਵੇਂ ਆਮ ਜੀਵਨ ਹੋਵੇ ਜਾਂ ਫਿਰ ਰੂਹਾਨੀ ਜੀਵਨ, ਜੋ ਕਰਨਾ ਹੈ ਪ੍ਰਮਾਤਮਾ ਨੇ ਕਰਨਾ ਹੈ, ਅਸੀਂ ਕੁਝ ਵੀ ਨਹੀਂ ਕਰਨਾ। ਜਿਵੇਂ ਕਿ:

- ੳ. ...ਆਪੇ ਕਰਣੈਹਾਰਾ
- ਅ. ...ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਰਹੀਐ
- ੲ. ...ਤੁਧੁ ਭਾਵੈ ਤਾ ਨਾਮੁ ਜਪਾਵਹਿ।...
- ਸ. ...ਸੁਖੁ ਤੇਰਾ ਦਿਤਾ ਲਹੀਐ
- ਹ. ...ਜਿਸੁ ਤੂੰ ਆਪਿ ਕਰਾਇਹਿ
- ਕ. ...ਤੂੰ ਆਪੇ ਸਰਧਾ ਲਾਇਹਿ

ਆਮ ਕਥਾ ਵਾਚਕਾਂ ਨੇ ਵੀ ਅਜਿਹੇ ਅਰਥ ਹੀ ਕਰ ਦਿੱਤੇ ਹਨ ਕਿ ਪ੍ਰਮਾਤਮਾ ਹੀ ਸਾਡੇ ਹਾਲਾਤਾਂ ਲਈ ਜ਼ਿੰਮੇਵਾਰ ਹੈ, ਜੇ ਉਹ ਚਾਹੇਗਾ ਤਾਂ ਹੀ ਮੈਂ ਨਾਮ ਜਪ ਸਕਦਾ ਹਾਂ, ਜੇ ਉਹ ਚਾਹੇਗਾ ਤਾਂ ਹੀ ਮੇਰੀ ਸ਼ਰਧਾ ਬਣੇਗੀ। ਇਸ ਦਾ ਅਸਰ ਇਹ ਹੁੰਦਾ ਹੈ ਕਿ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਅਤੇ ਗੁਰਬਾਣੀ ਨਾਲ ਬਣੀ ਸਾਡੀ ਦੂਰੀ ਲਈ ਅਸੀਂ ਗੁਰੂ ਅਤੇ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਹੀ ਜ਼ਿੰਮੇਵਾਰ ਬਣਾ ਦਿੱਤਾ ਹੈ। ਜਦੋਂਕਿ ਅਸਲ ਵਿਚ ਗੁਰੂ ਸਾਨੂੰ ਪ੍ਰੇਰਨਾ ਦੇ ਰਿਹਾ ਹੈ ਕਿ ਦੇਖ ਇਹ ਮੰਜ਼ਿਲ ਬੜੀ ਪਿਆਰੀ ਹੈ ਜਿੱਥੇ ਮੈਂ ਚਾਹੁੰਦਾ ਹੈ ਕਿ ਤੂੰ ਪਹੁੰਚੇ, ਤੂੰ ਇਸ ਦਾ ਆਨੰਦ ਲਵੇਂ, ਮੈਂ ਤੈਨੂੰ ਇਸ ਦਾ ਰਾਹ ਵੀ ਦੱਸ ਰਿਹਾ ਹਾਂ, ਉੱਠ ਮੇਰਾ ਪੁੱਤ, ਕਰ ਹਿੰਮਤ।

ਗਲਤ ਧਾਰਨਾ 2:

35 ਮਹਾਂਪੁਰਖਾਂ ਨੇ ਜਦੋਂ ਬਾਣੀ ਉਚਾਰੀ, ਉਨ੍ਹਾਂ ਹਰਗਿਜ਼ ਨਹੀਂ ਸੋਚਿਆ ਹੋਵੇਗਾ ਕਿ ਸਿੱਖਾਂ ਦੇ ਗਿਆਨ ਦਾ ਪੱਧਰ ਇੰਨਾ ਨੀਵਾਂ ਹੋ ਜਾਵੇਗਾ ਕਿ ਦ੍ਰਿਸ਼ਟਾਂਤ/ਉਦਾਹਰਣ ਵਜੋਂ ਵਰਤੇ ਸ਼ਬਦਾਂ ਦੇ ਭਾਵ-ਅਰਥ ਵੀ ਨਹੀਂ ਸਮਝ ਸਕਣਗੇ।

ਆਮ ਪੰਜਾਬੀ ਵਿਚ ਅਸੀਂ ਕੋਈ ਨੁਕਤਾ ਸਮਝਾਉਣ ਲਈ ਕਈ ਪ੍ਰਤੀਕਾਂ ਦਾ ਇਸਤੇਮਾਲ ਕਰਦੇ ਹਾਂ। ਜਿਵੇਂ ਕਿ ਗ਼ਰੀਬੀ ਨੇ ਸੁਖਦੇਵ ਦਾ 'ਲੱਕ' ਤੋੜਕੇ ਰੱਖ ਦਿੱਤਾ, ਟੀਵੀ ਦੇ ਰੌਲੇ ਕਾਰਨ ਮੇਰਾ 'ਸਿਰ' ਫਟ ਰਿਹਾ ਹੈ। ਹੁਣ ਇੱਕ ਬੱਚਾ ਵੀ ਜਾਣਦਾ ਹੈ ਕਿ ਸਰੀਰਕ ਰੂਪ ਵਿਚ ਸੁਖਦੇਵ ਦਾ ਲੱਕ ਨਹੀਂ ਟੁਟਿਆ ਹੈ ਅਤੇ ਨਾ ਹੀ ਸ਼ੇਰ-ਸ਼ਰਾਬੇ ਨਾਲ ਕਿਸੇ ਦਾ ਸਿਰ ਫਟ ਜਾਂਦਾ ਹੈ। ਲੱਕ ਟੁੱਟਣਾ ਪ੍ਰਤੀਕ ਹੈ ਵਿੱਤੀ ਪੱਖੋਂ ਕੰਗਾਲ ਹੋ ਜਾਣ ਦਾ ਅਤੇ ਸਿਰ ਫਟਣਾ ਪ੍ਰਤੀਕ ਹੈ ਬਹੁਤ ਜ਼ਿਆਦਾ ਹੋਣ ਵਾਲੇ ਸਿਰ ਦਰਦ ਦਾ।

ਪਰ ਜਦੋਂ ਗੁਰਬਾਣੀ ਵਿਚ ਸ਼ਬਦ ਆਇਆ 'ਚਰਣ' ਜਾਂ 'ਚਰਣ ਯੁੜ' ਤਾਂ ਅਸੀਂ ਠੱਗ ਸਾਧਾਂ ਪਿੱਛੇ ਲੱਗ ਕੇ ਚਰਣ ਸੱਚਮੁੱਚ ਦੇ 'ਪੈਰ' ਸਮਝ ਲਏ ਅਤੇ 'ਯੁੜ' ਤੋਂ ਸਮਝ ਲਿਆ ਪੈਰਾਂ ਨੂੰ ਲੱਗੀ ਮਿੱਟੀ। ਸਾਡੇ ਮਹਾਨ ਗੁਰੂ ਸਾਨੂੰ ਗੁਰਬਾਣੀ ਦਾ ਅੰਮ੍ਰਿਤ ਪਿਲਾਉਣਾ ਚਾਹੁੰਦੇ ਸਨ ਪਰ ਸਾਡੀ ਕੰਮ ਨੇ ਪਾਖੰਡੀ ਸਾਧਾਂ ਦੇ ਗੰਦੇ ਪੈਰ ਹੀ ਧੋ-ਧੋ ਕੇ ਪੀ ਲਏ। ਇਸ ਸ਼ਬਦ ਵਿਚ 'ਚਰਣ' ਲਫਜ਼ ਦੇ ਵਾਰ ਆਇਆ ਹੈ:

ੳ. ਚਰਣ ਯੁੜਿ ਤੇਰੀ ਸੇਵਕੁ ਮਾਰੈ
ਅ. ਚਰਣ ਕਮਲ ਤੇਰੇ ਧੋਇ ਧੋਇ ਪੀਵਾ

ਸਾਨੂੰ ਸਮਝਣਾ ਚਾਹੀਦਾ ਸੀ ਕਿ ਜੇ ਸਾਡਾ ਗੁਰੂ ਸ਼ਬਦ ਹੈ ਭਾਵ ਗਿਆਨ ਹੈ ਤਾਂ ਉਸ ਦੇ ਪੈਰ ਉਸ ਦਾ ਸੰਦੇਸ਼ ਹੋਵੇਗਾ। ਪੈਰ ਸਾਡੇ ਸਰੀਰ ਦੇ ਉਹ ਅੰਗ ਹਨ ਜੋ ਸਾਨੂੰ ਕਿਸੇ ਦਿਸ਼ਾ ਵੱਲ ਜਾਣ ਵਿਚ ਮਦਦ ਕਰਦੇ ਹਨ ਉਸੇ ਤਰ੍ਹਾਂ ਗੁਰੂ ਦਾ ਸੰਦੇਸ਼ ਵੀ ਸਾਨੂੰ ਇਕ ਖਾਸ ਦਿਸ਼ਾ ਵੱਲ ਜਾਣ ਦੀ ਤਾਕੀਦ ਕਰਦਾ ਹੈ। ਇਸੇ ਲਈ ਗੁਰਬਾਣੀ ਵਿਚ ਪ੍ਰਤੀਕ ਦੇ ਰੂਪ ਵਿਚ 'ਚਰਣ', 'ਚਰਣ ਯੁੜ', 'ਚਰਣ ਕਮਲ' ਆਦਿ ਲਫਜ਼ਾਂ ਦਾ ਇਸਤੇਮਾਲ ਗੁਰੂ ਦੇ ਗਿਆਨ ਅਤੇ ਉਸ ਵਿਚਲੇ ਸੰਦੇਸ਼ ਲਈ ਕੀਤਾ ਗਿਆ ਹੈ।

ਇਹ ਸ਼ਬਦ ਸੁਹੀ ਰਾਗ ਵਿਚ, ਪੰਜਵੇਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਨੇ ਉਚਾਰਿਆ ਹੈ ਅਤੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਅੰਕ-749 ਉੱਤੇ ਦਰਜ ਹੈ।

ਮੁੱਖ ਲਫਜ਼ਾਂ ਦੇ ਅਰਥ:

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸ਼ਰ-ਅਕਾਲ ਪੁਰਖ, ਸਤਿਗੁਰ- ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਜੋੜਨ ਵਾਲਾ ਗੁਰੂ, ਆਪੇ-ਖੁਦ, ਕਰਣੈਹਾਰਾ- ਕਰਨ ਸਕਣ ਵਾਲਾ ॥ ਚਰਣ-ਯੁੜਿ- ਗੁਰੂ ਦਾ ਸੰਦੇਸ਼, ਸੇਵਕੁ-ਸਿੱਖ, ਮਾਰੈ-ਮੰਗਣਾ/ ਲੋਚਣਾ/ਚਾਹੁਣਾ/ਟੀਚਾ, ਦਰਸਨ- ਫਲਸਫਾ, ਕਉ- ਲਈ, ਬਲਿਹਾਰਾ- ਜਾਣ ਤੋਂ ਪਿਆਰਾ, ਰਾਮ ਰਾਇ- ਅਕਾਲ ਪੁਰਖ, ਤੁਧੁ ਭਾਵੈ- ਤੇਰਾ ਹੁਕਮ/ਭਾਣਾ/ਨਾਉ, ਨਾਮੁ- ਰੱਬੀ ਗੁਣ, ਜਪਾਵਹਿ- ਇਹਸਾਸ/ ਅਨੁਭਵ ਕਰਾਵੇ, ਮੁਕਤਿ- ਵਿਕਾਰਾਂ ਤੋਂ ਛੁਟਕਾਰਾ, ਭੁਗਤਿ- ਭੋਗਣਾ/ਆਨੰਦ ਲੈਣਾ, ਜੁਗਤਿ- ਢੰਗ, ਸੇਵਾ- ਸੇਵਨ/ਗ੍ਰਹਿਣ ਕਰਨਾ, ਬੈਕੰਠੁ- ਸਵਰਗ/ਆਨੰਦ ਦੀ ਸਥਿਤੀ, ਕੀਰਤਨੁ- ਮਨ ਅੰਦਰੋਂ ਅਕਾਲ ਪੁਰਖ ਦੇ ਗੁਣਾਂ ਦੀ ਵਡਿਆਈ/Deep Admiration, ਸਰਧਾ- ਲਗਨ, ਸਿਮਰਿ- ਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਹਰ ਸਮੇਂ ਚੇਤੇ ਰੱਖਣੀ, ਨਾਮੁ ਜੀਵਾ- ਗੁਣਾ ਮੁਤਾਬਕ ਜਿਓਣਾ, ਨਿਹਾਲਾ- ਖੇੜੇ ਨਾਲ ਭਰ ਜਾਣਾ, ਚਰਣ ਕਮਲ- ਫੁੱਲ ਵਰਗਾ ਖੁਬਸੂਰਤ ਗਿਆਨ, ਧੋਇ ਧੋਇ ਪੀਵਾ- ਦਿਮਾਗ ਅਤੇ ਬਾਰੀਕ ਬੁੱਧੀ ਨਾਲ ਸਮਝ ਕੇ ਅਤੇ ਮੁਸੱਕਤ ਕਰਕੇ ਆਪਣੇ ਅੰਦਰ ਪਾਉਣਾ, ਦੀਨ-ਦਇਆਲਾ- Full of Compassion/ਦਇਆ ਨਾਲ ਭਰਿਆ ਹੋਇਆ, ਕੁਰਬਾਣੁ ਜਾਈ- ਜਾਨ ਵਾਰਨ ਵਾਲਾ, ਸੁਹਾਵੀ- ਸੋਹਣਾ, ਜਿਤੁ- ਜਿਹੜਾ, ਦੁਆਰੈ - ਦਰ ਉਤੇ ।

ਵਿਆਖਿਆ

ਅਸੀਂ ਜਾਣਦੇ ਹਾਂ ਕਿ ਰਹਾਉ ਦੀ ਪੰਕਤੀ ਕਿਸੇ ਭੀ ਸ਼ਬਦ ਦੀ 'ਜੜ੍ਹ/ਸਿਰਲੇਖ' ਪੰਕਤੀ ਹੁੰਦੀ ਹੈ। ਪੂਰੇ ਸ਼ਬਦ ਦਾ ਨਿਚੋੜ ਇਸ ਪੰਕਤੀ ਵਿਚ ਹੁੰਦਾ ਹੈ। ਰਹਾਉ ਪੰਕਤੀ ਉਹ ਦੀਵਾ ਹੁੰਦੀ ਹੈ ਜਿਸਦੀ ਰੋਸ਼ਨੀ ਵਿਚ ਅਸੀਂ ਬਾਕੀ ਦਾ ਸ਼ਬਦ ਸਮਝਣਾ ਹੁੰਦਾ ਹੈ। ਰਹਾਉ ਤੋਂ ਹੀ ਸਾਨੂੰ ਸ਼ਬਦ ਦੇ ਸੰਦਰਭ (Context) ਦਾ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਇਹ ਸ਼ਬਦ ਕਿਸ ਬਾਰੇ ਵਿਚ ਹੈ। ਤਾਂ ਆਓ ਪਹਿਲਾਂ ਰਹਾਉ ਦੀਆਂ ਪੰਕਤੀਆਂ ਦੇ ਅਰਥ ਕਰਦੇ ਹਾਂ।

ਮੇਰੇ ਰਾਮ ਰਾਇ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਰਹੀਐ ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਨਾਮੁ ਜਪਾਵਹਿ ਸੁਖੁ ਤੇਰਾ ਦਿਤਾ ਲਹੀਐ ॥੧॥ ਰਹਾਉ ॥

ਸਿੱਖੀ ਸਮਝਣ ਲਈ ਜੇ ਕੋਈ ਨੁਕਤਾ ਸਭ ਤੋਂ ਅਹਿਮ ਹੈ ਤਾਂ ਉਹ ਹੈ 'ਹੁਕਮੁ*' ਦਾ ਨੁਕਤਾ। ਜਿਸਨੂੰ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਖੁਦ ਤਫ਼ਸੀਲ ਨਾਲ ਜਪੁ ਬਾਣੀ ਵਿਚ ਸਮਝਾਉਂਦੇ ਹਨ। ਸੰਖੇਪ ਵਿਚ ਗੱਲ ਕਰੀਏ ਤਾਂ ਇਸ ਪੂਰੀ ਸ੍ਰਿਸ਼ਟੀ ਨੂੰ ਚਲਾਉਣ ਲਈ ਅਕਾਲ ਪੁਰਖ ਨੇ ਕੁਝ ਕਦੇ ਨਾ ਬਦਲਣ ਵਾਲੇ ਨਿਯਮ ਬਣਾਏ ਹੋਏ ਹਨ, ਉਹਨਾਂ ਨਿਯਮਾਂ ਨੂੰ ਹੀ ਹੁਕਮ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਜਿਥੇ ਹਰ ਛੋਟੀ ਕ੍ਰਿਯਾ ਲਈ ਨਿਯਮ ਹੈ ਉਸੇ ਤਰ੍ਹਾਂ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਜੁੜਣ ਲਈ ਵੀ ਹੁਕਮ (ਨਿਯਮ) ਹਨ ਜਿੰਨਾ ਵਾਰੇ ਗੁਰਬਾਣੀ ਸਾਨੂੰ ਥਾਂ- ਥਾਂ ਉੱਪਰ ਜਾਣੂੰ ਕਰਵਾਉਂਦੀ ਰਹਿੰਦੀ ਹੈ। ਉਪਰੋਕਤ ਪੰਕਤੀਆਂ ਦੇ ਅਰਥ:

ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ (ਤੁਧੁ ਭਾਵੈ) ਵਿਚ ਚਲਦਿਆਂ ਹੀ ਉਸਦੇ ਗੁਣਾਂ ਦਾ ਅਸੀਂ ਅਹਿਸਾਸ ਕਰ ਸਕਦੇ ਹਾਂ। ਜਿਵੇਂ-ਜਿਵੇਂ ਉਸਦੇ ਨਿਯਮਾਂ ਦਾ ਅਹਿਸਾਸ ਅਸੀਂ ਕਰਦੇ ਜਾਂਦੇ ਹਾਂ ਉਸਦੀ ਵਿਸ਼ਾਲਤਾ ਦਾ ਅਨੁਭਵ ਸਾਡੇ ਅੰਦਰ ਭਰਦਾ ਜਾਂਦਾ ਹੈ ਇਹ ਅਹਿਸਾਸ ਇੱਕ ਰੂਹਾਨੀ ਸੁੱਖ ਦੇ ਰੂਪ ਵਿਚ ਸਾਨੂੰ ਮਿਲਦਾ ਹੈ। ਮੇਰੇ ਸਰਬ-ਵਿਆਪਕ ਪ੍ਰਮਾਤਮਾ ਦਾ ਰਚਿਆ ਹੁਕਮ ਹੀ ਨਿਸ਼ਚਿਤ ਕਰਦਾ ਹੈ ਸਾਡਾ ਦੁੱਖ ਜਾਂ ਸੁੱਖ। ਜਿਸ ਤਰ੍ਹਾਂ ਦੇ ਕੰਮ ਅਸੀਂ ਕਰਦੇ ਹਾਂ, ਹੁਕਮ ਅਨੁਸਾਰ ਦੁੱਖ ਜਾਂ ਸੁੱਖ ਸਾਨੂੰ ਮਿਲ ਜਾਂਦਾ ਹੈ। ਇਸੇ ਲਈ ਗੁਰੂ ਸਾਹਿਬ ਕਹਿ ਰਹੇ ਨੇ 'ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਰਹੀਐ।

ਸੋ ਇਸ ਸ਼ਬਦ ਦਾ ਕੇਂਦਰੀ ਭਾਵ ਹੁਕਮ ਰਾਹੀਂ ਰੱਬੀ ਗੁਣਾ ਦਾ ਅਹਿਸਾਸ/ਅਨੁਭਵ ਹੈ ਅਤੇ ਉਸ ਤੋਂ ਮਿਲਣ ਵਾਲਾ ਸੁੱਖ ਹੈ।

ਨੁਕਤਾ: 'ਨਾਮੁ ਜਪਾਵਹਿ' ਅਤੇ 'ਸੁਖੁ ਤੇਰਾ ਦਿਤਾ ਲਹੀਐ' ਦਾ ਭਾਵ ਇਹ ਹੈ ਕਿ ਅਹਿਸਾਸ (ਜਪ) ਅਤੇ ਸੁੱਖ ਸਾਨੂੰ ਅਕਾਲ ਪੁਰਖ ਕਾਰਨ ਹੀ ਮਿਲੇਗਾ ਪਰ ਉਸ ਲਈ ਕੰਮ ਸਾਨੂੰ ਹੀ ਕਰਨਾ ਪਵੇਗਾ। ਇਕ ਕੀੜੀ ਨੂੰ ਭਾਵੇਂ ਪ੍ਰਮਾਤਮਾ ਖਾਣ ਨੂੰ ਦਿੰਦਾ ਹੈ ਪਰ ਕੀੜੀ ਨੂੰ ਮਿਹਨਤ ਕਰਨ ਲਈ ਵੀ ਮਜ਼ਬੂਰ ਕਰਦਾ ਹੈ, ਇੱਥੇ ਤਾਂ ਗੱਲ ਇਨਸਾਨ ਦੀ ਹੈ ਅਤੇ ਉਪਰੋਂ ਰੱਬੀ ਸੁੱਖ ਪ੍ਰਾਪਤ ਕਰਨ ਦੀ, ਇਸ ਵਿਚ ਭਲਾਂ ਮਿਹਨਤ ਕਿਉਂ ਨਾ ਹੋਵੇਗੀ।

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ ਸਤਿਗੁਰ ਆਪੇ ਕਰਣੈਹਾਰਾ ॥ ਚਰਣ ਧੂੜਿ ਤੇਰੀ ਸੇਵਕੁ ਮਾਰੈ ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰਾ ॥੧॥

ਪਹਿਲੀ ਪੰਕਤੀ ਵਿਚ ਲਿਖਿਆ 'ਸਤਿਗੁਰ' ਦੂਜੀ ਪੰਕਤੀ ਨਾਲ ਜੋੜ ਕੇ ਪੜ੍ਹਿਆ ਜਾਣਾ ਹੈ। ਪਹਿਲੀ ਪੰਕਤੀ ਵਿਚ 'ਆਪੇ ਕਰਣੈਹਾਰਾ' ਤੋਂ ਭਾਵ ਕਿ ਉਹ ਖੁਦ ਹੀ ਹੁਕਮ ਰਚਣ ਵਾਲਾ ਹੈ, ਹੁਕਮ ਅਨੁਸਾਰ ਦੁੱਖ-ਸੁੱਖ ਦੀ ਖੇਡ ਵੀ ਉਸ ਦੀ ਅਤੇ ਹੁਕਮ ਅਨੁਸਾਰ ਰੱਬ ਤੋਂ ਦੂਰ/ਨੇੜੇ, ਇਹ ਖੇਡ ਵੀ ਉਸ ਦੀ। ਇਸੇ ਲਈ ਕਿਹਾ ਗਿਆ 'ਆਪੇ ਕਰਣੈਹਾਰਾ'। ਪਰ ਇਸ ਦਾ ਇਹ ਮਤਲਬ ਬਿਲਕੁਲ ਨਹੀਂ ਕਿ ਸਾਨੂੰ ਰੱਬ ਨੇ ਖਾਣ ਅਤੇ ਸੌਣ ਲਈ ਹੀ ਧਰਤੀ ਉਤੇ ਭੇਜਿਆ ਹੈ। ਸੋ ਪੰਕਤੀਆਂ ਦੇ ਅਰਥ ਇਹ ਹਨ:-

ਉਸ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਸਦਕਾ ਹੀ ਪਰਮਾਤਮਾ ਨਾਲ ਜੁੜਿਆ ਜਾਂਦਾ ਹੈ ਕਿਉਂਕਿ ਉਸਨੇ ਹੀ ਹੁਕਮ ਬਣਾਇਆ ਅਤੇ ਉਸ ਨੇ ਹੀ ਸਾਨੂੰ (ਮਨੁੱਖ) ਹੁਕਮ ਵਿਚ ਚਲਕੇ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਜੁੜਣ ਦੀ ਸਮਰੱਥਾ ਬਖਸ਼ੀ ਹੈ। (ਇਸੇ ਦਾ ਮਤਲਬ ਹੈ 'ਆਪੇ ਕਰਣੈਹਾਰਾ') ਹੇ ਸਤਿ (ਪਰਮਾਤਮਾ) ਨਾਲ ਮਿਲਾਉਣ ਵਾਲੇ ਗੁਰੂ ਆਪਣੀ ਮੱਤ ਦੀ ਮੈਨੂੰ ਬਖਸ਼ਿਸ਼ ਕਰ ਤਾਂ ਜੋ ਮੈਂ ਹੁਕਮ ਬਾਰੇ ਸਮਝ ਸਕਾਂ, ਉਸ ਮੁਤਾਬਿਕ ਜਿਉਣ ਦੀ ਜਾਂਚ ਸਿੱਖ ਸਕਾਂ। ਮੇਰੇ ਗੁਰੂ ਤੇਰੀ ਮੱਤ, ਤੇਰਾ ਬਖਸ਼ਿਆ ਗਿਆਨ ਮੈਨੂੰ ਮੇਰੀ ਜਾਨ ਤੋਂ ਵੀ ਵੱਧ ਪਿਆਰਾ ਹੈ।

ਨੁਕਤਾ: ਗੁਰੂ ਦੇ ਗਿਆਨ ਦੀ ਬਖਸ਼ਿਸ਼ ਗੁਰਬਾਣੀ ਦੇ ਰੂਪ ਵਿਚ ਹੋ ਚੁੱਕੀ ਹੈ। ਮੁੱਢ ਹੁਣ ਬਖਸ਼ਿਸ਼ ਪ੍ਰਾਪਤ ਕਰਨ ਦਾ ਹੈ ਜਿਸ ਲਈ ਖੁਦ ਮਿਹਨਤ ਕਰਨੀ ਪਵੇਗੀ। ਜੇ ਤੁਸੀਂ ਇਹ ਸੋਚ ਰਹੇ ਹੋ ਕਿ ਉਕਤ ਪੰਕਤੀ ਵਿਚ ਮਾਰੀ (ਮਾਂਗੇ) ਤੋਂ ਭਾਵ ਅਰਦਾਸ ਹੈ ਤਾਂ ਤੁਸੀਂ ਗਲਤ ਹੋ। ਮਾਂਗੇ ਦਾ ਅਰਥ ਹੈ ਚਾਹੁਣਾ/ਕੋਸ਼ਿਸ਼/ਟੀਚਾ। ਗੁਰੂ ਦੇ ਦਿੱਤੇ ਗਿਆਨ ਨੂੰ ਸਮਝਣ ਦੀ ਕੋਸ਼ਿਸ਼, ਗਿਆਨ ਬਣ ਜਾਣ ਦੀ ਟੀਚਾ।

ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਤੇਰੀ ਸੇਵਾ ਜਿਸੁ ਤੂੰ ਆਪਿ ਕਰਾਇਹਿ॥ ਤਹਾ ਬੈਕੁੰਠੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਤੂੰ ਆਪੇ ਸਰਧਾ ਲਾਇਹਿ ॥੨॥

ਮੁਕਤੀ, ਭੋਗ, ਜੁਗਤ, ਸੇਵਾ, ਬੈਕੁੰਠ, ਕੀਰਤਨ ਆਦਿ ਦਾ ਫਲਸਫਾ ਹਰ ਧਰਮ ਵਿਚ ਵੱਖਰਾ ਹੋ ਸਕਦਾ ਹੈ। ਪਰ ਆਪਾਂ ਇਨ੍ਹਾਂ ਫਲਸਫਿਆਂ ਦੇ ਅਰਥ ਗੁਰਮਤਿ ਮੁਤਾਬਿਕ ਹੀ ਕਰਾਂਗੇ।

ਓ ਮੇਰੇ ਗੁਰੂ (ਗੁਰਬਾਣੀ ਦਾ ਗਿਆਨ) ਤੇਰੀ ਸੇਵਾ ਨਾਲ ਹੀ ਭਾਵ ਤੇਰੀ ਸਿਖਿਆ ਦੇ ਸੇਵਨ ਨਾਲ ਹੀ ਵਿਕਾਰਾਂ ਤੋਂ ਛੁਟਕਾਰਾ ਹੋਣਾ ਹੈ, ਇਸੇ ਦਾ ਹੀ ਮੈਂ ਆਨੰਦ/ਸਵਾਦ ਲੈਣਾ ਹੈ ਅਤੇ ਇਹੋ ਮੇਰੀ ਜੁਗਤ ਭਾਵ ਤਰੀਕਾ ਹੈ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਜੁੜਣ ਦਾ ਅਤੇ ਇਹ ਸਭ ਤੁਸੀਂ ਹੀ ਕਰਵਾਉਂਦੇ ਹੋ, ਆਪਣੀ ਸਿਖਿਆ ਨਾਲ। ਜਿਸ ਹਿਰਦੇ ਵਿਚ ਤੇਰੇ ਗੁਣਾਂ ਦਾ ਕੀਰਤਨ ਭਾਵ ਗੁਣਾਂ ਪ੍ਰਤੀ ਤਾਂਗ/ਖਿੱਚ (Deep Admiration) ਹੈ, ਉਸ ਹਿਰਦੇ ਵਿਚ ਸਮਝੋ ਸਵਰਗ ਹੈ। ਪਰ ਗੁਣਾਂ ਪ੍ਰਤੀ ਖਿੱਚ ਪੈਦਾ ਹੁੰਦੀ ਹੈ ਸ਼ਰਧਾ/ਲਗਨ/ਦਿਲਚਸਪੀ ਨਾਲ ਅਤੇ ਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਹੀ ਇਹ ਸ਼ਰਧਾ ਪੈਦਾ ਕਰ ਦਿੰਦੀ ਹੈ।

ਨੁਕਤਾ: ਇਕ ਕਿਸਾਨ ਕਰਜ਼ੇ ਹੇਠ ਆ ਕੇ ਆਤਮ ਹੱਤਿਆ ਕਰਨ ਲਗਿਆ ਤਾਂ ਪਿੰਡ ਦਾ ਇਕ ਗੁਰਸਿੱਖ ਜ਼ਿਮੀਂਦਾਰ ਉਸ ਨੂੰ ਗਰੀਬੀ ਵਿੱਚੋਂ ਕੱਢਣ ਲਈ ਇੱਕ ਕਿੱਲਾ ਜ਼ਮੀਨ ਵਾਹੁਣ ਨੂੰ ਦੇ ਦਿੰਦਾ ਹੈ ਅਤੇ ਉਸਨੂੰ ਕਹਿੰਦਾ ਹੈ ਕਿ ਤੂੰ ਇਸ ਜ਼ਮੀਨ ਵਿਚ ਆਪਣਾ ਘਰ ਬਣਾ ਲੈ, ਇਥੇ ਸਬਜ਼ੀ ਬੀਜਕੇ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਖਵਾ ਸਕਦਾ ਹੈ ਅਤੇ ਬਾਕੀ ਦੀ ਵੇਚ ਕੇ ਗੁਜ਼ਾਰੇ ਲਾਇਕ ਪੈਸੇ ਵੀ ਕਮਾ ਸਕਦਾ ਹੈ। ਮੈਂ ਤੇਰੇ ਤੋਂ ਕੋਈ ਠੇਕਾ ਵੀ ਨਹੀਂ ਲਵਾਂਗਾ ਅਤੇ ਜ਼ਮੀਨ ਲਈ ਪਾਣੀ ਤੂੰ ਮੇਰੀ ਮੋਟਰ ਤੋਂ ਲੈ ਸਕਦਾ ਹੈ। ਕੁਝ ਸਾਲ ਬਾਅਦ ਉਹ ਕਿਸਾਨ ਆਪਣੇ ਪੈਰਾਂ ਉਪਰ ਖੜ੍ਹਾ ਹੋ ਜਾਂਦਾ ਹੈ ਅਤੇ ਬੱਚਿਆਂ ਨੂੰ ਪੜ੍ਹਾ-ਲਿਖਾ ਵੀ ਲੈਂਦਾ ਹੈ।

ਹੁਣ ਤੁਸੀਂ ਦੱਸੋ ਕਿ ਜਦੋਂ ਉਹ ਕਿਸਾਨ ਜ਼ਿਮੀਂਦਾਰ ਦੇ ਸਨਮੁਖ ਹੋਵੇਗਾ ਤਾਂ ਉਸ ਨੂੰ ਕੀ ਇਹ ਕਹੇਗਾ ਕਿ ਮੈਂ ਇਹ ਸਭ ਕੁਝ ਆਪਣੇ ਦਮ ਉਤੇ ਕਰ ਲਿਆ ਹੈ ਜਾਂ ਇਹ ਕਹੇਗਾ ਕਿ ਇਹ ਸਭ ਤੁਹਾਡੀ ਕਿਰਪਾ ਹੈ। ਨਿਸ਼ਚਿਤ ਤੌਰ ਉਤੇ ਕਿਸਾਨ ਨੇ ਮਿਹਨਤ ਕੀਤੀ ਤਾਂਗੀਓਂ ਥੋੜ੍ਹੀ ਜਿਹੀ ਜ਼ਮੀਨ ਨਾਲ ਆਪਣਾ ਪਰਿਵਾਰ ਪਾਲ ਲਿਆ ਪਰ ਜ਼ਿਮੀਂਦਾਰ ਬਿਨਾਂ ਤਾਂ ਇਹ ਮਿਹਨਤ ਵੀ ਕਿਸੇ ਕੰਮ ਦੀ ਨਹੀਂ ਸੀ ਹੋਣੀ।

ਬਸ ਇਹੋ ਹਾਲ ਹੁੰਦਾ ਹੈ ਉਸ ਵਿਅਕਤੀ ਦਾ ਜੋ ਗੁਰੂ ਦੇ ਮਾਰਗ-ਦਰਸ਼ਨ ਸਦਕਾ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਪਾ ਲੈਂਦਾ ਹੈ। ਉਹ ਇਹ ਕਦੇ ਨਹੀਂ ਕਹਿੰਦਾ ਕਿ ਮੈਂ ਮਿਹਨਤ ਕੀਤੀ ਤਾਂ ਮੈਂ ਰੱਬ ਪਾ ਲਿਆ ਕਿਉਂਕਿ ਉਹ ਆਪਣੇ ਗੁਰੂ ਦੇ ਯੋਗਦਾਨ ਤੋਂ ਭਲੀ-ਭਾਂਤ ਵਾਕਿਫ ਹੁੰਦਾ ਹੈ। ਪਿਆਰ ਅਤੇ ਅਹਿਸਾਨ ਵਿਚ ਭਿੱਜਿਆ ਉਹ ਸਾਰਾ ਸਿਹਰਾ ਗੁਰੂ ਜਾਂ ਅਕਾਲ ਪੁਰਖ ਦੇ ਸਿਰ ਹੀ ਬਣਨਾ ਚਾਹੁੰਦਾ ਹੈ। ਇਸ ਲਈ ਉਹ ਹਮੇਸ਼ਾ ਗੁਰੂ ਦੀ ਕਿਰਪਾ, ਸੁਖ ਤੇਰਾ ਦਿਤਾ ਲਹੀਐ, ਤੂੰ ਆਪੇ ਸਰਧਾ ਲਾਇਹਿ ਵਰਗੇ ਪਿਆਰ ਨਾਲ ਭਿੱਜੇ ਲਫਜ਼ਾਂ ਦਾ ਇਸਤੇਮਾਲ ਕਰਦਾ ਹੈ।

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਮੁ ਜੀਵਾ ਤਨੁ ਮਨੁ ਹੋਇ ਨਿਹਾਲਾ॥ ਚਰਣ ਕਮਲ ਤੇਰੇ ਧੋਇ ਧੋਇ ਪੀਵਾ ਮੇਰੇ ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲਾ ॥੩॥

ਨੁਕਤਾ: ਉਪਰੋਕਤ ਪੰਕਤੀਆਂ ਵਿਚ ਗੁਰੂ ਦੇ ਗਿਆਨ ਦੇ ਸੇਵਨ (ਗ੍ਰਹਿਣ) ਦੀ ਗੱਲ ਕੀਤੀ ਗਈ ਹੈ ਅਤੇ ਇਨ੍ਹਾਂ ਪੰਕਤੀਆਂ ਵਿਚ ਹੁਣ ਗੁਰੂ ਸਾਹਿਬ ਤਰੀਕਾ ਦਸ ਰਹੇ ਹਨ ਕਿ ਕਿਸ ਤਰ੍ਹਾਂ ਗੁਰੂ ਤੋਂ ਮਿਲੇ ਗਿਆਨ ਦਾ ਇਸਤੇਮਾਲ ਕਰਕੇ ਉਸ ਨੂੰ ਜੀਵਨ ਦਾ ਹਿੱਸਾ ਬਣਾ ਲੈਣਾ ਹੈ। ਕਿਉਂਕਿ ਕੋਈ ਨੁਕਤਾ/ਗੁਰ ਸਮਝ ਲੈਣਾ ਇਕ ਗੱਲ ਹੈ ਅਤੇ ਉਸਦਾ ਇਸਤੇਮਾਲ ਕਰਨਾ ਦੂਜਾ। ਇਸ ਦੂਜੇ ਪੜਾਅ ਤੱਕ ਪਹੁੰਚਣ ਦੀ ਪ੍ਰਕਿਰਿਆ ਦਾ ਨਾਮ ਹੈ 'ਸਿਮਰਨਾ'। ਪਰ ਗੁਰਮਤਿ ਅਨੁਸਾਰ ਇਹ ਉਹ ਸਿਮਰਨ ਨਹੀਂ ਜੋ ਚੱਕੜੇ ਮਾਰਕੇ ਅਤੇ ਅੱਖਾਂ ਬੰਦ ਕਰਕੇ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਮਨ ਲਉ ਤੁਸੀਂ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਖੁਸ਼ ਕਰਨ ਲਈ ਇਕ ਚੀਨੀ ਪਕਵਾਨ ਬਨਾਉਣ ਦਾ ਫੈਸਲਾ ਲਿਆ ਹੈ। ਇਸ ਲਈ ਤੁਸੀਂ YouTube ਉਪਰ ਇਕ ਵੀਡੀਓ ਧਿਆਨ ਨਾਲ ਦੇਖੀ (ਉਸ ਵਿਚ ਦਿੱਤੇ ਗਿਆਨ ਦਾ ਸੇਵਨ ਕਰ ਲਿਆ)। ਪਰ ਹੁਣ ਵੀਡੀਓ ਵਿਚਲੇ ਗਿਆਨ ਦਾ ਫਾਇਦਾ ਤਾਂ ਹੀ ਹੈ ਜੇ

ਉਹ ਪਕਵਾਨ ਪਕਾਉਣ ਵੇਲੇ ਹਰ ਕਦਮ ਉੱਪਰ ਉਹ ਗਿਆਨ ਤੁਹਾਡੇ ਚੇਤੇ ਰਹੇ। ਬਸ ਉਹ ਚੇਤੇ ਰੱਖਣ ਨੂੰ ਹੀ ਸਿਮਰਨ ਕਹਿੰਦੇ ਹਨ।

ਅਰਥ : ਲਗਾਤਾਰ, ਹਰ ਪਲ, ਹਰ ਸਮੇਂ, ਸੋਚਣ ਲੱਗਿਆਂ, ਬੋਲਣ ਲੱਗਿਆਂ, ਹਰ ਛੋਟਾ ਵੱਡਾ ਫੈਸਲਾ ਲੈਣ ਲੱਗਿਆਂ, ਗੁਰੂ ਦੀਆਂ ਸਿਖਾਈਆਂ ਗੱਲਾਂ ਚੇਤੇ ਰੱਖਣੀਆਂ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਲਗਾਤਾਰ ਸਿਮਰਨ ਕਰਨ ਨਾਲ ਅਕਾਲ ਪੁਰਖ ਦੇ ਗੁਣ/ਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਸਾਡੇ ਕਿਰਦਾਰ (Personality) ਦਾ ਹਿੱਸਾ ਬਣ ਜਾਵੇ। (ਇਸੇ ਨੂੰ ਉਪਰਲੀਆਂ ਪੰਕਤੀਆਂ ਵਿਚ ਕਿਹਾ ਗਿਆ ਹੈ 'ਨਾਮ ਜੀਵਾ' ।) ਮੈਂ ਇਹ ਪ੍ਰਕਿਰਿਆ ਪੂਰੀ ਕਰ ਲਵਾਂ ਤਾਂ ਜੋ ਫਿਰ ਮਨ ਅਤੇ ਤਨ ਹਮੇਸ਼ਾ ਖੇੜੇ ਵਿਚ ਰਹੇ। ਓ ਮੇਰੇ ਦਿਆਲੂ ਗੁਰੂ, ਮੈਂ ਤੁਹਾਡੀ ਬਾਣੀ ਨੂੰ ਮਿਹਨਤ ਨਾਲ ਖੋਜ ਕੇ (ਧੋਇ-ਧੋਇ) ਪੜ੍ਹਦਾ ਰਿਹਾ, ਉਸ ਦੇ ਉਹੀ ਅਰਥ ਸਮਝਾਂ ਜੋ ਤੁਸੀਂ ਮੈਨੂੰ ਸਮਝਾਉਣਾ ਚਾਹੁੰਦੇ ਹੋ ਕਿਉਂਕਿ ਮੈਂ ਸਮਝ ਗਿਆ ਕੇ 'ਨਾਮ ਜੀਵਾ' ਲਈ ਇੰਝ ਕਰਨਾ ਬੇਹੱਦ ਜ਼ਰੂਰੀ ਹੈ।

ਕੁਰਬਾਣੁ ਜਾਈ ਉਸੁ ਵੇਲਾ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਮਰੈ ਦੁਆਰੈ ਆਇਆ ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ ਸਤਿਗੁਰੁ ਪੁਰਾ ਪਾਇਆ ॥੪॥੮॥੫੫॥

ਮੇਰੀ ਜ਼ਿੰਦਗੀ ਦਾ ਉਹ ਸਮਾਂ ਸਭ ਤੋਂ ਅਹਿਮ ਸਮਾਂ ਸੀ ਜਦੋਂ ਮੈਂ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਜੁੜਣ ਲਈ ਗੁਰਬਾਣੀ ਦਾ ਲੜ ਫੜਿਆ। ਨਾਨਕ, ਅਕਾਲ ਪੁਰਖ ਦੀ ਮੇਰੇ ਉੱਪਰ ਇਹ ਕਿਰਪਾ ਹੀ ਹੋਈ ਹੈ ਕਿ ਮੈਂ ਇਕ ਪੁਰਾ ਭਾਵ ਇੱਕ ਕਾਬਿਲ ਗੁਰੂ ਪਾਇਆ ਜੋ ਸਮਰੱਥ ਹੈ ਮੈਨੂੰ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਜੋੜਣ ਵਿਚ।

ਨੁਕਤਾ: 'ਕੁਰਬਾਣੁ ਜਾਈ' ਲਫਜ਼ ਦਾ ਇਸਤੇਮਾਲ ਦੱਸਦਾ ਹੈ ਕਿ ਗੁਰੂ ਦੀਆਂ ਨਜ਼ਰਾਂ ਵਿਚ ਗੁਰਬਾਣੀ ਦਾ ਲੜ ਫੜਨਾ ਜ਼ਿੰਦਗੀ ਦੀ ਸਭ ਤੋਂ ਪਹਿਲੀ ਪ੍ਰਾਥਮਿਕਤਾ (Top Priority) ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ।

ਨਿਚੋੜ :

ਇਸ ਸ਼ਬਦ ਵਿਚ ਕੁਲ 5 ਪਦੇ ਹਨ ਜਿਸ ਵਿਚ ਇੱਕ ਪਦਾ ਰਹਾਉ ਦਾ ਸ਼ਾਮਿਲ ਹੈ।

- ਰਹਾਉ ਪਦ ਸਾਨੂੰ ਦਸਦਾ ਹੈ ਕਿ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਵਿਚ ਰਹਿੰਦੀਆਂ ਉਸ ਦੇ ਗੁਣਾਂ ਦਾ ਅਹਿਸਾਸ ਕਰਕੇ ਰੂਹਾਨੀ ਸੁੱਖ ਪ੍ਰਾਪਤ ਕਰਨ ਬਾਰੇ। ਅਗਲੀਆਂ ਪੰਕਤੀਆਂ ਵਿਚ ਇਸ ਦੀਆਂ ਪੌੜੀਆਂ (Steps) ਦਿੱਤੀਆਂ ਗਈਆਂ ਹਨ।
- ਪਹਿਲੇ ਪਦੇ ਵਿਚ ਸਿੱਖ ਇਹ ਟੀਚਾ ਬਣਾਉਂਦਾ ਹੈ ਕਿ ਮੈਂ ਇਸ ਸਬੰਧੀ ਗੁਰੂ ਦਾ ਗਿਆਨ ਪ੍ਰਾਪਤ ਕਰਨਾ ਹੈ।
- ਦੂਜੇ ਪਦੇ ਵਿਚ ਗੱਲ ਹੈ ਸੇਵਾ ਦੀ ਭਾਵ ਗੁਰੂ ਦਾ ਗਿਆਨ ਗ੍ਰਹਿਣ ਕਰਨ ਦੀ।
- ਤੀਜੇ ਪਦੇ ਵਿਚ ਗੱਲ ਹੈ ਸਿਮਰ ਕੇ ਨਾਮ ਜੀਵਨ ਦੀ ਭਾਵ ਗ੍ਰਹਿਣ ਕੀਤਾ ਗਿਆਨ ਹਰ ਵੇਲੇ ਚੇਤੇ ਰੱਖ ਕੇ ਜ਼ਿੰਦਗੀ ਜਿਉਣ ਦੀ।
- ਚੌਥੇ ਪਦੇ ਵਿਚ ਪਰਮਾਤਮਾ ਦਾ ਸੁਕਰ ਕੀਤਾ ਗਿਆ ਹੈ ਬਾ-ਕਮਾਲ ਗੁਰੂ ਬਖਸ਼ਣ ਲਈ।

ਸੇ ਜਿਸ ਰੂਹਾਨੀ ਸੁਖ ਦੀ ਤਲਾਸ਼ ਵਿਚ ਹਰ ਜੀਵ ਹੈ, ਉਹ ਸੁਖ ਕਿਵੇਂ ਮਿਲੇਗਾ ਉਸਦਾ ਖਾਕਾ ਗੁਰੂ ਨੇ ਖਿੱਚ ਦਿੱਤਾ ਹੈ ਅਤੇ ਹੁਣ ਅਸੀਂ ਕਰਨਾ ਕੀ ਹੈ, ਉਹ ਚਿੱਟੇ ਦੁੱਧ ਵਾਂਗ ਗੁਰੂ ਨੇ ਸਾਫ ਕਰ ਦਿੱਤਾ ਹੈ। ਤਾਂ ਚਲੋ ਲਗੀਏ ਕੰਮ ਉਤੇ।

* ਹੁਕਮ ਦਾ ਫਲਸਫਾ ਹੋਰ ਬਿਹਤਰ ਢੰਗ ਨਾਲ ਸਮਝਣ ਲਈ ਦੇਖੋ ਡਾ ਕਰਮਿੰਦਰ ਸਿੰਘ ਵਲੋਂ ਕੀਤੀ ਗਈ ਜਪੁ ਬਾਣੀ ਦੀ ਵਿਆਖਿਆ:

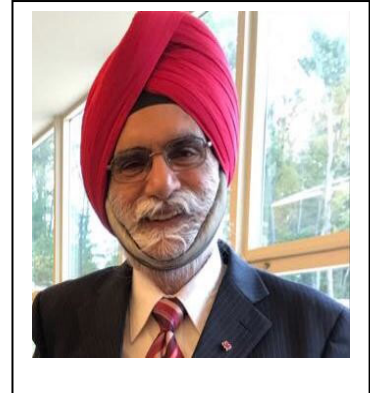
<https://www.youtube.com/watch?v=Bbf2OWkpMK4&list=PL-lr5yhSGY7LKOlnkynisrgxB4FtGwAPK&index=1>

ਇਸ ਤੋਂ ਇਲਾਵਾ ਤੁਸੀਂ ਮੇਰਾ ਲਿਖਿਆ ਲੇਖ 'ਜਿਨੀ ਪਛਾਤਾ ਹੁਕਮ' ਵੀ ਪੜ੍ਹ ਸਕਦੇ ਹੋ:

<http://www.sikhivicharforum.org/2018/04/07/1302/>

Vision of Guru Nanak's Economy³

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Abstract. *This paper begins with a brief description of Guru Nanak's religious and socio-economic philosophy, derived from his verses found in Sri Guru Granth Sahib (SGGS) - the Sikh Scripture-, followed by the vision and conception of an ideal economy - again based on his spiritual and human values that can be applied to modern economic system. Guru Nanak was a spiritual leader and social reformer. Based on many of his compositions with socio-economic implications, one can, therefore, visualize the nature and type of the economy that would be in keeping with his religious philosophy.*

Vision of the economy viewed through the lenses of Guru Nanak 's spiritual and social philosophy is kind of a 'moral' economy in which improving the welfare of all (ਸਰਬਤ ਦਾ ਭਲਾ Sarbat Da Bhlaa) is the first and foremost objective and where morality is the lynchpin of behaviours of all economic players (e.g., producers, consumers, distributors, investors, governments, etc). Prevalence of poverty, unemployment, exploitation of the poor by the rich, and uneven distribution of income were fundamental problems Guru Nanak was concerned with. He seemed to favour the economic system that was democratic, just, free, equitable, efficient (no wastage), sustainable (regard for nature and its eco system) and conducive to the material and spiritual well-being of all.

The structure of the economy that existed during his time was largely agrarian where services played important role. The paper, therefore, focuses on services, particularly those that are compatible with Guru Nanak's thinking. His concept of seva as selfless and voluntary service to community and its role in the spiritual development of all individuals and the society, are analysed. Since labour was the dominant factor in the production and distribution of services, the paper explores Guru Nanak's view of the labour economy in which there was no place for the exploitation of slave and forced-labour. Following the Guru Nanak's philosophy, it is inferred that the role of religion in modern times should be to advocate and assume the values of social capital such as honesty, hard work and management ethics, social trust, fairness, no abuse of power, transparency and the concern for the poor. It should inspire economic and social changes and act as "carrier" of economic growth rather than a "barrier". If it does not, it will lose its relevance.

Socio-Economic Philosophy of Guru Nanak

Guru Nanak (1469-1539) was the founder of the Sikhism. His philosophy was uplifting and liberating. It was unique in kind, revolutionary in nature and universal in outlook and application. It went beyond the sectarian boundaries. Guru Nanak spoke against tyranny, religious hypocrisy, and rituals. He condemned social and economic injustice and the institution of slavery.

He opposed the caste system that divided the society into the highs and the lows based on person's birth. He described such a caste system as "worthless" and so was the social status attached to it. ਸਲੋਕ ਮਃ ੧ ॥ ਫਕੜ ਜਾਤੀ ਫਕੜ ਨਾਉ ॥ ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥ ਆਪਹੁ ਜੇ ਕੋ ਭਲਾ ਕਹਾਏ ॥ ਨਾਨਕ ਤਾ ਪਰੁ ਜਾਪੈ ਜਾ ਪਤਿ ਲੇਖੈ ਪਾਏ ॥ Fakhar jati fakhar naon. Sabhna jia ika chhao. Aaphu je ko bhala kahae Nank ta par japai ja pat lekhai pae. (SGGS, M. 1, p. 83). One's true worth depends on one's truthful living, not on caste or social status. ਜਾਤੀ ਦੈ ਕਿਆ ਹਥਿ ਸਚੁ ਪਰਖੀਐ ॥ ਮਹੁਰਾ ਹੋਵੈ ਹਥਿ ਮਰੀਐ ਚਖੀਐ ॥ Jati dai kia hath parkhia. Mahura hovai hath mariai chakhiai (SGGS M.1, p.142).

³ An earlier version of this paper was presented at an international inter-faith conference held in Montreal in 2019.

Guru Nanak questioned the religious and social beliefs that discriminated against women. He unequivocally criticized society's treatment of women and advocated their equality with men. In one of the leading compositions (*Asa Di Var*), he described the woman as the pillar of the society in every respect. It is the woman who conceives, gives birth and then nurtures every body in the society. Guru Nanak questions: why is she then condemned? ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣ ਵੀਆਹੁ ॥ ਭੰਡਹੁ ਹੋਵੈ ਦੇਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥ ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥ ਸੇ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥ ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥ ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥ (SGGS M.1, p. 473. Bhand jammiai bhand nimmiyai bhand mangan viahu. Bhanddahu hovai dosti bhandahu chalai rahu. Bhand mua bhand bhaliyai bhand hovai bandhan. So kio manda akhiai jit jameh rajan. Bhandahu hi bhand upjai bhandai bajh na koe. Nanak bhandai bahra eko sacha soe (SGGS M.1 p.473).

From an economic perspective, gender equality and the elimination of caste system are pro-growth and increase labour supply and labour participation rate in the economy. Elimination of the caste system also leads to more labour mobility and higher employment rates.

Guru Nanak criticized the exploitation of the poor and the helpless by those in economic, social and political power. He was opposed to amassing wealth by dishonest and unethical means. In his opinion, wealth cannot be amassed without indulging in illegal and sinful activities. ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ Papa bajhahu hovai nahi muia sath na jai (SGGS M.1 p. 417).

This does not mean that Guru Nanak was opposed to creating wealth. He favoured wealth-generating activities so long they were undertaken and carried out by honest means with an objective of improving the well-being of all. Thus, according to Guru Nanak, wealth creation is not an end itself but mere a mean to help the the society. One should, therefore, be not obsessed with wealth accumulation, as it is transitory and it does not go with the wealth creator when he leaves this world. ਤਿਸ ਸਉ ਨੇਹੁ ਨ ਕੀਚਈ ਜਿ ਦਿਸੈ ਚਲਣਹਾਰੁ ॥ Tis sao nehu na kichii je disai chalanhar (SGGS, M. 1, p. 1410). Also, amassing wealth by dishonest means leads to moral degradation. ਸੰਪਉ ਸੰਚੀ ਭਏ ਵਿਕਾਰ ॥ Sampao sanchi bhae vikar (SGGS, Gauree Guarari M.1, p.222).

Guru Nanak laid emphasis on the right conduct. He condemned making a living by using resources, which rightfully belong to others. This act of dishonesty is akin to eating pork for a Muslim and beef for a Hindu. ਮਃ 1 ॥ ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥ Hak paraia Nanka us suer us gae (SGGS, M. 1, p.141).

Guru Nanak's philosophy has two aspects: *spiritual* and *temporal*. The spiritual aspect deals with the spiritual values which are necessary for the realization of the Ultimate God. These values include: truth, love, goodness, beauty, bliss, humility, contentment, patience, compassion, non-violence, forgiveness, *vichar*, chasity, self-control, temperance and courage. The *temporal* aspect of Guru Nanak's philosophy consists of embracing the worldly life which is not an illusion, as opposed to what was preached by the Vedic thinking. According to Guru Nanak, this world has been created by the Ultimate God, and as such it is real. He resides in this world. ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥ Ih jag sachai ki hai kothri sache kavich vas (SGGS, M.1. p.463).

Both these aspects are necessary for each other for their respective fulfilment, For example, worldly needs are necessary to keep the human body sound and healthy so that it can face challenges of spiritual obligations. ਭੁਖੇ ਭਗਤਿ ਨ ਕੀਜੈ ॥ ਯਹ ਮਾਲਾ ਅਪਨੀ ਲੀਜੈ ॥ Bukhai bhagat na kijai. Yeh mala apni lijai (SGGS, p. 656). Both these aspects are not contradictory or competing; rather they are complementary to each other. Also, both these aspects share the common goal: raising the total welfare of all. Thus, it is the combination of these two

aspects that brings happiness to the humankind. One could also attain spiritual salvation while enjoying temporal life; laughing, playing, consuming and wearing. ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੋਟਿਐ ਪੁਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥ ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥ Nanak , satgur bhetiai puri hovai jugat. Hasandia painandia khavandia viche hovai mukat. (SGGS, p. 522).

It may be worth mentioning here the modern thinking of relationship between religion and the material world that corroborates Guru Nanak's thinking. According to John B. Chethimattam, "if religion is for man, it has to embrace the whole man and cannot ignore his material needs. Religion has its obligations not upon the clouds but in the midst of every day life. Truly {a} religious man has to live in the midst of common people, ministering to their needs and facing their problems (Chethimattam, no date, p. 140). Guru Nanak, thus, was ahead of the modern thinking that a religion that ignores the socio-economic issues loses its usefulness over a period of time.

Guru Nanak advocated material life wherein one earns his living by hard work (*kirat karni*) inculcates divine virtues (*naam jappo*) and shares his/her earnings (*wand ke shakko*) with others in need. Other Gurus formalized the concept of sharing by prescribing that 10% of an individual's income (*daswand*) to be kept aside for helping others. Earnings by hard work, according to Guru Nanak, are a pre-requisite to recognising the path to God. ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ ॥ Ghaal khae kichh hathahu dee. Nanak rahu pachhaneh see (SGGS, M1, p. 1245).

Guru Nanak sought to shape the existing social order into a democratic set up, based on justice, liberty, equality and brotherhood of humanity. The Sikh institutions such as *Sarbat Khalsa*, *Sangat*, *langar*, *Gurmatta* are perfect examples of democratic values and they represent community's resolve and preparedness to share material wealth collectively to uplift the well-being of the society. These principles were later on adopted by many modern societies.

Guru Nanak found no conflict between economic interests and religion. Though separated, they are interconnected kingdoms. From Guru Nanak's religious philosophy, it can be inferred that economic policies/conditions must be moulded by spiritual and ethical values. Religion is not only a guide to achieve spiritual uplift but also an agent that brings economic and social changes to improve the general welfare of the society.⁴

Prof. Pritam Singh (2014) has provided a modern case of interaction between the spiritual economy and material economy. He has given the Darbar Sahib – the main Sikh shrine in Amritsar, India - where activities of the both economies are intertwined and integrated to each other and they work together on daily basis both inside and outside the campus of the Darbar Sahib to provide better livings to the people. He has provided several

⁴ Recently many economic studies of religion have appeared in the economic literature, contributing to the economics of religion in many ways: first, they show how theoretical and empirical tools of modern economics can be used to evaluate the impact of religion on the society; second, they throw light on the economics of non-market behaviour, illustrating the role that norms, values, social capital, and "spiritual" capital may play in influencing human behaviour by affecting both beliefs and actions; and third, they show how religious beliefs or other kind of cultural beliefs, affect economic systems. These studies also indicate that religion and economic development have much more in common than is normally apparent. Religion seems to matter but its economic impact is far from uniform. They also indicate that no particular religion is consistently more pro-growth than others. See Iannaccone (1998) for his pioneering review article on the subject and Iyer (2016) for her recent review on the subject. For exploratory analyses dealing with the Sikh Religion, see Rakhra (2014), and Singh, C. (2016).

examples of how “the spiritual economy operates inside the Golden Temple, incorporating a range of activities with monetary and spiritual values which overlap and intersect with one another” (p.61).

Concept and Nature of the Economy

The economy that can be constructed by using Guru Nanak’s spiritual and socio-economic philosophy is predominantly a service-oriented economy where every able-bodied person serves himself/herself as well as fellow-beings; where everybody engages into productive work and earns living by hard work and by honest means and shares his/her earnings with those in need; where behavioral changes caused by religious morality, religious institutions and codes of conduct have positive impacts on social and economic change; where economic development promotes the welfare of all (ਸਰਬਤ ਦਾ ਭਲਾ *Sarbat da Bhlaa*) without creating glaring income disparities; where hiring of worker is done without racial or gender discrimination, or other prejudices; where education is considered as an active instrument of economic and social change; where moral, social, human and physical capitals play pivotal role in the process of economic development; where there is no slavery; where there are no monopoly and monopsony⁵ elements in labor and goods/services markets; where factors of production are paid fairly according to their productivity; where economic development is environmentally friendly and sustainable and meets economic needs of the present generation as well as future generations; where natural resources are used in a socially responsible way so that the capacity of the earth, air, water to sustain natural resources is not damaged; and where spiritual ecology makes contribution to the holistic nature of ecology that includes plants, animals microorganism and people live together as interdependent component. In this type of economy, ecology provides ecological balance and nature is not worshipped and also not overused (Bachan. p.60).

This kind of economy looks similar to the concept of “moral economy”⁶ where morality and ethical values are the linchpin of behavior of all players in the economy (e.g. producers, consumers, distributors, investors, governments, etc). The moral economy must also embrace ethical behavior and express concerns of all people through *Gurmatta*. By this perception, kings and emperors of the 15th and the 16th centuries did not adopt ethical standards. The society was plagued with tyranny, corruption, cruelty, greed, and exploitation. Metaphorically, it was so dark everywhere that even the Sun and Moon could not be seen. ਸਲੋਕੁ ਮਃ 1 ॥ ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥ ਕੁੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥ Kal kati rajje kasai dharam pankh kar udria. Kur amavas sach chandarama disai nahi kah charia (SGGS, M.1, p. 145).

Bhagat (saint) Rav Das whose compositions were documented in SGGS by the Fifth Guru Arjan, outlines the concept of *Begum Pura* city which is similar to the concept of moral economy. *Begum Pura* is an idealized city where there is no suffering, no fear, and where all are equal. Also, there are no taxes, no terror, and no torture in this city. He continues: “O my brother! I have made this city of my own, where everything seems to be right and where everybody has a freedom of mobility.” ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੇ ਨਾਉ ॥ ਦੁਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥ ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥ Begam pura sahar ko nao. Dukh andohu nahi tihi thao. Nan tasvis khiraj na mal. Khauf na khata na taras javal (SGGS, Gauri Guarari, p. 345). It must be noted that *Begum Pura* is not a geographic area; it is rather a spiritual stage whose metaphorical features can be applied to the material world.

⁵ Monopoly is a market structure where there is only one firm or producer of goods and services for which there are no substitutes. Monopsony is a market structure in which there is only one firm or producer recruiting or supplying labour.

⁶ For more discussion on the moral economy, see Powelson, John P (2000). Ann Arbor: The University of Michigan Press.

Structure of the Economy. The economy during the Nanak's time was structured into three major classifications of industries: **primary industries, secondary industries, and tertiary industries.** Primary industries include agriculture, forestry, fishing, mining, and extraction of minerals. The secondary industries (also called manufacturing industries) include those industries that are engaged in processing raw materials supplied by primary industries into final consumer and producer goods. Tertiary industries (also called the service sector) comprise industries that produce services but no tangible goods.

Agriculture. During Nanak's time, **agriculture** was the mainstay of the people and manufacturing and services were subservient to the needs of agriculture. More than 80% of the labour force was engaged in agriculture and the associated services and cottage industries such as carpentry, agricultural equipment manufacturing and sharpening, weavers and spinners. Peasants were mainly self-employed, working with their family members and with their own tools and cattle and paying taxes and rent to the state or local potentate (Habib, 1999, Chapter 4 and quoted in Moosvi 2011, p. 247).

A large part of the peasant's output was sold in the market to raise money to pay for land revenue, rent or peasant's labour and the rest of the output was considered his surplus, which was next to nothing. Thus, the extractive nature of the land revenue kept peasants at the subsistence or poverty level. State appropriations were about 56.6 per cent of the total agricultural produce and 43.3 per cent of the output was retained by peasants (Moosvi 1987). However, a recent study by Ellis, Frank (2005) has questioned these figures and argues that there was some surplus left at the disposal of peasants after meeting revenue and other demands.

Economic conditions of the peasant depended not only on the size of holdings, soil and crop types and weather conditions, but also on the amount of taxation imposed on them by emperors. The rationale and the principles of taxation were not always clear. In this regard, *bhagat* (saint) Kabir who was contemporary of Guru Nanak and whose many compositions were incorporated in SGGS, describes the situation as: "the farmer has not sown any land, but as many as five tax collectors (*sikdars*) from the same headquarters have come and demanded the current year's tax. He is also disturbed by the village accountant (*Patwari*), who shows land being sown, when actually it was not. In some cases, land sown was more than it was actually sown. All the officials were corrupt and they accepted bribes" (Habib, 2016, pp. 87-88). Guru Nanak opposed high taxes, which were set arbitrary and discriminatory by revenue officials mainly to serve the private needs of their masters and rulers.

Guru Nanak advocated farming as a way of making the community self-reliant. In fact, in his later life, he established a farming community at Kartarpur (now in Pakistan) and advised his followers to use local produce to feed the community.

Manufacturing Industries. Most of the manufacturing activities were carried out by small artisans, weavers and carpenters at their homes, or at small places called "karkhanas", basically to meet the demand of peasants for clothing, pottery, agricultural farming and irrigational equipment such as spindles, sickles, ploughs, blacksmith furnaces, chisels, tongs, hammer, file, and Persian wheel machinery manufacturing and repairing. Since the objective of the economy based on Guru Nanak's philosophy was to enhance the welfare of the common public, the goal of manufacturing was to produce first essential goods for the daily life.

Tertiary Industries (Services Sector). Tertiary industries comprise enterprises that produce services. Since services were the dominant force during Guru Nanak's time, this paper will thus focus on the services sector: wholesale and retail trade services, banking/usury services, brokerage (*dalal*) service, teaching and reading

services, particularly of holy books, domestic services, government services (mostly revenue collecting) and services catering to the needs of farmers.

Guru Nanak wanted services to be produced and delivered by ethical means. He had some advice for traders / service providers though in a metaphorical sense that can be transposed to the material world. He said: O trader, indulge into the trading activity in such a way that you do not have to regret later on. Give up all bad deeds and adopt all the good values. Consider faith as land and sow in it the seeds of truthfulness and then cultivate it. You will be a successful trader. ਵਣਜੁ ਕਰਹੁ ਮਖਸੂਦੁ ਲੈਹੁ ਮਤ ਪਛੋਤਾਵਹੁ ॥ ਅਉਗਣ ਛੋਡਹੁ ਗੁਣ ਕਰਹੁ ਐਸੇ ਤਤੁ ਪਰਾਵਹੁ ॥7॥ ਧਰਮੁ ਭੂਮਿ ਸਤੁ ਬੀਜੁ ਕਰਿ ਐਸੀ ਕਿਰਸ ਕਮਾਵਹੁ ॥ ਤਾਂ ਵਾਪਾਰੀ ਜਾਣੀਅਹੁ ਲਾਹਾ ਲੈ ਜਾਵਹੁ ॥ Vanaj karahu makhsud lai hu mat pachhotavahu. Augan chhodauh gunh karahu aisa tat paravahu. Dharam bhum sat bij kar aisi kiras kamavahu. Tan vapari janiahu laha lai javhu (SGGS, M. 1, p.418).

Guru Nanak wanted traders to be honest and truthful. Those with no stock of truthfulness will be unhappy and they will be devoid of all comforts of life. Their minds and bodies will be corrupted. ਜਿਨਾ ਰਾਸਿ ਨ ਸਚੁ ਹੈ ਕਿਉ ਤਿਨਾ ਸੁਖੁ ਹੋਇ ॥ ਖੋਟੈ ਵਣਜਿ ਵਣਜਿਐ ਮਨੁ ਤਨੁ ਖੋਟਾ ਹੋਇ ॥ Jina ras na sach hai kio tina sukh hoe. Khotai vanj vananjai man tan khota hoe (SGGS, M.1, p.23).

Guru Nanak also wanted traders to acquire first the knowledge of commodity/merchandise before engaging in its trading in order to be a successful trader. ਪਹਿਲਾ ਵਸਤੁ ਸਿਵਾਣਿ ਕੈ ਤਾਂ ਕੀਚੈ ਵਾਪਾਰੁ ॥ Pahilla vasat sinan kai taan kichai vapar (SGGS, M1., p.1410).

Concept of Service (*seva*) in Sikhism

Seva has a unique place in Sikhism. It is so central to the Sikh philosophy that it is mentioned 60,629 times in SGGS, 7,822 times in Bhai Gurdas's Vars, and 2,949 times in the compositions of Bhai Nand Lal Ji. *Seva* is a selfless service performed without any reward or monetary benefits in return. It is obligatory for a Sikh to undertake acts of *seva* to achieve spiritual liberation. There are three types of services in Sikhism which are different from commercial services. They are: **service to the guru** (not living guru), **service to God**, and **service to others or social services** (Singh, Avtar, pp. 194-200).

Service to the Guru is essential to obtain spiritual realization. One gets rid of all worries and obtains all happiness by serving the guru. In this context, Guru Nanak says that to do *seva* to the guru, one has to reflect on the messages of the *shabad*. Doing so will eliminate ego. ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ ॥ ਰਉਮੈ ਮਾਰੇ ਕਰਣੀ ਸਾਰੁ ॥ Gur ki sevasabad vichar. Haumai mare karni sar (SGGS, M. 1, p., 223). Guru Nanak continues that there would be no devotional worship without services to the guru. ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵੀ ਕਿਉ ਕਰਿ ਚੀਨਸਿ ਆਪੈ ॥ Gur seva bin bhagat na hovi kio kar chinas aapai (SGGS, p.1013).

Service to the God has been defined by Guru Arjan as service rendered to servants of the God. He says that God is intertwined with his servant like the warp and woof (Singh, Avtar 1996, p.198). God sustains His servants and gives them peace and all comforts, In the stanza below, Guru Arjan leaves no doubt that service to God is nothing but service to the humanity (*Jan ki Seva*) in whom He resides. ਚਿਤਿ ਪੋਤਿ ਸੇਵਕ ਸੰਗਿ ਰਾਤਾ ॥ ਪ੍ਰਭੁ ਪ੍ਰਤਿਪਾਲੇ ਸੇਵਕ ਸੁਖਦਾਤਾ ॥ ਪਾਣੀ ਪਖਾ ਪੀਸਉ ਸੇਵਕ ਕੈ ਠਾਕੁਰ ਹੀ ਕਾ ਆਹਰੁ ਜੀਉ ॥1॥ ਕਾਟਿ ਸਿਲਕ ਪ੍ਰਭਿ ਸੇਵਾ ਲਾਇਆ ॥ ਹੁਕਮੁ ਸਾਹਿਬ ਕਾ ਸੇਵਕ ਮਨਿ ਭਾਇਆ ॥ ਸੋਈ ਕਮਾਵੈ ਜੇ ਸਾਹਿਬ ਭਾਵੈ ਸੇਵਕੁ ਅੰਤਰਿ ਬਾਹਰਿ ਮਾਹਰੁ ਜੀਉ ॥2॥ ਤੂੰ ਦਾਨਾ ਠਾਕੁਰੁ ਸਭ ਬਿਧਿ ਜਾਨਹਿ ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਹਰਿ ਰੰਗ ਮਾਣਹਿ ॥ ਜੇ ਕਿਛੁ ਠਾਕੁਰ ਕਾ ਸੇ ਸੇਵਕ ਕਾ ਸੇਵਕੁ ਠਾਕੁਰ ਹੀ ਸੰਗਿ ਜਾਹਰੁ ਜੀਉ ॥3॥ Ot pot

sevak sang rata. Parab partipale sevak sukh data. Pani pakha pisao sevak kai thakar hi kai ahar jio. Kat silak parabh seva laia. Hukam sahib ka sevak man bhaia. Soi kamavai jo sahib bhavai sevak antar bahar mahar jio. Tun dana sabh bidh janeh. Thakur ke sevak her rang maneh. Jo kichh thakur ka so sevak ka sevak thakur hi sang jahar ji. (SGGS pp.100-101).

Service to others, without any charge, are also known as *seva* in the Sikh religion. They are considered basic duties towards fellow beings. They are regarded as an essential step towards the realization of human brotherhood. They can take the form of physical services (*tan de seva*) or the provision of comforts to others by spiritual means (*man de seva*) or the provision of material and financial help (*dhan de seva*) to those in need. However, these services have to be performed without ego, and without expecting any material reward in return. These services are one of the factors that Sikhism has survived over more than 500 years, despite the severe onslaught of it by dominant world religions.

Services Compatible with Guru Nanak's Philosophy

The following types of services are deemed to be compatible with Guru Nanak's thinking. They originated from his ethics, teachings or travels⁷. They are based on the Sikh spiritual, social, and survival values.⁸

1. Services that are morally right and enhance spiritual, mental, social and economic well-being of the society, should be produced.
2. Advertisement services which encourage the consumption of sinful and harmful products such as tobacco and alcohol and indulgence in anti-social activities, be banned.
3. Services produced or distributed by using, slave, and forced workers are considered unethical.
4. Greater emphasis on services which are mostly consumed by the poor, the unhealthy, and physically and mentally challenged people.
5. *Kar Seva* (an activity undertaken with free labour and free materials) is a voluntary service for a collective cause, developed by the Sikh Gurus and the Sikh institutions). It is undertaken to construct/reconstruct community centres and the Sikh Gurdwaras and institutions.
6. *Langar* (community partaking of free food in the Sikh Gurdwaras) was initiated by Guru Nanak and later carried on by other Gurus. It was usually run to feed those visiting the gurus, gurdwaras and to feed the needy people. The institution of *langar* represented the principle of social equality where the prince and the poor, the high and the low, could sit together (*pangat*) and eat. It also created a sense of equality, charity and sharing. However, *langar* was not meant to be used as an instrument for bringing economic equality in the society; rather to make sure that no body goes to bed hungry at night (more on income inequality later). The *langar* has recently assumed national and international dimensions for feeding those affected by natural calamities.
7. *Daswand Seva* (charitable service) is to keep aside one-tenth of disposable income for charitable causes. The *Daswand* serves the dual purpose of organizing help for the needy as well as for providing the opportunity to members to participate in the organized social service and thus weld them together in

⁷ Guru Nanak in his fulfillment of divine mission undertook four travels to different parts of India and Western Asia, thus giving boost to travel and travel services. Before his time, foreign /overseas travel was considered an ill omen.

⁸ Spiritual Values: truth, love, beauty, bliss, humility, contentment, continence, patience, benevolence, forgiveness compassion, chastity, righteousness, wisdom and courage, etc

Social Values: Equality, liberty, fraternity, freedom, valour, sharing of economic wealth, social service, etc.

Survival Values: food, shelter, sleep, sex, self and race preservation (Singh, Santokh, p. 72).

closer tie (Singh, Avtar, 1996, p. 195). Also, voluntary offerings by devotees in the Sikh society is of the nature of contribution to the surplus value required for the corporate needs of the community and the humanity in general (Soch, H.S. and Madanjit Kaur, p. 95).

8. Specific examples of services to be produced for the society in which *sarbat da bhala* is the guiding principle, are: Spiritual, educational, social and voluntary services. Health care and inns for travellers are other two services provided by the Sikh gurdwaras free of charge.
9. Guru Nanak developed *Kirtan seva* – singing hymns from the Sikh scriptures. *Kirtan* became part and parcel of Sikh congregations in *Dharamsala* and *Gurdwaras* and it has now become a source of employment for the Sikh community. It has created a new class of profession, called “*Kirtanis*”. It is estimated that currently there are more than 30,000 gurdwaras in India alone and one can imagine the extent of employment created by the *Kirtan seva*.

Labour Economy

Labour was the leading factor of production during Guru Nanak’s time because the production process was labor intensive that required more use of labour per unit of output. Labour conditions were not perfect and the use of slave and forced labour still existed, particularly in the house hold labour market. Persistence of the caste system made labour mobility and freedom of choosing professions impossible.

Guru Nanak opposed the institution of slavery and advocated the freedom of choosing any profession. Slavery, being unethical and immoral, had damaging economic and social consequences. It seriously restricted the mobility of labour geographically and professionally. Also, the slave labour (with much lower costs than the free labour) provided stiff competition to the free labour and thus had depressing effects on wages. Slavery had serious social impacts too. Once persons were slaved through capture or sale, they lost all connections with their families. They also lost their spirits to be entrepreneurs that in turn resulted in a loss of potential output and a decline in labour productivity. According to Habib (2016), emperors of Delhi Sultante had a big supply of slaves ranging from 50,000 in case of Alauddin Khalji to 180,000 in case of Ferozeshah. The salary of an ordinary servant ranged only from 8-12 tankas per year (Habib, 2016, p. 51).

Guru Nanak’s principles with regard to labour economy implied four features⁹: Dignity of labour, freedom of choice of work, minimum wages and prohibition of forced or slave labour.

Dignity of labour: Guru Nanak’s teaching of *Kirat Karni* signifies the concept of dignity of labour. No profession is high or low. All professions are equally important and valuable. Guru Nanak discouraged workers not to resort to begging as a way of making living. Begging, according to him, was immoral and below the dignity of labour. He advocated hard work to support family lives.

Freedom of Choosing Profession/Occupation: Both the caste system that determined the profession of workers at their birth and the existence of slavery system, inhibited the mobility of labour that restricted economic growth. In the labour economy, viewed through the lenses of Guru Nanak’s teachings, there exists competitive labour market with freedom of occupational choice. No occupation, vocation or profession, has been reserved for particular individuals or a group of the society (Singh, R.N. p. 283).

⁹ Singh, R.N. (2002), p.282.

No Labour Exploitation: Guru Nanak wanted an exploitation-free labour economy where workers are paid fairly according to their productivity. Employers are expected to hire workers who are free from slavery. Exploitation of labour is viewed as blood-sucking activity which incidentally corrupts the mind of the exploiting people. Exploitation, according to Guru Nanak, is an unethical and it amounts to eating beef for a Hindu and pork for a Muslim. ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ॥ Hak paaiia nanka us suae us gae (SGGS, M.1, p.141).

No Unemployment: Unemployment represents underutilization of human resources and loss of potential opportunities for improving the welfare of the society. According to Guru Nanak's philosophy, unemployment is an ethical issue. Everyone has the right and duty to work and should, therefore, be given opportunity to work without discrimination. The principle of *kirat karni* requires every able-bodied person to earn livelihood by honest means and be self-reliant. The practice/profession of begging and depending on others for livelihood is not acceptable. In this regard, saint Farid says "O my lord if you want to grant me a life of dependence on others, please take me away from this world". ਫਰੀਦਾ ਬਾਰਿ ਪਰਾਇਐ ਬੈਸਣਾ ਸਾਂਈ ਮੁਝੈ ਨ ਦੇਹਿ ॥ ਜੇ ਤੂ ਏਵੈ ਰਖਸੀ ਜੀਉ ਸਰੀਰਹੁ ਲੇਹਿ॥ Farida bar paraiai baisna sain mugghai na deh. Je te evai ratkhsi jio sarirahu lehi (SGGS, p. 1380).

Capital

Capital is another factor of production that, in combination with other factors such as land, labour and technology, is used for producing various types of goods and services. It seems that Guru Nanak was aware of the importance of the capital for doing business when he says, though in metaphorical sense, that without capital, the investor/trader is confused and looks in vain in all directions. He does not understand his origin and his merchandise remains unsold in his house. ਵਿਣੁ ਰਾਸੀ ਵਾਪਾਰੀਆ ਤਕੇ ਕੁੰਡਾ ਚਾਰਿ ॥ ਮੁਲੁ ਨ ਬੁਝੈ ਆਪਣਾ ਵਸਤੁ ਰਹੀ ਘਰ ਬਾਰਿ ॥ Vin rasi vaparia take kunda char. Mul na bughai apna vasat rahi ghar bar (SGGS, p. 56).

Traditionally, there are two broad categories of capital: *physical and human*. Physical capital includes machinery and equipment, buildings and infrastructure; human capital consists of human resources that have already been discussed. There are two other types of capital, which are now considered important variables in economic growth. They are: **social capital** and **spiritual capital**.

Social capital consists of "stock of active connections among people, the trust, mutual understanding, and shared values and behaviour that bind members of human networks and communities and make cooperative action possible"¹⁰. The World Bank defines social capital as "the norms and social relations embedded in social structures that enable people to coordinate actions to achieve desired goals."¹¹

Spiritual capital has been defined as "the fund of beliefs, examples and commitments that are transmitted from generation to generation through religious tradition, and which attach people to the transcendental source of human happiness"¹². The spiritual and the social capitals together can be used to clarify how the invisible or the spiritual world is an integral part of the world we see. A person who invests a part of his capital in the invisible world can expect to profit from it in the visible or material world. Thus, investing in spiritual as well as material world is entirely logical from the holistic perspective of a world view that distinguishes but does not separate the

¹⁰ Cohen and Prusak (2001), quoted in Malloch, Theodore Roosevelt (2014), "Spiritual Capital," Chapter 24 in Oslington, Paul, Oxford Handbook of Christianity and Economics. Oxford University Press.

¹¹ The World Bank. World Development Report, 1985, quoted in Oslington, Paul, (2014), p.464.

¹²Roosevelt, Ibid (P.463).

material from the spiritual realms of life¹³.

Guru Nanak's philosophy included both social capital and spiritual capital. The concepts of *langar*, *pangat* and *sangat* and *daswand* were nothing but elements of social capital. Also, the idea of offerings in cash or kind constitutes a common collective pool that can be used for the welfare of the public, especially of the poor people. Concepts of *kirat karni* (earn your living by hard and honest means, *Naam Jupna* (Realize divine virtues), and "*wand ke shakna*" (share with other), are examples of merging spiritual capital with social capital. The concept of *pangat* (partaking *langar* while sitting together at the same level) is an example of equality.

Let me sum up the discussion on social capital and spiritual capital by quoting Malloch (2014): "spiritual capital is becoming a useful concept and term for a vital future of economic development that has been largely overlooked in modern theories of development. It is being applied in case studies of individual companies such as Yale University School of Management Spiritual Capital Initiative. Indeed, the often used terms social capital and human capital themselves are based to a large extent in the existence of good faith, trust, stewardship, a sense of purpose, and other moral characteristics or virtues which cannot persist in the absence of piety, solidarity, and hope that comes from religion and spiritual sentiments. When this is lost, societies and economies often decline rather than grow. When this abounds societies, corporations and economies prosper".

Inequalities of Income: The Sikh Vision

Disparities in income - a burning issue of modern times - were of great concern to Guru Nanak and other Sikh Gurus. For them, income disparities were a moral issue in that they create a society of *manmukhs* – self-willed people. The Fourth Master Guru Ram Das remarks: O Lord you have created very rich people who indulge into all luxuries of life, and very poor people who have no clothing to wear and they live naked. ਇਕਨਾ ਭੋਗ ਭੋਗਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਇਕਿ ਨਗਨ ਫਿਰਹਿ ਨੰਗ ਨੰਗੀ ਜੀਉ ॥ Iqna bhog bhogaida mere govinda iq nagan fireh nang nangi jeo (SGGS, Gauri Maagh Mohalla 4, p. 174). Similarly, saint Farid, a contemporary of Guru Nanak, remarks: there are people who hold flour in their hand and there are people who do not even possess a grain of salt ਫਰੀਦਾ ਇਕਨਾ ਆਟਾ ਅਗਲਾ ਇਕਨਾ ਨਾਹੀ ਲੋਣੁ ॥ ਅਗੈ ਗਏ ਸਿੰਘਾਪਸਨਿ ਚੋਟਾਂ ਖਾਸੀ ਕਉਣੁ ॥ Farida iqna aata agla iqna nahi lo. Aga gae sinapsan chotah khasi kaun (SGGS, p. 1380).

The Sikh Gurus have given **three causes** of inequalities of income: human greed, law of inheritance and dishonest means of generating and distributing wealth (Das, 1988).

According to the Fifth Guru, greed is the leading cause of inequalities in income. Greed, he continues, is the biggest weakness of human beings. In Gauree Gwaaarayee, the Fifth Mehl, he writes: ਬਿਆਪਤ ਧਨ ਨਿਰਧਨ ਪੇਖਿ ਸੋਭਾ ॥ ਮੁਲੁ ਬਿਆਧੀ ਬਿਆਪਸਿ ਲੋਭਾ ॥ Biapat dhan nirdhn pakh soba. Mul biadhi biapas lobha (SGGS, p. 182). Law of inheritance is another factor that not only gives rise of inequalities, but also perpetuates them. Wealth is passed on from one generation to another. In this regard, again the Fifth Guru writes, though in metaphorical sense, that he became very happy when he opened the treasures left behind by his father and grand father. The treasures were overflowing with priceless jewels and rubies for him and his siblings' use. The value of the inherited treasures went on growing. ਪੀਉ ਦਾਦੇ ਕਾ ਖੋਲਿ ਡਿਠਾ ਖਜਾਨਾ ॥ ਤਾ ਮੇਰੈ ਮਨਿ ਭਇਆ ਨਿਧਾਨਾ ॥1॥ ਰਤਨ ਲਾਲ ਜਾ ਕਾ ਕਛੂ ਨ ਮੇਲੁ ॥ ਭਰੇ ਲੇਖੁ ਭੰਡਾਰ ਅਖੁਟ ਅਤੇਲ ॥2॥ ਖਾਵਹਿ ਖਰਚਹਿ ਰਲਿ ਮਿਲਿ ਭਾਈ ॥ ਤੋਟਿ ਨ ਆਵੈ ਵਧਦੇ ਜਾਈ ॥3॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ

¹³ ter Haar Gerrie (2011). Religion and Development. London: Hurst & Company, p. 21.

ਮਸਤਕਿ ਲਿਖਾਇ ॥ ਸੁ ਏਤੁ ਖਜਾਨੈ ਲਇਆ ਰਲਾਇ ॥ Piu dade ka khol ditha khajana. Ta merai man bhaia nidhana. Ratan lal ja ka kachhu na mol. Bhare Bhandar akhut atol. Khaveh kharcheh ral mil bhai. Tot na avai vadhdo jai. Kaho Nanak jis mastak lekh likhae. So et khajanai laia rala (SGGS, p. 186). The third reason for inequalities, according to Guru Nanak, is the use of foul and dishonest means to create and accumulate wealth allowed and practised by the rulers.

Consequences of Inequalities: Income disparities create economic classes of rich and poor on one side; they spread diseases of anxieties among the rich on the other side: ਵਡੇ ਵਡੇ ਜੋ ਦੀਸਹਿ ਲੋਗ ॥ ਤਿਨ ਕਉ ਬਿਆਪੈ ਚਿੰਤਾ ਰੋਗ ॥1॥ Vade vade jo diseh log. Tin kao biapai chinta rog (SGGS, p. 188). Wealth concentration causes wealthy people to forget the name of God and make them *manmukhs*. Finally, concentration of wealth in the hands of a few negatively impacts the well-being of the society as whole. Wealthy people indulge into unscrupulous consumption of goods and services which do not increase the welfare of the common people.

Summary and Concluding Remarks:

Guru Nanak sought to reshape the existing social order into a democratic set up, based on justice, liberty, equality and brotherhood of humanity. These principles were later adopted by modern democratic societies. Guru Nanak found no conflict between religion and economic activities; so long the latter are undertaken using honest and just means, free from exploitation, for the welfare of the society. Though separate, spiritual and temporal worlds of Guru Nanak are coordinated and complementary kingdoms. He was of the belief that socio-economic conditions, which are unjust, unethical, undemocratic, exploitative, and discriminatory, must be moulded and shaped by the spiritual and social values. Religion must adopt values of social capital such as equality, fairness, honesty, truthfulness and trust in order to be of any use to the society.

Based on Guru Nanak's spiritual and socio-economic philosophy, one can describe the conception of his economy as "moral" in that its players and decision makers must possess and display ethical behaviour and also it must command the consensus of all people. Guru Nanak favoured nature-friendly and self-sustainable economic systems where needs of present as well as future generations are kept in mind. The main objective of Guru Nanak's economy is to raise the welfare of all, without any regard for caste, colour and creed and to reduce the incidence of poverty, unemployment and income disparities.

Structure of the economy during Guru Nanak's time was basically service-oriented and labour-intensive. He condemned the use of forced or slave labour. In this kind of labour economy, there exists: dignity of labour, no exploitation of labour, and freedom of mobility of labour, fair/minimum wages and no unemployment. Guru Nanak encouraged the production of those services, which are morally right and essential for the survival of human beings. According to Guru Nanak, services should be produced in such a way as to avoid or to minimize the waste of natural resources and to sustain the economy. Free enterprise system, free from monopolistic/monopsonistic elements, should be used to produce services, It is not sin to earn *normal* profits from the production, distribution and sale of goods and services. However, it is wrong or immoral to make money by exploiting labour and capital services which are not paid according to their productivity. The concept of *seva* - a free social service - is very important in the hierarchy of services. Finally, Guru Nank created four new institutions of social services: *Kirtan*, *langar*, *Kar Seva* and *Pangat* (congregation) which are essential components of social and the spiritual capitals.

Guru Nanak emphasized the role of social and spiritual capitals along with the role of human capital and material capital. In fact, he was pioneer to develop the concept of spiritual capital. He did not find any conflict between material capital and spiritual capital. They are complementary to each other in raising the welfare of the society.

Guru Nanak actually redefined the role of religion. It is critical that religion should not only impart spiritual values into its followers, but also help them meet their survival values such as food, shelter and other basic needs and comforts of life. Following Guru Nanak' philosophy, the role of religions in modern times should be to advocate and assume the values of social capital such as honesty, hard work and management ethics, social trust, fairness, no abuse of power, transparency and the concern for the poor. In other words, religion should inspire economic and social changes and act as an "instrument" and "carrier" of economic development, rather than a "barrier". If it does not, it will lose its relevance.

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SIKH AND SIKHI* Their Relationship with the Age of Enlightenment

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ABSTRACT: *The terms **SIKH** and **SIKHI** have been defined by different Sikh organizations from time to time. None of these definition is as concise and precise as a definition should be. I defined **a Sikh** in 1992 about 28 years ago and continued to find the perfect definition. The current article searches for perfect definitions of a **SIKH** and **SIKHI** from the bani of Guru Nanak. This article on the definitions of a Sikh and Sikhi leads us to the idea that Guru Nanak is the Pioneer of the **Age of Enlightenment** in South Asia.*



INTRODUCTION

It is important to understand the terms *Sikh* and *Sikhi* before we discuss other Basic Principles of Sikhi. Since I started to define a ‘Sikh’ in 1992, I have not come across any concise and precise definition of a Sikh from any Sikh institute, Sikh clergy, or Sikh authority so far. [1-3] Therefore, **Basic Principles of Sikhi**, a project to define and/or describe Sikh terms and the Basic Principle of Sikhi, has been initiated by a group of Sikh experts in various fields, such as Sikh History, Sikh Philosophy, various Sciences, Theology, etc. A couple of decades ago, a new definition of a Sikh was constructed in haste under the pretence of meeting the requirement of the forthcoming election of the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar. A Sikh defined in haste will have many implications that will affect the whole Sikh nation— especially those Sikhs living in the foreign countries.

CONSTRUCTING A DEFINITION

Before defining any word, one must understand the meanings of ‘term’ and ‘definition’.

Term: 1. A word or expression that has a precise meaning in some uses or is peculiar to a science, art, profession, or subject. **2.** Any word or phrase used in a definite or precise sense. **3.** [*pl.*] words that express ideas in a specified form.

Define: 1. To determine or identify the essential qualities or meanings of something. **2.** To make distinct, clear, or detailed in outline. **3.** To make a definition.

Definition: A statement expressing the essential nature of something.

Therefore, the word ‘SIKH’ is a term which should be defined according to the explanation given for a ‘term’, ‘define’, and ‘definition’ as above. The definitions of a SIKH given so far in various literary sources on Sikhism do not meet these criteria.

DEFINITIONS ALREADY ACCEPTED

Let us now discuss some definitions of a Sikh already accepted by the Sikh clergy and Sikh authorities and the deficiencies and redundancies therein:

1. A Sikh in the Sikh Gurdwara Act 1925 [4]

(Part I, Chapter 1, Section 1) (9) **Sikh** - "Sikh" means a person who professes the Sikh religion or, in the case of a deceased person, who professed the Sikh religion or was known to be Sikh during his lifetime.

If any question arises as to whether any living person is or is not a Sikh, he shall be deemed respectively to be or not to be a Sikh if he makes or refuses to make the following declaration to the [State]¹ government:

¹ **Sikh:** "I solemnly affirm that I am a Sikh, that I believe in the Guru Granth Sahib, that I believe in the Ten Gurus, and that I have no other religion."

²(10) "**Amritdhari Sikh**" means and includes every person who has taken *Khande-ka-amrit* or *Khanda de pahul* prepared and administered according to the tenets of Sikh religion and rites at the hands of five *pyaras* or beloved ones".

³(10-A) "**Sehjdhari Sikh**" means a person -

- (i) who performs ceremonies according to Sikh rites;
- (ii) who does not use tobacco or *kutha* (Halal meat) in any form;
- (iii) who is not a *Patit*; and
- (iv) who can recite *Mul Manter*.

⁴[(11) "**Patit**" means a person who being a *Keshadhari* Sikh trims or shaves his beard or *keshas* or who after taking *amrit* commits any or more of the four *kurahits*.]

1. Substituted for the word "Provincial" by the Adaptation of Laws Order 1950.
2. Inserted by Punjab Act XI of 1944 section 2 (b).
3. Inserted by Punjab Act No. 1 of 1959 section 3 (4).
4. Inserted by Punjab Act No XI of 1944, section 2 (b).

COMMENTS

The above definitions lack consistency and precision. For example,

- "*Sikh religion*" has not been defined/explained. It raises a question. What is the Sikh religion?
- "*Believes in Guru Granth Sahib*" means idol worship. It should have been "follows the philosophy of the Sikh Gurus incorporated in the Aad Guru Granth Sahib."
- In the definition of "*Amritdhari*", the word "person" is used for whom that has taken *Khande da Amrit*. There is no mention whether that "person" is a Sikh or non-Sikh.
- "*Sahjdhari Sikh*" has been defined as a person who only performs ceremonies according to Sikh rites and can recite the *Mool Manter*. This means he does not have to follow the Gurus' philosophy incorporated into the Aad Guru Granth Sahib. Recitation of the *Mool Manter* only means believing in the mantra-system that is contrary to the Guru's philosophy. In fact, there is no indication of or definition of a **Sehjdhari Sikh in the Aad Guru Granth Sahib**. However, the word "*sehj*", meaning "tranquillity" and "slowly", has been used extensively. **Gurbani** advises all (Sikhs) to attain this stage of "*sehj*" by understanding and practicing the teachings imparted in the *Gurbani*.
- The word "*Patit*" used in clauses 10-A (iii) and in 11 to indicate that *Sahjdhari* is a person who was never *Keshadhari* and thus cannot be called as *patit*. This implies that children born in the Sikh families, who were never *Keshadhari*, cannot be called *Patit*. Any Sikh who trims his beard or *Keshas* has been declared to be *Patit*. This means he has no right to be a Sikh, whereas a *Sahjdhari*, who is clean-shaven, has every right to be a Sikh.

- The terms "*Amritdhari Sikh*" and "*Patit*" were added in 1944.
- "*Sahjdhari*" is the latest addition, i. e. in 1959

The above discussion indicates that there are three types of Sikhs in the present Gurdwara Act:

Sikh, Amritdhari Sikh, Sehjdhari Sikh, and Patit. This division of Sikhs violates the basic principle of Sikhi: equality.

2. A Sikh in the Mahan Kosh [5] (originally written in 1927 and published in 1930) a **Sikh** is (p 192): One who is the follower of Sri Guru Nanak Dev. One who adopts the Sikh religion of Satguru Nanak Dev. One who considers Sri Guru Granth Sahib as his religious Granth and ten Satgurus as same body and spirit.

A **Sehjdhari** is (p 137): A branch of the Sikhs whose members do not adopt *khande da Amrit, kachh and kirpan*, but do not believe in any religion except that of Sri Guru Granth Sahib.

And an **Amritdhari** is (p 78): That **Singh** who had adopted *Amrit*.

COMMENTS:

Here Bhai Kahn Singh also accepts three types of Sikhs. Here again, all the three definitions lack consistency and precision: It is to be noted that Bhai Kahn Singh [5] used the word '**Singh**' instead of a 'person' to define an *Amritdhari*. Who is a Singh? Then, he used the word '*Kharagdhari*' in the '*Amritsankar*' description (p 77). According to him, a '*Khargadhari*' is one who keeps a sword, i.e., *Kirpandhari* (p 370). In other words, an *Amritdhari* is also called '*Kharagdhari*' and '*Kirpandhari*'.

Contradictory statements:

- "Sikh" is one who adopts the Sikh religion of Satguru Nanak Dev.
- "*Sahjdhari*" is one who does not believe in any religion except that of Sri Guru Granth Sahib.

The above two statements indicate that there are two kinds of religions: one of Satguru Nanak Dev for a Sikh and the other of Sri Guru Granth Sahib for a *Sahjdhari*.

3. A Sikh in *Rehit Maryada*, Published by the SGPC in 1945 [6]

ਜੇ ਇਸਤਰੀ ਜਾਂ ਪੁਰਸ਼ ਇਕ ਅਕਾਲ ਪੁਰਖ, ਦਸ ਗੁਰੂ ਸਾਹਿਬਾਨ (ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਾਕ ਦੇਵ ਜੀ ਤੋਂ ਲੈ ਕੇ ਸ੍ਰੀ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਤਕ), ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅਤੇ ਦਸ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਬਾਣੀ ਤੇ ਸਿਖੀਆ ਅਤੇ ਦਸਮੇਸ਼ ਜੀ ਦੇ ਅੰਮ੍ਰਿਤ ਉਤੇ ਨਿਸ਼ਚਾ ਰੱਖਦਾ ਹੈ ਅਤੇ ਕਿਸੇ ਹੋਰ ਧਰਮ ਨੂੰ ਨਹੀਂ ਮੰਨਦਾ, ਉਹ ਸਿੱਖ ਹੈ ।

The literal translation is as follows: "*A woman or a man, who believes in one Almighty, ten Guru Sahibans (from Sri Guru Nanak Dev Ji to Sri Guru Gobind Singh Sahib), Sri Guru Granth Sahib and bani and advice of ten Guru Sahibans and the Amrit of Dasmesh Ji and does not accept any other religion, is a Sikh.*"

Comments:

- '*Believes in one Almighty*' does not make this definition distinctive from others because Jews, Christians, Muslims, and others also believe in one Almighty. Thus, this is not a specific characteristic of a Sikh according to the rules of defining a term.
- '*Believes in Ten Guru Sahibans*' is not correct according to the Gurbani, because in Gurbani it says believe in the Sabd not in Gurus.

- 'Believes in advice of ten Guru Sahibans' is also not correct, because only the advice of Guru Nanak and the other five Gurus was declared authentic by Guru Arjun and Guru Gobind Singh. Only their bani have been incorporated in the AGGS.
- The word 'nischā' that means 'belief' or 'faith' is usually interpreted by many Amritdhari as 'obligatory' to be a Sikh. The word 'belief' or 'faith' cannot be interpreted as 'obligatory' or 'imperative' under any circumstances. It may be necessary to add here that 'belief' and 'faith' are often used interchangeably but 'belief' may or may not imply certitude in the believer whereas 'faith' always does even when there is no evidence or proof. Consequently, the 'faith' becomes 'blind faith'. Nevertheless, Guru Nanak rejects 'blind faith' and advises to research, analyse, and evaluate before accepting any statement or philosophy.

4. A Sikh in the Delhi Sikh Gurdwara Parbandhak Committee (DSGPC) Act 1971 [7]

"A Sikh means a person who professes the Sikh religion, believes and follows the teachings of Guru Granth Sahib and the ten Gurus only and keeps unshorn hair and have no other religion." If any question arises as to whether any living person is or is not a Sikh, he shall be deemed respectively to be or not to be a Sikh if he makes or refuses to make in the manner prescribed by rules the following declaration: "I solemnly affirm that I am a Keshadhari Sikh, that I believe in and follow the teachings of Sri Guru Granth Sahib and the ten Gurus only, and that I have no other religion."; "Amritdhari Sikh" means and includes every Sikh who has taken *Khande ka Amrit* or *Khanda Pahul*, prepared and administered according to the tenets of Sikh religion and rites at the hands of five *Pyaras* or "beloved ones".

Inconsistency: Is "Sikh religion" different than that of "believing and following the teaching of Guru Granth Sahib and the ten Gurus only"? One of these two phrases is redundant.

Under these circumstances, the *Institute for Understanding Sikhism* suggests that since many Sikh scholars and theologians claim Sikhism as a universal religion, then it is necessary that the definition of a Sikh should have universal adaptability/acceptability and be based on the *Gurbani*, incorporated into the Aad Guru Granth Sahib. The Aad Guru Granth Sahib is accepted as the only authentic and original source of *Gurbani* that has been reiterated as the only "GURU" of the Sikh by Guru Gobind Singh.

Granth as Guru: Since the *Sabd* is the Guru, the Granth, in which the *Sabd* of Gurus was incorporated, was equated to Guru (Enlightener) by Guru Arjun sometime before the compilation of Granth in 1604 CE as indicated in his following stanza:

ਪੇਖੀ ਪਰਮੇਸਰ* ਕਾ ਥਾਨ ॥ ਸਾਧ ਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੁਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥ ਰਹਾਉ ॥ AGGS, M 5, p 1226. [8]

"The Granth (*Gurbani*) is equivalent to the Enlightener*. (From which) the noble people discuss (sing) the attributes of the Almighty and deliberate on the wisdom (philosophy) of the Almighty in the congregation."

*According to Bhai Kahn Singh [5] "*Parmesar* means *Parm* + *Ishwar*. *Parm* means great and *Ishwar* has many meanings: *Shiv*, *Swami*, God, and also a particular teacher (Guru) of *Jogis* who teaches the philosophy of *Gorakh*. In Jap # 5 Guru has also been equated to *Ishwar*, *Gorakh*, *Brahma*, *Parbati*. Therefore, it is very clear that the word *Parmesar* used here is equivalent to the Guru (Enlightener).

This means, on the day in 1604 the Granth was compiled, it was given the status of Guru because of the fact that Sabd is Guru as described above, and incorporated into the Granth. Since then, the preaching of Gurbani was carried on from this Granth by Guru Arjun himself and by all other Gurus who succeeded the House of Nanak. Therefore, since 1604, the Granth is Guru because of the fact that the Sabd Guru is incorporated in it. Guru Gobind Singh reiterated this fact in 1708 when he declared that there would be no Guru in person and the lineage of Guru in person in Sikhism permanently stopped.

Therefore, the definition of a Sikh should be constructed keeping in view the teachings of the Gurus (Gurbani) that has been incorporated in the Aad Guru Granth Sahib, the only Guru for the Sikhs as explained above.

However, keeping in mind the rules to define a term as explained above in my previous writings[1-3] and many recently held group discussions, the *Institute for Understanding Sikhism* constructed the following definition of a Sikh about 28 years ago:

SUGGESTED DEFINITION OF A SIKH

A person, who follows Sikhi (Gurmat/Sikhism) that is based on Gurbani, incorporated in the Aad Guru Granth Sahib by Guru Arjun, and Guru Gobind Singh, the Fifth and Tenth Guru in succession to the House of Nanak (Mahla), respectively, is a Sikh¹. Consequently, that person is solely a follower of Sikhism and does not practice any other religion simultaneously.

Note:

1. On *Vaisakhi* of 1699, Guru Gobind Singh initiated (baptized) some Sikhs and prescribed 5Ks - *Kesh* (turban to cover them), *Kanga* (comb), *Kachha* (shorts), *Kirpan* (small dagger), and *Kara* (steel bracelet) for them and to follow the code of conduct now published by the SGPC [6]. They are called as *Amritdhari Sikhs*. This is based on the information found in old literature that was not written by any Sikh Guru. Now there are many Sikhs, who wear only a few Ks.

My previous study about defining a SIKH indicates that there are many different types of categories of Sikhs (e.g. Sikhs, *Amritdhari* Sikhs, *Sehjdhari* Sikhs, and *Patit* Sikhs) as found in the accepted sources of Sikh literature. Besides those, there are *Namdhari* Sikhs, *Nirankari* Sikhs, and followers of some *Sants* or their *Muths*.

I first defined a Sikh in 1992, about 28 years ago.[1] This definition has also appeared in different periodicals.[2, 3] Now let us go through definitions of a Sikh and SIKHI on the internet:

Sikhism (/ˈsɪkɪzəm/; Punjabi: ਸਿੱਖੀ), or **Sikhi** (Sikkhī, pronounced [ˈsɪkːhiː], from **Sikh**, meaning a "disciple", "seeker," or "learner"), is a monotheistic religion that originated in the Punjab region of the Indian subcontinent around the end of the 15th century. It is one of the youngest of the major world religions and the world's fifth largest organized religion, as well as being the world's ninth-largest overall religion. [9]

Sikhs (/siːk/ or /sɪk/; Punjabi: ਸਿੱਖ, sikkh, [sɪkʰ]) are people associated with **Sikhism**, a monotheistic religion that originated in the 15th century, in the Punjab region in the northern part of the Indian subcontinent, based on the revelation of Guru Nanak. The term **Sikh** has its origin in the words शिष्य (*śiṣya*), meaning a disciple or a student. A **Sikh**, according to Article I of the *Sikh Rehat Maryada* (the Sikh code of conduct), is "*any human being who faithfully believes in One Immortal Being; ten Gurus, from Guru Nanak to Guru Gobind Singh; Guru Granth Sahib; the teachings of the ten Gurus and the baptism bequeathed by the tenth Guru*". [10]

On the other hand, according to *Sikhiwiki*: **Sikhism** (**Sikhi**, ਸਿੱਖੀ in Punjabi), amongst the youngest of the major world religions, originated and primarily developed in the 15th - 17th century sub-continental India (South Asia). The word **Sikhi** derives from the word **Sikh**, which itself is based on the Sanskrit root "śiṣya" (शिष्यः), meaning a "disciple" or "learner". [11]

Since my first publication of "Definition of a Sikh" appeared about 28 years ago, I continued to seek the perfect definition of a SIKH and SIKHI. Recently, I discovered perfect definitions of a SIKH and SIKHI in the bani of Guru Nanak as follows: [12-14]

Who is a ਸਿਖੁ (SIKH)?

Guru Nanak describes a ‘Sikh’ as follows: ਅੰਮ੍ਰਿਤੁ¹ ਨੀਰੁ² ਗਿਆਨਿ³ ਮਨ⁴ ਮਜਨੁ⁵ ਅਠਸਠਿ⁶ ਤੀਰਥ⁷ ਸੰਗਿ⁸ ਗਹੇ ॥ Amrit nīr giān man majan aṭhsaṭh tīraṭh sang gahe. *The one⁴ who bathes⁵ in the life-giving¹ water² of wisdom³ gets⁸ the benefit of bathing at sixty-eight⁶ sacred places⁷.*

ਗੁਰੁ ਉਪਦੇਸਿ¹⁰ ਜਵਾਹਰ¹¹ ਮਾਣਕ¹² ਸੇਵੇ¹³ ਸਿਖੁ¹⁴ ਸੁੇ ਖੋਜਿ¹⁵ ਲਹੈ ॥੧॥ Gur updes javāhar māṇak seve sikh so kḥoj lahai. ||1|| ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 1328. *The above enlightening⁹ philosophy/teachings¹⁰ are like gems¹¹ and jewels¹² and the one who can research/discover¹⁵ that fact, is a Sikh¹⁴ and also practises¹³ it.* AGGS, M 1, p 1328.

The word, ਸਿਖੀ (Sikhi) has been used as the plural of ਸਿਖੁ (Sikh) by Guru Ramdas: ਉਪਦੇਸੁ¹ ਜਿ ਦਿਤਾ² ਸਤਿਗੁਰੁ³ ਸੇ ਸੁਣਿਆ⁴ ਸਿਖੀ⁵ ਕੰਨੇ ॥ Updes jē dītā satgurū so suṇiā sikhī kanne. ਅਗਰਾਸ, ਮ: 4, ਪੰਨਾ 314. *The Sikhs⁵ listened⁴ to the teachings/philosophy¹ imparted² by the True Guru³.* AGGS, M 4, p 314. **Note:** Here the ਸਤਿਗੁਰੁ³ (True Guru) is Nanak.

The word ‘Sikh’ also has other meanings, explained as follows:

ਸਿਖ (Sikh) as “teachings/philosophy”: ਮਤਿ¹ ਵਿਚਿ ਰਤਨ² ਜਵਾਹਰ³ ਮਾਣਿਕ⁴ ਜੇ ਇਕ⁵ ਗੁਰ⁶ ਕੀ ਸਿਖ⁷ ਸੁਣੀ⁸ ॥

Mat vich raṭan javāhar māṇik je ik gur kī sikh sunī. ਅਗਰਾਸ, ਜਪੁ # 6, ਪੰਨਾ 2. *By listening⁸ (accepting and practicing) to even one⁵ of the basic principles of the enlightening⁶ philosophy⁷, one's mind⁴ becomes filled with gems², jewels³, and rubies⁴ (wisdom).* AGGS, Jap # 6, p 2.

ਸਿਖ (Sikh) as “advice/philosophy”: ਸੁਣਿ ਸੁਣਿ¹ ਸਿਖ² ਹਮਾਰੀ³ ॥ ਸੁਕ੍ਰਿਤੁ⁴ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ⁵ ਜੀਅੜੇ⁶ ਬਹੁੜਿ⁷ ਨ ਆਵੈ ਵਾਰੀ⁸

॥੧॥ ਰਹਾਉ ॥ Sun sun sikh hamārī. Sukrit kītā rahsī mere jāṛe bahur na āvai vārī. ||1|| rahāo. ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 154. *Guru Nanak says: Oh my⁵ Mind⁶! Listen¹ to my³ advice/philosophy², do good deeds⁴ now (in this life) since there is no life⁸ again⁷ to do so.* AGGS, M 1, 154.

The above discussion indicates that when ਸਿਖੁ (Sikh) is spelled with *onkarh* on *khakha* (ਖੁ), it means the one who researches/discovers the enlightening philosophy and practices it. On the other hand, when ਸਿਖ (Sikh) is spelled with *khakha* (ਖ) as *mukta*, without *onkarh*, it means teachings/advice/philosophy.

BUT THAT SIKH BECAME RITUALISTIC

According to Guru Nanak, a ਸਿਖੁ (Sikh) is one who researches/discovers the “enlightening philosophy” as discussed earlier. Now that same Sikh has been assigned a number of duties and rituals to be performed by Guru Ramdas:

The Sikhs must repeat Naam himself and make others do so:

ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥ ਜਨੁ ਨਾਨਕੁ ਯੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥ Jis no dāiāal hovai merā suāmi tīs gursikh gurū updes suṇāvai. Jan Nānak yūṛ mangai tīs gursikh kī jo āp japai avrah nām japāvai. ||2|| ਅਗਰਾਸ, ਮ: 4, ਪੰਨਾ 306.

Guru Ramdas says: *The Eternal Entity (God) bestows Its teachings and will be kind only when the Sikh of the Guru repeats Naam himself and inspires others to do so. Consequently, Nanak* will beg for the dust of the feet of that*

Sikh. AGGS, M 4, p 306. *Nanak here is a pen name for Guru Ramdas but not as Nanak himself although *kaka* in ਨਾਨਕੁ (Nanak) is with *onkarh*.

Guru Ramdas also assigned a number of more rituals* to be performed by the Sikhs:

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ ॥ ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ ॥ ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

ਅਗਰਸ, ਮ: 4, ਪੰਨਾ 305.

Gur satgur kā jo sikh akhāe so bhālke uṭh har nām dhiāvai. Uḍam kare bhālke parbhātī isnān kare amrit sar nāvai. Updes gurū har har jap jāpai sabh kilvikh pāp dokh leh jāvai. Fir chārai divas gurbāṇī gāvai bahdīā uṭh dīā har nām dhiāvai. Jo sās girās dhiāe merā har har so gursikh gurū man bhāvai.

Manmohan Singh (SGPC) translates this as follows [15]:

He who calls himself a Sikh of the Great True Guru should rise early and meditate on God's Name.

*He should make efforts early in the morning, take a bath, and have ablution in the **tank of nectar**.*

By repeating the Lord God's Name under the Guru's instruction, all his sins, misdeeds, and accusations are wiped off. Afterwards, at sunrise he sings gurbani, and whilst sitting or standing, he meditates on God's Name. The Guru's disciple, who with every breath and morsel contemplates over my Lord God, becomes pleasing to the Guru's mind. AGGS, M 4, p 305.

Notes:

I have intentionally quoted the translation of S Manmohan Singh lest the readers consider my interpretation is biased to influence my above interpretation of a SIKH. However, the meanings of some words are given as follow: **ਭਲਕੇ**: According to Bhai Kahn Singh it means: ਆਉਣ ਵਾਲੇ ਦਿਨ ਵਿੱਚ ਨਿਤਜ ਆਉਣ ਵਾਲੇ ਦਿਨ. "ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ". (ਮ: ੪. ਵਾਰ ਗਉ ੧)। (2) ਕੋਲ ਨੂੰ. : Next day. **ਪਰਭਾਤੀ**: ਸਵੇਰੇ: Early Morning. **ਚੜੈ ਦਿਵਸੁ**: Beginning of the day.

The translation of Manmohan Singh, of SGPC, shows how a number of rituals were assigned by Guru Ramdas. However, Dr. Karminder Singh Dhillon has reported how incorrect the literal translation of Manmohan Singh is (personal communication): [*Editor's comment: Please see my note at the end of this article.*]

The first verse says "rise early and meditate on God's name" The second verse says "take bath and have ablution" It should be take a bath first! The literal translation "ablution in the tank of nectar" is problematic because this "tank of nectar" was not built by Guru Ramdas at the time of composing this sabd. So obviously the words "bhalkey", "uth" "parbhatee", "ishnan", "amritsar", etc. need to be interpreted in the metaphoric sense in relation to one's spiritual life and not physical life.

Even by ignoring the interpretation of the above stanza, it clearly indicates that some rituals* have been assigned by Guru Ramdas to be performed by a Sikh. However, some reviewers expressed their opinion that there are no rituals in those sabds of Guru Ramdas.

***Ritual**: a religious or solemn ceremony consisting of a series of actions performed according to a prescribed order.

SIKHI

My study of the bani of Guru Nanak, incorporated in the Aad Guru Granth Sahib (AGGS) [8], clearly indicates that the philosophy embodied in his bani includes the characteristics of originality and uniqueness. [13] The irony is that very little work has been done by Sikh and non-Sikh scholars, Sikh philosophers or Sikh scientists to portray the philosophy embodied in the bani of Guru Nanak in its real perspective. Instead, they remain busy interpreting *Sikhi* founded by Guru Nanak into an institutionalized religion, *Sikhism*, like others, under the influence of Vedas and Vedanta philosophies and with their own set of beliefs. Nevertheless, Guru Nanak has defined '**Sikhi**' in one phrase, which has been interpreted by Chahal and Chahal, et al [12-14] as follows:

ਸਿਖੀ¹ ਸਿਖਿਆ² ਗੁਰੂ³ ਵੀਚਾਰਿ⁴ || Sikhī sikhī=ā gur vīchār. *Sikhi*¹ is the teachings² which are based on the *enlightening*³ *philosophy*⁴. AGGS, M 1, p 465.

Notes:

ਸਿਖੀ (Sikhi): This word is understood as a verb to "learn" by my many theologians thus they go far away from the real theme of defining of "Sikhi" as a noun. **ਸਿਖਿਆ (Sikhia/Teachings):** something that is taught: philosophy. **ਵੀਚਾਰਿ (Vichar/Philosophy):** the branch of knowledge or academic study devoted to the systematic examination of basic concepts such as truth, existence, reality, causality, and freedom; a particular system of thought or doctrine. This type of **Sikhi** has not been disseminated by the followers of Guru Nanak.

It is evident from the above discussion that in both the definitions of a **SIKH** and **SIKHI** the emphasis is on "**enlightenment**".

ENLIGHTENMENT DEFINED

The Age of Enlightenment (also known as the **Age of Reason** or simply the **Enlightenment**) was an intellectual and philosophical movement that dominated the world of ideas in Europe during the 18th century, the "**Century of Philosophy**". The Enlightenment emerged out of a European intellectual and scholarly movement known as **Renaissance humanism**. Some consider the publication of Isaac Newton's *Principia Mathematica* (1687) as the first major enlightenment work. Philosophers and scientists of this period widely circulated their ideas through meetings at scientific academies, Masonic lodges, literary salons, coffeehouses and in printed books, journals, and pamphlets. The ideas of the Enlightenment undermined the authority of the monarchy and the Church and paved the way for the political revolutions of the 18th and 19th centuries. [16]

The core themes of Enlightenment explained by Sullivan are as follows: [17]

1. **Reason.** Enlightenment thinkers typically denounced supernatural occurrences as mere superstition. It became the **deist movement** that gripped Europe and the United States during the late 18th century. **Deism** is the belief that God exists, but chooses to let the Universe proceed according to natural law. Deists deny supernatural occurrences and insist that God is knowable through reason and nature, not divine revelation.
2. **Skepticism.** This covers skepticism of religious dogma, the institutionalized church, government authority, and even skepticism of the nature of reality. Catholics monarchs who had been placed in positions of power by the Will of God and were not subject to Earthly powers. But with the Age of Enlightenment, this idea began to lose its credibility. It was same in Indian theology that Kings were considered as God. This concept has also vanished with education in India. The skeptics typically rejected 'blind faith.' They want 'proof.'

IS GURU NANAK A PIONEER OF THE AGE OF ENLIGHTENMENT? YES.

It becomes evident from the critical study of the definitions of a SIKH and SIKHI that Guru Nanak's emphasis was on "enlightenment". Many of Guru Nanak's phrases lead us to see that he is a **Pioneer of the Age of Enlightenment**. For example:

During the time of discourse with the Siddhas, the most learned persons of that time, Guru Nanak emphasized the advent of "enlightenment":

The Siddhas questioned: Who is your Guru?

ਕਵਣ ਮੂਲੁ¹ ਕਵਣ ਮਤਿ² ਵੇਲਾ³ ॥ ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥ Kavaṅ mūl kavaṅ maṭ velā. Ferā kavaṅ gurū jis kā tū chelā. ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 943. *What is the source of beginning¹ and which type of philosophy² is of this Age³? Who is the 'guru' of whom you are his disciple?* AGGS, M 1, p 943. [8]

Guru Nanak replied about his 'guru' as follows:

ਪਵਨ¹ ਅਰੰਭੁ² ਸਤਿ³ ਗੁਰ⁴ ਮਤਿ⁵ ਵੇਲਾ⁶ ॥ ਸਬਦੁ⁷ ਗੁਰੂ⁸ ਸੁਰਤਿ⁹ ਧੁਨਿ¹⁰ ਚੇਲਾ¹¹ ॥ Pavan arambh satgur maṭ velā. Sabad gurū suraṭ dhun chelā. *The air¹ is the beginning² of every life and this is the Age⁶ of Enlightenment⁵ known through the True⁴ Guru³.*

Who is the True Guru?

It is explained in the second sentence: *The sabd⁷ is the guru⁸ (enlightener) and my keen¹⁰ conscience⁹ is its disciple¹¹.* **Note:** ਗੁਰੂ or ਗੁਰੁ or ਗੁਰ (Guru or Gur or Gur): According to Bhai Kahn Singh: ਸੰ. ਗੁਰੂ ਗੁਰੂ. (ਸੰਗਯਾ). ਇਹ ਸ਼ਬਦ ਗੁਰੂ (ਗੁ) ਧਾਤੁ ਤੋਂ ਬਣਿਆ ਹੈ, ਇਸ ਦੇ ਅਰਥ ਹਨ ਨਿਗਲਣਾ ਅਤੇ ਸਮਝਾਉਣਾ, ਜੋ ਅਗਿਆਨ ਨੂੰ ਖਾ ਜਾਂਦਾ ਹੈ ਅਤੇ ਸਿੱਖ ਨੂੰ ਤੜਗਿਆਨ ਸਮਝਾਉਂਦਾ ਹੈ, ਉਹ ਗੁਰੂ ਹੈ. ਗੁਰਬਾਣੀ ਵਿੱਚ ਗੁਰ, ਗੁਰ ਅਤੇ ਗੁਰੂ ਸ਼ਬਦ ਇੱਕ ਹੀ ਅਰਥ ਵਿੱਚ ਆਏ ਹਨ. (Guru comes from Sanskrit word, Gri, which means to engulf (to eliminate) ignorance and which impart wisdom (enlightens) the Sikh.

Which is the 'Sabd' that is the 'Guru' of Nanak?

That 'sabd' is described by Guru Nanak himself in stanza #38 of *JAP Bani* as follows:

ਜਤੁ¹ ਪਾਹਾਰਾ² ਪੀਰਜੁ³ ਸੁਨਿਆਰੁ⁴ ॥ ਅਹਰਣਿ⁵ ਮਤਿ⁶ ਵੇਦੁ⁷ ਹਥੀਆਰੁ⁸ ॥ Jaṭ pāhārā dhīraj suniār. Ahraṅ maṭ vedu hathiār. *Self-control¹ should be the furnace², and patience³ of the goldsmith⁴. Wisdom⁶ should be the anvil⁵ and knowledge⁷ should be the tools⁸.*

ਭਉ⁹ ਖਲਾ¹⁰ ਅਗਨਿ¹¹ ਤਪ ਤਾਉ ॥ ਭਾਂਡਾ¹² ਭਾਉ¹³ ਅੰਮ੍ਰਿਤੁ¹⁴ ਤਿਤੁ¹⁵ ਢਾਲਿ¹⁶ ॥ ਘੜੀਐ¹⁷ ਸਬਦੁ¹⁸ ਸਚੀ ਟਕਸਾਲ¹⁹ ॥ Bhaṅo khalā agan ṭap tāo. Bhāṅdā bhāo amrit ṭiṭ dhāl. Ghāṛīai sabad sachī taksāl. *Love⁹ for the Eternal Entity (God) should be the bellows¹⁰ to blow air into fire¹¹ to make it super-hot.*

The body (mind), full of love¹³, is the melting pot¹² where the above-mentioned self-control, patience, wisdom and knowledge as matter¹⁵ to be melted¹⁶ together to construct¹⁷ the sabd (idea/philosophy)¹⁸ as an Amrit (elixir)¹⁴ in the mint¹⁹ of truth.

ਜਿਨ ਕਉ ਨਦਰਿ²⁰ ਕਰਮੁ²¹ ਤਿਨ ਕਾਰ²² ॥ ਨਾਨਕ ਨਦਰੀ²³ ਨਦਰਿ²⁴ ਨਿਹਾਲ²⁵ ॥੩੮॥ Jin kaṅo naḍar karam ṭin kār.

Nānak naḍrī naḍar nihāl. ||38|| ਅਗਸਤ, ਜਪੁ # 38, ਪੰਨਾ 8. *Such type of work²² to construct sabd (idea/philosophy) can only be done by those who have the capability²¹ of vision²⁰. The Eternal Entity (God) is happy²⁵ for such people who have this type of vision^{23,24}.* 38. AGGS, Jap # 38, p 8.

Stanza 38 of JAP Bani clearly indicates that the word ‘sabd’ means the ‘idea’ or ‘philosophy’ which enlightens a person to discover the right path of life. Therefore, ‘sabd’ is interpreted as ‘enlightening idea/philosophy’. The ‘sabd’ is constructed by the use of self-control, patience, knowledge and wisdom without involving any deity.

Guru Nanak further explains that humans inherit four characteristics: seeing, hearing, sensation, and thinking/capability to analyse the data collected. I interpret the following stanza keeping in view the involvement of various sciences - Biology, Neurosciences, Physiology, Physics and Chemistry:

ਚਾਰਿ¹ ਪਦਾਰਥ² ਲੈ ਜਗਿ³ ਆਇਆ⁴ ॥ ਸਿਵ ਸਕਤੀ⁵ ਘਰਿ⁶ ਵਾਸਾ⁷ ਪਾਇਆ ॥

ਏਕੁ⁸ ਵਿਸਾਰੇ⁹ ਤਾ ਪਿੜ¹⁰ ਹਾਰੇ¹¹ ਅੰਧੁਲੈ¹² ਨਾਮੁ¹³ ਵਿਸਾਰਾ¹⁴ ਹੇ ॥੬॥ Chār padārath lai jag āiā.

Siv saktī ghar vāsā pāiā. Ēk visāre t̄ā piṛ hāre andhulai nām visārā he. ||6|| ਅਰਗਰਸ, ਮ: 1, ਪੰਨਾ 1027.

Man was born⁴ into this world³ with four¹ characteristics²: (Seeing, hearing, sensation, and thinking/capability to analyse the data collected.) In fact, all these characteristics of humans⁶ are based⁷ on Universal Energy⁵. If one forgets⁹ about these four characteristics⁸, then that innocent (human)¹² loses¹¹ all his study/capability¹⁰ and also forgets¹⁴ to use the Laws of Nature/Universe¹³ for the betterment of one's life. AGGS, M 1, p 1027.

Note: But Prof Sahib Singh explains *Chaar Padarath* as: ਚਾਰਿ ਪਦਾਰਥ = (੧. ਧਰਮ = ਸੁਭ ਕਰਮ। ੨. ਅਰਥ-ਪਦਾਰਥ। ੩. ਕਾਮ = ਕਾਮਨਾ, ਇੱਛਿਆ। ੪. ਮੋਖ = ਮੁਕਤੀ.[18] *English:* 1. Dharam (good deeds), Arath (various things), Kaam (lust, desire), Mokh (liberation or salvation from cycle of reincarnation).

On the other hand Sikhwiki.org says that: In Gurmat, Four *Padaraths* are different than that of Prof Sahib Singh: [19] . Gyan Padarath: (Treasure of Spiritual Knowledge) Mukat Padarath: (Treasure of Salvation) Naam Padarath: (Treasure of Divine Wisdom) Janam Padarath: (Treasure of Spiritual Birth) These *Padaraths* are based upon Vedas and Vedanta philosophies.

In stanza #38 above, Guru Nanak explains how a Sabd (idea/philosophy) is constructed (formulated) as *Amrit* (life-giving elixir) – the way of living, which will mould a person to be highly moral and progressive. In spite of the above teachings of Guru Nanak, Sikhs continue to follow Eastern philosophy. That is, that a personal human Guru is necessary to guide a person to achieve a moral life, to meet God, and to achieve *mukati* (salvation). That is why many *Sants/Babas* have appeared in Punjab and are brain-washing their followers to be dependent upon their advice rather than to use their own intellect to construct the Sabd taught by Guru Nanak. Of course, some people may need a Guru (teacher) to teach the qualities required to construct that ‘sabd’. Nevertheless, Guru Nanak continues to explain further that the body and brain have the four faculties (seeing, hearing, sensation, thinking/capability to analyse the data collected) needed to resolve problems and cross the so-called “dreadful sea of life”.

During the discourse (*Siddh Gost*) the Siddhas continued to pose other questions to Guru Nanak: **What is your philosophy?**

ਕਵਣ ਕਥਾ⁴ ਲੇ ਰਹੁ ਨਿਰਾਲੇ⁵ ॥ ਬੋਲੈ ਨਾਨਕੁ ਸੁਣਹੁ ਤੁਮ ਬਾਲੇ⁶ ॥ Kavaṅ kathā le rahhu nirāle. Bolai Nānak suṅhu ṭum bāle. Question 42 b: *What type of unique⁵ philosophy⁴ do you have? Speak out, O child⁶ Nanak, we are ready to listen to you.*

And What is the Sabd, which can help us to cross the dreadful sea of life?

ਏਸੁ ਕਥਾ⁷ ਕਾ ਦੇਇ ਬੀਚਾਰੁ⁸ ॥ ਭਵਜਲੁ⁹ ਸਬਦਿ¹⁰ ਲੰਘਾਵਣਹਾਰੁ¹¹ ॥੪੩॥ Ēs kathā kā deie bīchār. Bḥavjal sabad langhāvaṅhār. ||43|| Question 42c: *Could you, please, deliberate⁸ on your unique philosophy⁷? What is the Sabd¹⁰ (your idea/philosophy) which could help¹¹ us to cross the dreadful⁹ sea of life?*

Guru Nanak answers as follows:

ਸੁਰਤਿ¹ ਸਬਦਿ² ਭਵ³ ਸਾਗਰੁ⁴ ਤਰੀਐ⁵ ਨਾਨਕ ਨਾਮੁ⁶ ਵਖਾਣੈ⁷ ॥ Surāt sabad bhav sāgar tarīai Nānak nām vakhāṇe. ਅਗਸ, ਮ: 1, ਪੰਨਾ 938. *Nanak explains⁷ that understanding the Laws of Nature/Universe⁶ and turning one's conscience¹ towards such Sabd² (as described above) will help to cross⁵ the dreadful³ sea of life⁴.* AGGS, M 1, p 938.

Guru Nanak continues to explain that the 'sabd', as explained in Stanza #38 of *JAP Bani*, is the solution to various problems of life:

ਗਿਆਨ¹ ਵਿਹੁਣੀ² ਭਵੈ³ ਸਬਾਈ⁴ ॥ ਸਾਚਾ⁵ ਰਵਿ⁶ ਰਹਿਆ ਲਿਵ⁷ ਲਾਈ ॥ ਨਿਰਭਉ⁸ ਸਬਦੁ⁹ ਗੁਰੁ¹⁰ ਸਚੁ¹¹
ਜਾਤਾ¹² ਜੋਤੀ ਜੋਤਿ¹³ ਮਿਲਾਇਦਾ¹⁴ ॥੮॥

Giān vihūṇī bhavai sabāi. Sāchā rav rahiā liv lāi. Nirbhāo sabad gurū sach jāṭā joṭi joṭ milāidā. ||8|| ਅਗਸ, ਮ: 1, ਪੰਨਾ 1034. *A person, without² using intellect¹, is wandering³ all around⁴ to understand the Eternal Entity (God). That person could not understand the Eternal Entity⁵ pervades⁶ everywhere as if imbibed⁷ in everything. A person who is not afraid⁸ of anybody/anything can understand¹² the Eternal Entity (God)¹¹ through the enlightening¹⁰ philosophy⁹ (sabd⁹ guru¹⁰).* AGGS, M 1, p 1034.

Many of the interpreters translate 'sabd' as 'sabd' and 'guru' as 'guru'. But nobody tries to explain the meaning of 'guru' and of 'sabd' as explained above.

Guru Nanak further explains that the 'sabd' is the real 'guru' in life:

ਘਘੈ ਘਾਲ¹ ਸੇਵਕੁ² ਜੇ ਘਾਲੈ³ ਸਬਦਿ⁴ ਗੁਰੁ⁵ ਕੈ ਲਾਗਿ⁶ ਰਹੈ ॥ ਬੁਰਾ⁷ ਭਲਾ⁸ ਜੇ ਸਮ⁹ ਕਰਿ ਜਾਣੈ¹⁰ ਇਨ ਬਿਧਿ¹¹ ਸਾਹਿਬੁ¹² ਰਮਤੁ¹³ ਰਹੈ
॥੮॥ Ghaghai ghāl sevak je ghālai sabad gurū kai lāg rahai. Burā bhālā je sam kar jāṇai in biḍh sāhib ramat rahai. ||8|| ਅਗਸ, ਮ: 1, ਪੰਨਾ 432. *If a dedicated¹ devotee² remains devoted^{3,6} to the concept of enlightening⁵ sabd⁴ and considers¹⁰ bad⁷ and good days equally⁹ as a part of life, that person understands that Eternal Entity¹² through this method¹¹ and remains attached¹³ to the Eternal Entity.* AGGS, M 1, p 432.

Guru Nanak continues to advise about the use of 'sabd' and its use in life:

ਅਮਲੁ¹ ਕਰਿ ਧਰਤੀ² ਬੀਜੁ³ ਸਬਦੇ⁴ ਕਰਿ ਸਚੁ⁵ ਕੀ ਆਬ⁶ ਨਿਤ⁷ ਦੇਹਿ ਪਾਣੀ⁸ ॥
ਰੋਇ ਕਿਰਸਾਣੁ⁹ ਈਮਾਨੁ¹⁰ ਜੰਮਾਇ¹¹ ਲੈ ਭਿਸਤੁ¹² ਦੇਜਕੁ¹³ ਮੂੜੇ¹⁴ ਏਵ ਜਾਣੀ ॥੧॥ Amal kar dhartī bīj sabdo kar sach kī āb niḍ
dēh pāṇī. Hoē kirsāṇ imān jammāe lai bhisaṭ ḍojak mūre ev jāṇī. ||1|| ਅਗਸ, ਮ: 1, ਪੰਨਾ 24.

Make good deeds¹ as the soil² to sow the seed³ of the sabd⁴ (idea/philosophy realized) and always⁷ water that seed with the water⁸ of the habit⁶ of speaking truth⁵. Be such a type of farmer. If one accepts¹⁰ to be such type of farmer⁹, then it will become¹¹ clear to the innocent one¹⁴ what heaven¹² and hell¹³ mean.

AGGS, M 1, p 24.

Guru Nanak is the only pioneer in South Asia to formulate "Sikhi" on all the themes listed in item #1 (deism, natural laws, questioning, and reasoning) during 1469-1539. Similarly, Guru Nanak was also a very strong skeptic of religious dogmas and the absolute authority of religious leaders who had shackled their followers in various rituals, superstitions and dependence upon god, gods, and goddesses for everything to happen.

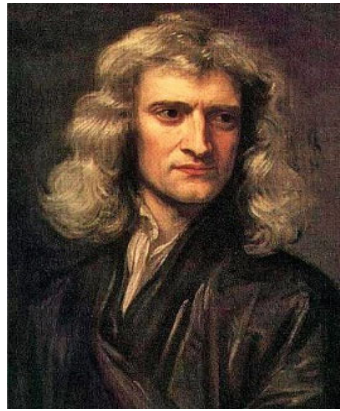


Fig. 1. Isaac Newton (1643-1727). Portrait by Godfrey Kneller-1689

While there are many in Europe who contributed towards the Period of Renaissance and the Age of Enlightenment, the publication of Isaac Newton's *Principia Mathematica* (1687) is considered to be the first major contribution towards Natural Philosophy, the Period of Renaissance, and the Age of Enlightenment. On the other hand, Guru Nanak is the only one in South Asia who contributed towards Natural Philosophy, the Period of Renaissance and also the Age of Enlightenment.

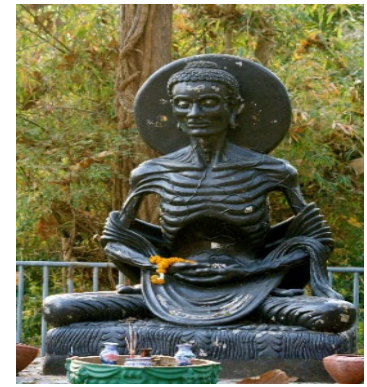
Let us not forget that Gautama Buddha got enlightenment before Guru Nanak.

Enlightenment by Siddhārtha Gautama In India, the first one to get enlightenment was **Siddhārtha Gautama** (483/400 BCE) or **Siddhattha Gotama** in Pali (also called the **Gautama Buddha** or simply the **Buddha**) who lived about 1,952 years before Guru Nanak. The story of the Buddha's enlightenment is not

told exactly the way it happened. He consulted one yoga teacher and then another one, mastering what they taught him. Thereafter, with five companions, for five or six years, he engaged in rigorous asceticism and fasted until his ribs stuck out. Yet enlightenment seemed no closer.

By that time, a young girl named Sujata came by and offered the emaciated Siddhartha a bowl of milk and rice. When his companions saw him eating solid food, they believed he had given up his quest, and they abandoned him. At the age of 35, after a reputed 49 days of meditation, he realized the path to awakening was a "**Middle Way**" between the extremes of the self-denial and luxury life. [20, 21].

Figure 2. Gautama Buddha (483- 400 BCE)



He does not mention anything else except the "Middle Way" between two extremes. He also does not mention the existence of God, gods or goddesses; however, he maintains all other rituals and superstitions of ancient philosophies. His Enlightenment is not even close to that achieved by Guru Nanak and that being considered in Europe. **Therefore, Guru Nanak is the only person in South Asia who talks about Natural Philosophy, the Period of Renaissance and the Age of Enlightenment as accepted in Europe.**

CONCLUSIONS

- The article deals with the definition of a **Sikh** and **Sikhi** as the first step to discover the "Basics of Sikhi" from the bani of Guru Nanak.
- There is no concise and precise definition of a Sikh nor of Sikhi as the terms should be.
- I tried to define a Sikh in 1992 about 28 years ago and am still working to discover the perfect definition of a Sikh as well as Sikhi.
- Finally, I discovered the perfect definitions of a Sikh and Sikhi from the bani of Guru Nanak as follows:
- **WHO IS A ਸਿਖੁ (SIKH)?**

ਅੰਮ੍ਰਿਤੁ¹ ਨੀਰੁ² ਗਿਆਨਿ³ ਮਨ⁴ ਮਜਨੁ⁵ ਅਠਸਠਿ⁶ ਤੀਰਥ⁷ ਸੰਗਿ⁸ ਗਹੇ॥ Amṛiṭ nīr giān man majan aṭhsaṭh tīrath sang Gahe.

The one⁴ who bathes⁵ in the life-giving¹ water² of wisdom³ gets⁸ the benefit of bathing at sixty-eight⁶ sacred places⁷.

ਗੁਰੂ ਉਪਦੇਸਿ¹⁰ ਜਵਾਹਰ¹¹ ਮਾਣਕ¹² ਸੇਵੇ¹³ ਸਿਖੁ¹⁴ ਸੁ ਖੋਜਿ¹⁵ ਲਹੈ ॥੧॥ Gur updes javāhar māṅak seve sikh so kḥoj lahai. ||1|| ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 1328. *The above enlightening⁹ philosophy/teachings¹⁰ are like gems¹¹ and jewels¹² and the one who can research/discover¹⁵ that fact, is a Sikh¹⁴ and also practises¹³ it.* AGGS, M 1, p 1328.

• WHAT IS ਸਿਖੀ (SIKHI)?

ਸਿਖੀ¹ ਸਿਖਿਆ² ਗੁਰੂ ਵੀਚਾਰਿ⁴॥ Sikhī sikhīā gur vīchār. ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 465. *Sikhi¹ is the teachings² which are based on the enlightening³ philosophy⁴.* AGGS, M 1, p 465.

- The emphasis in both definitions is on **Enlightenment**.
- Although there are many in Europe who contributed toward the Period of Renaissance and the Age of Enlightenment, the publication of Isaac Newton's *Principia Mathematica* (1687) is considered to be the first major contribution towards Natural Philosophy, the Period of Renaissance and also the Age of Enlightenment. **On the other hand, Guru Nanak is the only one in South Asia who contributed towards Natural Philosophy, the Period of Renaissance and also the Age of Enlightenment during the 15th century.**

ACKNOWLEDGMENTS

I am grateful to Dr. Kulbir Singh Thind for granting me permission to copy and paste the Unicode Gurmukhi scripts from the Aad Guru Granth Sahib and its transliteration in Roman alphabet from his Web site: www.srigranth.com. However, interpretations of bani is mine unless specified. My thanks are due to Dr Devinder Pal Singh, Center for Understanding Sikhism for critical examination of the manuscript and Ms. Komal Sidhu, Speech Therapist, for editing the article.

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Editor's Note: The literal translation presents a sequencing problem. The literal translations say "*The Sikh should rise early and meditate on God's Name. Then "take a bath, and have ablution in the tank of nectar."* Logically, the sequence ought to be reversed. Hence my communication that the interpretation ought to be other than "*rising early, meditating, taking a bath, ablution in the tank of nectar.*" Additionally, if these activities define a Sikh, then only two Gurus – the fifth and sixth qualify; cos the others did not visit or go to Darbar Sahib.

LETTER TO THE EDITOR

Thank you for VOL 1/2020 of the Sikh Bulletin.

Please allow to comment on the article - "The Sikh Nishan Demystified" By Karminder Singh Dhillon, PhD.

It is very well indicated in the article that to-day we just indulge in the 'munmat' practices and clearly fail to understand the Shabad Guru. It is also covered that the word 'Jhanda' (i.e. flag) is the most appropriate word to describe its functions (in conjunction with the structure of a Gurdwara).

I just want to share that I heard the following in a lecture:

"Every country's embassy hoists the flag of its parent country, regardless of its geographic location.

For example, Myanmar embassy in USA hoists Myanmar's flag, and so on. It indicates that in the premises of its embassy, Myanmar's government laws (like language, holiday calendar, etc) are applicable.

Similarly, in the premises of a Gurdwara, 'Nishaan Sahib' (flag with Sikhi insignia), indicates that the 'Rule of Gurmat' prevails in its compound; regardless of the King or law of the land.

For example: in a country like Iran, women may not be considered equal to men. However, in a Gurdwara located in Iran the women are treated as equal (ideally, as per Gurmat); and so on."

I felt like sharing the above after reading the article in Sikh Bulletin. **Bibek Singh**

All in a Dog's Life: Creatures of a Lesser God.

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I belonged to a Sikh family as a puppy.

My duty was to provide absolute love and loyalty. Who knows, in return for serving human beings well, I may get to re-incarnate in human form when my time came!

Doing my part was easy. A dog is the only thing in the world that loves you more than it loves itself. I knew how to keep the dog's end of the bargain. Mark Twain said it best: The dog is a gentleman. I would love to go to his heaven, not man's. I understood the "gentleman" part, but not quite the one about heaven. He also said something easier to understand: "If you pick up a starving dog and make him prosperous he will not bite you. That's the principal difference between a dog and a man."

I did my best on the loyalty front too.

I stood my ground at the gate of our home, drenched by the pouring rain sometimes, barking non-stop at visitors who were merely seated in their cars waiting for the rain to stop before they came in. I barked at every cat – most of them larger than me – that tried to come and dig up our garden. I didn't spare the birds, lizards and even insects that tried to enter the home for their own purposes. I barked at everything big and small so long as I thought they were up to no good. All this to make sure the only one who had a Dog's Life was me, Ricco.

I learnt all the commands that were meant for me. I tried to understand the dialogues especially of the children and relatives who dropped by every now and then.

Most of all I enjoyed giving love. As they say: The world would be a better place if everyone had the ability to love as unconditionally as a dog. I loved my owner's daughter Reiya. And Reiya's Nanni (grandmother). And her Auntie Polly. As they did me. I secretly enjoyed the fact that I was the only male amongst the females.

I wagged my tail with my heart. Always.

I was rehomed to Nanni's house 200 miles away 9 years later. Dogs have a way of finding the people who need them. She lived alone. She talked to me and often forgot I was not a person. Whoever said diamonds are a girl's best friend never had a Maltese. She was my diamond.

In my 12th year, Nanni had to go abroad for a short visit. I was lodged with two trusted people. My carers were two females and more importantly - people of faith in God.

It was here, every day for 73 days that I discovered why Mark Twain did not want to go to man's heaven. It was here that I discovered the ugly truth of neglect, disdain and contempt for a little dog at the hands of mighty humans.

It was here that I saw my carers look the other way as ticks infested my thick coat and injected toxins that poisoned my organs over 73 days. My entire coat of fur was shed, my skin blistered, and my life drained – one day

at a time. A simple bottle of tick medicine was all I needed. Instead my carers kept lying to Nanni that I was doing fine each time she called from abroad to check on me.

It was here, within 73 days, that I discovered I did not want to reincarnate in human form. I would never be capable of the level of inhumanity required to be one.

It was here that I was made to realize that I was a creature of a lesser god.

On day 74, a stranger rescued me into the hands of Polly where I died within a few minutes of her caresses. As Reiya, her mother and Nanni watched by video - in shock - from thousands of miles away, I was put into a grave.

SABHNA JEEA(N) KA EK DATA.

All life comes from the same One Creator. It surely is a message that is profound for Guru Nanak – the composer of the verse. Profound enough to have written it a SECOND time, after having written it just four verses before that. Profound enough to have included it in his concise, succinct and precise bani Jup. The succinct nature of Jup would require that nothing be repeated. Yet this message is. The verse therefore appears *twice* on page 2 of the Sri Guru Granth Sahib (SGGS).

There must be something about the message in the verse that Guru Nanak wanted mankind to never escape it, never ignore it, and never disregard it. Which is exactly what he said in the second part of the same verse: SO MEIN VISER NA JAYI – May That Reality Never Leave Me.

The complete verse is: ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੫ ॥ *Sabhna Jee(n) Ka Ek Daata So Mein Viser Na Jayi*. SGGS 2. Meaning: All of life is from the One Same Life Giver Creator. May I Never Disremember Him and My Creator's This One Reality.

The profound-ness of the message of the verse grows tenfold when the verse immediately preceding it looked at. That verse is ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ *Gura Ek Deh Bujhayi*. Meaning: The Guru Provides this ONE Realization. The Shabd Provides This One Realization.

Put together the entire couplet reads: ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੫ ॥ *Gura Ek Deh Bujhayi. Sabhna Jee(n) Ka Ek Daata So Mein Viser Na Jayi*. This entire couplet appears TWICE on page 2 of the SGGS.

There is more about the profoundness of the message. About its acuteness and intensity.

Guru Amardas ji takes the verse of Guru Nanak and writes it this way: ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰੁ ॥ *Sabhna Jee(n) Ka Ek Data Jyoti Jyot Milaven-haar*. SGGS 68. It's even more profound now. Jyot is light in the literal sense and refers to enlightenment in spiritual parlance. There is enlightenment, and there is Divine Enlightenment. Guru Amardas ji is saying that the Realization of Divine Enlightenment is Within Internalizing the Reality That All Life Comes from the One Same Creator.

All Gurus and *Bhagts* included this message within Gurbani. Guru Ramdas ji put it this way: ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥ *Sabh Jee Tumharey Ji Tu Jee Ka Datara*. SGGS 10. Meaning: All Beings Are Yours, You Are the Provider of Life to All.

Guru Arjun: ਤੂੰ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਬਸਹੁ ਮੇਰੇ ਮਨ ਮਾਹੀ ॥ *Tu Data Sabna Jee Ka Bsho Mayrey Mun Mahi.* SGGGS 499. Meaning: The Giver of Life Within Me is the One Who is The Giver of All Life.

SPIRITUALITY, HUMANITY AND THE NON-HUMAN WORLD.

If a spirituality must be judged from the space given within its philosophy to all forms of life including animals; then Humanity must be judged from the treatment, we humans give to lesser beings and lesser life. The onus on understanding and providing for the needs of the non-human world that is within our care is ours as humans, because that category of life does not have the capacity to vocalise.

It follows therefore that Divinity within us be judged from our acceptance that the Creator within us is not distinct from the one within other forms of life. Guru Nanak makes this clear in his verse on page 1062. ਮੇਰਾ ਤੇਰਾ ਤੁਧੁ ਆਪੇ ਕੀਆ ॥ ਸਭਿ ਤੇਰੇ ਜੰਤ ਤੇਰੇ ਸਭਿ ਜੀਆ ॥ *Mera Teyra Tudh Apey Keeya. Sabh Terey Junt Tayre Sabh Jeeya.* The notion of distinction and difference pertaining to life (*Mera Teyra*) is the product of our own creation (*Apey Keeya*). It does not exist within the parameters of Divine-ness. Guru Nanak makes the reason clear on page 1254. ਤੂੰ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਤੁਹੀ ॥੨॥ *Tu Data Jee(n) Sabhna Ka Jee(n) Ander Jio Tuhi.* You Yourself Are Within All Forms of Your Life.

PROVIDING LESSONS

It is amazing that a small but beautiful creature of God in the form of a pet Maltese can provide valuable lessons in spirituality and humanity – even if both are never within its domain.

In his short life of just 12 years, my Ricco taught my family unconditional love, unwavering loyalty and unlimited joy. It's remarkable that the one who provided so many wonderful memories has become a lasting memory himself. His time in our hearts will far outnumber his days on earth. Eventually his only fault turned out to be his short life.

In his long suffering of 74 days, he provided the humans in his life an opportunity to display their own inner failings and watch those failures translate into disregard and contempt for his life. The look in his eyes each time he looked at them, and their turning away surely laid bare the disdainful depths that we humans can so easily and carelessly descend to.

In death, he provided us readers with a most wonderful opportunity - an impetus to turn to Guru Nanak and Gurbani for lessons on our own humanity and spirituality.

Note to Contributors

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

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

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

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

Note on Use of Gurbani Verses and Translations by Authors

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

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