

**EDITORIAL**

**EVOLUTION OF SIKH IDENTITY**

Shri Guru Granth Sahib (SGGS) contains some directives regarding matters of personal and social morality as well as individual rituals to follow, but in general SGGS does not function as legislative handbook. **The most pressing challenge for the Sikh community in the past as well as now is how to interpret Gurbani of the SGGS so as to preserve its spirit and still respond to changing needs.**

There is no doubt the message from Waheguru that Guru Nanak Dev ji permeated is for all the humanity. It is truly the universal message and he travelled to all the known centers of higher learning of the world of his time to deliver it. Yet over 545 years later his message is simply speaking still endemic religion of the people of Punjab while it should have been the religion of the world by now. It behooves us to explore and analyze, by delving into the reasons, to recapitulate what caused this encapsulation of this divine universal message within tiny Punjab.

It can be said that Sikh started from the day Guru Nanak Ji emerged from the rivulet Bein at Sultanpur Lodi in Punjab around 1495 CE after an encounter with the creator and declared that the lord does not approve of the symbols and religious markers which divide humanity to hate each other. *(Na koe Hindu Na Koe Muslman).*

He advised Hindus, the janeo you wear is of no use and does not get you in good books of the lord if you do not practice compassion, contentment, moral control over passions, and truthfulness in your life.

*(Na koe Hindu Na Koe Muslman)* (SGGS 471).

The Jogis were told that all external markers of your faith, mundra, Jholi, bhibuti and danda represent sham, falsehood and hypocrisy if you lack contentment, humility, modesty,
contemplation, remembrance of death, and faith in God.


(SGGS 6)

He publically refuted Muslim symbols of Musala (keeping prayer mat), Sunnat (Circumcision), and rituals of Rojas (once a year fasting), Haj, Niwaj, and Rosary. He admonished that these things will not make them Muslim if they do not live a life of mercy, faith, honest living, modesty, good conduct, truth, and good deeds.

(SGGS 140)

A careful perusal of SGGS Gurbani presents a clear unmistakable identity of a Sikh based on intendance of life in accord with divine law. A Sikh is a righteous man and can be trusted to act honorably regardless of the circumstances. Gurus rejected all exterior symbols and considered them sham which breeds hypocrisy and provide opportunity for impostors to deceive innocent public by means of assumed character. As shown above the Guru’s, advice to Hindus, Jogis, and Muslims was to reject symbols and adopt virtuous life. It will be pure hypocrisy on our Gurus’ part to mandate any external symbol for their own followers. They were divine beings in tune with the creator and there is not an iota of evidence to show they ever deviated even slightly in practicing from what they preached.

The Gurbani of Shri Guru Granth Sahib starts with a clear statement of oneness of God (ੰ). It goes on to define in the moolmanter this Reality, the Creator of the known universe and beyond, Whose Grace sustains its existence. This sublime pronouncement of Guru Nanak of absolute monotheism was treated as declaration of war by polytheistic religion namely Hinduism and later it was joined by Christianity. It also generated hostility from Muslim clergy and Muslim rulers who treated it as threat to their plans to convert all their Indian subjects to Islam.

Examining the historical development of Sikhism from the period of Guru Nanak to the present we find a great struggle for survival against the two hostile faiths (Hinduism and Islam) lead by the Muslim authorities, requiring enormous sacrifices on the part of the believers and the devotees of the new faith.

The struggle in the 18th century post Guru period was led by the members of the Khalsa, a brotherhood created by Guru Gobind Singh, the 10th Guru, to resist the tyrants, to protect the faith and the weaker sections of the society. The creation of the order of Khalsa established certain discipline and a uniform of symbols for those who took voluntarily Khande di pahul, the initiation ceremony. During this prolonged period of struggle, the Khalsa became known as the Sikhs. The symbols of the order of Khalsa, kesas, Kanga, Kara, Kashehra, and Kirpan, known as five Ks’, were the markers of Khalsa identity. Thus the symbols of Khalsa especially kesas and turban, the most visible of the five, became the recognizable identity of the Sikhs.

The British takeover of Punjab created the next paroxysm in the Sikh religion due to the avowed intentions of the Christian missionaries to convert Sikhs to Christianity. This was also followed by the aggressive revival of Hinduism in Punjab under the leadership of Arya Samaj. However the British colonial Government emphasized on Khalsa symbols for recruitment to the army. At this time Singh Sabha movement started construction of Sikh identity for the purpose of demarcation from the Hindus. The purposes of the two were different. In the British case it was to create a class of loyal subjects, whereas in the case of Singh Sabha movement under the influence of the Tat Khalsa, the objective was to purge Sikh faith of all other identities except that of the Khalsa.

SGPC emerged from the struggle against the Mahants (who were supported by British Government) for the control of the Sikh historic Gurdwaras. Its existence is confirmed by an act passed by the British Indian Government in 1925. This act includes a definition of the Sikh Identity. Since then this act has been amended a couple of times and the definition of Sikh identity has also been changing with every amendment, thus making it an identity by the Government and not of a faith in the religion of the Gurus.

SGPC is a democratically elected governing body supposedly of the Sikhs for the management of the Gurdwaras. It also looks after the religious matters of
the Sikh community, but it is controlled by the Akali Dal party which is a self-declared Punjabi Party rather than a Sikh political party. A large section of the Sikh community, especially rural Sikhs of Punjab, do not accept this identity and do not adhere to it. They do not believe it is mandatory for the Sikhs to be Amritdhari.

Sikh Rehat Maryada prepared by SGPC and approved by the Akal Takhat in 1945 gives the definition of a Sikh:

“Any human being who faithfully believes in one Immortal being, Ten Gurus, from Guru Nanak Dev to Guru Gobind Singh, the Guru Granth Sahib, The utterances and teachings of the ten Gurus, and the baptism bequeathed by the tenth Guru, and who does not owe allegiance to any other religion, is a Sikh”

The above definition is from the October 2009 addition of the Sikh Reht Maryada published by the Dharam Parchar Committee of SGPC and is different in few respects from the one contained in the original text.

The identity question remains the most contentious issue within the Sikh community. It simply boils down to one article of faith, unshorn hair (Keshas). Some adherents of the Sikh faith are of the opinion that those who have cut their hair in any form do not have the right to call themselves the Sikhs regardless of their faithful attachment to all other aspects of the faith. As mentioned above in this article the rural Sikh public does not support these politically motivated historical identities. Interestingly the rural Sikhs assign sanctity to unshorn hair only if one has taken Khande di Pahul and become Amritdhari. Thus it does not make a difference to their identity being Sikhs whether they are Kesadhari or not.

The militancy in Punjab in 1978 to 1995 saw the dominant emphasis on the singular Sikh tradition and identity. To sant Jarnail Singh Ji Bhindrawala, the leader of the movement, the Sikh and the Singh are coterminous. His emotional outbursts in promoting unshorn hair were designed to challenge the honor of the young people and in the process the virtuous living according to gurmat was the tragic casualty among his emotionally heightened followers. But when the difficulty arose they were quick to discard the love of unshorn hair and sought shelter in Canada, USA and UK. They had taken Khalsa form because it was enforced with gun by the zealots. Sadly due to these excesses, instances of intemperance and abuses during militancy we are seeing much of the digression happening among the young Sikh in the rural Punjab. The Sikh diaspora has been articulating Sikh identity with different objective and in different circumstances, and that is quite contrary to the political Sikh identity fashioned by SGPC.

The religious identity based on Gurbani refers to a system of religious beliefs and to religious, spiritual experience. However, for the current community and clergy leadership it is akin to a form of visible cultural identity. Given the general absence of a personal and spiritual relationship of many young Sikhs, Sikhism manifested in cultural and institutional terms is primarily a social identity. These young people consider themselves as Sikh and regularly attend Gurdwara. Most have only cursory understanding of Sikh history and theology because the Gurudwara service does not impart that knowledge. Regardless this regular gurudwara attendance does in fact safeguard their feeling of distinctiveness.

I conclude this Sikh Identity discussion by quoting the most significant decision regarding Sikh identity by the High Court of Punjab and Haryana, Chandigarh in the case, “Gurleen and others, Versus, State of Punjab and others”:

The case originated with a writ petition by a student who was denied admission to MBBS under the reserve quota for candidates belonging to the Sikh minority community in a medical college owned and operated by SGPC as unaided institution. The reason for non-acceptance of her application was her failure to maintain Sikh appearance, i.e. “he/she does not cut or trim hair…” During interview it was discovered she had plucked her eyebrows.

In its decision the court observed, the “Guru Granth Sahib is a treatise limited to the expression of the moral and spiritual code of conduct for Sikhs. The Guru Granth Sahib is also guide, teacher, prayer for Sikhs to lead them to salvation i.e. merger with God. The physical aspects of the Sikh faith, in our view (court) can be rightfully traced only from the Sikh Reht Maryada, and from other preaching of the Sikh Gurus connected to the code of conduct in their day to
It would be wrong, therefore, to look for an answer to the controversy (Sikh identity) whether or not, Sikhs are ordained to maintain their bodily hair unshorn, from the Guru Granth Sahib”.

The court further observed that based on “the historical background of Sikh religion, legislative enactments involving the Sikh religion, the Sikh Reht Maryada, the Sikh Ardas and the views expressed by scholars of Sikhism, it is mandate to all Sikhs that they maintain their hair unshorn.”

Finally it is quite evident that Gurbani of Guru Granth Sahib rejects any external markers of identity. Those who are pure of heart without show of outer purity are the good ones in this world.

The trimming of hair is trivial aberration for some, but to others it is the foundation of their faith and has primacy. It is clear the enemies of Guru Nanak’s divine mission have succeeded in controlling and containing it from spreading by creating identity barriers, cultural walls around it, promoting and encouraging looking inward rather than exposing and looking outward.

Spreading the faith for the benefit of the humanity should not be a taboo for the Sikhs. The future of the Sikh religion should not be perceived to be vulnerable and the notion that Sikhism is not a secure religion needs to be purged from every mind. This exalted religion does not need to circle the wagons. It does not need legislative acts and courts to enforce them. The belief in religion is the issue not of logic, but of faith in its doctrines.

Gurpal Singh Khaira

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NAAM SIMRAN
SIKH BHAKTI MARG
Gurpal Singh Khaira

Naam Simran is at the center of Guru Nanak’s teachings. It is the axis around which his whole message, as detailed in the Gurbani of Shri Guru Granth Sahib, revolves. A careful study of Gurbani shows Naam Simran is an inseparable part of a Sikh’s life. The fourth Nanak, Guru Ram dass ji describes comprehensively the daily discipline which makes a person Sikh. Guru Ji says, in order to be called a Sikh, one must rise at dawn and start Naam Simran. He should continue after taking bath singing Gurbani and Naam Simran during the day, while performing his daily chores of life. As he gets immersed into it, Naam Simran becomes uninterrupted part of life, day and night with every breath.

One, who calls himself a Sikh of the Guru, must, rising at early hour of the morning, meditate on the name of the lord. Upon rising early in the morning, he is to bathe, and cleanse himself in the pool of nectar (God’s Name). Following the instruction of the Guru, he is to chant the Name of the Lord. All his sins, misdeeds and negativity shall be erased. Then, at the rising of the sun, he is to sing Gurbani. Whether sitting down or standing up, he is to meditate on the lord’s name. One who meditates on my (The) lord, with every breath and every morsel of food, that Gursikh become pleasing to the Guru’s mind. That person, unto whom my Lord and Master is Kind and compassionate, upon that Gursikh, the Guru’s teachings are bestowed.

For a Sikh there is no other deity but Waheguru. Ek Onkar (1E) is the symbol which affirms oneness of God in no uncertain terms. That is why Guru Granth Sahib starts with Ek Onkar and it is repeated 568 times. It is mentioned at the beginning of every Raga, and start of new Bani within the Ragas.

A Sikh is required to have uncompromising self-
discipline and vigilance against any deviation from spiritual loyalty to Naam Marg (devotional path). It calls for a lifelong project of sensitivity to all subtle form of idolatry to which human beings are susceptible.

It is prerequisite of Naam Bhakti to shed all negative emotions and espouse virtuous living by listening and believing in lord’s Name with love and humility in mind. Without virtues there is no devotional worship.

Without the Guru, one’s virtues do not shine forth; Without virtue, there is no devotional worship.

Thus, Naam Simran is to be done in accordance with Guru’s instructions (Updes Guru) to win Guru’s pleasure. One must understand that there is no other way to perform devotional worship, except through the teachings of the true Guru. Without love, there is no devotional worship and without the shabad no one finds acceptance. Through Guru’s Shabad egotism is conquered and subdued, and the illusion of Maya is dispelled. Guru’s word (Naam) gets imparted to those who become recipient of Waheguru’s grace by walking on the Gurmat path.

Without the Guru, one’s virtues do not shine forth; Without virtue, there is no devotional worship.

O my tongue, twenty four hours a day, utter the Name of the unfathomable, supreme Lord, (thus) you will be happy here and here-after (more over) by chanting the Divine laudations, you will become invaluable.

SGGS (540)

O’ my soul (myself), blessed is the tongue which constantly sings the praises of the Lord.

When one is so busy with material aspect of life and has no time for tongue to recite Naam divine, Gurbani says the tongue is useless if it fails to utter Waheguru’s Naam.

Burnt be the tongue that has forgotten the Divine Naam.

As regards the role of the mind, while Simran by the tongue is a must, without the involvement of the mind, Naam Simran by tongue alone is worth nothing.

All utter Lord’s name by their tongue, few enshrine it in the mind. Says Nanak, those who enshrine it in their mind attain liberation and emancipation.

O’ brother recite the Lord’s Name with your whole mind by focusing your consciousness on Him.

Saintly friends, sing the praises of the Lord single mindedly and with rapt attention.

Gurbani in Shri Guru Granth Sahib uses many virtuous (Kirtam) names for God But which name of God should Sikhs use in Naam Simran? Gurbani gives us the answer.
Nanak Says, contemplate Guru’s word, thus suffering shall not visit you.

In the abysmal darkness, the Guru’s mantram (Guru’s word) is the only light. By associating with the Guru, all are redeemed.

Bhai Gurdas Ji, the foremost Sikh theologian of the Guru period who served from third Guru Amer Das Ji to sixth Guru Hergobind Ji, rendered a great service by revealing the secret Gurmanter (Guru’s word) for the Sikhs.

Waheguru is the Gurmanter (Guru’s word) by reciting which ego is shed.

Naam Simran, thus involves total devotion (Dhyan) with love (Preet) when reciting Guru’s word with tongue (Rasna). The following sloke of the 5th Guru Arjan Dev ji is recited daily in the evening Rehras, very clearly elaborates the Naam Simran technique for the Sikhs to follow.

Deep within yourself contemplate Waheguru while reciting the Naam (Guru’s word) with tongue. With eyes behold the vision of the true Guru and with ears listen the recitation of Naam. By imbuing the mind this way one finds place of honor in waheguru’s court.

The love of God to emerge in the mind takes time and perseverance. It requires patience and Sehaj. The association with men of God (Sadh Sangat), if one is lucky to find true Gurmukhs, helps to inspire and motivate the continuous focus (Dhyan) on Naam Simran.

In the company of the men of Naam, the sleeping mind awakens. Nanak says: then the Lord’s Naam tastes sweet.

In Gurbani the forgetfulness of Naam is likened to “sleep” and remembrance of Naam to awakening of the mind. We see Gurbani guides us that there are two components to devotional Naam Bhagti.

1) Simeran or continuous recitation of the Gurmantra (Wahe-Guru) by the tongue (Rasna) and

2) To wholly absorb the mind (Dhyan) on the lotus feet of the Lord. Gurbani gives us complete methodology of rapt attention (dhyan).

Should a Sikh wish to gain the Guru’s (God) presence and only rare Sikh will entertain such a desire, and would like his soul to abide with the Guru, he should cherish, by focusing his mind on the feet of the Guru as well as preserve in his soul renouncing his self and remain on the feet of the Guru and know none other than the Guru. Nanak says; Listen O saints, such a Sikh will win the Lord’s presence.

Naam Simran is devotional Bhakti and Bhakti is love of God. This Love invokes the Grace which ultimately leads to the vision of God. Many people talk about God, but very few talks to God.

If You are my friend, don’t abandon me even for a Nano-second”.

Our prayers are directly addressed for His Grace. A substantial part of Gurbani of Shri Guru Granth Sahib is a direct talk to Waheguru (God). Naam Simran guides us on the course to talk to God and ask:

My eyes long for You; when will I see Your vision?

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AN ARTICLE BY A MUSLIM ON 542ND BIRTHDAY OF NANAK.
A thought-provoking analysis indeed

(Author's name not cited but it is by TARAK FATEH)
From The Huffington Post. Forwarded as received by Karminder Singh

This week millions of Sikhs and their friends around the world are celebrating Gurpurab, but few outside India know the significance of this day or its history.

It's the 542nd birth anniversary of Guru Nanak, the founder of the Sikh faith and one of the greatest symbols of pluralism and tolerance in the world.

Mahatma Gandhi may epitomize India in the West, but he is just one of the many towering figures of history that have shaped the land, its culture and its religions. Poets such as Tagore and Iqbal immortalized India in verse while emperors like Asoka and Akbar ruled over dazzling domains that stunned the visitor.

Among the great philosophers and thinkers that India gifted to the world are two men who tower above the rest- Buddha and Guru Nanak, the founders of Buddhism and Sikhism. While Buddha is well known in the West as a result of his creed and followers, Guru Nanak, whose birthday we celebrate today is yet to be discovered.

Let this Muslim introduce you to the man who founded the world's youngest religion, Sikhism and who had a profound role in shaping my Punjabi heritage, alas, one that was torn to shreds by the bloody partition of India in August 1947.

Today, the place where Guru Nanak was born in 1469 is a city that was ethnically cleansed of its entire Sikh population during the bloodbath of 1947.

Nankana Sahib, a place where the Guru spent his childhood with Muslim and Hindu friends, is a Bethlehem without Christians; a Medina without Muslims.

For a few days the town will bustle with Sikh pilgrims from all over the world, but soon they will depart and nary a turban will be seen until the Sikhs return next year.

The city of Nankana Sahib lies near Lahore, my maternal ancestral home, where my mother and father were born. My mother told me how she as a Muslim girl grew up with Sikh neighbors and how she was part of the Sikh family's celebrations at the time of Gurpurab and how she would travel with her friend to Nankana Sahib. Decades later she would still recall her lost friend who left Pakistan to seek refuge across the border. Today Nankana Sahib celebrates, but there are no Muslim girls accompanying their Sikh friends.

None.

It is sad; sad, because Sikhism and Guru Nanak were intertwined with Islam and Muslims. The Guru's closest companion was a Muslim by the name of Bhai Mardana. It is said when Mardana was dying, the Guru asked him, how would you like to die; As a Muslim? To which the ailing companion replied, "As a human being."

Five hundred years later, a border divides Muslim and Sikh Punjabis; a border where two nuclear armies and a million men face each other. As a Muslim Punjabi I feel the British in dividing Punjab separated my soul from my body and left the two to survive on their own. Muslim Punjabis lost their neighbours and family friends of generations. Most of all they lost their language that today languishes as a second-class tongue in its own home. We kept Nankana Sahib, but lost the Guru.

However, the tragedy that befell the Sikhs was far more ominous and deserves special mention. For Sikhs, the Punjabi cities of Lahore and Gujranwala, Nankana Sahib and Rawalpindi were
their hometowns and had shared a history with their Gurus. With the 1947 Partition, not only was Punjab divided, but the Sikhs were ethnically cleansed from Pakistan's Punjab.

As a result of the creation of the Islamic State of Pakistan, the Sikhs lost absolute access to the following holy sites: Gurdwara Janam Asthan, the birthplace of Guru Nanak, in Nankana Sahib; Gurdwara Punja Sahib in Hasan Abdal; Gurdwara Dera Sahib in Lahore, where the Fifth Guru, Arjan, was martyred; Gurdwara Kartarpur Sahib in Kartarpur, where Guru Nanak died; and, of course, the Memorial to Maharaja Ranjit Singh, Emperor of Punjab, in Lahore.

When the killings and cleansing of 1947 ended, not a single Sikh was visible in Lahore. Of course, Muslims too were chased out of the eastern parts of Punjab, but they were not losing their holy places of Mecca or Medina.

Even though we Muslims despair the occupation of Jerusalem, we still have the comfort of knowing that Muslims still live in and around the Dome of the Rock and the Al-Aqsa Mosque.

But what about the Sikhs?

To feel their pain, Muslims need to imagine how outraged we would feel if, God forbid, Mecca and Medina were cleansed of all Muslims and fell under the occupation of, say, Ethiopia. How can we Muslims ask for the liberation of Muslim lands while we institutionalize the exclusion and ethnic cleansing of all Sikhs from their holy sites inside an Islamic state? Muslims who cannot empathize with the loss of the Sikhs need to ask themselves why they don't.

Before 1947, Punjabi Muslims did not consider Sikhism as an adversarial faith. After all, from the Muslim perspective, Sikhism was the combination of the teachings of Sufism, which was rooted in Islamic thought and the Bhakti movement, an organic link to Hindu philosophy.

It is true that Moghul emperors had been particularly vicious and cruel to the leaders of the Sikh faith, but these Moghuls were not acting as representatives of Islam. Not only that, the Moghuls inflicted even harsher punishments on their fellow Muslims.

With the creation of Pakistan, the Sikhs lost something even more precious than their holy places: diverse sub cultural streams. One such stream flourishing in Thal region (Sind Sagar Doab) in what is now Pakistan, near Punjab's border with Sind and Baluchistan, was known as the "Sewa Panthis."

The Sewa Panthi tradition flourished in southwest Punjab for nearly 12 generations until 1947. This sect (variously known as Sewa Panthis, Sewa Dassiey, and Addan Shahis), is best symbolized by Bhai Ghanniyya who, though himself a Sikh, aided wounded Sikh and Muslim soldiers alike during the Tenth Sikh Guru's wars with the Moghuls. Sewa Panthis wore distinctive white robes.

They introduced a new dimension to the sub continental religious philosophies. They believed that sewa (helping the needy) was the highest form of spiritual meditation - higher than singing hymns or reciting holy books. The creation of Pakistan dealt a devastating blow to the Sewa Panthis and they never got truly transplanted in the new "East" Punjab.

The organic relationship between philosophies and land, indeed, requires native soil for ideas to bloom. Other such sects and deras (groups) that made up the composite Sikh faith of the 19th and early 20th centuries included Namdharis, Nirankaris, Radha Soamis, Nirmaley, and Sidhs - all were pushed to the margins, or even out of Sikhism, after the partition.

The tragedy of the division of Punjab is best captured in a moving poem by the first prominent woman Sikh/Punjabi poet, novelists, and essayist Amrita Pritam, "Ujj akhaan Waris Shah noo" (An
Ode to Waris Shah), which she is said to have written while escaping in a train with her family from Pakistan to India.

Pritam wrote:

\[
\begin{align*}
\text{ujj aakhaN Waris Shah nuuN,} \\
\text{kinthoN kabraaN vichchoN bol,} \\
\text{tay ujj kitab-e ishq daa koi aglaa varkaa phol,} \\
\text{ik roii sii dhii punjaab dii,} \\
\text{tuuN likh likh maare vaen,} \\
\text{ujj lakhaaN dhiiaaN rondiaaN,} \\
\text{tainuN WarisShah nuN kahen’} \\
\text{uTh dardmandaaN diaa dardiaa,} \\
\text{uth takk apnaa Punjab,} \\
\text{aaj bele lashaaN bichhiaaN,} \\
\text{te lahu dii bharit Chenab}
\end{align*}
\]

(Today, I beckon you Waris Shah, Speak from inside your grave. And to your book of love, add the next page. Once when a single daughter of Punjab wept, you wrote a wailing saga. Today, a million daughters cry to you, Waris Shah. Rise, O friend of the grieving; rise and see your own Punjab, Today, fields lined with corpses, and the Chenab flowing with blood.)

As I celebrate the birth anniversary of Guru Nanak I read some profound words of wisdom he left for his Muslim friends.

He wrote:

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\begin{align*}
\text{Make mercy your Mosque,} \\
\text{Faith your Prayer Mat,} \\
\text{What is just and lawful your Qu’ran,} \\
\text{Modesty your Circumcision, and} \\
\text{Civility your fast.} \\
\text{So shall you be a Muslim.} \\
\text{Make right conduct your Ka’aba,} \\
\text{Truth your Pir, and} \\
\text{Good deeds your Kalma and prayers.}
\end{align*}
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INTERNATIONAL CONFERENCE
FORMULATING METHODOLOGY FOR INTERPRETING GURBANI
Dedicated to
MAX ARTHUR MACAULIFFE

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The Centennial Anniversary of Max Arthur Macauliffe (1841-1913) is passing away un-noticed in India and also in the West although anniversaries of some sants are celebrated every year regularly in Gurdwaras and at various Dehras with great pump and show. However, a Conference to celebrate the Centennial Anniversary of Macauliffe was held by Prof Brian Bocking on March 15, 2013 by the Study of Religions Department, School of Asian Studies of University College Cork, Ireland with the generosity of the Sikh community in Ireland through the Cork University Foundation (2). I am not aware of any other celebration in India or elsewhere.

Macauliffe was the first scholar who observed that there was a lot of diversity in interpreting the Sikh scriptures among the various theologians of his time. Therefore, The Institute for Understanding Sikhism is dedicating this International Conference: Formulating Methodology for Interpreting Gurbani being held on September 21, 2013 at Montreal, Canada to celebrate his Centennial Anniversary with the objective that some Standardized Methodology for Interpreting Gurbani can be formulated as a guide to achieve interpretation of Gurbani in its real perspective.

Macauliffe was born on September 10, 1841 at Newcastle West, county Limerick, Ireland. In 1862, he was appointed to the Indian Civil Service in the Punjab. In 1882 he was appointed as Deputy Commissioner. During his assignment in Punjab the focus of his life was to work as translator and interpreter of Sikhism for the English speaking world. His first work on Sikhism appeared in Calcutta Review in articles published during 1875-1881.
Granth Sahib (AGGS) and writing definitive history of Sikhism could not be carried out along with his responsibilities of Civil Service. In 1893 the Khalsa Diwan offered him financial Assistance thus he resigned from lucrative Civil Service.

He worked at Amritsar and at Nabha where Bhai Kahn Singh was assigned to him for help by Raja Ripuduman Singh of Nabha. The work on, The Sikh Religion: Its Gurus, Sacred Writings and Authors, was completed in 1909. The other professional scholars, besides Bhai Kahn Singh as the chief, who helped Macauliffe were: Bhai Nihal Singh and Sant Singh of Sialkot; Bhai Ditt Singh, Gurmukh Singh, Rajinder Singh and Nihal Singh of Lahore; Bhai Sardul Singh Giani, Prem Singh, Fateh Singh and Darbara Singh of Amritsar; Bhai Sant Singh of Kapurthala, Bhai Bhagwan Singh of Patiala and Dasaudha Singh of Ferozpur (14 in number). The proofs of his final work were read by Bhai Kahn Singh, Diwan Lila Ram, Bhai Shankar Dayal, Bhai Hazara Singh, Bhai Sardul Singh, Bhai Ditt Singh, Bhai Bhagvan Singh and others from 1901-1903 (4). He returned to England with Bhai Kahn Singh to make this work ready for press. Six volumes were published by Clarendon Press in Oxford (4).

In his Preface to the above book Macauliffe declared that “I bring from the East what is practically an unknown religion. The Sikhs are distinguished throughout the world as a great military people, but there is little known even to professional scholars regarding their religion.”(6) This is a very important point worth to be noticed that after about 354 years of Guru Nanak the Sikhs were known as military people and Sikhi founded by Guru Nanak was not known properly even to professionals and was not practiced by the Sikhs. With regards to Sikhi practiced during his time (1882-1909), Macauliffe observed (6):

“Nowithstanding the Sikh Gurus’ powerful denunciation of Brahmans, secular Sikhs now rarely do anything without their assistance. Brahmans help them to be born, help them to wed, help them to die, and help their soul after death to obtain a state of bliss. And Brahmans, with all their the deftness of Roman Catholic missionaries in Protestant countries, have partially succeeded in persuading the Sikhs to restore to their niches the images of Devi, the Queen of Heaven, and of the Saints and gods of the ancient faiths.”

It becomes evident from the above observations of Macauliffe that original Sikh founded by Guru Nanak was lost within 354 years after Guru Nanak (from 1539 to 1893 - the time when Macauliffe started his research on Sikhism in 1893).

It is a pity that in spite of the following facts about Guru Nanak as observed by Macauliffe the Sikhs continued to follow Brahmans rather than the Sikh of Guru Nanak:

“Guru Nanak was not a priest either by birth or education, but a man who soared to the loftiest heights of divine emotionalism, and exalted his mental vision to an ethical ideal beyond the conception of Hindu or Muhammadan.” (6)

And he continued to describe Guru Nanak’s contributions as:

“Now there is here presented a religion totally unaffected by Semitic or Christian influence. Based on the concept of unity of God, it rejected Hindu formularies and adopted an independent ethical system, ritual, and standards which were totally opposed to the theological beliefs of Guru Nanak’s age and country.” ((6)p- Liv – book) On contrary to the above observation Sikh (Sikhism) is being equated by Sikh and non-Sikh authors to Hinduism and Islam and now also to Christianity in general writings on Sikhism as well as on Interfaith Conferences being held throughout the world.

Although he took the help from all expert theologians of that time still he noticed that their opinions were often widely at odd with one another. At times this situation caused him anxiety, slight annoyance, irritability and distress (4). Strange is the nature of some Sikh theologians even today that they must disagree with the other theologian’s interpretation of Gurbani. Macauliffe’s thinking, about different opinions among Sikh theologians, was further confirmed when his work has been widely acclaimed by the Sikh community but there were other gianis who could call the whole thing into question: “I have met so-called gianis who could perform tours de force with their sacred work, and give different interpretations of almost every line of it.” (4)

According to Prof Nikki Gurinder Singh, Macauliffe was so much frustrated that he reported in Asiatic Quarterly Review, 1898 at page 365 as following (2):

"Had I known earlier the difficulties I should have to
encounter, I should certainly never have undertaken a translation of this description.” Under these circumstances one can easily imagine how difficult it would have been for him to represent right biographies of Sikh Gurus and proper interpretation of their writings. It is evident from the above observations of Macauliffe that original Sikhi founded by Guru Nanak was lost within 354 years after Guru Nanak - from 1539 to the time of Macauliffe when he started his research on Sikhism in 1893. The difficulties met by Macauliffe for interpretation of Gurbani and representation of Sikhism in its real perspective appear to be discouraging continuously to the dedicated Sikh scholars since then. That is the reason that we do not have an interpretation of the AGGS in its real perspective till today as most of the interpretations are based on the prototype exegesis called Faridkot Vala Tika, which is based on Vedic and Vedantic philosophies. And no scholar wants to go against the basic concepts given in this Tika.

According to him the problems to understand Sikh religion were that the hymns of the Aad Guru Granth Sahib (AGGS) were written in Persian, mediaeval Prakrit, Hindi, Marathi, old Punjabi, Multani and several dialects. In several hymns Sanskrit and Arabic vocabularies are freely drawn upon. There were no dictionaries of the Guru Granth Sahib or sacred books of the Sikhs when Macauliffe commenced his work. He also noticed that there were hardly about ten expert theologians and none was capable of giving an English interpretation. They generally construed in tedious paraphrases in their own local dialect. Macauliffe’s work is the first interpretation of Sikh scriptures in English, which has become a prototype for further translations of the Aad Guru Granth Sahib (AGGS) in English by various authors.

After this work Macauliffe contributed articles on Sikhism to the 11th Edition of Encyclopaedia Britannica and continued to interpret Sikhism to both popular and scholarly audience by lectures and articles. He passed away on March 15, 1913 in London home, Sinclair Gardens, West Kingston. He was attended by a Punjabi servant, Muhammad, who reported that Macauliffe recited Jap (Ji) shortly before he breathed his last. Prof Tadhg Foley reported at the Centennial Conference held to honor Macauliffe that he was deeply interested to Sikhism and it appears he was converted to Sikhism (2).

Macauliffe failed to gain support from India and from the Punjab Government and all his work was supported by his own funds and support and financial help from Sikh Rajas and prominent rich Sikhs. “Macauliffe’s translation will remain a basic witness to the meaning of the Guru Granth Sahib.”(4) On the other hand Trumpp, a German missionary linguist, was retained by the India Office to translate Sikh scriptures. His work appeared in 1877 but was widely repudiated by the Sikh Community as an inaccurate and misleading (4).

However, before all the above efforts to translate/interpret Aad Guru Granth Sahib by Trump and Macauliffe in English, the first exegesis of the Aad Guru Granth Sahib in Punjabi was completed in 1883 by Bhai Badan Singh Sekhvan, one of the Nirmalas trained from School of Vedas and Vedanta at Varanasi, about 26 years before that of Macauliffe in English(8). Since the Nirmala School generally echoed the Udasi trend of interpreting Sikh scriptural texts in the inflated style prescribed by Hindu commentators on Upanishadic and Vedic texts (1), therefore, it appears that all those advisors of Macauliffe might also be under the influence of Nirmala during the last 26 years of Nirmalas. Under these circumstances Macauliffe’s work in English cannot be declared free from the influence of Nirmalas’ thought.

According to Ashok (1) it was Guru Gobind Singh who had deputed five Sikhs - Karam Singh, Vir Singh, Ganda Singh, Saina Singh and Ram Singh – for training at Varanasi, the Hindu learning center. They returned Anadpur as accomplished scholars of classical Indian theology and philosophy. After vacating Anadpur in 1705, the Nirmala preachers went to different places outside the Punjab. They believe in 10 Sikh Gurus and Guru Granth Sahib but Baptism and wearing of 5 Ks were not compulsory for them. They were traditionally inclined towards classical Hindu philosophy especially Vedanta. After well establishing themselves outside Punjab, they came back to Punjab and took over the control of almost all the Gurdwaras and Sikh institutions.

If we look into the way Sikhi (Sikhism) is being preached and practiced today it confirms the statement of Macauliffe made during 1893—1899 (6): “Hinduism has embraced Sikhism in its folds; the still comparatively young religion is making a vigorous
struggle for life, but its ultimate destruction is, it is apprehended, inevitable without State support.” It is widely accepted that Jainism and Buddhism, which do not believe in the concept of God, flourished very well in India because of support of the state. In spite the fact that there is no God still many gods have been introduced into these two religions and original principles of their philosophies have been lost. Jainism has become a minority in India and is hardly found in rest of the world. On the other hand Buddhism has also become a minority in India; however, it is still progressing in rest of the world especially in the East.

Since the observation of Macauliffe Sikhī founded by Guru Nanak is declining steadily without being noticed by the custodians of Sikhi. The major cause in decline for Sikhi is that Gurbani has not been interpreted in its real perspective so far. Professor Puran Singh was the first researcher after Macauliffe who noticed misinterpretation of Gurbani during 1920s:

“It is to be regretted that Sikh and Hindu scholars are interpreting Guru Nanak in the futile terms of the colour he used, the brush he took; are analyzing the skin and flesh of his words and dissecting texts to find the Guru’s meaning to be the same as of the Vedas and Upanishads! This indicates enslavement to the power of Brahmanical tradition. Dead words are used to interpret the fire of the Master’s soul! The results are always grotesque and clumsy translations which have no meaning at all.” (9)

The above observation of Prof Puran Singh also remained un-noticed for at least 77 years as is evident from the study of Prof Taran Singh, the then Head of the Department of Sri Guru Granth Sahib Studies, Punjabi University, Patiala that although there have been eight different Explanatory Schools of Aad Guru Granth Sahib (AGGS) (Vikharia Parnalian), which have been working right from Bhai Gurdas to Mahberan (Sodhis) to Sadhu Anand Ghan to Nirmalas and Samparday (Santokh Singh and Faridkot Vala Tika) to that of modern theologians like Prof Sahib Singh’s Tika and many other tikas prove that philosophy of Sikh Gurus was not different than that of Brahmanical and Vedic philosophies. He further stressed that although it appears that universities have taken good steps, their research could only establish that the truth in the Aad Guru Granth Sahib (AGGS) is not different than the truth of ancient India. Nevertheless, he acknowledges it as a ‘powerful achievement’(11). Now a question arises about 409 years after the compilation of the Aad Guru Granth Sahib:

Can a standardized methodology be formulated for an ‘authentic’ Interpretation of Gurbani?

Current literature indicates the paucity in the availability of a precise and comprehensive methodology for interpreting Gurbani. An exception is the formulation of Grammar of Gurbani by Professor Sahib Singh (10). Professor Chahal (3) has also attempted to discover the methodology used by Guru Nanak from his Bani and it has been described in Chapter 6, Nanakian Methodology of his book, Nanakian Philosophy: Basics for Humanity. Gurnek Singh (7) has noticed difficulties in interpreting Gurbani because of: “The religion is based on the experience of the metaphysical reality i.e. God or Numinous. This experience is the result of the direct encounter or the communication with this reality. As a consequential effect it comes down to us through non-rational media i.e. the intuition which is beyond intellectual understanding and comprehension. So being the product of direct vision of the ultimate reality i.e. God, it intellectually is both unapproachable and not understandable because the language through which the Bani or revelation is coming down to humanity is most of the time symbolic, metaphorical and allegorical.” On the other hand Inderjeet Kaur (5) is of the opinion that: “In the modern world, where the science and technologies are rapidly developing thereby effecting a change in the thinking and attitude of the people. In order to meet the new challenges, the interpretation of the scripture thus became necessary. Some other writers have mentioned some sort of methodology to interpret Gurbani.

Therefore, the Institute for Understanding Sikhism (IUS) is holding this International Conference for “Formulating Methodology for Interpretation of Gurbani” at Montreal, Canada on September 21, 2013. Some members raised their eyebrows on holding such type of conference was announced for the first time at the Sikh Translation Group and Gurmat Learning Zone at Internet Yahoo Groups. By and by some papers started to pour in. Right now we have 12 papers to be presented in one-day conference and about 12 papers to be considered as unread papers for inclusion in proceedings of the Conference.
ACKNOWLEDGMENTS
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### SIKH IDENTITY AT WORK

#### NATIONAL SIKH COUNCIL OF AUSTRALIA INC

#### TENTH ANNIVERSARY

Tenth Anniversary of the National Sikh Council of Australia (Formerly known as Sikh Council Of Australia Inc.) was celebrated on 20th July 2013 in the Pioneer Hall Castle Grant Community Centre Castle Hill. The guests started arriving at 6.30 pm and by 7.15pm the hall was almost full with about three hundred guests. It was a great show of support for the National Sikh Council of Australia form the general public, its member Associations across Australia and members of other ethnic Associations and interfaith groups.

Chief Guest of honor was Senator the Hon. Bob Carr Foreign Minister who accompanied by his wife. Sikh Council being the National body representing the Sikhs in Australia, Parliamentarians from both
political parties of Federal and States were invited and those who attended the dinner were, Mr. Laurie Ferguson MP, Ms. Michelle Rowland MP, Senator The Hon. Matt Thistlethwaite, Senator The Hon Lisa Singh & Mr Colin Grubb, Mr. Michael Daley MP & Mrs. Christina Daley, Dr. Geoff Lee MP, Ms. Julie Owens MP, Mr. Dominic Perrottet MP, Mrs. Louise Markus MP, David Bradbury MP, Mayor Of Liverpool Hon. Ned Mannoun.

Counselor Joraver Singh Arken, Deputy Mayor of Coffs Harbour, acting as the MC gave a brief history of the Sikh Council and opened the program with a cultural solo performance by Ms. Cheral Khurana of CK Performing Arts. It was stunning performance. While the entre’ were being served the President Mr. Ajmer Singh Gill welcomed the guests and gave a comprehensive history of how and why the Sikh Council was established and how from a mere State representative body of the Sikhs it evolved into a peak Nation representative body of the Sikhs in Australia recognized by the Federal and State government, and gave some of its achievements since its inception in 2002.

One of the biggest achievements worth mentioning was to secure the right of the Sikh ex-service men and women to March in the annual ANZAC Day March. Year 2014 being the centenary year of the ANZAC and will be celebrated with great pump and show, the President requested the Hon. Bob Carr to contact his counterpart, the Indian Foreign Minister, to explore the possibility if the Indian government could send the Sikh Regiment’s Military Band on 2014 ANZAC Day march so that the ex-servicemen of the Sikh Regiments and the serving service men and women could march in the ANZAC Day march behind the Sikh Regiment Military Band.

This was followed by an address by the Senator, The Hon. Bob Carr, Foreign Minister. In his inclusive speech he touched on various issues and problems the Sikhs had faced when he was the Premier of the New South Wales and the amendments to the Knife legislation so that the baptized Sikhs could go about their daily business without the fear of being hassled by the police. He also talked about the Sikh soldiers who fought alongside the Australian forces in Gallipoli and were killed and made reference to the book entitled “Die in battle; Do not Despair” about the ANZAC and the Sikh soldiers in Gallipoli, which Professor Peter Stanley is writing and who was also an invited guest at the dinner.

This was followed by a very entertaining performance by the group called Road to Bollywood followed by a speech by Dr. Geoff Lee MP, member for Parramatta, followed by a short cultural program. Mr. Michael Dailey MP, member for Marouba represented Mr. John Robertson MP, Leader of the Opposition and addressed the gathering, followed by a short cultural program and finally a speech by Mr. Dominic Perrottet MP, representing Hon. Barry O’Farrell MP, Premier of New South Wales.

Dinner was served at 8.45pm and while the dinner was being served the Jhajja Dance Group staged a colourful performance to entertain the guests. After the dinner Hon Bob Carr and other VIP’s mingled with the guests for casual talks and photo session while the Aziff dancers entertained the guest and later everybody joined in the dance.

Finally MC Counselor Joraver Singh Arken thanked the caterer Billu of Billu’s Eatery, one of the award winning restaurants for the sumptuous dinner and the entertaining groups and the guests for making anniversary a big success. The function closed at 10.45pm.

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NATIONAL SIKH COUNCIL OF AUSTRALIA HELPS TO FEEDS 5000 PEOPLE

OZ Harvest is an Australian partner of the United Nations Environment Program and wanted to feed over 5000 people on Monday 27th July 2013 and was looking for a Sikh Associations who could provide over 2000 Punjabi Chapattis (Rotis) to feed the people on that day. The aim was to make the people think before they throw consumable food and to make the people aware that cosmetically imperfect fruit and vegetables are good and can be used.

Knowing that the National Sikh Council Of Australia (formerly known as the Sikh Council of Australia) was the representative body of the Sikhs, OZ Harvest approached the National Secretary Bawa Singh Jagdev of the Council and asked if the Council could join in to help feeding 5000 people and prepare over 2000 Rotis and provide some volunteers, turbaned Sikhs, to serve food.

This was a golden opportunity for us to promote the principle of Langer and be a part of such an event. Bawa Singh Jagdev approached Austral Gurudwara, to explore the possibility if they could cook over 2000 Rotis on the day. There was an army of lady volunteers to make Rotis at Austral Gurudwara and Mr. Gagan Singh offered his services to bring Rotis in his car from Austral to Martin Place in the morning.

But Austral Gurudwara being 45km away from Martin Place in Sydney, where event was to be hosted, transport of food in bumper to bumper traffic in the morning was an issue. But the ladies were so much interested to show the spirit of free Langer to the Australian public at large; they offered to cook the Chapattis on the spot in Martin Place on the day in the morning. But that wasn’t possible for the lack of equipment and space. So owners of Charring Cross Restaurant, Narinder Singh and his wife Binder, volunteered to supply 2000 Rotis in the morning of the day.

Bawa Singh Jagdev, Secretary of the National Sikh Council, Mr. Amarinder Singh Bajwa, Vice President of the National Sikh Council, Mr. Manjinder Singh Senior Project Manager, Rail Corp, Mr. Gagan Singh and Giani Uggar Singh of Austral Gurudwara volunteered to help in the distribution of food.

It was a wonderful event with a number of food, fruit and pastry stalls who prepared food from rescued ingredients that would otherwise have been wasted. Volunteers on either side of Martin Place were standing with placards and tempting the people to come and have free lunch.

Martin Place was full of members of the public from all walks of life and status who came to enjoy the free lunch. Mayor of Sydney, Hon. Clover Moore, and some parliamentarians, Federal and State, came to support the cause. It reminded me of the Vaisakhi Mela back home. The event started at 12 noon and continued till around 2.30pm Over 5000 people enjoyed the free sumptuous lunch. 

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It was in 2004 that I had the privilege of meeting Bawa Singh Jagdev and his friend Ajmer Singh Gill in Sydney, Australia. They had hosted one of the six nation World Sikh Conferences of that year that Professor Gurtej Singh and I had organized in response to our very successful such conference in Chandigarh the year before. It is very gratifying to note that their efforts have succeeded in creating in the Diaspora an exemplary and unique united body of Sikhs that speaks not only for the Sikhs but also all the minority communities in their adopted land. In the United States, Canada and the United Kingdom, the three countries hosting large Diaspora Sikh communities, there are multiple Sikh organizations but there is nothing comparable to the National Sikh Council of Australia, to speak with one voice and thus carry weight. Even in Australia attempts were made to create a rival body, called Australian Gurdwara Parbandhak Committee, AGPC, as in American Gurdwara Parbandhak Committee. Announcements for the formation of the Australian committee was made by the Co-coordinator of the American committee for which we cannot find any registration in California, New York or New Jersey, the three most populous states for Sikhs. We commend the Australian Sikh Community for showing good judgment and a degree of maturity for sense of unity that is unrivaled in the Diaspora and something to be emulated by other Diaspora Sikh communities. Hardev Singh Shergill.

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GURBANI STRESSES THE IMPORTANCE OF ETHICAL VALUES
Sawan Singh Gogia <sawansingh85@gmail.com>

Present means of communication and transportation have changed the world into a global community, but it is only economic globalization and ethical values are being ignored. Gap between the rich and the poor countries is increasing day by day. Confrontation between different countries is creating danger of world war. Lethal weapons, bombs and gasse are being invented to destroy the rival countries. Differences between different cultures and religions are on the increase. Sense of toleration, accommodation and brotherliness among different countries is diminishing. Greed and pride are taking hold of humanity. People do not care for an injured person lying on the road and turn a deaf ear to his/her cries for help. People are trying their best to increase their comforts of life and bank balance without caring for the poor neighbors. We are trying to over-utilize the resources of planet without caring for the coming generation as we have lost a sense of sympathy and we are after personal gain.

Level of underground water is going down to a dangerous level and people are starving in some parts of the world, but those who are leading a luxurious life care a fig for it. Soon, world will face shortage of drinking water. This is all due to our stress on economic globalization while ignoring ethical values and fear of God. Economic growth in recent years has been accompanied by increasing social and cultural problems. Ultimately, this has resulted in a situation when people resort to violence on the slightest provocation or when they find an opportunity to indulge in such acts, as seen in heinous and brutal crimes against women.

Cause of This Deplorable Condition
The mankind has lost sight of an ideology that can impart ethical values. We are drifting away from morality and have no fear of God. We are becoming irreligious. Our basic instincts: Passion, Anger, Greed, Attachment and Arrogance, have overpowered us and we have failed to sublimate them. We prefer short cuts and easy ways to grind our ax. In short, we are drifting away from core values and forgetting queue culture. In fact, we have become individualistic.

Its Solution
The mankind needs an ideology that can impart ethical values. The ethical vision of our Holy Scripture, Sri Guru Granth Sahib, which has universal appeal can change this materialistic attitude and lead us to ethical civilization. It attaches great importance to ethical values like welfare of all, love, sharing with the needy, toleration, brotherliness, and equal treatment for all irrespective of color, creed or gender, honest earning, peaceful coexistence, selfless service and keeping God in mind. Teachings of SGGS are meant for all. Everyone can read it and listen to the sacred hymns. Guru Arjan Dev has written:

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\begin{align*}
\text{॥(SGGS:747) 'The four castes - the Kh'\text{shaatriyas, Brahmins, Soodras and Vaishyas - are equal in respect to the teachings.'}
\end{align*}
\]

Gurbani lays great stress on ethical values, character and truthful living:

\[
\text{॥(SGGS:62) '}
\end{align*}
\]
’Truth is higher than everything; but higher still is truthful living.’

As regards **five basic instincts**, Gurbani teaches us to control and sublimate them, but let them not overpower us as they lead us astray from ethical values:

'Listen, Machhindra, to what Nanak says. One who subdues the five passions does not waver.'

'One who harbors the five (wicked instincts), becomes the embodiment of these five.'

Gurbani warns us not to fall a prey to lust lest we regret afterward when lust controls us and leads to many unethical activities:

'The bearded (tyrant) who expresses his anger on the poor, is burnt in the fire by the Supreme Lord.'

Gurdwara was not to control their anger:

Gurbani condemns emotional attachment as emotionally attached persons never succeed. When everything is going to pass away, it is of no use to be emotionally attached to any thing:

'In the swamp of emotional attachment, their feet cannot move. I have seen them drowning there.'

'Whatever is seen shall pass away. So do not be attached to this false show.'

**Arrogance** is severely condemned by the Sikh Gurus. Gurbani advocates humility:

'O soul, don't be so arrogant - become the dust of all (humble), and you shall be saved.'

**Equal treatment for all** irrespective of gender, caste, creed, color or financial status has been stressed in Gurbani as everyone is treated as offspring of the same Lord. Gurbani has also forcefully advocated the cause of women who were being denied of their rights for centuries:

'First, Allah created the Light; then, by His Creative Power, He made all mortal beings. From the One Light, the entire universe welled up. So who is good, and who is bad?'

'When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born.'

The message of SGGS is human and social evolution and not renouncing the world, and running away from social responsibilities in search of God and salvation. Guru Arjan Dev writes:

'O Nanak, meeting the True Guru, one comes to know
the Perfect Way. While laughing, playing, dressing and eating, he is liberated.'

Fareed, why do you wander from jungle to jungle, crashing the thorny trees? The Lord abides in the heart; why are you looking for Him in the jungle?'

SGGS advises us not to be selfish and hypocrite as selfishness and hypocrisy do not lead us to an ideal ethical life. A hypocrite may look religious, but cannot be honest and God fearing:

If someone has deception in his heart, what good is it for him to utter prayers? And what good is it for him to go on pilgrimage to Mecca?

Sikh Gurus prayed for the welfare of mankind. Guru Amar Daas requested God for the welfare of the whole world and not followers of any particular religion or people of any particular region of the world. Gurbani also teaches us to serve humanity selflessly and share our honest earnings. Tradition of Common Kitchen (Langar) started by Sikh Gurus is proof of it. About one hundred thousand people of different religions take food from the common kitchen of Harimandar Sahib at Amritsar everyday:

The world is going up in flames - shower it with Your Mercy, and save it! Save it, and deliver it, by whatever method it takes.'

One who works for what he eats, and gives some of what he has- O Nanak, he knows the Path.

Gurbani also exhorts us to look forward, take active part in life and not to sit idle as idleness is unethical:

Our holy scripture teaches us to use sweet words and avoid using harsh words:

Contemplate and reflect upon knowledge, and you will become a benefactor to others.'

Conclusion
Guru Har Rai Sahib did not like the unethical action of his son Ram Rai when he changed a word of a sacred hymn just to please Aurangzeb. Every sacred hymn of SGGS teaches us some ethical value. But we are drifting away from its teachings. Vanishing ethical values can be restored by acting upon the teachings of SGGS. Thus we can enter ethical civilization. Gurbani visualizes a society where there is no discrimination or ill-will towards anyone. Gurbani trains us to overcome evils and to pursue the five virtues viz, Truth, Contentment, Compassion, Humility and Love:

'Sexual desire, anger, intoxication with Maya and jealousy - I have lost all of these in the game of chance. Purity, contentment, compassion, faith and truthfulness - I have ushered these into the home of myself'.

*****
अभ्यास करने का उद्देश्य है कि बुद्ध तत्त्व के द्वारा ही झार के बौद्ध धर्म के रूप में उभरे। बौद्ध तत्त्व के द्वारा ही झार के बौद्ध धर्म के रूप में उभरे।

अभ्यास करने का उद्देश्य है कि बुद्ध तत्त्व के द्वारा ही झार के बौद्ध धर्म के रूप में उभरे।
बेस यह सा तरीका। बल मिजव अभावनी की संग बचन बचन ही है।

दिव युगू जोकिर सिंह नी हें 1699 की हिमायत से दिवर उनका मुख रखते गए जल्दे में ख्यात हीं हैं। उनके लिए वे हस्तियों की गलियाँ विभिन्न मिश्रण दिखाई देते हैं। वे लिखे जब तक वे सच्चे पकड़ देते हैं तक उन्हें कोई विधि मिल नहीं।

वे हर देस यहूदी बचन के लिए भारतीय मानक हैं। वे हर मिजव ही सहायक लगातार रहते हैं। वे हर देश बचन के लिए विभिन्न मिश्रण दिखाई देते हैं। वे हर मिजव ही सहायक लगातार रहते हैं।
अब मी एंट्रा लाख है। ते निह सच्चाई साक्षर है, वर ने निह के बच्चे निम्न ते राज सीना की एक बच्चे वर ने निह सब निम्न है यह बुध वरुं तरंग दे सवार मे भला दल डुबलान है ते जिन है बुध तरंग दे सिंध बिजकर दल डुबलान दुबार उद बेटी चाहिए है। निह ने अनुसार निम्न देख निम्न किरदार निम्न है वि बुध तरंग दे नाम भी दी सजीवा दे अनुशास देख देख। किरदार देख निम्न भी दे मास्टर की अभाव का है, नवीन की नजर। निम्न ने दि दिन है वि निम्न ते नाम तरी की हुई से इंडिया दे अनुशास दे अनुशास की नजर की है। बुध हुई भी कथा उड़ाई।

बुध की भी तारी ज्युट दे केंद्रे विभाग।

बुध महिला बीवी कंदी दे दस्तावेज।
The Sikh Bulletin

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23
The Sikh Bulletin

July-August 2013

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The text of the document is not legible due to the quality of the image. It appears to be a page from a Sikh religious publication, possibly discussing religious or cultural topics in Punjabi and English. Without clearer text, it's challenging to provide a precise translation or summary.
चन्द्र रात्रि पुष्प बध्दे कहने देंगे सिव तथा छोड़ी तीन है जो धूलीपथ मरम्मत भुजापं उपलब्ध हैं तथा जीवन की रूपांतरण यह।

पह दुपार सिगरेट विपरीत भावनाएँ के साथ सहारों यह बताता है। पह दुपार के दुपारका विचार करने के लिए है। में करने देंगे जिस तरह दुपार सिगरेट बम तथा लोगों के पास हैं जो बताते हैं।

दिन भर दंग दिन वीडियो का मानसिक परिवर्तन के साथ जीवन तथा कोई डेटा तथा डेटा के मुख्य विचार के लिए दिन है। सिव है।

दिन दिन पहले सिव तथा वीडियो वाले के साथ संचार है। दिन शुरू है कि भजना नहीं मानते हैं दिन वीडियो के साथ वीडियो के मुख्य विचार के लिए दिन है।

अवसर दिन है कि वीडियो के साथ दिन के वेल्स की मीठी वर्तमान, दिन है। दिन की मीठी वर्तमान है। दिन के वेल्स की मीठी वर्तमान है।

अवसर दिन है कि वीडियो के साथ दिन के वेल्स की मीठी वर्तमान, दिन है। दिन की मीठी वर्तमान है। दिन है।
धान धुरे अलर्ट दिच है। फिरच भव टेक्ट दिच ना बीमटी दुमःसे अंगुलित दिच लगीं।

अमल दिच गृहु धूंध मणिव पुष्टि दिच दुर्गम दृष्टि माण नारे दिच देवच दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर दिच किर किरिय

Gurmat and science in present scenario (Part-8)
Akal Purkh created this universe from Suna (Zero/Nil/Vacuum)
The Sikh Bulletin
Swvx-BwdoN 545 nwnkSwhI
July-August 2013

K. T. F. of N. A. Inc. 3524 Rocky Ridge Way, El Dorado Hills, CA. 95762 27
सिख बुललिट विशेष विमिश्र माधुर्य माध्यमिक द्वारा प्रकाशितम

(1032, 1033)

1. क. T. F. ऑफ N. A. Inc. 3524 Rocky Ridge Way, El Dorado Hills, CA. 95762 28
The Sikh Bulletin

July-August 2013

K. T. F. of N. A. Inc. 3524 Rocky Ridge Way, El Dorado Hills, CA. 95762
ਲੇਖਾਂਤੇ ਲਖੀ ਪੰਛੀ ਬਰਵਰ ਵੀ ਵਚਨ ਦੀ ਸੇਵਾ। ਮਨੁਖ ਵਧਮੰਡ ਨੂੰ ਸੀਤਾ ਵਹੀ ਬਚਨਦਾ ਗਿਆ ਕਰਦਾ ਵੀ ਪਹਿਲਾਂ। ਭਗਵਾਨ ਨੂੰ ਤਿਆਰਦਾ ਕਵਰ ਅਧਾਰ ਵਧਮੰਡ ਦੀ ਦੁਘ ਜੇਸਵ ਦਾ ਬਾਲ ਨਕੜੀ ਕਰਦਾ。

“ਵਗੁਲ ਲੋ ਵਾ ਭਾਜਨ ਵਗੁਲ ਲੋ ਵਾ ਦੱਖਾਇਕ”

(ਦੀ. ਸਰਬਜੀਤ ਸਿੰਘ)

ਅਧਾਰ ਨਾਵ 1 / ਦੀ - 8, ਸੀਕਟਰ - 8,

Vashi, Navi Mumbai - 4000013.

Email = sarbjsingh@yahoo.com

http://www.sikhmarg.com/article-dr-sarbjit.html

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"ਤਕਨੀ ਨਾ ਭਾਣਤਮ ਨਾਲਮਾਨ"

"ਪ੍ਰਧਾਨ ਪੋਰਦਰੀ ਯੋ ਦੇ ਪੀਘਲੀ ਨੰਬਰ 144"
 ਬਹੁਤ ਲਕਗ ਬਨਦਾ ਦੁਆਰਾ। ਪਿਸ਼ਕ ਦੇ ਰੂਪਾਂ ਵਿਚ “ਧਰਤੀ ਮੋਰਟਾ ਮਿਨਹ ਭਾਵਿਤ ਹੋ ਭੇਲ ਟੋਡੀ” | ਬਹੁਤ ਕੇਵਲ ਹੁਣ ਹੋ ਰਹੇ। ਅਤੇ ਕੀ ਕਠਿੰਦਾ ਨੀਤੀ ਨਹੀਂ। ਤਾਂ ਕਇਲ ਦੁਆਰਾ ਅਭਿਆਸ ਨਹੀਂ। ਭਾਵਨਾ ਦੇ ਵਜੋਂ ਜੀ ਸੰਸਾਰ ਦੇ ਕੁਝਾ ਇਕਾਰ ਕਰਣ ਲਗਨਾ ਨਹੀਂ। ਭੀਤਰ ਦੇ ਵੇਲੇ ਦੇ ਮਸ਼ਹੂਰ ਭਾਬ ਭਾਵਿਤ ਹੋ।

ਕਾਇਰ ਕਰੇਗਾ ਜਿਨਹਾਂ ਚਲਦੇ ਜਿਸੰਘ ਕਾਫ਼ੀ ਤਿਆਰ ਮਹਾਨ ਕੀ ਜਾਗਰੂਤ ਹਨ।

ਜਿਸਨੇ ਪੰਥ ਵਖੀਅਂ ਦੇ ਇਤਿਹਾਸ ਦੇ ਮੌਤ ਅਣਿਗਣਤ ਨੂੰ ਖੋਤ ਲੈ ਆਪਣੇ ਕਰਮ ਵਿੱਚ ਸੁੰਨਾ ਨੂੰ ਵੱਡੇ ਹਨ।

ਗੌਬੰਦ ਅਲੋਕ ਕਾਫ਼ੀ ਹੈ। ਨਹੀਂ ਤਾਂ ਕਹਣਾ ਤਾਂ ਹੋ ਕੀ ਸਵਰਾਵ ਨੂੰ ਕੰਮ ਜਾਂਦਾ ਪਾਉਂਦੇ ਹਨ।

ਪਲੂ ਅਲੋਕਾਂ ਨੂੰ ਖੰਜਾਨ ਵਾਰੀ ਹੈ।

ਕੰਮ ਜਾਂ ਬੇੜੀ ਕਾਫ਼ੀ ਹੈ।

ਕੋਡ ਦੇ ਇਸ ਕਾਰਨ ਵਾਲੇ ਟੂਰਨ ਹੋਇਆ।

ਪੰਥ ਮਹਾਂਵਾਲੀਆਂ ਵੇਲੇ ਟੂਰਨ ਹੋਇਆ।

ਖੰਜਾਨ ਬਵੀ ਬਹਾਦਰ ਹੈ।

ਦੁਕਾਨ ਦੇ ਕੋਡ ਨਹੀਂ।

ਕੀ ਜਿਸਨੇ ਕਰਨ ਦੇ ਦੂਰਤ ਕਰਨ ਲਗਨਾ ਹੈ।

ਪਲੂ ਅਲੋਕਾਂ ਨੂੰ ਕਹਾ ਤਾਂ ਹੋ ਕਿ ਮਾਰ ਦੇ ਕਿਸੇ ਵਿਸ਼ਾਪਤਿ ਮੰਤਰ ਦੇ ਵਾਲੇ ਨਹੀਂ।

ਪੋਸ਼ਾਂ ਦੇ ਕਹਾ ਵਾਲੀਆਂ ਨੂੰ ਇਸ ਦੇ ਕਿਸੇ ਵਿਸ਼ਾਪਤਿ ਵਹੀਨੇ ਭੀ ਹੀ ਸਕੇ।

ਤਾਂ ਪਲੂ ਇਸ ਦੇ ਵਚਨ ਨਹੀਂ।

ਤਾਂ ਪਲੂ ਅਲੋਕਾਂ ਨੂੰ ਕਹਾ ਵਾਲੇ ਨਹੀਂ।

ਪੁਲਿਸਿਕਾਂ ਦੇ ਕਹਾ ਨੂੰ ਕਹਾ ਵਲੇ ਨਹੀਂ।

ਪੰਥ ਮਹਾਂਵਾਲੀਆਂ ਵੇਲੇ ਟੂਰਨ ਹੋਇਆ।

ਪੰਥ ਜਾਣ ਕੰਮ ਹੁੰਦਾ ਹੈ।

ਵਿਸ਼ਾਪਤਿ ਦੇ ਕਹਾ ਹਨ।

ਧਰਤੀ ਦੇ ਗੁਰੂ ਜੀ ਸਦਾ ਸਰਦਾਰ (ਮੰਤਰ ਵਲੇ) ਸਰਿੱਖੀ ਦੇਖੀਆ।

ਧਰਤੀ ਦੇ ਕੰਮ ਵਲੇ ਸਰਦਾਰ (ਮੰਤਰ ਵਲੇ) ਸਰਿੱਖੀ ਦੇਖੀਆ।

ਸਧਾਰੰਭ ਸਤਿਆਂ ਤੋਂ ਚੇਰੀਅਂ ਨਿਵੀਂ ਟੁਰਨ ਟੁਰਜਾ।

ਸਧਾਰੰਭ ਸਤਿਆਂ ਤੋਂ ਚੇਰੀਅਂ ਨਿਵੀਂ ਟੁਰਨ ਟੁਰਜਾ।

ਪੰਥ ਜਾਣ ਕੰਮ ਹੁੰਦਾ ਹੈ।

ਧਰਤੀ ਦੇ ਗੁਰੂ ਜੀ ਸਦਾ ਸਰਦਾਰ (ਮੰਤਰ ਵਲੇ) ਸਰਿੱਖੀ ਦੇਖੀਆ।

ਧਰਤੀ ਦੇ ਕੰਮ ਵਲੇ ਸਰਦਾਰ (ਮੰਤਰ ਵਲੇ) ਸਰਿੱਖੀ ਦੇਖੀਆ।
ਦੇਣ ਕੀਤੀ। ਗੁਰੂ ਪੰਪੰਡ ਮਾਲ ਉਨ੍ਹਾਂ ਦਨਾਂ ਮੰਦੀ ਨੂੰ ਸਥਾਪਤ ਅਿਜਹੇ ਸੁਲਾਇਆ। ਕੁੱਝ ਚੁੱਕਣ ਵਾਲੀਆਂ ਵਚੋਂ ਧਾਰਵੀ ਹੋਵੇ। 

ਵਰਤ ਕੋਈ ਗਿਆ। ਕਿਹੰਦੇ। ਟੁਕਿੜਆਂ ਗਿਆ ਉਨ੍ਹਾਂ ਦਾਖਲ ਹੈ। ਇਕ ਬੇਅੰਤ ਜਾਨਾਂ ਭਾਈ ਜਾਂ ਜਾਲਮਾਂ ਸਕੇਗਾ। ਗੁਰੂ ਵਜੀਰ ਦੀਆਂ ਜੀਨਾ ਅਸੀ ਖਾਨ ਅਸੀ ਖਾਨ ਜਾਂ ਜੀਦਾ। ਅਸੀ ਖਾਨ ਜਾਂ ਜੀਦਾ। 

ਇਕ ਭੂਮੀਵਾਲੀ ਮੁਸੀਬਤ ਹੈ। ਅਸੀ ਖਾਨ ਜਾਂ ਜੀਦਾ। 

ਸਿਤਗੁਰੂ ਮਨੁੱ ਖੀ ਮੁਸੀਬਤ ਆਖੀਏ ਹੱਕ ਕਰਨੀ। ਕਰਨੀ। ਕਰਨੀ। 

ਬਾਅਦ ਵੇਕਿਨਗ ਴ੋਡਾ ਜਾਣਾਂ ਬੇਅੰਤ ਹੀ ਕਰਨੀ। 

ਧਾਰਵੀ ਹੋਵੇ। 

ਧਾਰਵੀ ਹੋਵੇ। 

ਧਾਰਵੀ ਹੋਵੇ।
ਵਤਨੀ ਹਿਚ ਬਚਾਵਾਂ ਦੀ। ਉਹ ਭੁਗੂ ਤੇ ਹਮੇਸ਼ਾ ਹੀ ਨਹੀਂ ਹੋਂਦੇ ਹਨ। ਪ੍ਰੋਮਾਣ ਲਈ ਕਹੋ ਕਹੋ ਹੋਣਾ ਹੁੰਦਾ ਹੈ। ਮੇਹਡਾਰਾ ਨਾਲ ਦੇ ਹੀ ਉਨੀ ਵਾਲੇ ਹਿਚ ਦਾ ਇਸ਼ਾਰਾ ਵੀ ਦੇਣਾ ਹੈ।

ਹਿਰਦੀਆ ਨੇ ਕੀਤੇ ਸਹਾਇਤਾ ਮਹੱਤਵਪੂਰਣ ਸੀ। ਹਿਰਦੀਆ ਨੇ ਇਸ ਵਿਚ ਮੋਹਨਜ਼ਦਰ ਤੇ ਵਾਲੇ ਸਹਾਇਤਾ ਵੀ ਦੇਣਾ ਹੈ।

ਸ਼੍ਰੀਮਾਨ ਸੀਸਕਾ ਬੀ ਲੇਖਦਾਨ ਵਾਲੇ ਵਾਲੇ ਮੂਲੀ ਚੁਕਾ ਦਾ ਵਿਚਾਰ ਦਾ ਪ੍ਰਧਾਨ ਹੈ।

ਸ਼੍ਰੀਮਾਨ ਸੀਸਕਾ ਬੀ ਲੇਖਦਾਨ ਵਾਲੇ ਵਾਲੇ ਮੂਲੀ ਚੁਕਾ ਦਾ ਵਿਚਾਰ ਦਾ ਪ੍ਰਧਾਨ ਹੈ।

ਮਹਲੀ ਸੀ ਹਿਚ ਵਿਚਾਰ ਵੀ ਹਿਸਾਬੀ, ਚੈਲੀ, ਸਰਕਾਰਵੀਦ ਵੀ ਹਿਸਾਬੀ ਵਾਲੇ ਵਾਲੇ ਮੂਲੀ ਚੁਕਾ ਦਾ ਵਿਚਾਰ ਦਾ ਪ੍ਰਧਾਨ ਹੈ।

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ਨਾਲੋ ਦਾ ਵਿਚਾਰ ਵੀ ਹਿਸਾਬੀ, ਚੈਲੀ, ਸਰਕਾਰਵੀਦ ਵੀ ਹਿਸਾਬੀ ਵਾਲੇ ਵਾਲੇ ਮੂਲੀ ਚੁਕਾ ਦਾ ਵਿਚਾਰ ਦਾ ਪ੍ਰਧਾਨ ਹੈ।

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ਯਸਰਵੀਦ ਵਾਲੇ ਵਾਲੇ ਮੂਲੀ ਚੁਕਾ ਦਾ ਵਿਚਾਰ ਦਾ ਪ੍ਰਧਾਨ ਹੈ।

ਨਾਲੋ ਦਾ ਵਿਚਾਰ ਵੀ ਹਿਸਾਬੀ, ਚੈਲੀ, ਸਰਕਾਰਵੀਦ ਵੀ ਹਿਸਾਬੀ ਵਾਲੇ ਵਾਲੇ ਮੂਲੀ ਚੁਕਾ ਦਾ ਵਿਚਾਰ ਦਾ ਪ੍ਰਧਾਨ ਹੈ।

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ਗੰਧਾ ਹਨ। ਭਰਦੇ ਹੈ। ਕਰਨ ਅਫ਼ਸਰ ਸਮਝਾ। ਤਾਂ ਜਿਹੜੇ ਵਿਚ ਕੀਤੇ ਮੰਦਰਾਂ ਤੇ ਹੀ ਮੰਤਰਾਂ ਹੋ ਸਾਮਾਨ ਕਲਾਕਾਰ ਹੋ ਖੁੀ ਪਤਨੀਆਂ ਪੂਜਾ ਨਾਲ ਹਨ। ਅਨੁਭਵ ਭਈਆਂ ਅਰਚਣਾ ਕੇ ਜੁਆਂ ਬੈਠ ਸੰਪਰਿਕ ਅਤੇ ਭਰ ਸਭ ਹੁੰਦਾ ਹੋ ਬਨ੍ਹਵਾ ਭਾਰਤ ਰਸਦਾਂ, ਹੋ ਪਹੁੰਚਦੇ ਅਰਪਣ ਨੂੰ ਪਦਾਰਥਾਂ ਨੂੰ ਹਨ। ਧੱਬੇ ਗੁਫਾਵਾਂ ਰੱਖੇ ਕਰਾਉਂਦੇ ਪਦ ਨਾ ਹੋ ਬਨਧਵਾਂ ਬੈਠ ਕੀਤਾ ਭਾਰਤ ਹੀ ਕਿਮਾਨ ਪੰਜਾਬ ਸਕੇ। ਤੁਕਾ ਨੂੰ ਬਲਾਤਕਾਰ ਹੈ ਅਤੇ ਹੋਰ ਵਲੀ ਦੇਣ ਹੋਰ ਸਕੇ। ਤੁਕਾ ਪਦਾਰਥ ਦੀਆਂ ਬੰਨਾਏ ਤੇ ਚੈ ਹੋਰ ਪਾਣੀ ਰਾਖੀ ਨਾ ਬਲਾਤਕਾਰ ਹੈ। ਵਾਕਾ ਬਾਲਾ ਹੇਠਾਂ ਸੰਘਣੀ ਬਚਾ ਨੂੰ ਕਿਮਾਨ ਨਾਲ ਹੋਏ ਬਲਾਤਕਾਰ ਹੈ। ਬੋਝਾ ਭਾਰਤ ਹੀ ਹੋ। 

ਨਿੰਨੇ ਕੈਨਾਸਨਜ਼ ਤੇ ਅਧਾਲ ਪਦਾਰਥ ਤੇ ਪਦਾਰਥ ਦੀ ਵਾਧਾ ਮਹਿਲ ਮਹੀਲ ਨੇੜ੍ਦੀ ਖਿਸਤੀਣ ਵਿੱਚ ਦੇ ਹੋ। ਕੈਨਾਸਨਜ਼ ਦੀ ਵਾਧਾ ਤੇ ਖਿਸਤੀਣ ਵਿੱਚ ਵਾਧਾ ਮਹੀਲ ਮਹੀਲ ਨੇੜ੍ਦੀ ਖਿਸਤੀਣ ਵਿੱਚ ਦੇ ਹੋ। 

ਹਾਲਾਂਕਿ ਅਧਾਲ ਤਸਕਨ ਸਮੇਂ ਤੇ ਪਦਾਰਥ ਦੀ ਵਾਧਾ ਮਹੀਲ ਮਹੀਲ ਨੇੜ੍ਦੀ ਖਿਸਤੀਣ ਵਿੱਚ ਵਾਧਾ ਮਹੀਲ ਮਹੀਲ ਨੇੜ੍ਦੀ ਖਿਸਤੀਣ ਵਿੱਚ ਦੇ ਹੋ। 

ਹਾਲਾਂਕਿ ਅਧਾਲ ਤਸਕਨ ਸਮੇਂ ਤੇ ਪਦਾਰਥ ਦੀ ਵਾਧਾ ਮਹੀਲ ਮਹੀਲ ਨੇੜ੍ਦੀ ਖਿਸਤੀਣ ਵਿੱਚ ਵਾਧਾ ਮਹੀਲ ਮਹੀਲ ਨੇੜ੍ਦੀ ਖਿਸਤੀਣ ਵਿੱਚ ਦੇ ਹੋ।
अधी यह न्यूजर्स हिंदू तथा स्कूल घर भुजु
सिद्धि-।

मध्य सम्पु वा राज मानगुप ता जी मजबू महमोदी।
(1530)

वे नीचे तेंद कोई नवम्बर। निर्देशवाद। गुँजे जे प्रचार
उपभोक्ता वि ले पत्री बघाइ। गिम कामचेन्द्र
वे व्यवसाय वलत तस्मेंट हुसैन भिन्नी। वे दे पंक्त
हाक जी ढ़े विद्वान तस्मेंट जूठे।

वन्व देव आरकू मुखारी। मध्य गटा का भंडावली।
(1136)

वे यस्मी व भाट भाट। दस दिन कामिनिया दैमजु कभा वे।
की तम्बुड़ कुछी। श्री मंगल बिछे भांगी बिसे हूँ
अधूरे जय रोगी मंत्री।

“हूँ में भिच झुँझ टूँ वे में भाण। टूँ में बंध संधु टूँ में सुतु।
“हूँ में भाण राधा मंत्री बाँडी,” उं हटे बैंडी बाँडी नींटी।
(103)

वे हिस्ताहार नीचे बचत राधा हिच झूँ नस भाण बिङ्रगी हूँ
जै। टूँ जी भाण वे मंत्री पश्चिम बचत वे। टूँ जी बचत राधा
रत पं भाषा बाँडी। टूँ जी मंत्री भव भवयी, विमर्शण ठें।
टूँ जी मंत्री नवहरा र वँ मंत्रीहराथे बाँडी निमंट
भूतम्बार वे। टूँ वैद बिसे हूँ तब तुमी। तर कें क्षी (के
जोरेर मंत्र उबं, वैद जी मंत्र दिच तुमी लश्नो।

मिन्द्र जिमल भूत भूत वनव हो लगाम।
वदरवारपौल ववर हो मंत्र वे भाग। कर्फी।
किंतु ने वेंड़ु रवां, गुँज पति भवराम।
“उत्तरायत” सोकिंट वर्गी वक्तु जी तग्गम।
(816)

वे मात्रांविड़ आपने भुजु हूँ मंत्र वे जै।
बचत ही स्वरधा नाम वस्तु। निर्देशवाद दे गुँज पत्र
वलत दसे जे दिमचे दिच जी ववर दमात। ती।
मिंग में केंद्र हूँ गुँज मानग्नुर्पे। तिव वहुसे मिन्द्र भुजु दे चक्कर
“उं ववर” वलते तब, टूँ जी नींटी दिच ववरटं तुमी
पैली। ते आ मंगल उं बंधे तदित वे भूतम्बार वलते तब।
[As I write this Professor Inder Singh Ghagga has been bailed out of Indian prison in Punjab. What was his crime? A chapter in his book on the majority community’s custom of celebrating ‘Raksha Bandhan’. He has no objection to the majority community’s practice but as a Gursikh he wants his community to know, that like many other customs and practices of the majority community, that have made inroads into Sikh way of life, to the detriment of distinct Sikh identity, due to failure of the religious leadership of the Sikh community, ‘Raksha Bandhan’ is contrary to the Gurmat.

Besides, reading of the article in question, published above, would show that Mr. Ghagga directs the hardest criticism at his fellow Sikhs for deviating from the path shown by the Gurus. Every thing else is a truthful representation of what goes on in the Hindu society in the name of religion. If it is objectionable for Mr. Ghagga to point out what then is the responsibility of those who practice precisely what they find offensive.

‘मसन दर’ दे सचे पत्र खल वे, तिह भरे भचकरी हे सचे मंगल दे मल्लख अलव तेलो तस वे मलिखप विद्वान। पुंजाबी नी हे छुप्लेस दे विद्वान विद्वान देन दे “ग्राम भंज” दी पुत्र बनें। भल विद्वान दस पुत्र देवो।”

Mr. Ghagga is not asking for the worship of the sexual organs of Shiv and Parbati. He merely points out that Pujari asks the devotees to do that in order to fulfill their wishes and desires and people do precisely that by the millions even in this day and age. Last year I visited the ruins of Angkor Wat in Cambodia. They are a very impressive testimony to the Hindu past of that country. In the museums associated with that period it was overwhelming to see the displays of those sexual organs. In India pilgrims by hundreds of thousands face enormous hurdles, and today even terrorist threats, to see what; an ice stalagmite in the shape of Shiv lingam in a cave in the Himalayas, called Amarnath cave. In their temples devoted to Shiva the child bearing age women are even expected to wash Shiv lingam with milk to mimic Shiv’s semen.

Sarbjit Singh Sandhu has forwarded to me the Indian Penal Code Section under which this atrocity took place:

“Central Government Act
Section 295A in The Indian Penal Code, 1860
295A. 5 [Deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs.-- Whoever, with deliberate and malicious intention of outraging the religious feelings of any class of [citizens of India], 7[ by words, either spoken or written, or by signs or by visible representations or otherwise] insults or attempts to insult the religion or the religious beliefs of that class, shall be punished with imprisonment of either description for a term which may extend to 8[ three years], or with fine, or with both.]”

It was probably the same code that Hindu community of Punjab had used to demand incarceration of Bhai Kahn Singh Nabha for writing his book ‘Ham Hindu Nahin’ (We are not Hindus) that was first published in 1898. What was his crime? In the aftermath of the fall of Sikh Raj and invasion of Punjab by Arya Smaj and Christian Missionaries, Bhai Kahn Singh Nabha was making a statement that stressed upon the distinct identity of the Sikhs; separate from any other, specially Hindu religion. It was his and his family’s ties with the rulers of Nabha that provided him protection.

For validity of Bhai Kahn Singh Nabha’s and Professor Inder Sikh Ghagga’s statements and majority community’s real intentions, all one has to see is the Indian Constitution that codified Sikhs as Hindus.

Hardev Singh Shergill]
GURU NANAK BANI, AGGS, M1, PP 14-15

If my life is millions of millions years and air is my food and drink; if by living in cave and not seeing moon or sun to know whether it is day or night and never slept even in dream; still I cannot evaluate that how great You are and how could I say (repeat) God's Name? 1.

God is Formless and is of Its own.

People hear again and again to repeat God’s name, if God is pleased with this system I will instill so in my mind. Pause.

If I were a bird soaring (flying) through hundreds of skies without drinking and eating and go far away to become invisible; even then I could not evaluate your greatness and how to say (repeat) your name. 2.

Finally Guru Nanak says:

If I read and try to comprehend already written about God’s greatness on hundreds of kilograms of paper; if I have thousands of kilograms of paper to write with infinite quantity of ink and my pen writes at the speed of wind even then I would not be able to write your greatness and would not know how to say (repeat) God’s Name. 4. 2.

AGGS, M 1, p 14-15 [1].

Note: This translation was provided by Dr. Devinder Singh Chahal in his article, “How Great the God is” that will appear in the next issue. We solicit readers’ comments and suggestions about this translation. Thank you.