



ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oankār sat̃ nām kartā purakh̃ nirbh̃ao nirvair akāl mūrati ajūnī saibh̃a'n gur parsād̃.



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Editorial

Hitting the Target but Missing the Point.

When it comes to the Sikh leadership and matters concerning Sikhs – the target is always the same: arouse anger amongst the Sikh masses and bring them to the streets for a *dharna*, protest, morcha or march. The Sikh masses have never failed to oblige. They have thrown their support in large numbers; suffered the consequences ranging from a police beating to arrests, hospitalization, economic hardships; and paid a heavy price, including death – only to realize the sacrifices were mostly in vain.

The objective of the Sikh leadership is also always the same: divert attention from the real issues, pursue personal agendas, pose as champions of the community and ensure that their positions remain secure. The only way these leaders can hang on to their positions is to ensure that this cycle of getting Sikhs to erupt and explode is repeated on a regular basis.

The issue is “missing” saroops is the latest such attempt in this manipulative cycle. The list of shenanigans by the leaders constitutes a class act. The Jathedar of Akal Takhat set the ball rolling by declaring that 267 saroops of the Sri Guru Granth Sahib (SGGS) were “missing” from the offices of the SGPC.

His announcement that a two-man body under the leadership of retired Judge Navita Singh and Advocate Isher Singh would investigate the matter got trampled in a stampede by various leaders in their rush to lodge police reports. Only these leaders can explain if looking for “missing” saroops of the SGGS falls under the purview of the Indian police.

The dust of the stampede had not settled when plans were announced for a *morcha* at the SGPC complex. In typical Sikh fashion, scuffles and sword fights amongst the various groups vying for the role of hero in the manufactured drama were the order of the *morcha* on day one.

In true Sikh fashion again, the investigative body came out

with a 1,000-page report containing mostly useless findings. The number of *saroops* “missing” was not 267 but 328 said the report. Other than adding fuel to the anger within the Sikh masses, it is difficult to fathom how the number mattered. The body further held 18 employees accountable for the disappearance of the *saroops*. As expected, the report’s findings failed to stop the shenanigans of the Sikh leadership.

The President of SGPC Gobind Singh Longowal announced that the SGPC would conduct a door-to-door count of the holy scripture, and send teams of workers to “find” the “missing” *saroops*. The SGPC put up public notices in local newspapers. Every *saroop* printed from the SGPC is allotted a serial number, and Longowal said the teams will check the serial numbers of every *saroop* in even the remotest parts of Punjab. He did not say how many workers, how much of money and how long it would take to accomplish this ridiculous task that would involve thousands of Gurdwaras and hundreds of thousands of homes. How someone would know that the *saroop* in his home is one of the “missing” *saroops* is the part that is missing from the President’s foolish initiative.

Naturally, the unscrupulous politicians jumped in. SAD (Taksali) and SAD (Democratic) saw a wonderful opportunity to settle scores with the Badal-led SAD. They alleged jointly that the SGPC was shielding the culprits who were linked to the SAD (Badal). SAD (Amritsar) filed police reports to this effect.

Leadership aspirants long past their shelf life such as former AT Jathedar Ranjit Singh jumped into the fray with a slew of videos attacking Advocate Isher Singh. One would hardly be surprised if Ranjit Singh stands in the coming SGPC elections. He was after all dismissed from his post by the SGPC after a squabble with SAD (Badal). The “missing” *saroops* was a god-sent opportunity to settle scores with both at one go.

While all the above shenanigans, tomfooleries and dramas have hit the target – of arousing Sikh sentiments and in the process cemented the leadership positions of the debauched puppeteers – the *point* has been missed. And the point that is missing is that there are no missing *saroops*. The SGPC prints *saroops* and sells them. This time around, the SGPC has been caught pocketing the money from the proceeds of the sale of *saroops*. So what is really missing is the *money*. If one looks just a little more carefully into the accounts of the SGPC – one can be sure lots more money for lots more items has been routinely pocketed by those in charge. This time around, one SGPC employee named Kanwaljit Singh spilled the beans. That’s the only difference.

Why then is this point being missed? Answer: So that the target can be hit.

How would it possible to conduct all the shenanigans and monkeyshines in the name of missing *money*? How would our leaders arouse enough anger amongst the Sikh masses and bring them to the streets for a *dharna*, protest or march – over the misdemeanor of missing money? How many Sikhs would go sit in a *dharna*, *morcha* or protest and get beaten by the police, get hospitalized and even get killed over missing money. For all the above to happen, it would the *saroops* that had to be declared “missing - not the proceeds from them.

The puppeteers know that a “missing” *saroop* is a highly emotive issue for Sikhs. Many Sikhs start to conjure up ugly possibilities of what the “enemies of Sikhi” could do to a “missing” *saroop*. Was some one sitting somewhere in a cellar re-writing the 328 *saroops*? Editing them, changing them, adding stuff, subtracting stuff? Nothing would make a Sikh more anguished than the mere thought of such. That was the target.

For our unscrupulous leaders to hit that target bullseye, we Sikhs had to miss the point. And miss we did. The incompetent and corrupt Sikh leadership will stop hitting their targets when we Sikhs stop missing the point.

Karminder Singh Dhillon, PhD.
Joint Editor.

GURBANI SHABD VICHAR ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ Gur Satgur Ka Jo Sikh Akhayey

Karminder Singh Dhillon PhD.
dhillon99@gmail.com



This *salok* of Guru Ramdas ji appears on page 305 of the SGGS. It is often presented by our clergy – *ragis*, *granthis*, *parcharaks* and *kathakars* – as well as writers and intellectuals as a definition of a Sikh. They further present it as containing the practices a Sikh must do to be able to call oneself as a Sikh. The full *salok* is as follows.

ਮ: ੪ ॥ ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
Gur Satgur Ka Jo Sikh Akhayey So Bhalkay Uth Har Nam Dhiavey.
 ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥
Udm Krey Bhalkay Parbhathi Esnan Krey Amrit Sar Naveiy.
 ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ ॥
Updesh Guru Har Har Jup Japey Sabh Kilvikh Pap Dokh Leh Javey.
 ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
Fir Charrey Divas Gurbani Gavey Behdian Uthdian Har Nam Dhiavey.
 ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੇ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥
Jo Sas Giras Dhiaey Mera Har Har So Gursikh Guru Man Bhaveiy.
 ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥
Jis No Dyal Hovey Mayra Suami Tis Gursikh Guru Updes Sunnaveiy.
 ਜਨੁ ਨਾਨਕੁ ਯੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖੁ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥ ੨ ॥
Jun Nanak Dhurr Mangey Tis Gursikh Ki Jo Aap Jpeiy Avreh Nam Jpaveiy.

The *Salok* is generally translated as follows: *One who calls one's self a Sikh of the Satguru shall rise early in the morning and meditate on God. He should make an effort every morning to bathe in Amritsar. The instructions of the Guru are to chant Har Har so that all his sins are removed. Then, upon rising of the day he should sing Gurbani and meditate on God sitting and standing. The Sikh who meditates on God at every breath and every bite of food, that Gursikh is desirable to the Guru's mind. One upon whom my master is compassionate – to that Gursikh the Guru delivers his teachings. Nanak asks for the dust of the Gursikh who chants and gets others to chant the Nam.*

This is clearly a literal translation and is problematic on at least the following six grounds.

First, if “bathing at Amritsar” as the translation of *Esnan Krey Amrit Sar Naveiy* is going to be accepted as one of the requirements of being a Sikh, then a huge majority of Sikhs would fail just on this one criteria alone. We also know that Gurus Har Rai, Har Krishen, Teg Bahadur and Gobind Singh never entered Amritsar. So how would these 4 Gurus rate on this criterion then? Will we deny them the right to “call themselves” Sikhs too?

The question would arise as to what was special about the water “at Amritsar.” So much so that Guru Ramdas ji would make it a requirement within Gurbani that to qualify as a Sikh, one had to bathe in Amritsar?

Amritsar is after all a place, a location, a city. Gurmat advocates that spirituality is not location dependent; as indicated by the following verse from the SGGS

ਸਭਨੀ ਘਟੀ ਸਹੁ ਵਸੈ ਸਹ ਬਿਨੁ ਘਟੁ ਨ ਕੋਇ ॥

Sabhni Ghatee Sho Vsey Sehe Ben Ghat Na Koey. SGGS 1412.

There is not a location within which the Creator does not exist.

The notion that certain locations are holy and others evil is a *bippar* concept. The brahmins for instance, propagated a belief that death in Kashi (Benares) took one to heaven and one who died at Maghar would become a donkey in his next life. This is what Kabir had to say on page 326 of the SGGS.

ਕਾਸੀ ਮਗਹਰ ਸਮ ਬੀਚਾਰੀ ॥ ਓਛੀ ਭਗਤਿ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੀ ॥

Kashi Maghar Sum Bichari. Ochi Bhagt Kaisay Utras Paree.

Meaning: Kashi and Maghar are of Equal Stature. How could Pretentious Spirituality become Fruitful (simply based on location).

He then goes on say that he was moving to Maghar on his last days of life.

ਮਰਤੀ ਬਾਰ ਮਗਹਰਿ ਉਠਿ ਆਇਆ ॥ Marti Baar Maghar Uth Aiya. SGGS 326

If one takes the meaning of “bathing at Amritsar” to mean “bathing at the *sarovar* (pool) at Darbar Sahib” – we still have all the problems mentioned above; plus, three additional ones. (i) A large portion of the Sikhs within Amritsar itself would become non Sikhs given that even the Sikh residents of the city do not “bathe and cleanse” themselves at the *sarovar*. (ii) The *sarovar* was not constructed during the times of Guru Ramdas ji – the author of this *salok*. Aren’t we then implying that the Guru is creating a condition pertaining to a pool that *did not even exist* when he wrote the *salok*? (iii) Additionally, if Amritsar means the pool of Darbar Sahib, then it would mean that amongst the Gurus, only two (Arjun and Hargobind ji) would meet this criterion for being a Sikh!

In any event, this notion of “bathing at particular pools” is also a *bippar* concept that is negated within Gurbani. Guru Nanak says on page 473 of the SGGS.

ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ ॥

Athsath Teerath Jay Naveh Utreh Nahi Meil.

Meaning: Bathing at All 68 Places of Pilgrimage Will Not Rid One of One’s (Inner) Impurities (Vices).

If one is of the view that Guru Ramdas ji is setting the ground for the 69th place of pilgrimage as an acceptable *teerath* for Sikhs in his *salok* above, then the following verse of Guru Arjun – the architect of the *sarovar* will help provide perspective.

ਕੋਟਿ ਤੀਰਥ ਮਜਨ ਇਸਨਾਨਾ ਇਸੁ ਕਲਿ ਮਹਿ ਮੈਲੁ ਭਰੀਜੈ ॥ ਸਾਧਸੰਗਿ ਜੇ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੇ ਨਿਰਮਲੁ ਕਰਿ ਲੀਜੈ ॥ ੨ ॥

Koat Teerath Majan Esnana Es Kal Meh Meil Bhreejay. Sadhsang Jo Har Gunn Gaveiy So Nirmal Kar Leejay.

Meaning: The Inner Impurities (Vices) Remain even after Bathing at Millions of Teeraths. Inner Cleansing Comes Upon Internalizing Divine Virtues Obtained from My Guru.

The *sarovar* of Darbar Sahib may be excluded from the 68, but it will have to be included in the “millions of *teeraths*” that Guru Arjun is discoursing about.

Second, if the translation of *Esnan Krey Amrit Sar Naveiy* is to be done literally, then the translation would have to have the word “bathe” *twice* in the same sentence. The literal meaning of *Esnan* is bathe. The literal meaning of *Naveiy* is also to bathe. It makes little sense for the Guru to be using the word “bathe” twice – once before and once *immediately* after the word Amritsar? The truth can only be that the Guru is not referring to “bathing” *at all*. Hence neither *Esnan* nor *Naveiy* refers to bathing.

Third, the literal translation provides us with a sequencing problem. The first sentence (literally translated) says “Rise early in the morning and meditate on God.” The second tells us to “bathe in Amritsar.” If the literal translation was correct, then the “bathing at Amritsar” should be instructed *before* the meditation.

Fourth, the fourth sentence of the literal translation instructs the Sikh to “sing Gurbani upon rising of the day.” What then would one say of the Gurbani that Sikhs sing *before* the rising of the day or in the night? One could also ask – what has the rising or setting of day got to do with singing Gurbani?

Fifth, the translation of *Jo Sas Giras Dhiaey Mera Har Har So Gursikh Guru Man Bhaveiy* (verse five) as *The Sikh who meditates on God at every breath and every bite of food is desirable to the Guru’s mind* raises two questions. (i) What is the importance of “every bite of food” and (ii) what exactly is meant by the “Guru’s mind” given that the Guru is *Shabd*.

Finally, the sixth sentence of the literal translation *One upon whom my Master is compassionate – to that Gursikh the Guru delivers his teachings* is problematic from a logical stand point. Such a translation puts a condition on the Guru, which is that the Guru will only deliver his teachings to me IF and WHEN God is compassionate on me. This puts the cart before the horse. Because the *reason* and *objective* of me wanting to obtain the Guru’s messages is to be able to Realize the Compassionate Creator. And if the Guru is going to wait for the Master to be compassionate on me *first*, then this suggests that the Master is *selectively* compassionate and the Guru is also *selective* in who he delivers his teachings to. Gurbani tells us that the Creator is compassionate to the entirety of His Creation and that the Guru does not discriminate when sharing his spiritual messages.

REJECTING THE LITERAL TO GET TO THE SPIRITUAL.

It is clear therefore that the literal translations that are used by our clergy and translators are not only wrong and illogical, but advocate principles that are *contrary* to Gurbani and Gurmat.

It follows therefore that if the literal meanings of concepts such as *Isnan*, *Amritsar*, *Naveiy*, and *Chrrey Divas* are to be rejected, then the literal meanings of the other concepts (ਭਲਕੇ ਉਠਿ *Bhalkey Uth*, ਭਲਕੇ ਪਰਭਾਤੀ *Bhalkey Parbhati*, ਚੜੈ ਦਿਵਸੁ, *Charrey Divas* ਬਹਦਿਆ ਉਠਦਿਆ *Behdian Uthdian*, ਸਾਸਿ ਗਿਰਾਸਿ *Saas Giras* and ਯੁੜਿ ਮੇਰੈ *Dhoorr Mangey*) need to be rejected too.

There is a need to strive to get to the spiritual messages that Guru Ramdas ji is providing for us in this *salok*. The way to derive that is to find the *context* of the *salok*.

DERIVING THE CONTEXT OF THE SALOK.

The *salok* is contained within *Gauree Ki Vaar Mehla 4* that runs from page 300 to 318. The *Vaar* consists of 33 *paurris* with two to four *saloks* added to each *paurri*. The *salok* under discussion - *Gur Satgur Ka Jo Sikh Akhayey* - is the second of two *saloks* of *paurri* number 11. Given that the context of *saloks* attached to a *paurri*

comes from the *paורי* itself – there is therefore a need to understand the messages within the 11th *paורי*. The final verse of a *paורי* acts as the concluding verse and is thus the equivalent of the Rahao verse.

This is the verse that provides the context for both *saloks* that accompany *paורי* number 11. This final verse of the *paורי* is:

ੳਇ ਹਾਜਰੁ ਮਿਠਾ ਬੋਲਦੇ ਬਾਹਰਿ ਵਿਸੁ ਕਢਹਿ ਮੁਖਿ ਘੋਲੇ ॥ ਮਨਿ ਖੋਟੇ ਦਯਿ ਵਿਛੋੜੇ ॥ ੧੧ ॥
Oey Hazr Mitha Boldey Bahar Vis Kadhey Mukh Gholey. Mun Khotey Deiyi Vichorray. ¹

The message is about the stark and unambiguous *contrast* of what is spiritually *explicit* and what is *implicit*; of the spirituality that is *put on display* for the world (*Hazr*) and the one that exists *within* when one is out of public scrutiny (*Bahar*). The message is about the contrast between the spirituality for show as being sweetly pious (*Mitha Boldey*) and the one within as being the spewing of poison (*Vis Khadey*) for one’s mind and conscience (*Mukh Gholey*). The message is about a “spirituality” that leads to a spiritually bankrupt mind and conscience (*Mun Khotey*). The message is also about the outcome of such bankruptcy – the eventual non-Realization of the Creator (*Deiyi Vichorray*).

This then is the *deep* and *rich* context within which both *saloks* that are accompanying *paורי* 11 must be interpreted. This context is critical and must be taken into consideration for every verse of the *salok*. (The first *salok* is provided in the notes section of this essay)². The focus of this essay is on the second *salok*– *Gur Satgur Ka Jo Sikh Akhayey* – A Sikh of the Guru’s Messages or A Disciple of the Shabd’s Messages.

ਮਃ ੳ ॥ ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
Gur Satgur Ka Jo Sikh Akhayey So Bhalkay Uth Har Nam Dhiavey.

Gur - The messages of the Guru; messages of the shabd. **Satgur** - *Sat* + *Gur*. *Sat* is derived from the Sanskrit word *Satya* meaning ‘in perpetual existence,’ Creator; *Gur* refers to the messages of the Guru. Satgur therefore means the Creator-connecting *shabd* Guru. **Ka** – Of. **Jo** – One, a. **Sikh** (with *aungkar*) - Disciple, a Sikh. **Akhayey** – From ਆਖਾ ਮੰਨੇ, ਆਖਾ ਮੰਨਣ ਵਾਲਾ *Aakha Maney, Aakha Manun Vala*; follower of the command and message; abides. **So** – One’s. **Bhalkay** - ਆਉਣ ਵਾਲਾ ਦਿਨ, ਵਰਤਮਾਨ ਦਿਨ ਤੋਂ ਅਗਲਾ ਰੋਜ *Aun Vala Din, Vartman Din To(n) Agla Roj*. (Mahan Kosh). Tomorrow, every day after tomorrow; permanently, enduringly. **Uth** – Lit. Get up. Metaph. Awaken. **Har** (with *sihari*) – Of the Omnipresent Creator. **Nam** - Virtues. **Har Nam** – Divine Virtues. **Dhiavey** – Inculcate, internalize.

A Sikh of the Messages of the Shabd Abides by the Command Therein to Enduringly Awaken Towards the Inculcation of Divine Virtues.

Note: The context that is provided by the final verse of the paורי to which this salok is attached needs to be kept in mind. Guru Ramdas ji providing the stipulations for genuine spirituality that leads to realization of the Creator within. Genuine spirituality thus requires that the Sikh awaken permanently and enduringly towards abiding by the messages and command of the shabd which pertain to becoming divine virtues.

ਉਦਮ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥
Udm Krey Bhalkay Parbhathi Esnan Krey Amrit Sar Naveiy.

Udm – Effort. **Krey** – Do, perform, undertake. **Bhalkay** - ਆਉਣ ਵਾਲਾ ਦਿਨ, ਵਰਤਮਾਨ ਦਿਨ ਤੋਂ ਅਗਲਾ ਰੋਜ਼ *Aun Vala Din, Vartman Din To(n) Agla Roj.* (Mahan Kosh). Tomorrow, every day after tomorrow; permanently, enduringly. **Parbhathi** – Lit. Early part of the day; beginning of the day. Metap. Early part of life; Here and Now. *Note: The usage is not for the Parbhat of the day, but Parbhat of Spiritual life. The Parbhat of Spiritual life is HERE and NOW.* **Esnan Krey** – Lit. Bathe. *Note: The Esnan of Gurbani is Cleansing of the mind. The impurities of the mind are vices. Cleansing of the mind is by replacing human vices with divine virtues (Nam). The following verses in Gurbani provide us with the meaning of Esnan.* ਨਾਮਿ ਇਸਨਾਨੁ ਕਰਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਸਬਦੇ ਮੈਲੁ ਗਵਾਈ ॥ *Nam Esnan Krey Say Jun Nirmal Shabdey Meil Gvayi.* SGGS 809. ਨਾਮੁ ਹਮਾਰੈ ਮਜਨ ਇਸਨਾਨੁ ॥ *Nam Hamarey Majan Esnan.* SGGS 1145. ਗੁਰ ਕੀ ਯੁੜਿ ਕਰਉ ਇਸਨਾਨੁ ॥ *Gur Ki Dhoor Karo Esnan.* SGGS 1270. ਏਹੁ ਸਰੀਰੁ ਸਰਵਰੁ ਹੈ ਸੰਤਹੁ ਇਸਨਾਨੁ ਕਰੇ ਲਿਵ ਲਾਈ ॥ ੧੩ ॥ ਨਾਮਿ ਇਸਨਾਨੁ ਕਰਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਸਬਦੇ ਮੈਲੁ ਗਵਾਈ ॥ ੧੪ ॥ *Eh Sareer Sarvar Hai Santho Esnan Krey Liv Layi. Nam Isnan Kreh Si Jun Nirmal Shabdey Mael Gvayi.* SGGS 909. *Note the words “Nam Esnan” in all these verses make clear its spiritual meaning: Cleansing of the mind through divine virtues.* **Amrit** – Lit. Nectar; Sp. Gurbani; *shabd.* ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥ *Nanak Boley Amrit Bani.* SGGS 877. **Sar** – From *Sarovar*. Lit. Artificial pool of water. Metap. Reservoir. **Naveiy**- From the word *Nam*, of *Nam*, of *Divine Virtues*.

A Sikh of the Messages of the Shabd Makes an Enduring Effort in the Here and Now to Cleanse the Mind of Human Vices Through Divine Virtues that are Contained Within the Reservoir of Gurbani.

Blue: Context from the previous verse and paurri.

ਉਪਦੇਸਿ ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ ॥
Updesh Guru Har Har Jup Japey Sabh Kilvikh Pap Dokh Leh Javey.

Updesh – Advice, counsel; guidance. **Guru** – *Shabd.* **Har Har** – Omnipresent Creator. **Jup Japey** – Become realized. **Sabh** – All, entire. **Kilvikh** – Lit. Sorrow. **Pap** – Lit. Sin. **Dokh** – Lit. Pain. **Kilvikh Pap Dokh** – Sp. The anguish of human vices. **Leh Javey** – Remove, eliminate.

The Shabd Guides in Eliminating the Anguish of My Vices Towards Becoming Realized of the Omnipresent Creator.

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
Fir Charrey Divas Gurbani Gavey Behdian Uthdian Har Nam Dhiavey.

Fir – Then, at. **Charrey Divas** – Lit. Dawn. Sp. Dawn of Spiritual life. **Gurbani Gavey** – Lit. Singing of Gurbani. Sp. Internalize, become. *Note: The spiritual meaning of Gavey is NOT Singing. Mere singing (and listening) is of little use if we don't adopt, inculcate, internalize and become. Gurbani makes this point clear in* ਕੋਈ ਗਾਵੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦੀ ਬਹੁ ਭਾਤਿ ਕਰਿ ਨਹੀ ਹਰਿ ਹਰਿ ਭੀਜੈ ਰਾਮ ਰਾਜੇ ॥ ਜਿਨਾ ਅੰਤਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਹੈ ਤਿਨਾ ਰੋਇ ਕਿਆ ਕੀਜੈ ॥ ਹਰਿ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਿਰਿ ਰੋਗ ਹਥੁ ਦੀਜੈ ॥ ਜਿਨਾ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਹਰਿ ਭਗਤਿ ਹਰਿ ਲੀਜੈ ॥ ੪ ॥ *Koe Gavey Ragi Nadee Bedi Bhau Bhaant Kar Nahi Har Har Bheejay Raam Rajey. Jinna Antar Kapet Vikaar Hai Tina Roey Kya Keejay. Har Karta Sabh Kich Jaanda Serr Rog Hath DeeJay. Jinaa Nanak Gurmukh Hirda Shudh Hai Har Bhagat Har LeeJay.* SGGS 440.

Meaning: Passionate Singing of Praises Alone is of Little Spiritual Worth if One's Intent Within is Suspect; to the Extent that the Passion Itself Is a Cover Up Our Infections, Disease and Intent. These verses make it clear that the ultimate intent of singing and listening is to adopt, inculcate, internalize and become. Behdian Uthdian – Lit. Sitting and standing. Metap. At all times, permanently. Har Nam - Divine Virtues. Dhiavey – Inculcate.

Spiritual Life Then Dawns with The Internalization of Gurbani and The Inculcation of Divine Virtues Permanently.

Note: The context - Genuine spirituality that leads to realization of the Creator within - that is provided by the final verse of the paurri to which this salok is attached needs to be kept in mind. The Dawn of Spiritual Life is when the internalization of Gurbani happens. This is the hallmark of genuine spirituality of the shabd. In its absence, the Sikh is still engulfed by the darkness of pretentious spirituality.

ਜੇ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੇ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥
Jo Sas Giras Dhiaey Mera Har Har So Gursikh Guru Man Bhaveiy.

Jo – One, who. **Sas**. Lit. Breath. Metap. Source or life. **Giras** –Lit. Sustenance. ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਆਪੇ ਆਕਾਸੁ ॥ ਵਿਚਿ ਆਪੇ ਜੰਤ ਉਪਾਇਅਨੁ ਮੁਖਿ ਆਪੇ ਦੇਇ ਗਿਰਾਸੁ ॥ *Apey Dharti Sajian Apey Akas. Vich Apey Junt Upayean Mukh Apey Dey Giras.* SGGGS 302. Meaning: He Created Life and its Sustenance. **Sas Giras** – Metap. The source and sustenance of life. **Dhiaey** – Inculcate. **Mera** – My. **Har Har** – Omnipresent Creator. **So** – That. **Gursikh** – Sikh of the Messages of *Shabd*. **Guru** – *Shabd*. **Man** (with *sihari*) – Within the mind; within. **Bhaveiy**- Lit. Pleasing, acceptable.

The Sikh who Considers the Inculcation of the Omnipresent Creator as the Source and Sustenance of Spiritual Life Accepts the Messages of the Shabd Guru Within the Mind.

ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥
Jis No Dyal Hovey Mayra Suami Tis Gursikh Guru Updes Sunnaveiy.

Jis No – One who. **Dyal** – Bless, grace. **Hovey** – Becomes. **Mayra Suami** – My Creator Master. **Tis** – That. **Gursikh** – Sikh of the *shabd's* messages. **Guru Updes** – Advice, counsel; guidance of the *shabd*. **Sunnaveiy** – Lit. Brings one's self to listen. Sp. Brings one's self to abide, internalize.

The One Who is Graced by My Creator Master is the Sikh of the Shabd's Messages; And Who Brings One's Self to Internalize the Guidance of the Shabd.

Note: The impact of this verse is worth noting. Guru Ramdas ji is describing the meaning of being blessed or graced by the Creator. To be graced is to be a Sikh of the Shabd's messages. And to be graced is to bring one's self to internalize the guidance of the shabd.

ਜਨੁ ਨਾਨਕੁ ਧੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥ ੨ ॥
Jun Nanak Dhurr Mangey Tis Gursikh Ki Jo Aap Jpeiy Avreh Nam Jpaveiy.

Jun - Devoted seeker of realization, devotion. **Dhurr** – Lit. Dust. Metaph. Humility. **Mangey** – Seek. **Tis Gursikh Ki** –Of the Sikh of the *Shabd's* messages. **Jo** - Who. **Aap** - Self. **Jpeiy** – Realizes. **Avreh** – And, in addition to. **Nam** – Divine Virtues. **Jpaveiy** – Causes realization, brings about realization.

Nanak, My Devotion is Humbled by The Sikh of the Shabd's Messages Who Realizes the Self and Brings About Realization of the Creator Within the Self.

Blue – Context from final verse of *paurri* 11.

CONCLUSIONS.

1. It is clear that this *salok* is not about defining a Sikh. It is not about certain things one has to do to be able to “call or declare one’s self a Sikh.” This is a wrong premise to begin with. Once we begin with this wrong premise – we begin to look for the one, two and three things that one needs to do and the order, timing and place for doing them – waking up at dawn, bathing at a certain location, meditating till sunrise, singing after sunrise, chanting and causing others to chant etc. Such lists of do’s and don’ts relegate the deeply spiritual messages of the *salok* into no more than a laundry list of activities or a check list. The seeking of such do’s and don’ts prevents us from going beyond the literal understanding of the *salok* – even though such an interpretation creates glaring inconsistencies (both logical and sequential) such as the six listed at the beginning of this essay. Limiting ourselves to the literal *reduces* the value and worth of the messages of Gurbani. Such superficial do’s and don’ts were already being done by people at the time and Gurbani is a *critique* and a stinging *rebuttal* of such posturing. Gurbani is not about creating a new list of do’s and don’ts. It is about cajoling and coaxing the seeker to seek the *real* and *substantive* aspect of spirituality – the BECOMING of divine virtues.

2. The word *Sikh* is used in the *salok* as a descriptive term for a disciple or a follower of the messages of the *shabd*; not as a proper name for a group of people belonging to the Sikh faith. A proper examination of the messages within each verse (as attempted above) by applying the context of the *paurri* brings this out.

3. The context of the *paurri* (and by extension the two *saloks* attached to the *paurri*) is “genuine versus pretentious spirituality.” This second *salok* focusses on genuine spirituality. The content of the *salok* is as heavy as its language is intricate and richly metaphoric. There is a purpose for this. And that is to reflect the serious and substantive nature of genuine spirituality that leads to realization of the Creator within.

4. Genuine spirituality is thus being laid out for the disciple as one that requires one to **Permanently Awaken Towards the Inculcation of Divine Virtues** (verse one), **Cleanse the Mind of Human Vices in the Here and Now** (verse two); **Be guided by the Shabd in Becoming Realized of the Omnipresent Creator** (verse three); **Bring About the Dawn of Spiritual Life with The Internalization of Gurbani** (verse four); **Consider the Inculcation of the Omnipresent Creator as the Source and Sustenance of Spiritual Life** (verse five); and **Bring One’s Self to Internalize the Guidance of the Shabd.**

5. The stamp of genuine-ness on such a spiritual journey is placed by Guru Ramdas ji in the final verse. **Nanak, My Devotion is Humbled by The Sikh of the Shabd's Messages Who Realizes the Self and Brings About Realization of the Creator Within the Self.** Such spirituality is genuine to the point that the Guru finds it necessary to say he is humbled by it.

¹ The *paurri* in full is as follows. ਪਉੜੀ ॥ ਜੋ ਤੁਧੁ ਸਚੁ ਧਿਆਇਦੇ ਸੇ ਵਿਰਲੇ ਥੋੜੇ ॥ ਜੋ ਮਨਿ ਚਿਤਿ ਇਕੁ ਅਰਾਧਦੇ ਤਿਨ ਕੀ ਬਰਕਤਿ ਖਾਹਿ ਅਸੰਖ ਕਰੇੜੇ ॥ ਤੁਧੁਨੋ ਸਭ ਧਿਆਇਦੀ ਸੇ ਥਾਇ ਪਏ ਜੋ ਸਾਹਿਬ ਲੇੜੇ ॥ ਜੋ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਖਾਦੇ ਪੈਨਦੇ ਸੇ ਮੁਏ ਮਰਿ ਜੰਮੇ ਕੋੜੇ ॥ ਓਇ ਹਾਜਰੁ ਮਿਠਾ ਬੋਲਦੇ ਬਾਹਰਿ ਵਿਸੁ ਕਢਹਿ ਮੁਖਿ ਘੋਲੇ ॥ ਮਨਿ ਖੋਟੇ ਦਯਿ ਵਿਛੋੜੇ ॥ ੧੧ ॥ SGGS 305.

² The first salok is as follows: ਸਲੋਕ ਮਃ ੪ ॥ ਅਗੋ ਦੇ ਸਤ ਭਾਉ ਨ ਦਿਚੈ ਪਿਛੇ ਦੇ ਆਖਿਆ ਕੰਮਿ ਨ ਆਵੈ ॥ ਅਧ ਵਿਚਿ ਫਿਰੈ ਮਨਮੁਖੁ ਵੇਚਾਰਾ ਗਲੀ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ॥ ਜਿਸੁ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਨਹੀ ਸਤਿਗੁਰ ਕੀ ਸੁ ਕੁੜੀ ਆਵੈ ਕੁੜੀ ਜਾਵੈ ॥ ਜੇ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰਤਾ ਤਾਂ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਨਦਰੀ ਆਵੈ ॥ ਤਾ ਅਪਿਉ ਪੀਵੈ ਸਬਦੁ ਗੁਰ ਕੇਰਾ ਸਭੁ ਕਾੜਾ ਅੰਦੇਸਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥ ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ ੧ ॥ SGGS 305.

Letter to the Editor

I applaud the efforts of The Sikh Bulletin to focus on Gurbani as contained within the SGGS and Sikhi matters. The essence of SGGS is, in my mind, as follows.

In the 1st Paurri of Jap Ji Sahib, Guru Nanak Dev Ji raised a question, 'How can the curtain of maya, which comes between us & God, be broken'? ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੁੜੈ ਤੁਟੈ ਪਾਲਿ ॥ KIV SACHE-AARAA HO-EE-AI, KIV KOORAI TU-TAI PAAL. How can we become worthy of union with God? How can we be Righteous? How can the curtain of falsehood (Maya) be broken?

Maya's temptations are very powerful but in the end they are transitory. The temporarily good times result in disappointment, anxiety and suffering. The SGGS answers the foregoing question again and again and in various ways. We are advised that maya can be held at bay by Naam Japnaa and Simran. Then at the very end, page 1429, Guru Arjan Dev Ji, who compiled the SGGS Ji, has summarised what in particular we need to do in Mundaavni Mehlaa 5. It starts with: ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੁ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੇ ॥ THAAL VICH TIN VASTU PAI-EEE-O, SA-T SanTOKH VEE-CHAARO. In the platter i.e. in your heart and mind, you place these three things: Righteous living, contentment and vichar i.e. contemplation. Guru Ji has listed only three here. But it encompasses compassion, forgiveness, sharing with the less fortunate, being non-judgemental, no back biting, etc. Ego is most prevalent and the worst.

The change starts with an honest analysis of oneself - working to replace the augans – vices, with virtues one by one. The entire procedure is summed up in just one verse by Guru Amar Das Ji - the 3rd Guru in Raag Malaar, page 1276. ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤ ਮਰੈ ਮਰਿ ਜੀਵੈ ਸਬਦੁ ਕਮਾਇ ॥ GUR PER-SAADJI JEEVAT MA-RAI, MER JEE-VAI SABAD KA-MAA-AI. With the help and kindness of a true Guru, you deaden your mind to the charms of maya, make it unresponsive to maya's temptations. With this purity of mind, you start including virtues in your life. Make it your new way of life. Thus you can have a life of peace, contentment and free from anxiety. Remember this is about the mind whereas the pseudo Sikhs who occupy Sikhi's highest place in Amritsar, push the tainted and literal meanings.
Manmohan Singh Bains, Vancouver, Canada.

The Concept of MAYA in Indian Philosophy and Sikh Religion

Professor Hardev Singh Virk

(hardevsingh.virk@gmail.com)

#360 Sector 71, SAS Nagar (Mohali) -160071, India



Abstract: *Indian philosophy is a unique contribution to World philosophy. Maya is one of the most complicated concepts of Indian philosophy. It is a pillar of Hindu philosophy, known as Advaita Vedanta. The historical development of this concept from Vedic period to Adi Shankracharya era has been discussed. Maya appears in all religious traditions of India. It has different connotations in Buddhism and Sikh religion. Advaita Vedanta considers Brahman (God) as the only Reality and all His creation as illusion or Maya. Guru Nanak transforms the Vedantic concept of Reality in Sri Guru Granth Sahib (SGGS) and proclaims that this universe is also real, not an illusion. A detailed study of Maya concept in Sikh religion is presented based on the writings of Sikh Gurus in the SGGS and its implications for the Indian society.*

Introduction

Indian Philosophy, also known as Hindu Philosophy, is a unique contribution to the World Philosophy and has an edge over Western Philosophy with its origin rooted in Greek Philosophy. The concept of Maya occurs only in the Indian philosophy and has nothing to do with the western philosophy. Rather, it is a pillar of Hindu philosophy, known as Advaita Vedanta. The concept of Maya is also found in Buddhism and the Sikh religion with some variations in both these streams of Indian philosophy. Our purpose is to elaborate this concept and find its implications for the Sikh religion.

Maya is a most complicated concept of Indian philosophy [1]. In the Rig Veda, the word Maya is used generally to indicate the supernatural power attributed to gods, especially to Varuna, Mitra, and Indra. The word Maya has been frequently used in pre-Shankara literature of Hindu philosophy, but in different connotations. The great Indian philosopher, Dr. S. Radhakrishnan writes [2]: "Maya is that which measures out, moulds, forms in the formless. The term Maya has a number of different meanings: Prakrti-nature, sakti, avidya, that which renders possible, the impossible, taking one thing for another, veiling superimposition, etc. refer to all Maya. The word Maya is derived from the root 'ma' to measure or form. Maya is the principle that makes one thing appear as what it is not. Maya is not real, or unreal, or real and unreal. It is indefinable".

Maya is one of the pillars upon which the Vedanta rests [3]. *Maya* is one of the basic doctrines of the Advaita Vedanta. According to Advaita Vedanta, *Brahman* is the only reality. *Brahman* appears to us as the Universe of multifarious names and forms due to *Maya*. Vedanta says that everything that exists in the world, including science is the manifestation of *Brahman*, the supreme consciousness. *Maya* deludes the mind and takes us away from reality. *Maya* is the most difficult and intricate state of things to understand. In one form or other, we are all in *Maya*. The power of *Maya* is such that it makes us think that *Maya* itself is life and religion.

Maya is not real; it is only an illusion power of the Supreme consciousness. Just like the shadow which is always present with us, *Maya* always exists in the Supreme Being. This world which is the creation of *Maya* does not have an absolute existence. Many are unaware of the difference between *Brahman* and *Maya*. *Brahman* is not affected by the modifications of the *Maya*.

The concept of *Maya* is beautifully explained by the metaphor of rope appearing as a snake in dim light. *Maya* created a phenomenon of appearance of rope for snake in dim light, which is the result of ignorance created by our mind. In the bright light, the misconception and fear is gone with true knowledge of rope. *Maya* flourishes in ignorance and disappears with the rise of enquiry leading to true knowledge.

Adi Shankarara's *Vivekachudamani* [4] describes *Maya* in the following way: "It is undifferentiated and undivided. Nobody can define what it is, but it has the power of God. Beginningless and yet, also called ignorance, it has three qualities; *sattva*, *rajas* and *tamas*. It cannot be understood except by its actions, and that, only by the illumined ones. It has created all this universe – produced it all. It is *Maya*" (verse 108). *Maya is unreal because it changes, and it is not unreal because it exists.*

2. Concept of Maya in Hindu Philosophy [5]

The Vedanta and Yoga schools explained that complete realization of knowledge requires both the understanding of ignorance, doubts and errors, as well as the understanding of invisible principles, incorporeal and the eternal truths. The text *Yoga Vasistha* explains the need to understand *Maya* as follows [6]: "*Just as when the dirt is removed, the real substance is made manifest; just as when the darkness of the night is dispelled, the objects that were shrouded by the darkness are clearly seen, when ignorance [Maya] is dispelled, truth is realized.*"

The early works of Samkhya, the rationalist school of Hinduism, do not identify or directly mention the *Maya* doctrine [7]. Samkhya school steadfastly retained its duality concept of *Prakrti* and *Purusha*, both real and distinct, with some texts equating *Prakrti* to be *Maya* that is "not illusion, but real", with three *Gunās* in different proportions whose changing state of equilibrium defines the perceived reality [8].

In the Bhagavata philosophy, *Maya* has been described as 'that which appears even when there is no object like silver in a shell and which does not appear in the atman'; with *Maya* described as the power that creates, maintains and destroys the universe [9].

The realism-driven Nyaya school of Hinduism [10] denied that either the world (*Prakrti*) or the soul (*Purusa*) are an illusion. Naiyayikas developed theories of illusion, typically using the term *Mithya*, and stated that illusion is simply flawed cognition, incomplete cognition or the absence of cognition. There is no deception in the reality of *Prakrti* or *Pradhana* (creative principle of matter/nature) or *Purusa*, only confusion or lack of comprehension or lack of cognitive effort, according to Nyaya scholars. To them, illusion has a cause, that rules of reason and proper *Pramanas* (epistemology) can uncover.

Maya is a prominent and commonly referred to concept in Vedanta philosophies [11, 12]. *Maya* is often translated as "illusion", in the sense of "appearance" [13]. Vedantins assert the "*perceived world including people are not what they appear to be*" [14]. *Māyā* is that which manifests, perpetuates a sense of false duality [15]. This manifestation is real, but it obfuscates and eludes the hidden principles and true nature of reality. The difference within various sub-schools of Vedanta is the relationship between individual soul and cosmic soul (Brahman).

Advaita Hindu philosopher Adi Shankara has been considered to be the best exponent of theory of *Māyā* during the ninth-century. In Advaita Vedanta philosophy, there are two realities: *Vyavaharika* (empirical reality) and *Paramarthika* (absolute, spiritual reality) [16]. *Māyā* is the empirical reality that entangles consciousness. *Māyā* has the power to create a bondage to the empirical world, preventing the unveiling of the true, unitary

Self—the Cosmic Spirit also known as Brahman. Shankar's theory was modified by a later Advaita scholar Prakasatman, who explained, "Maya and Brahman together constitute the entire universe, just like two kinds of interwoven threads create a fabric. Maya is the manifestation of the world, whereas Brahman, which supports Maya, is the cause of the world" [17].

Māyā is a fact in that it is the appearance of phenomena. Since Brahman is the sole metaphysical truth, Māyā is true in epistemological and empirical sense; however, Māyā is not the metaphysical and spiritual truth. The spiritual truth is the truth forever, while what is empirical truth is only true for now. Since Māyā is the perceived material world, it is true in perception context, but is "untrue" in spiritual context of Brahman. Māyā is not false, it only clouds the inner Self and principles that are real. True Reality includes both *Vyavaharika* (empirical) and *Paramarthika* (spiritual), the Māyā and the Brahman. The goal of spiritual enlightenment, state Advaitins, is to realize Brahman, realize the fearless, resplendent Oneness [16, 18].

3. Concept of Maya in Buddhism

In Mahayana sutras, illusion is an important theme of the Prajñāpāramitā sutras. Here, the magician's illusion exemplifies how people misunderstand and misperceive reality, which is in fact empty of any essence and cannot be grasped. The Mahayana uses similar metaphors for illusion: "magic, a dream, a bubble, a rainbow, lightning, the moon reflected in water, a mirage, and a city of celestial musicians" [19]. Understanding that what we experience is less substantial than we believe is intended to serve the purpose of liberation from ignorance, fear, and clinging and the attainment of enlightenment as a Buddha completely dedicated to the welfare of all beings. The Prajñāparamita texts also state that all *dharmas* (phenomena) are like an illusion, not just the five aggregates, but all beings, including Bodhisattvas and even Nirvana [20].

Nāgārjuna, of the Mahāyāna Mādhyamika (i.e., "Middle Way") school, discusses *nirmita*, or illusion closely related to Māyā. For Nagarjuna, the self is not the organizing command centre of experience, as we might think. Actually, it is just one element combined with other factors and strung together in a sequence of causally connected moments in time. As such, the self is not substantially real, but neither can it be shown to be unreal. The continuum of moments, which we mistakenly understand to be a solid, unchanging self, still performs actions and undergoes their results. "As a magician creates a magical illusion by the force of magic, and the illusion produces another illusion, in the same way the agent is a magical illusion and the action done is the illusion created by another illusion" [21]. What we experience may be an illusion, but we are living inside the illusion and bear the fruits of our actions there. We undergo the experiences of the illusion. What we do affects what we experience, so it matters [22]. In this example, Nagarjuna uses the magician's illusion to show that the self is not as real as it thinks, yet, to the extent it is inside the illusion, real enough to warrant respecting the ways of the world. For the Mahayana Buddhist, the self is Māyā like a magic show and so are objects in the world. In Theravada Buddhism 'Māyā' is the name of the mother of the Buddha as well as a metaphor for the consciousness aggregate (*viññāna*).

4. Concept of Maya in Sikh Religion

Sikhism is classified as an Indian religion along with Buddhism, Hinduism and Jainism. Guru Nanak (1469-1539) is the founder of Sikh religion. The basis of Sikhism lies in the teachings of Guru Nanak and his nine successor Gurus. The Sikh scripture, Sri Guru Granth Sahib (SGGS) was compiled by Guru Arjun Dev in 1604 and is considered as the

only authentic holy book in the world which includes the sacred writings of 6 Sikh Gurus, 15 Indian Saints and 15 other contributors.

According to Guru Nanak [23] the supreme purpose of human life is to reconnect with *Akal* (The Timeless One), however, egotism is the biggest barrier in doing this. *Māyā*, defined as a temporary illusion or "unreality", is one of the core deviations from the pursuit of God and salvation: where worldly attractions which give only illusory temporary satisfaction and pain which distract the process of the devotion of God. However, Nanak emphasised *Māyā* as not a reference to the unreality of the world, but of its values. Sikhs believe the world is currently in a state of *kali yuga* ('age of darkness') because the world is led astray by the love of attachment to *Maya* [24].

The term *Maya* occurs 827 times in SGGS under various connotations, for example, illusion, ignorance, serpent, magic, falsehood and delusion. For sake of illustration, we may give quotes from the SGGS in support of our definition of *Maya* as follows: *Maya* as an illusion [25]:

ਬਾਬਾ ਮਾਇਆ ਭਰਮਿ ਭੁਲਾਇ ॥ Bābā māiā bharam bhulāe.

O Baba, Maya deceives with its illusion.

Maya as delusion [26]: ਮਾਈ ਮਾਇਆ ਛਲੁ ॥ ਤਿਣੁ ਕੀ ਅਗਨਿ ਮੇਘ ਕੀ ਛਾਇਆ ਰੋਬਿਦ ਭਜਨ ਬਿਨੁ ਹੜ ਕਾ ਜਲੁ ॥

O my mother, Maya is so misleading and deceptive. Without meditating on the Lord of the Universe, it is like straw on fire, or the shadow of a cloud, or the running of the flood-waters.

Maya as female-serpent (nagin) [27]: ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥ ਇਸ ਕੀ ਸੇਵਾ ਜੇ ਕਰੇ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ

ਖਾਇ ॥ Māiā hoī nāgnī jagat rahī laptāe. Is kī sevā jo kare tis hī ka'o fir khāe.

Maya is a serpent, clinging to the world. Whoever serves her, she ultimately devours.

Maya as ignorance leads to spiritual darkness [28]: ਮਾਇਆ ਮੋਹੁ ਅਗਿਆਨੁ ਹੈ ਬਿਖਮੁ ਅਤਿ ਭਾਰੀ ॥ Māiā moh agiān

hai bikhām at bhārī.

Emotional attachment to Maya is spiritual darkness; it is very difficult and such a heavy load.

In SGGS, the concept of *Maya* has been used in two different contexts: temporal and spiritual. *Maya* is a necessary ingredient for leading a worldly life. It denotes wealth and other worldly possessions of man. The economic structure of the society is based upon *Maya* (wealth). It plays a significant role in all spheres of human activity, including religion and politics. For leading a trouble-free life, *Maya* is a necessary evil. Guru Arjun in a hymn of SGGS beautifully describes the human predicament as both the excess and lack of *Maya* are dangerous [29]:

ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ ॥ ਜਿਸੁ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੈ ਭ੍ਰਮੰਤਾ ॥

Jis garihi bahut̄ tisai garihi chintā. Jis garihi thorī so firai bharmantā.

The household which is filled with abundance - that household suffers anxiety.

One whose household has little, wanders around searching for more.

ਦੁਹੁ ਬਿਵਸਥਾ ਤੇ ਜੋ ਮੁਕਤਾ ਸੋਈ ਸੁਹੇਲਾ ਭਾਲੀਐ ॥੧॥

Duhū bivasthā te jo mukṭā soī suhelā bhālīai. ||1||

He alone is happy and at peace, who is liberated from both conditions.

Guru Nanak has emphatically stated that Maya cannot be amassed without using sinful means and exploitation of society but it never goes with the man after his death [30]:

ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ ॥

Is jar kāraṇ ghaṇī vighuṭī in jar ghaṇī kḥuāī.

For the sake of this wealth, so many were ruined; and so many have been disgraced.

ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥

Pāpā bājḥahu hovai nāhī muīā sāthi na jāī.

It was not gathered without sin, and it does not go along with the dead.

In Sikh religion, Guru Nanak and other Sikh Gurus laid the foundation of Sikh society on three pillars: 1. *Kirat Karni*: earning an honest living to support the family; 2. *Vand Chhakna*: sharing one's earnings with others who need and giving to charity. 3. *Naam Japna*: keeping God in mind at all times; meditation on qualities of God. So the generation of wealth is not forbidden in Sikh religion but it has to be earned by honest means and needs to be shared with those who are deprived of wealth and prosperity. It is a big paradox that Maya which is the cause of separation of man from its divine source, is created by God Himself [31]

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥ Rangī rangī bhāṭī kar kar jinsī māīā jin upāī.

He created the world, with its various colors, species of beings, and the variety of Maya.

Creation of Universe by God is a phenomenon based on Maya [32]:

ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਉਪਾਇਆ ॥ ਮਾਇਆ ਮੋਹੁ ਹੁਕਮਿ ਬਣਾਇਆ ॥

Nirankār ākār upāīā. Māīā moh hukam baṇāīā.

The Formless Lord created the universe of form.

By the Hukam of His Command, He created attachment to Maya. Sikhism believes that people are trapped in the world because of five vices: lust, anger, greed, attachment, and ego. Maya enables these five vices and makes a person think the physical world is "real," whereas, the goal of Sikhism is to rid the self of them. Guru Amardas defines functions of Maya and how it traps the man in egotism [33]:

ਮਾਇਆ ਕਿਸ ਨੋ ਆਖੀਐ ਕਿਆ ਮਾਇਆ ਕਰਮ ਕਮਾਇ ॥ Māīā kis no ākhīai kiā māīā karam kamāī.

What is called Maya? What does Maya do?

ਦੁਖਿ ਸੁਖਿ ਏਹੁ ਜੀਉ ਬਧੁ ਹੈ ਰਹੁਮੈ ਕਰਮ ਕਮਾਇ ॥ Dukḥ sukḥ ehū jīū badḥ hai haūmai karam kamāī.

These beings are bound by pleasure and pain; they do their deeds in egotism.

Guru Arjun describes another strange characteristic of Maya. Those who love it are left in the lurch but those who abandon it and do not bother about Maya, it falls at their feet [34]:

ਰਹ ਕਰਿ ਪਕਰੀ ਨ ਆਈ ਹਾਥਿ ॥ ਪ੍ਰੀਤਿ ਕਰੀ ਚਾਲੀ ਨਹੀ ਸਾਥਿ ॥ Gahu kar pakrī na āī hāth. Parīṭi karī chālī nahī sāthi.

No matter how hard you try to grab it, it does not come into your hands. No matter how much you may love it, it does not go along with you.

ਕਹੁ ਨਾਨਕ ਜਉ ਤਿਆਗਿ ਦਈ ॥ ਤਬ ਓਹ ਚਰਣੀ ਆਇ ਪਈ ॥੧॥ Kaho Nānak jaṁo t̄iāg dāi. ʔab oh charṇī āe paī.
Says Nanak, when you abandon it, then it comes and falls at your feet. ||1||

Philosophically thinking, there sees some correspondence between Hindu concept of Maya and its counterpart in Sikh religion. However, on the basis of empirical considerations, there are basic differences among the two. Sikh religion does not consider abnegation of Maya as a human virtue. Salvation can be achieved by living a fruitful life amidst Maya [35]:

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੇਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥ ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੇਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥੨੯॥
This is Maya, by which God is forgotten; emotional attachment and love of duality well up.

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ ॥੨੯॥
Khai Nānak gur parsādī jinā liv lāgī t̄inī viche māiā pāiā. ||29||
Says Nanak, by Guru's Grace, those who enshrine love for the Lord find Him, in the midst of Maya. ||29||

A person entrenched in Maya and its influence is known as *Mayadhari* in Sikh parlance. Such persons are called blind and deaf in SGGS [36]:

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥ ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਚੋਲਾ ॥
Māiādhārī at̄ annā bolā. Sabad̄ na suṇāi baho rol ghacholā.
One who is attached to Maya is totally blind and deaf. He does not listen to the Word of the Shabad; he makes a great uproar and tumult.

The SGGS indicates the methodology to get out of maya-meshes of worldly life created by Maya. One has to focus his mind on the Shabad of SGGS to get rid of ill effects of Maya. Meditation on God and living the life of a Gurmukh helps the Sikh to win over the ill-effects of Maya [37, 38]:

ਗੁਰ ਕੈ ਸਬਦਿ ਰਿਦੈ ਦਿਖਾਇਆ ॥ ਮਾਇਆ ਮੇਹੁ ਸਬਦਿ ਜਲਾਇਆ ॥
Gur kai sabaḍ̄ riḍai ḍ̄ikhāiā. Māiā moh sabaḍ̄ jalāiā.
Through the Word of the Guru's Shabad, the Lord is seen within one's own heart. Through the Shabad, I have burned my emotional attachment to Maya.

ਨਿਰਮਲ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਏ ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਮਾਇਆ ਮੇਹੁ ਗਵਾਏ ॥
Nirmal nām vasiā man āe. Man t̄an nirmal māiā moh gavāe.
When the Immaculate Naam comes to dwell in the mind, the mind and body become Immaculate, and emotional attachment to Maya departs.

What is unique contribution of Sikh religion to concept of Maya in the Indian philosophy? In Hindu philosophy, development of concept of Maya and its interpretation gets transformed from Vedic period to Advaita Vedanta, which considers *Brahman* (God) as the only Reality and all His creation as illusion or Maya. The founder of Sikh religion, Guru Nanak, was always antipathetic to any view of the world, which denigrated its reality or made the world illusory. He was, therefore, firm on the principle that the creation is as real as the creator -- it includes, besides material existence, the culture of man, his thoughts and his values. Guru Nanak discards the Vedantic conception of Reality in *Asa-di-Var*, and proclaims that this universe is real, not an illusion [39]:

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥ ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥

Sachē tere khand sachē barahmand. Sachē tere loᳶa sachē ākār.

Real are Thy continents; Real is the universe; Real are these forms and material objects; Thy doings are Real, O Lord.

Guru Nanak calls this world as real because this vast universe is abode of the True Lord [40]:

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥ Ih jag sachai kī hai koᳶᳶᳶī sachē kā vich vās.

This moving universe is the divine mansion of the true Lord; And the true one lives therein.

In Sikh religion, the world is regarded as both transitory and relatively real. God is viewed as the only reality, but within God exist both conscious souls and non-conscious objects; these created objects are also real [41]. Natural phenomena are real but the effects they generate are unreal. Māyā is as the events are real yet Māyā is not as the effects are unreal.

However, in SGGS, Māyā refers to the "grand illusion" of materialism. From this Māyā all other evils are born, but by understanding the nature of Māyā a person begins to approach spirituality. Most people are believed to suffer from the false consciousness of materialism, which leads to worldly entanglements [42, 43]:

ਬਾਬਾ ਮਾਇਆ ਰਚਨਾ ਧੋਹੁ ॥ ਅੰਧੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾ ਤਿਸੁ ਏਹ ਨ ਓਹੁ ॥੧॥

Bābā māᳶiᳶā rachᳶnā ᳶᳶohu. Aᳶᳶᳶᳶᳶai nām visāriᳶā nā tis eh na oh. ||1||

O Baba, the splendor of Maya is deceptive. The blind man has forgotten the Name; he is in limbo, neither here nor there. ||1||

ਬਿਨੁ ਹਰਿ ਅਵਰੁ ਨ ਆਵਸਿ ਕਾਮਾ ਬੂਠਾ ਮੋਹੁ ਮਿਥਿਆ ਪਸਾਰੇ ॥੧॥

Bin har avar na āvas kāmā jᳶᳶᳶᳶᳶᳶhā moh mithiᳶā pasāre. ||1|| rahāᳶᳶᳶ.

Without the Lord, nothing else shall be of use to you; false is emotional attachment, and useless are worldly entanglements. ||1||

In some mythologies the symbol of the snake was associated with money and Māyā in modern Punjabi refers to money. In SGGS, Bhagat Ravidas uses the Vedantic metaphor of 'the rope mistaken for a snake', to understand the mystery of this universe [44]:

ਰਾਜ ਭੁਇਅੰਗ ਪ੍ਰਸੰਗ ਜੈਸੇ ਹਰਿ ਅਬ ਕਛੁ ਮਰਮੁ ਜਨਾਇਆ ॥

Rāj bhuiᳶiᳶang parsang jaisē hēh ab kacᳶᳶᳶ maram janāiᳶā.

Like the story of the rope mistaken for a snake, the mystery has now been explained to me.

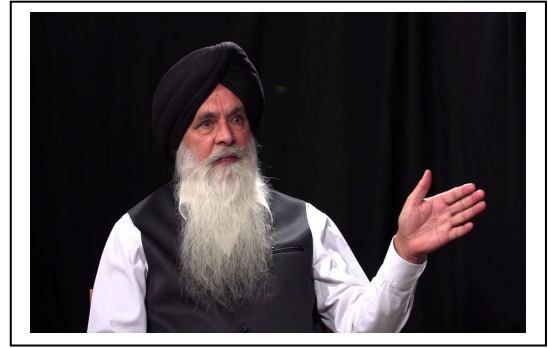
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ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਗਲ ਸ੍ਰਿਸਟ ਕੀ ਚਾਦਰ

ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣ ਵਾਲਾ
brar_jiwanwala@hotmail.com



ਗੁਰੂ ਹਰਿ ਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਦੀ ਅਤੇ ਗੁਰੂ ਹਰਿ ਰਾਇ ਸਾਹਿਬ ਜੀ ਦੀ ਗੱਦੀ ਨਸ਼ੀਨੀ ਇਹ ਦੱਸਦੀ ਹੈ ਕਿ ਸਿੱਖ ਕੌਮ ਦੇ ਸਿਰਜਣਹਾਰੇ ਕਿੰਨੇ ਦੂਰ ਅੰਦੇਸ਼ ਸਨ। ਕੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਉਮਰ ਵਿਚ ਅਤੇ ਪੀਹੜੀ ਦਰ ਪੀਹੜੀ ਗੁਰੂ ਹਰਿ ਰਾਇ ਸਾਹਿਬ ਜੀ ਨਾਲੋਂ ਵੱਡੇ ਨਹੀਂ ਸਨ? ਜਦੋਂ ਗੁਰੂ ਹਰਿ ਰਾਇ ਜੀ ਨੂੰ ਗੁਰ-ਗੱਦੀ ਸੌਂਪੀ ਗਈ ਸੀ ਕੀ ਉਦੋਂ 'ਤਿਆਗ ਮੱਲ' 12 ਸਾਲ ਦੀ ਉਮਰੇ ਅੰਮ੍ਰਿਤਸਰ, ਅੱਜ-ਕੱਲ੍ਹ ਖਾਲਸਾ ਕਾਲਜ ਵਾਲੀ ਥਾਂ, ਦੀ ਲੜਾਈ ਵਿਚ ਆਪਣੀ ਤਲਵਾਰ ਦੇ ਜੌਹਰ ਵਿਖਾ ਕੇ 'ਤੇਗ ਬਹਾਦਰ' ਨਹੀਂ ਸੀ ਬਣ ਗਏ? ਕੀ ਉਸ ਵਕਤ ਤੇਗ ਬਹਾਦਰ ਗੁਰੂ ਬਣਨ ਦੇ ਯੋਗ ਨਹੀਂ ਸਨ?

ਇਨ੍ਹਾਂ ਸਵਾਲਾਂ ਦੇ ਜਵਾਬ ਲੱਭਦਾ-ਲੱਭਦਾ ਮੈਂ ਇਸ ਸਿੱਟੇ ਤੇ ਪਹੁੰਚਿਆ ਹਾਂ ਕਿ ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਦੀ ਸ਼ਹਾਦਤ ਤੋਂ ਬਾਅਦ ਇਹ ਯਕੀਨੀ ਬਣ ਗਿਆ ਸੀ ਕਿ ਜੇ ਵੀ ਗੁਰੂ ਪਦਵੀ ਧਾਰਣ ਕਰੇਗਾ ਉਸ ਨੂੰ ਸਰਕਾਰ ਵਲੋਂ ਮੌਤ ਦਾ ਫਤਵਾ ਦਿੱਤਾ ਜਾਣਾ ਅਵੱਸ਼ ਹੈ। ਇਸੇ ਕਰਕੇ ਹੀ ਤਾਂ ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਦੀ ਸ਼ਹਾਦਤ ਤੋਂ ਬਾਅਦ ਕਿਸੇ ਨੇ ਗੁਰੂ ਬਣਨ ਲਈ ਗੁਰੂ ਹਰਿ ਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਦਾ ਵਿਰੋਧ ਨਹੀਂ ਕੀਤਾ। ਛੇਵੇਂ ਪਾਤਸ਼ਾਹ ਜੀ ਨੇ ਤੇਗ ਬਹਾਦਰ ਨੂੰ ਯੋਗ ਅਤੇ ਯੁੱਗ-ਪੁਰਸ਼ ਜਾਣ ਕੇ, ਦਿਲੀ ਸਰਕਾਰ ਦੀਆਂ ਨਜ਼ਰਾਂ ਤੋਂ ਦੂਰ, ਪ੍ਰਚਾਰ ਦੌਰਿਆਂ ਤੇ ਰਹਿਣ ਦੀ ਹਦਾਇਤ ਕੀਤੀ। ਆਪਣੇ ਪਿਤਾ, ਹਰਿ ਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ, ਦੇ ਜਿਉਂਦਿਆਂ-ਜਿਉਂਦਿਆਂ ਹੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਕੀਰਤਪੁਰ, ਕਰਤਾਰਪੁਰ, ਗੁਰੂ ਕਾ ਚੱਕ ਅਤੇ ਬਾਬਾ ਬਕਾਲਾ ਵਿਚ ਕਥਾ-ਵਾਰਤਾ ਕਰਦੇ ਰਹੇ ਹਨ। ਛੇਵੇਂ ਪਿਤਾ ਆਪਣੇ ਪੋਤਰੇ ਹਰਿ ਰਾਇ ਸਾਹਿਬ ਜੀ ਨੂੰ ਗੁਰ-ਗੱਦੀ ਸੌਂਪ ਕੇ, ਸ਼ਾਂਤ ਰਹਿਣ ਜਾਂ ਮੁਗਲੀਆ ਸਲਤਨਤ ਨਾਲ ਲੜਾਈਆਂ ਤੋਂ ਦੂਰ ਰਹਿਣ ਦਾ ਉਪਦੇਸ਼ ਦੇ ਕੇ, ਅਕਾਲ ਚਲਾਣਾ ਕਰ ਗਏ।

ਪਰ ਸਾਡੇ ਸਾਖੀਕਾਰਾਂ ਨੇ ਗੁਰੂ ਸਹਿਬਾਨ ਪ੍ਰਤੀ ਸਾਖੀਆਂ ਘੜ ਕੇ ਉਪਮਾ ਕਰਨ ਦੀ ਬਜਾਏ ਨਿੰਦਾ ਕੀਤੀ। ਲੋਕਾਂ ਨੂੰ ਖੰਡ ਵਿਚ ਲਪੇਟ ਕੇ ਜ਼ਹਿਰ ਦਿੱਤੀ, ਲੋਕਾਂ ਨੂੰ ਪਤਾ ਨਹੀਂ ਲੱਗਿਆ ਪਰ ਨਿਗਲ ਗਏ, ਮਰੇ ਨਹੀਂ ਪਰ ਮਰਿਆਂ ਨਾਲੋਂ ਵੱਧ ਮੁਰਸ਼ਤ ਕਰ ਦਿੱਤੇ ਗਏ ਅਤੇ ਅੱਜ ਵੀ ਬੇਹੋਸ਼ੀ ਅਤੇ ਬੇਸਮਝੀ ਦੀ ਹਾਲਤ ਵਿਚ ਸਿਰ ਸੁੱਟੀ ਜਿੰਦਗੀ ਬਸਰ ਕਰ ਰਹੇ ਹਨ।

ਬੀਬੀ ਭਾਨੀ ਜੀ ਆਪਣੇ ਪਿਤਾ, ਤੀਸਰੇ ਪਾਤਸ਼ਾਹ ਜੀ, ਤੋਂ ਗੁਰ ਗੱਦੀ ਨੂੰ ਆਪਣੇ ਘਰ ਰੱਖਣ ਲਈ ਵਰ ਮੰਗਦੀ ਦਿਖਾ ਕੇ ਸਿੱਖ ਸਿਧਾਂਤ ਨੂੰ ਘੱਟੇ ਰੋਲਿਆ ਹੈ। ਜਦੋਂ ਕਿ ਸਿੱਖੀ ਵਿਚ ਨਾ ਵਰ ਨਾ ਸਰਾਪ। ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਜੀ ਬਾਬਾ ਲਹਿਣਾ ਜੀ ਨੂੰ ਨਿਰਖ-ਪਰਖ ਕਰਕੇ ਗੁਰ-ਗੱਦੀ ਸੌਂਪਦੇ ਹਨ ਅਤੇ ਇਹ ਪ੍ਰੰਪਰਾ ਅੱਗੇ ਤੋਂ ਅੱਗੇ ਕਿਸੇ ਗੁਰੂ ਵਿਆਕਤੀ ਨੇ ਨਹੀਂ ਤੋੜੀ।

ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵੈ ॥ ਸਹਿ ਟਿਕਾ ਦਿਤੇਸੁ ਜੀਵੈ ॥੧॥ {ਪੰਨਾ 966}

ਅਤੇ

ਸਿਖਾਂ ਪੁਤ੍ਰਾਂ ਘੋਖਿ ਕੈ ਸਭ ਉਮਤਿ ਵੇਖਹੁ ਜਿ ਕਿਓਨੁ ॥ ਜਾਂ ਸੁਧੇਸੁ ਤਾਂ ਲਹਣਾ ਟਿਕਿਓਨੁ ॥੪॥ {ਪੰਨਾ 967}

ਬਾਬਾ ਬੁੱਢਾ ਜੀ ਮਾਤਾ ਗੰਗਾ ਨੂੰ ਵਰ ਦਿੰਦੇ ਹਨ ਕਿ ਮੁਗਲਾਂ ਦੇ ਸਿਰ ਭੰਨਣ ਵਾਲਾ ਯੋਧਾ ਤੁਹਾਡੇ ਘਰ ਪੈਦਾ ਹੋਵੇਗਾ ਜਦੋਂ ਕਿ ਇਹ ਵਰ-ਸਰਾਪ ਦੀ ਕਹਾਣੀ, ਗੁਰਬਾਣੀ ਮੁਤਾਬਕ: “ਜੈਸੇ ਮਾਤ ਪਿਤਾ ਬਿਨੁ ਬਾਲੁ ਨ ਹੋਈ” ਵੀ ਝੂਠੀ ਹੈ। ਗੁਰੂ ਹਰਿ ਰਾਇ ਸਾਹਿਬ ਤੇਗ ਬਹਾਦਰ ਨੂੰ ਪ੍ਰਚਾਰ ਦੇ ਯੋਗ ਸਮਝ ਕੇ ਸਿੱਖੀ ਦੇ ਮੁੱਖ ਕੇਂਦਰ ਤੋਂ ਦੂਰ ਅਤੇ ਮੁਗਲ ਸਾਮਰਾਜ ਦੀਆਂ ਨਜ਼ਰਾਂ ਤੋਂ ਵੀ ਦੂਰ ਰਹਿਣ ਦਾ

ਉਪਦੇਸ਼ ਦੇ ਕੇ ਪੂਰਬ ਵੱਲ ਨੂੰ ਤੋਰ ਦਿੰਦੇ ਹਨ। ਇਸਦੇ ਸਬੂਤ 'ਭੱਟ ਵਹੀ ਤਲਾਉਂਡਾ, ਪਰਗਣਾ ਜੀਂਦ' ਵਿਚੋਂ ਮਿਲਦੇ ਹਨ ਜਿਸ ਦੀ ਬਦੌਲਤ ਉਨ੍ਹਾਂ ਦੀ ਸ਼ਹਾਦਤ ਤੋਂ ਬਾਅਦ ਹਜ਼ਾਰਾਂ ਦੀ ਤੈਦਾਦ ਵਿਚ ਲੋਕ ਹਥਿਆਰ-ਬੰਦ ਹੋ ਕੇ ਅਨੰਦਪੁਰ ਵੱਲ ਵਹੀਰਾਂ ਘੱਤ ਕੇ ਆਏ। ਇਸ ਕਰਕੇ ਹੀ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ, ਬਾਈਧਾਰ ਦੇ ਪਹਾੜੀ ਰਾਜਿਆਂ ਨਾਲ, ਜੋ ਸਿੱਖ ਲਹਿਰ ਤੋਂ ਖਫਾ ਸਨ, ਅਨੰਦਪੁਰ ਅਤੇ ਆਸ-ਪਾਸ ਦੀਆਂ ਜੰਗਾਂ ਲੜ ਸਕੇ।

ਜਿਸ ਸਿੱਖ-ਲਹਿਰ ਨੇ ਖੁੱਡਾਂ ਵਿਚ ਵੜੇ ਸਿੱਧਾਂ, ਜੋਗੀਆਂ ਅਤੇ ਪੀਰਾਂ ਫਕੀਰਾਂ, ਡਾਕੂਆਂ ਅਤੇ ਲੁਟੇਰਿਆਂ ਨੂੰ ਬਾਹਰ ਕੱਢਕੇ ਲੋਕ-ਭਲਾਈ ਦੇ ਕੰਮ ਲਾਇਆ ਅੱਜ ਅਸੀਂ ਉਸੇ ਲਹਿਰ ਦੇ ਮੋਢੀਆਂ ਨੂੰ ਭੋਰਿਆਂ ਵਿਚ ਤਪ ਕਰਦੇ ਦਿਖਾ ਕੇ ਫਖਰ ਮਹਿਸੂਸ ਕਰਦੇ ਹਾਂ ਜਦੋਂ ਕਿ 'ਜਪ ਅਤੇ ਤਪ' ਨੂੰ ਸਿੱਖੀ ਵਿਚ ਕੋਈ ਥਾਂ ਹੀ ਨਹੀਂ। ਜਿਵੇਂ:

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬੁਤ ਪੁਜਾ ॥ ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੁਜਾ ॥੧॥ ਪੰਨਾ 324 ॥

ਕਿਸੇ ਲਿਖਾਰੀ ਨੇ 22 ਸਾਲ ਅਤੇ ਕਿਸੇ 25-26 ਸਾਲ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੂੰ ਭੋਰੇ ਵਿਚ ਤਪ ਕਰਨ ਲਈ ਵਾੜ ਦਿੱਤਾ। ਜੋ ਸਰਾ-ਸਰ ਗਲਤ ਅਤੇ ਮਨਘੜਤ ਹੈ। ਭੋਰਿਆਂ ਵਿਚ ਬੈਠਣ ਵਾਲੇ ਕੌਮਾਂ ਨਹੀਂ ਸਿਰਜ ਸਕਦੇ, ਸਮਾਜ ਸੁਧਾਰ ਲਈ ਆਪਣੀ ਚੀਚੀ ਦੇ ਨਹੁੰ ਤੇ ਝਰੀਟ ਵੀ ਨਹੀਂ ਸਹਾਰ ਸਕਦੇ, ਕੌਮ ਦੀ ਖਾਤਰ ਅਤੇ ਲੋਕਾਂ ਦੇ ਜ਼ਮੂਹਰੀ ਹੱਕਾਂ ਲਈ ਬਲੀਦਾਨ ਦੇਣਾ ਤਾਂ ਦੂਰ ਦੀ ਗੱਲ। ਅੱਜ ਦੇ ਕਿਸੇ ਸਾਧੜੇ ਨੂੰ ਦੇਖ ਲਓ। ਲੋਕ ਸਰਕਾਰੀ ਅੱਤਿਆਚਾਰ ਕਰਕੇ ਤੜਫ ਰਹੇ ਹੁੰਦੇ ਹਨ ਪਰ ਬਾਬਾ ਜੀ 'ਵਾਹਿ ਗੁਰੂ' ਦਾ ਜਾਪ ਕਰਨ ਦੀ ਗੱਲ ਕਰਕੇ ਪੱਲਾ ਝਾੜ ਕੇ ਤੁਰਦੇ ਬਣਦੇ ਹਨ।

ਲੋਕੋ! ਚਾਹੇ ਤੁਸੀਂ ਗੱਲ 1984 ਦੀ ਕਰੋ ਤੇ ਚਾਹੇ ਅੱਜ, "ਕਰੋਨਾ ਵਾਇਰਸ" ਦੀ, ਲੋਕਾਂ ਦਿਆਂ ਟੁਕੜਿਆਂ ਤੇ ਪਲਣ ਵਾਲਿਆਂ ਕਦੀ ਕਿਸੇ ਦੀ ਕੋਈ ਮੱਦਦ ਨਹੀਂ ਕੀਤੀ।

ਦੂਸਰੇ ਪਾਸੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਲੋਕਾਂ ਨੂੰ ਸ਼ਿਕਾਰ ਕਰਨਾ ਸਿਖਾਉਂਦੇ ਹਨ ਜਦੋਂ ਕਿ ਸਰਕਾਰ ਨੇ ਹਥਿਆਰ ਰੱਖਣੇ ਅਤੇ ਸ਼ਿਕਾਰ ਕਰਨ ਦੀ ਮਨਾਹੀ ਕੀਤੀ ਹੋਈ ਹੈ। ਇਸੇ ਵਜ੍ਹਾ ਕਰਕੇ 1665 ਈ: ਵਿਚ ਗੁਰੂ ਜੀ ਧਮਤਾਨ ਦੇ ਅਸਥਾਨ ਤੋਂ ਗ੍ਰਿਫਤਾਰ ਕੀਤੇ ਗਏ ਪਰ ਜੈਪੁਰੀਏ ਰਾਜੇ, ਰਾਮ ਸਿੰਹ, ਦੀ ਸ਼ਿਫਾਰਸ਼ ਕਰਨ ਉਪਰੰਤ ਗੁਰੂ ਜੀ ਨੂੰ ਛੇੜ ਦਿਤਾ ਗਿਆ। ਇਸ ਤੋਂ ਬਾਅਦ 1670 ਵਿਚ ਜਦੋਂ ਗੁਰੂ ਜੀ ਪੂਰਬੀ ਇਲਾਕਿਆਂ ਵਿਚ ਪ੍ਰਚਾਰ ਕਰਕੇ ਵਾਪਸ ਆ ਰਹੇ ਸਨ ਤਾਂ ਆਗਰੇ ਤੋਂ ਗ੍ਰਿਫਤਾਰ ਕਰ ਲਏ ਗਏ ਇਸ ਵਾਰ ਵੀ ਜੈਪੁਰੀਆਂ ਦੀ ਮੱਦਦ ਨਾਲ ਗੁਰੂ ਜੀ ਨੂੰ ਰਿਹਾ ਕਰ ਦਿੱਤਾ ਗਿਆ। ਪਰ 1675 ਈ: ਵਿਚ ਜਦੋਂ ਔਰੰਗਜ਼ੇਬ ਜ਼ਬਰਨ ਲੋਕਾਂ ਨੂੰ ਹਿੰਦੂ ਬਣਾ ਰਿਹਾ ਸੀ ਤਾਂ ਕਸ਼ਮੀਰੀ ਪੰਡਿਤਾਂ ਨੇ ਗੁਰੂ ਜੀ ਕੋਲ 25 ਮਈ 1675 ਈ: ਨੂੰ ਅਨੰਦਪੁਰ ਆ ਕੇ ਫਰਿਆਦ, " ਸਾਨੂੰ ਬਚਾਓ, ਸਾਡੀ ਮੱਦਦ ਕਰੋ, ਸਾਡੀ ਬਾਂਹ ਪਕੜੋ " ਕੀਤੀ। ਇਸ ਵਕਤ ਔਰੰਗਜ਼ੇਬ ਦੱਖਣ ਦੀ ਮੁਹਿੰਮ ਤੇ ਗਿਆ ਹੋਇਆ ਸੀ। ਪਰ ਕਸ਼ਮੀਰ ਦੇ ਸੂਬੇਦਾਰ ਨੇ ਸੂਹੀਏ ਰਾਹੀਂ ਇਹ ਖਬਰ ਦਿੱਲੀ ਦਰਬਾਰ ਪਹੁੰਚਦੀ ਕਰ ਦਿੱਤੀ ਅਤੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਨੂੰ ਗ੍ਰਿਫਤਾਰ ਕਰਨ ਦੇ ਹੁਕਮ ਵੀ ਜਾਰੀ ਹੋ ਗਏ। ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਕਿ ਮੁਗਲ ਹਕੂਮਤ ਦੇ ਕਰਿੰਦੇ ਗੁਰੂ ਜੀ ਨੂੰ ਆ ਕੇ ਪਕੜਦੇ ਗੁਰੂ ਜੀ ਆਪ ਹੀ 10 ਜੁਲਾਈ 1675 ਈ: ਨੂੰ ਦਿੱਲੀ ਵੱਲ ਨੂੰ ਚੱਲ ਪਏ ਅਤੇ ਅਗਲੇ ਦਿਨ ਗੁਰੂ ਜੀ ਨੂੰ ਮਲਕਪੁਰ ਰੰਘੜਾਂ ਤੋਂ ਮੇਰਿੰਡੇ ਦੀ ਪੁਲਸ ਨੇ ਗ੍ਰਿਫਤਾਰ ਕਰ ਲਿਆ। ਮੇਰਿੰਡੇ ਦੇ ਥਾਣੇਦਾਰ ਨੂਰ ਮੁਹੰਮਦ ਹਸਨ ਨੇ ਭਾਈ ਮਤੀ ਦਾਸ, ਭਾਈ ਸਤੀ ਦਾਸ, ਭਾਈ ਦਿਆਲਾ ਜੀ ਦੇ ਸਮੇਤ ਗੁਰੂ ਜੀ ਨੂੰ ਗ੍ਰਿਫਤਾਰ ਕਰਕੇ ਸੂਬਾ ਸਰਹਿੰਦ ਦੇ ਹੁਕਮ ਅਨੁਸਾਰ ਬੱਸੀ ਪਠਾਣਾਂ ਦੇ ਕਿਲੇ ਵਿਚ ਬੰਦ ਕਰ ਦਿੱਤਾ।

ਨਕਸ਼ਬੰਦੀ ਫਿਰਕੇ ਦੇ ਸਰਹਿੰਦ ਦੇ ਕਾਜ਼ੀ, "ਸ਼ੈਖ ਸੈਫ-ਉਦ-ਦੀਨ" ਵਾਰਤਾਲਾਪ ਕਰਕੇ ਗੁਰੂ ਜੀ ਨੂੰ ਮੁਸਲਮਾਨ ਬਣਾਉਣ ਵਿਚ ਜਦੋਂ ਨਾਕਾਮਯਾਬ ਰਹੇ ਤਾਂ ਉਸ ਨੇ ਦਿੱਲੀ ਦਰਬਾਰ ਨੂੰ ਲਿਖ ਭੇਜਿਆ ਕਿ ਗੁਰੂ ਜੀ ਗੱਲਾਂ-ਬਾਤਾਂ ਨਾਲ ਮੁਸਲਮਾਨ ਧਰਮ ਕਬੂਲ ਨਹੀਂ ਕਰਨਗੇ। ਸ਼ਾਇਦ ਤਲਵਾਰ ਦੇ ਡਰ ਨਾਲ ਮਨਾਏ ਜਾ ਸਕਣ। ਕਾਫੀ ਲੰਮੀ ਚਰਚਾ-ਵਾਰਤਾ ਅਤੇ ਤਸੀਹੇ ਦੇਣ ਤੋਂ ਬਾਅਦ 3 ਨਵੰਬਰ 1675 ਈ: ਗੁਰੂ ਜੀ, ਭਾਈ ਮਤੀ ਦਾਸ, ਭਾਈ ਸਤੀ ਦਾਸ ਅਤੇ ਭਾਈ ਦਿਆਲਾ ਜੀ ਨੂੰ ਦਿੱਲੀ ਕੋਤਵਾਲੀ ਵਿਚ ਬੰਦ ਕਰ ਦਿੱਤਾ

ਗਿਆ। 11 ਨਵੰਬਰ ਨੂੰ ਗੁਰੂ ਜੀ ਦੀਆਂ ਅੱਖਾਂ ਦੇ ਸਾਹਮਣੇ ਭਾਈ ਦਿਆਲਾ ਜੀ ਨੂੰ ਚਾਂਦਨੀ ਚੌਕ ਵਿਚ, ਪਾਣੀ ਨਾਲ ਭਰੀ ਵੱਡੀ ਦੇਗ ਵਿਚ ਬੰਨ ਕੇ, ਉਬਾਲ ਕੇ ਸ਼ਹੀਦ ਕਰ ਦਿੱਤਾ ਗਿਆ। ਇਸ ਤੋਂ ਮਗਰੋਂ ਭਾਈ ਮਤੀ ਦਾਸ ਨੂੰ ਦੋ ਲੱਕੜਾਂ ਦੇ ਸ਼ਿਕੰਜੇ ਵਿਚ ਬੰਨ ਕੇ ਆਰੇ ਨਾਲ ਚੀਰ ਦਿੱਤਾ ਅਤੇ ਭਾਈ ਸਤੀ ਦਾਸ ਨੂੰ ਰੂੰ ਵਿਚ ਲਪੇਟ ਕੇ ਮੌਤ ਦੇ ਘਾਟ ਉਤਾਰ ਦਿੱਤਾ ਗਿਆ। ਸ਼ਾਮ ਦੇ ਵਕਤ ਕਾਜ਼ੀ ਦੇ ਆਖਰੀ ਫਤਵੇ ਮਗਰੋਂ ਜੱਲਾਦ, ਜਲਾਲ-ਉਦ-ਦੀਨ, (ਸਮਾਣੇ ਵਾਲੇ) ਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਤਲਵਾਰ ਦੇ ਇਕੋ ਝਟਕੇ ਨਾਲ ਸ਼ਹੀਦ ਕਰ ਦਿੱਤਾ।

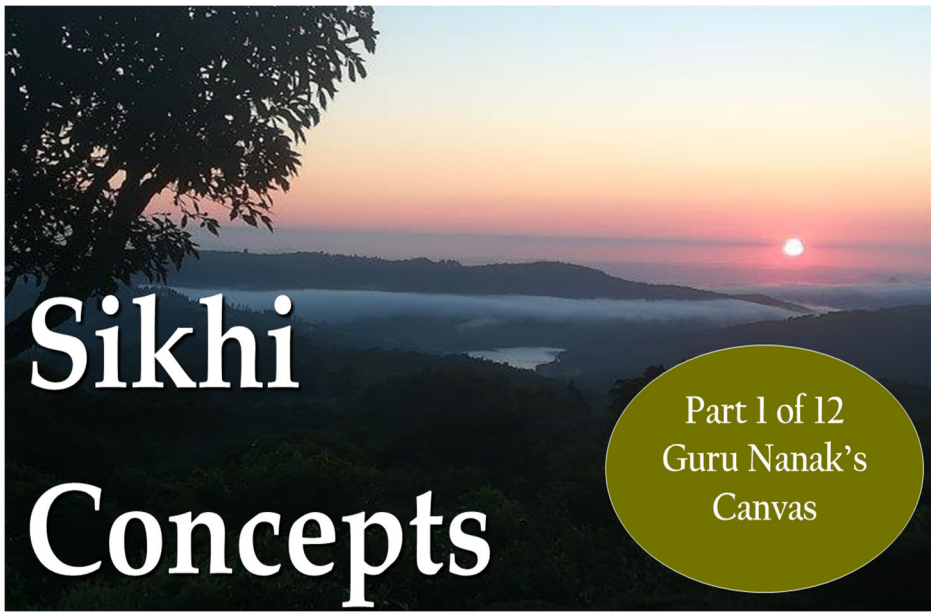
ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਸ਼ਹਾਦਤ ਨੂੰ 'ਸਿਰੀ ਗੁਰੂ ਸੇਭਾ' ਰੰਧ ਦਾ ਲਿਖਾਰੀ, ਕਵੀ ਸੈਨਾਪਤਿ ਜਾਂ ਸੈਣਾ ਸਿੰਘ ਆਪਣੇ ਲਫਜ਼ਾਂ ਵਿਚ ਇੰਜ ਬਿਆਨ ਕਰਦਾ ਹੈ: ਪ੍ਰਗਟ ਭਏ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ। ਸਗਲ ਸ੍ਰਿਸਟ ਪੈ ਜਾਕੀ ਚਾਦਰ। ਕਰਮ ਧਰਮ ਕੀ ਜਿਨਿ ਪਤਿ ਰਾਖੀ। ਅਟਲ ਕਰੀ ਕਲਿਯੁਗ ਮੈਂ ਸਾਖੀ॥ 14॥

ਅਤੇ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਦਾ ਲਿਖਾਰੀ ਇਉਂ ਲਿਖਦਾ ਹੈ: ਤੇਗ ਬਹਾਦਰ ਫਿਰ ਗੁਰ ਭਯੋ ਪਰਸਵਾਰਥ ਹਿਤਿ ਜਿਨਿ ਸਿਰ ਦਯੋ॥ ਕਲਯੁਗ ਮੈ ਬਡ ਸਾਕਾ ਕੀਯਾ ਧਰਮ ਕਰਮ ਰਖ ਹਿੰਦੂ ਲੀਯਾ॥

ਪਰ ਬਚਿਤ੍ਰ ਨਾਟਿਕ ਦੇ ਲਿਖਾਰੀ ਕਵੀ ਸਿਯਾਮ ਨੇ ਤਾਂ ਗੁਰੂ ਜੀ ਦੀ ਸ਼ਹਾਦਤ ਨੂੰ ਮਿੱਟੀ-ਘੱਟੇ ਹੀ ਰੋਲ ਦਿੱਤਾ। ਜਿਵੇਂ: ਤਿਲਕ ਜੰਝੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾਕਾ॥ ਕੀਨੋ ਬਡੇ ਕਲੂ ਮਹਿ ਸਾਕਾ॥ ਸਾਧਨ ਹੋਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ॥ ਸੀਸੁ ਦੀਆ ਪਰੁ ਸੀ ਨ ਉਚਰੀ॥ ਦ. ਗੁ. ਪੰਨਾ 54॥ ਜਿਸ ਤਿਲਕ-ਜੰਝੂ ਨਾਲ ਸਿੱਖ ਲਹਿਰ ਦਾ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਦੇ ਵੇਲੇ ਤੋਂ ਕੋਈ ਸਬੰਧ ਨਹੀਂ ਉਸ ਦੀ ਖਾਤਰ ਗੁਰੂ ਜੀ ਅਤੇ ਬਾਕੀ ਸਿੱਖਾਂ ਨੇ ਬਲੀਦਾਨ ਕਿਉਂ ਦੇਣਾ ਸੀ?

ਸਭ ਲੋਕਾਂ ਦੇ ਹੱਕਾਂ ਲਈ ਲੜਨ ਮਰਨ ਵਾਲੀ ਸਿੱਖ-ਲਹਿਰ ਨੂੰ ਕਿਸੇ ਇਕ ਧਰਮ ਦੀ ਰਾਖੀ ਲਈ ਜਾਨਾਂ ਕੁਰਬਾਨ ਕਰਦਿਆਂ ਦਿਖਾਉਣਾ ਇਕ ਸਾਜਿਸ਼ ਹੈ। ਸਿੱਖ-ਲਹਿਰ ਦੀਆਂ ਲੱਖਾਂ ਸ਼ਹਾਦਤਾਂ ਲੋਕਾਂ ਦੇ ਹੱਕਾਂ ਅਤੇ 'ਸੱਚ ਧਰਮ' ਨੂੰ ਬਹਾਲ ਕਰਾਉਣ ਲਈ ਦਿੱਤੀਆਂ ਗਈਆਂ ਹਨ ਜਿਨ੍ਹਾਂ ਨੂੰ ਅਸੀਂ ਅੱਜ ਭੁੱਲ ਚੁੱਕੇ ਹਾਂ। ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥ ਪੰਨਾ 1427॥

VIDEO ON SIKHI CONCEPTS



Click here to listen to a short presentation on how pre-existing spiritual concepts are re-defined within Gurbani. Part 1 of the 12-part series titled GURU NANAK'S CANVAS tells us why understanding the re-defining is necessary to appreciate the messages of Gurbani.

<https://sikhivicharforum.org/2020/11/20/sikhi-concepts-part-1/>

Renowned Pharmacologist, Neuroscientist and Eminent Scholar of Sikhism – Bhai Dr. Harbans Lal

Interviewed by:

Dr. Devinder Pal Singh

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



Dr. Harbans Lal, born in 1931, at Haripur, the North-West Frontier Province, and named at Punja Sahib Gurdwara both now in Pakistan, is an internationally recognized pharmacologist cum neuroscientist. He is also a profound scholar of Sikhi-sm.

After receiving his B.Sc. degree in Pharmaceutical Sciences from Punjab University, Chandigarh, India, he migrated to the USA in 1956. Therein, he completed his Master's Degree from the University of Kansas in 1958 and received a Ph. D in Medical Sciences (Pharmacology), from the University of Chicago, in 1962. For some 5 devades, Dr. Harbans Lal held various teaching and research positions at the University of Kansas, University of Chicago, IIT Research Institute and University of Rhode Island. During 1980-2000, he served at the University of North Texas Health Science Center, as Professor and Chairman, Dept. of Pharmacology and Neurosciences.

During this half century of professional life in the USA, Professor Lal has also established himself as an eminent writer in the field of Sikh theology. Since 2016, Dr. Lal is a regular contributor to Sikh thoughts via his blog "Seeking Wisdom". Through his literary essays, as published in many reputed research journals, magazines, books, and newspapers, he has been able to create an indelible mark of scholarship on the minds of his readers. He has published a book on Guru Nanak's teachings and several reviews on Sikh themes. In his works, Dr. Lal portrays intellectually courageous and authentic attempts to interpret Sikh Gurus' verses logically and scientifically, to create an accurate understanding of the Gurbani. His scientific background and professional life as a scientist have undoubtedly influenced his choice of paradigm and perspective.

A votary of honest living, Dr. Harbans Lal led a life, dedicated to the love of God and selfless service to society. He has devoted his whole life to spread the message of education, Gurmat, and service to all. He asserts that Sikh Gurus' philosophy, their Sikhi ethics, their compositions, and Sri Guru Granth Sahib are the substance that makes for spirituality befitting the 21st century. His views on various aspects of Gurbani are presented here for the benefit of readers:

What is Sikh Philosophy, and what are its sources?

The Sikh philosophy is imbibed in the verses of Gurus' hymns inscribed in SGGS. The general and fundamental questions about human existence, the purpose of the creation, and human life are well deliberated in SGGS. In a few words, we exist in this world as part of the Divine blueprint to be fulfilled with the wonders of this creation by living our lives accordingly. The Guru provided in the commencing verse of SGSGS the divine attributes that are meant for us to emulate through behaviors and characteristics dictated by the guidelines narrated in the three pillars of life described as Naam, Daan, Isnaan. The Naam is noumenon, i.e. the spiritual experience of reality peculiar to religion and distinct from aesthetic, euphoric, or moral experiences. Daan is sharing God-given

bounties of material treasures and intellectual capacities, as well as seeking divine gifts such as Naam, the company of other seekers, fearlessness, and abilities to serve others. Isnaan is noble deeds that cleanse the mind, vision, and body. These principles were meant to combine the practice of Naam to achieve Divine consciousness with a socio-political order of noble deeds and sharing practices of all kinds at all levels. The purpose was to achieve equality and unity of humankind under the Creator as well as the fulfillment of human goals while living in every environment.

What is the relevance of Sachara (as envisioned by Guru Nanak in his Jap composition) in a modern context?

To become Sachara, in short, is to awaken the eternal truthfulness within so that the human narcissism is replaced, and one seeks divine companionship. For Sachara, forms, and events (Hukam) reveal the key sources of the truth; the ordinary becomes extraordinary, the “secular” becomes the “sacred”. Therefore, Sikhs constantly conflate, juxtapose, and interpenetrate opposing boundaries – between Hindu pantheism, Islamic monotheism, and Buddhist nothingness.

Different Sikh scholars emphasize one or the other versions of the Three Pillars of Sikhism e.g. (i) Kirat Karo, Naam Japo, Vand Chhako (2) Naam, Daan, Isnaan (3) Deg, Teg, Fateh, etc. Based on Sikh doctrines, what do you think is the aptest version?

Beginning with Guru Nanak, all ten Gurus used the terms, Naam (Mindful Awareness of Divine Presence), Daan (Live Out the Culture of Altruism when Seeking Divine Benevolence), Isnaan (Implement Ethics of Good Deeds that Cleanse both Body and Mind). Their contemporary Sikh theologians used the Guru given terms. The terms Kirat Karo, Naam Japo, Vand Chhako were introduced by Bhai Vir Singh in his novel Bijay Singh and became fashionable thereafter. I dare not outsmart my Guru and use only the Guru given terms, Naam, Daan, Isnaan. Moreover, the other terms do not convey the exact meanings that our Gurus had in mind.

Is Sikh Gurus’ Philosophy in conflict or harmony with science? How can Sikh Gurus’ Philosophy help in the cultivation of scientific temper in society?

Our Gurus were fully consistent with science. The more we know about creation with scientific advances, the more we realize the truth in Guru’s teachings and become humble before the Creators.

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

Our gurus did not use or accept the term religion or mazhab. Religion is a Judaeo-Christian term and the term mazhab is from Abrahamic traditions. Guru used the term Dharam, in the West Dharma, which is entirely distinct from religion. Dharma is devoid of ritualism and mythology; it is simply a pathway to connect with the Creator while living a happy and healthy life.

What is the perspective of Sikh Philosophy about the existence of God? Can faith in God be justified?

Under the guidance of the Sikh philosophy, we connect with Ek Ongkar, the icon selected to commence the text of SGGS. The symbol or icon means One reality manifested in all creation. Then, we are to perceive the same manifestation within each one of us so that we may emulate some of the divine virtues within us under Guru’s guidance and benevolence. The rest of the SGGS trains us towards that goal.

Do scientists believe in God?

Depending on which God one is talking about. Scientists do not believe in the anthropomorphic God that the clergy class (clerics, pujaris) has invented, with miracles and rituals. But they do believe in the Ek-Ongkar symbolizing One Virtual Reality manifested in all creations. Most scientists dislike the associated mythology and rituals.

What is the SGGS's perspective about spirituality?

The spiritualists believe in harmonizing with the Universe and Nature as being spiritual. They do not get solace by going to places of worship but seek happiness from within.

They, rather, align with their "spirit" for eternal bliss. Some spiritualists that I now do have their living guru. One friend told me his belief this way. He wrote, "If you want to know Him, you have to experience Him vividly. You can never find Him by repeating His name mindlessly. The singing of hymns would not enhance you spiritually." The example he gave me was really convincing. If you are hungry, you will have to eat food...just uttering the names of different dishes or their recipes would not satisfy your hunger!!! I can not have any qualm with it except I get my spiritual guidance from Gurbani.

What is the perspective of Sikh Philosophy about society?

Guru talks about humanity and Gurmukh panth. I have not studied as to where society fits in. I am not able to explain in a few words. It needs a chapter.

Do Sikh doctrines drive towards the sustainability of living beings on the earth?

The divine creation will live or die according to Hukam, the blueprint that the Creator has implemented for the creation. The God-given treasures will never run out.

Based on Sikh Philosophy, what can be done to stop humans fighting each other for race, religion, caste, color, or creed?

To stop those fighting among groups, eliminate or discourage the culture of mera and tera, meaning mine and yours, us, and them. All of us carry the same jot or the flame of life.

Can rational inquiry and Gurbani convictions co-exist?

Gurbani is all rational. At any one moment, we may not understand the real meaning of a verse and it may seem irrational. In this case, we must continue to seek SABD DEEDAR, meaning the guidance in the understanding of the true meaning and significance of the verse. Most verses are in metaphors and must be realized as such.

What is the perspective of Sri Guru Granth Sahib on life, soul, death, and reincarnation; Karam and nadir?

All of us who are born will die. That is the end. The body will become ashes and merge into the elements. The egoistic mental entities will end forever. When we are living, our mind goes through numerous lives and reincarnations. A Sikh seeks an end to these reincarnations of the human mind that we call M^N.



Interviewer: Dr Devinder Pal Singh

Do Sikhs believe in an afterlife? Do they believe in Heaven/Hell, salvation?

No. Sikhi does not believe in heavens, hell, salvation in the afterlife, etc. These terms in Gurbani are used as metaphors to explain the experiences as well as the rewards and punishments in this life.

What are the barriers to the logical and rational interpretation of Gurbani?

Religious information concocted by ill-trained clerics, pujaris, who are hired or paid otherwise to impart religious education most of the time. Most of them promote barriers to a real understanding of Gurbani. They discourage intellectual contemplation of Gurbani in favor of merely listening to it verbatim in popular tunes.

Recently you have published your book titled: “Guru Nanak’s Religious Pluralism and Sri Guru Granth Sahib”. In this book, you have emphasized that the Sikh religion, as envisioned by Guru Nanak, is pluralistic, inclusive, and contemporary. Can you share a few salient features of your thesis?

The message of the nearly 300-page book is that our Guru’s teachings are universal and are etched in stone in the hymns of the Guru Granth. They form the basis of Guru’s message that is for the whole of humanity irrespective of any linguistic, historic, or cultural differences among societies. No history should be allowed to rule over the Guru’s message. Similarly, no culture should come in the way of Sikhi practices. The best ways to connect with the Guru’s teachings are illustrated in Gurbani. My book describes how best to connect to the message of Gurbani.

Prof. Hardev Singh Virk, a noted Sikh scholar, during one of his lectures at San Jose Gurudwara, USA, in 2018 argued that “Sikhism fails to impact at the global level.” Would you like to share your opinion about this statement?

I agree that Sikhi-sm to date has failed to impact any society outside the Punjabi ethnic populations in every continent. I do not know the reason, but my working hypothesis is that it is because our clergy class that manages our religion has evolved rigid rituals in our practices so that our dissemination of Guru’s message is walled within our religious institutions run by Punjabi ethnic groups. As Sardar Kapoor Singh had described, our present language of dissemination is “gibberish” to our youth and people outside of the Punjabi ethnicity. Our religious practices have been made subservient to our cultural practices that insistently exclude and discourage others.

Your book “Guru Nanak’s Religious Pluralism and Sri Guru Granth Sahib” points out many of the issues confronting our diverse and pluralistic world, particularly the world that emerged after 9/11. Can you share a few of these issues, specifically impacting the Sikhs?

In the past century, we began to live in various neighborhoods within a global village. Suddenly we are faced with the responsibility of explaining the Sikhi theology to our new neighbors. We are certainly not prepared for that. That is the main issue.

Since 2016, you are writing a blog “Seeking Wisdom”. Can you elaborate, how and why you came up with this idea?

Because of my advancing age, I was advised to undertake a new project that may exercise my brain to slow down in its degeneration. After discussing with my family and my colleagues I initiated writing for the new blog. I define a Sikh as a person who is a seeker of the divine wisdom through Guru’s hymns. So, I named my blog as “Seeking Wisdom” and pen down my thoughts in my spare time. Thus, I share with other wisdom seekers what I learn from Gurbani.

Karl Marx, the German philosopher, and economist, once said that “Religion is the opium of the people.” Is Sikh Philosophy a new variety of this opium?

As I said before, Sikhi-sm is not a religion as the religion is defined by the Judaeo-Christian traditions. So, it may not have the same ill effects on society as experienced under Abrahamic religions. No, Sikhi-sm it is not the opium of the people.

Is Sikhism universal? If so, why has it not been so accepted yet?

What is universal? Universal is that which applies everywhere, to whole humankind, and in all civil societies regardless of culture, race, gender, religion, nationality, or any other distinguishing feature. Further, universal can be relevant only in the world of diversity. Let us apply the dynamics of universality to Sikhi to establish that they are universal. To start with, the Sikhi dynamics are universal because the founder of the Sikhi claimed them to be so. When we go deep into Guru’s teachings, we find a dynamic relationship between Sikh identity, the Sikh community, and the grace-awakened values that our Gurus prescribed in our scripture. It is the need of the hour that they are articulated in the language that the new civilizations can grasp. Where their universality is not apparent, we must actively explore ways of universalizing Guru’s message.

Guru Nanak used the metaphor of the ocean waters that through the routes of cloud formations give birth to glaciers, lakes, and rains. They, in turn, go on to form rivers and rivulets. These rivulets then flow through mountains and lands to irrigate vast territories on all continents before they return to the oceans again.

Our clergy, exegetists, and even scholars stress loudly and with authority as well as with pride that our Gurus gave us a universal religion. However, our clergy and exegetists never elucidate what they mean from the Sikhi teachings being universal. As a matter of fact, in the name of their universal religion, they religiously promote rituals, definitions, and religiosities which are out and out anything but universal.

Sikhi would never formally align Guru Wisdom with one ethnicity, one society, one culture, one denomination, one political party, or one geographical area. Guru will also not allow someone to use a Sikhi rivulet to ignore laws of civil societies, of sciences, or colors and diversities within the same community. As far as we know, that was the intent of Guru Nanak.

There is another point to ponder. A rivulet is a minority if you look at one at a time, but it is the majority if you look at it “connected to the source along with others and its ending into the ocean with all others.” Then you are part of a vast majority. This way the Wisdom Seekers or the Sikhs encounter the coming waves of global uncertainty with confidence and optimism.

Editor’s Note: This is an abridged version of the interview by Dr Devinder Pal Singh. A full record of the same is available at the personal blog of Professor Emeritus Harbans Lal. It can be accessed here: <https://seekingwisdomblog.wordpress.com/>

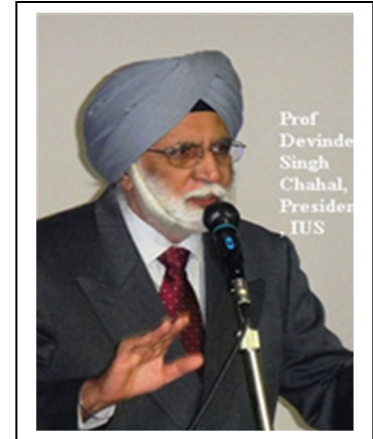
NATURAL PHILOSOPHERS Nanak is at the Top of the List

Prof Devinder Singh Chahal, PhD

Institute for Understanding Sikhism

Laval, Quebec, H7W 5L9

Email: sikhism@iuscanada.com



ABSTRACT: *Elementary Natural Philosophy started by Greek philosophers from 5th century BCE and continued up to the 14th century CE. During this gap of 19 centuries (from 5th BCE to 14th CE centuries) religions like Christianity, Islam and Hinduism flourished in Europe, Middle East and India, respectively. However, during the period of 14th to 17th century Europe entered in next phase called "Period of Renaissance", a period of cultural, artistic, political and economic "rebirth". During the same period some scholars started to challenge the dogmas and wrong concepts in religion. Nicolaus Copernicus (1473-1543), contemporary of Guru Nanak (1469-1539), was the first to challenge the concept of the Bible that the Sun revolves around the Earth. On the other hand, Guru Nanak was the only Natural Philosopher from the South Asia who challenged the wrong concepts in the religions. This article deals with the problems of speaking truth by the Natural philosophers, Copernicus, Galileo and Martin Luther. It also discusses the corruption and supremacy of the Church during that time. This system of supremacy in Christianity has been borrowed by the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar who appoints Jathedar of Akal Takht. Now the Jathedar of Akal Takht acts as final authority on Sikhism.*

INTRODUCTION

Before the beginning of Science and during the Period of Renaissance some scholars were prophesying their philosophy based upon their keen observations of Nature and the Universal phenomena occurring in orderly form. Now their philosophy is called Natural Philosophy. Natural Philosophy is defined as follows: The study of nature and the physical universe before the advent of modern science. (<https://www.thefreedictionary.com/natural+philosophy>)

Guru Nanak is one of those philosophers who promulgated his philosophy also based on his keen observation of the Nature, how the phenomena of Universe are occurring in orderly form and also the observations on the behaviour of humans without involving the God.

NATURAL PHILOSOPHERS BEFORE NANAK

Gill [1] describes that certain early Greeks — Thales, Anaximander, Parmenides, Anaxagoras, Empedocles, and Xenophanes — tried to describe the world around them without accepting its creation by anthropomorphic gods. The Greek philosophers broke tradition and sought rational explanations of the world around them. Their speculations formed the early basis of Natural Philosophy and Science.

GURU NANAK'S PHILOSOPHY AS COMPARED TO THAT OF GREEK PHILOSOPHERS

The early Greek philosophers described the cosmos and God as follows: Thales of Miletus (c. 624 – c. 546 BCE). Many, most notably Aristotle (384–322 BCE), regarded Thales as the first philosopher in the Greek tradition. Historically, he is recognized as the first individual in Western civilization to have entertained and engaged in

scientific philosophy. He predicted the solar eclipse of May 28, 585 BCE. Thales is recognized for breaking from the use of mythology to explain the world and the Universe, instead explaining natural objects and phenomena by theories and hypotheses in a precursor to modern science. Aristotle reported Thales' hypothesis that the originating principle of nature and the nature of matter was a single material substance: water. [2] This is very similar to the eastern mythology that the three mythical worlds were created from water.

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥ ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥ ਨਿਰਮਲੁ¹ ਮੈਲਾ² ਨਾ ਥੀਐ ਸਬਦਿ³ ਰਤੇ⁴ ਪਤਿ⁵ ਹੋਇ ॥ ੩ ॥ Sāche te pavnā bhāiā pavnai te jal hOe. Jal te taribhavan sājiaḡ ghṡt ghṡt jOṡ samOe. Nirmal mailā nā thīai sabaḡ rate paṡ hOe. ||3||

It is invariably interpreted/translated by the Sikh scientists and theologian as done by Sant Singh Khalsa: [3] From the True Lord came the air, and from the air came water. From water, He created the three worlds; in each and every heart He has infused His Light. The Immaculate Lord does not become polluted. Attuned to the Shabad, honor is obtained. .3. AGGS, M 1, p 19.

However, scientifically, water is not an element but rather is a compound of Hydrogen and Oxygen. It never formed any other elements nor created the mythical three worlds (ਤ੍ਰਿਭਵਣੁ (tribhavens): Upper, the sky where God and gods live; middle, where the Earth exists; and the lower (nether world), where the dead people live. In fact, water and the Earth were formed simultaneously, and water escaped from the Earth as vapours when it was still hot, falling as rain on the Earth when it cooled down. [4]

After critical study of the above sabd of Guru Nanak, it becomes evident that Guru Nanak is explaining the ancient philosophy of Thales and thereof of eastern philosophy, which is similar to that of Thales, in the first two lines. In the third line, ਨਿਰਮਲੁ¹ ਮੈਲਾ² ਨਾ ਥੀਐ ਸਬਦਿ³ ਰਤੇ⁴ ਪਤਿ⁵ ਹੋਇ ॥ ੩ ॥ (Nirmal mailā nā thīai sabaḡ rate paṡ hOe. .3.), Nanak is saying according to his philosophy that: Those who have achieved clean mind¹ and maintain their honor⁵ by understanding⁴ sabd³, are not polluted² with the above type of Greek and ancient philosophy in India.

Nanak strengthens his philosophy in the Rahao (Pause): ਮਨ¹ ਰੇ ਸਬਦਿ² ਤਰਹੁ³ ਚਿਤੁ⁴ ਲਾਇ ॥ ਜਿਨਿ ਗੁਰਮੁਖਿ⁵ ਨਾਮੁ⁶ ਨ ਬੁਝਿਆ⁷ ਮਰਿ⁸ ਜਨਮੈ⁹ ਆਵੈ ਜਾਇ ॥ 1 ॥ ਰਹਾਉ ॥ Man re sabaḡ tarahu chit lāie. Jin gurmukh nām na būjhiā mar janmai āvai jāie. ||1|| rahāo. ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 19. Guru Nanak is advising the mind¹: Oh Mind! You can swim³ across the sea of life through understanding⁴ the sabd². And those, who consider themselves as enlightened persons⁵, intellectually die⁸ and born⁹ again and again unless they understand⁷ Laws of Nature/Universe⁶. Rahao. AGGS, M 1, p 19. Note: The word ਸਬਦਿ² (Sabd) used by Guru Nanak in the above Rahau (pause) and phrase has been explained in stanza (pauri) #38 of JAP Bani by Guru Nanak. [5]

It is evident from the above discussion that Guru Nanak has gone beyond Thales of Miletus's philosophy in breaking away from ancient mythology of Greek and that of Vedas and Vedanta.

Xénophanes (c. 570 BCE. - c. 480 BCE.)

Xenophanes of Colophon is best remembered for a novel critique of anthropomorphism in religion, a partial advance toward monotheism, and some pioneering reflections on the conditions of knowledge. He is identified as the founder of Eleatic philosophy (the view that, despite appearances, there is a changeless, motionless, and eternal 'One'). [6]. His thoughts about God are as follows: But if cattle and horses or lions had hands, or were able to draw with their hands and do the work that men can do, horses would draw the anthropomorphic gods like horses, and cattle like cattle, and they would make their bodies such as they each had themselves. [7]. Men create

the Gods in their own image. [8] But God is one, greatest of gods and men, not like mortals in body or thought.[9] And Truly the Gods have not from the beginning revealed all things to mortals, but by long seeking, mortals discover what is better. (From: Fragment B18, from Diels and Kranz Die Fragmente der Vorsokratiker, as translated by Kathleen Freeman in *Ancilla to the Pre-Socratic Philosophers* (1948, 1983).)

Xenophanes was against God coming into anthropomorphic form. But people in almost all religions accept God appearing in anthropomorphic form since 480 BCE. Guru Nanak is deadly against God coming into anthropomorphic form. In spite of this fact, Sikh scientists and theologians represent the logo, ੴ, designed by Guru Nanak to represent the 'Eternal Entity' (called God), as Ek Oankar, Ek Onkar or Ek Omkar found in Vedanta Philosophies. But Ek Oankar, Ek Onkar or Ek Omkar represents OM (AUM) which occurs in Trinity of Brahma, Vishnu, and Shiva in anthropomorphic form. The logo, ੴ, for the Eternal Entity (God) is quite original and unique than all other monotheistic Gods explained by others which does not come into anthropomorphic form.

Anaxagoras (born ca. 500–480), a Greek philosopher, was the first of the Pre-Socratic philosophers to live in Athens. He propounded a physical theory of “everything-in-everything”. And claimed that nous (intellect or mind) was the motive cause of the cosmos (meaning denied the divinity of all other gods but his principle, the mind). He was the first to give a correct explanation of eclipses, and was both famous and notorious for his scientific theories, including the claims that the Sun is a mass of red-hot metal, that the Moon is earthy, and that the stars are fiery stones. Anaxagoras maintained that the original state of the cosmos was a mixture of all its ingredients (the basic realities of his system). Anaxagoras was indicted for impiety. [10]

On the other hand, Guru Nanak says 'One' in everything and everything in 'One': ਏਕ¹ ਮਹਿ ਸਰਬ² ਸਰਬ² ਮਹਿ ਏਕ³ ਏਹ ਸਤਿ⁴ਗੁਰਿ⁵ ਦੇਖਿ⁶ ਦਿਖਾਈ⁷ ॥ ੫ ॥ Ēk mēh sarab sarab mēh ekā eh satgur dekḥ dikhāī. ||5|| Guru Nanak Says: The True⁴ Enlightener⁵ has given⁷ (me) the vision⁶ that the One¹ is in everything² and everything² is that One³. AGGS, M 1, p 907.

Parmenides of Elea (Late 6th century — Mid. 5th century BCE)

Parmenides of Elea was a Pre-Socratic Greek philosopher. As the first philosopher to inquire into the nature of existence itself, he is incontrovertibly credited as the “Father of Metaphysics.” Parmenides’ only written work is a poem entitled, supposedly, but likely erroneously, *On Nature*. Only a limited number of “fragments” (more precisely, quotations by later authors) of his poem are still in existence, which have traditionally been assigned to three main sections—Poem, Reality (Alétheia), and Opinion (Doxa).

Despite making apparently true claims (for example, the Moon gets its light from the Sun), the account offered in *Opinion* is supposed to be representative of the mistaken “Opinions of mortals,” and thus is to be rejected on some level. [11]. His important quotes are as follows: We can speak and think only of what exists. And what exists is uncreated and imperishable for it is whole and unchanging and complete. It was not or nor shall be different since it is now, all at once, one and continuous. The same philosophy is repeated in different words as follows: There is one story left, one road: that it is. And on this road there are very many signs that, being, is uncreated and imperishable, whole, unique, unwavering, and complete. And Let reason alone decide. Parmenides [12]

However, Guru Nanak says that there is “One and Only That is Infinite”, which has been further described in his bani as uncreated and imperishable, ineffable, inaccessible (cannot be approached), etc. This “One and Only That is Infinite” is represented in a logo, ੴ, pronounced as “Ek Oh Beant” in Punjabi language (One and Only That is Infinite – amount of Energy). It is the logo of Sikhi, which represents the Eternal Entity (God). [13]

Concept of Man as the Image of God

Actually, it was the concept of God in the image of man as proposed by Xenophanes (c. 570 BCE. - c. 480 BCE.) The Image of God (Hebrew: תְּצַלְמֵנוּ אֱלֹהִים, translit. tzelem Elohim; Latin: Imago Dei) is a concept and theological doctrine in Judaism, Christianity, and Sufism of Islam, which asserts that human beings are created in the image and likeness of God. However, Philosophers and theologians have debated the exact meaning of the phrase for millennia. [14]

Hebrew Bible

The phrase "image of God" is found in three passages in the Hebrew Bible, all in the Book of Genesis (1-11): Gen 1:26–28. And God said: 'Let us make man in our image/b'tsalmeinu, after our likeness/kid'muteinu; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the Earth, and over every creeping thing that creeps upon the Earth.' And God created man in His image, in the image of God He created him, male and female created He them. And God blessed them; and God said to them: 'Be fruitful, and multiply, and fill the Earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creeps upon the Earth.'

However, Guru Nanak is against that type of control over humans or other living beings: He says, consider equality in humans and does not say anything about controlling other humans or animals: ਸਭੁ¹ ਕੇ ਉਚਾ² ਆਖੀਐ³ ਨੀਚੁ⁴ ਨ ਦੀਸੈ⁵ ਕੋਇ⁶ ॥ ਇਕਨੈ⁷ ਭਾਂਡੇ⁸ ਸਾਜਿਐ¹⁰ ਇਕੁ¹¹ ਚਾਨਣੁ¹² ਤਿਹੁ ਲੋਇ¹³ ॥ Sabh ko ūchā ākhīai nīch na dīsai ko'e. Iknai bhānde sāji'ai ik chānaṇ tih lo'e. ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 62. Nanak says: Everybody⁷ has been created¹⁰ equal from the same matter⁸ and same¹¹ source of life^{12,13}. Therefore, call³ everyone¹ as the highest² (belonging to a high class) and do not look⁵ at others⁶ as if they belong to a low class⁴. AGGS, M 1, p 62.

The Siddhas and the Yogis considered themselves to belong to the highest class since they had the highest knowledge and could perform many miracles. Guru Nanak advised them as follows: ਆਈ¹ ਪੰਥੀ² ਸਗਲ³ ਜਮਾਤੀ⁴ ਮਨਿ⁵ ਜੀਤੈ⁶ ਜਗੁ⁷ ਜੀਤੁ⁸ ॥ Āī panthī sagal jamātī man jītai jag jīt. ਅਗਰਾਸ, ਮ: ਜਪੁ #28, ਪੰਨਾ 6. A certain class of Yogi claims that they belong to the highest¹ class² among the 12 classes of Yogis. But Guru Nanak is advising them that whole humanity of the world³ belongs to highest class⁴. Besides, conquering⁶ one's mind⁵ is equivalent to conquering⁸ the world⁷. AGGS, Jap # 28, p 6.

King James Bible

So God created man in his own image, in the image of God created he him; male and female created he them. Genesis 1:27.

Commentary on the hadeeth explains, "Allah created Adam in "His image" as follows: [12] Al-Bukhaari (6227) and Muslim (2841) narrated from Abu Hurayrah that the Prophet (peace and blessings of Allah be upon him) said: "Allah created Adam in His image, and he was sixty cubits (One cubit is a length of forearm) tall. When he created him he said, 'Go and greet that group of angels who are sitting and listen to how they greet you, for that will be your greeting and the greeting of your descendants.' so he said, 'Al-salaamu 'alaykum (peace be upon you),' and they said, 'Al-salaamu 'alayka wa rahmat-Allaah (Peace be upon you and the mercy of Allah.' So they added (the words) 'wa rahmat-Allaah.' Everyone who enters Paradise will be in the aura of Adam, but mankind continued to grow shorter until now." Muslim (2612) narrated that Abu Hurayrah said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "When anyone fights his brother, let him avoid the face, for Allah created Adam in His image." [15].

Nevertheless, there is no such indication that God created man as the image of God in the bani of Guru Nanak.

Incarnation of God into different types of Avatars in different Ages in Hinduism:

Dashavatara (Sanskrit – दशावतार - daśāvatāra) refers to the ten primary avatars of Vishnu, the Hindu god of preservation of Trinity – Brahman, the god of creation; Vishnu, the god of preservation; and Shiva, the god of destruction. Vishnu is said to descend in an anthropomorphic avatar to restore cosmic order. The Word Dashavatara derives from daśa, meaning 'ten', and avatar (avatāra), roughly equivalent to 'incarnation'. [16]

Vishnu appeared in different forms in different Ages as follows: 1. Matsya - fish (Paleozoic era). 2. Kurma - amphibious tortoise (Mesozoic era). 3. Varaha - boar (Cenozoic era). 4. Narasimha - man-lion, the last animal and semi-human avatar (Cenozoic era). 5. Vamana - growing dwarf and first step towards the human form. 6. Parasurama - a hero, but imperfect human form. 7. Rama - another hero, physically perfect, befriends a speaking monkey deity Hanuman. 8. Krishna ([sic], Krishna) - son of non-virgin Devanaguy ([sic], Devaki). 9. Buddha - the Buddhism founder. However, Buddhism does not believe in personal god and Vedas. 10. Kalki - yet to happen and the savior, and is like Christian Advent, which Madame Blavatsky believed Christians "undoubtedly copied from the Hindus".

Blavatsky believed that the avatara-related Hindu texts were an allegorical presentation of Darwinian evolution. Some orientalist and reformist Hindus in India picked up this idea to rationalize Hinduism as being consistent with modern science. [16]. Nevertheless, there is no such god in the bani of Guru Nanak and Science which has evolved through Evolution Theory accepted today. In Hinduism it is accepted that the God is One but it still appears in Trinity – Brahman, the god of creation; Vishnu, the god of preservation; and Shiva, the god of destruction. However, it is evident from the above discussion that one of the Trinity Gods, Vishnu, appeared on this Earth from the lowest body Matsya – a fish etc., imperfect human forms, to Rama and Krishna – perfect human form. Later on Buddha, who does not believe in God, was added as 9th Avatar of Vishnu in the list? Vishnu in Kalki, as the 10th Avatara is still to appear.

Vivekananda about God in the Image of Man [14]

God Himself is your image. "God created man after His own image." That is wrong. Man creates God after his own image. That is right. Throughout the Universe we are creating gods after our own image. We create god and fall down at his feet and worship him; when this dream comes, we love it! The Hindus are following the concept of Parmenides, a Greek Natural philosopher. Another similar quote is as follows: *There is a story of an ignorant man who was asked to make an image of the god Shiva, and who, after days of hard struggle, manufactured only the image of a monkey. So whenever we try to think of God as He is in His absolute perfection, we invariably meet with the most miserable failure, because as long as we are men, we cannot conceive Him as anything higher than man. The time will come when we shall transcend our human nature and know Him as He is; but as long as we are men, we must worship Him in man and as man. Talk as you may, try as you may, you cannot think of God except as a man.* (The Complete Works Of Swami Vivekananda/Volume 3/Bhakti-Yoga/Incarnate Teachers and Incarnation).

The above Observations of Swami Vivekananda are similar to that quoted by Xenophanes (c. 570 BCE. - c. 480 BCE.). Vivekananda has confirmed that in Hinduism that, the time will come when we shall transcend our human nature and know Him as He is; but as long as we are men, we must worship Him in man and as man. Talk as you may, try as you may, you cannot think of God except as a man. This tradition was challenged by Guru Nanak that God cannot come into anthropomorphic form (in human form). [5].

Xenophanes said that if there was ever a time there was nothing, then it was impossible for anything ever to have come into being. But Parmenides said the same in his own words as, 'Nothing comes out of nothing, therefore, it must have always been there'. The two other principles are that Anaxagoras denied the divinity of all other Gods but his principle, the mind. And that Xenophanes ridiculed polytheism and the idea of human form of God. His eternal deity was the world.

The ancient principles of Xenophanes and Parmenides, 'Nothing comes out of nothing, therefore, it must have always been there', have been discussed in details by Guru Nanak as ਸੁੰਨ (Sunn) state of God. The ਸੁੰਨ (Sunn) state of God by Guru Nanak is known as "Nothingness" by some scientists and "Singularity" by others. This ਸੁੰਨ (Sunn) state (Nothingness) does not mean there is nothing but everything (energy-matter and space-time) exist in a highly concentrated form that looks like "Nothing" since light can also be absorbed in it. Therefore, the Universe sprang out from this Singularity or Nothingness represented as a logo, (ੴ), The Internal Entity (which exists forever). [15]

The other principles, 'Denial of other Gods but believing in mind' of Anaxagoras and, 'Rejection of polytheism and accepting the 'world' as an 'Eternal Deity', by Xenophanes, have been discussed in details by Guru Nanak under ੴ, the logo designed by Guru Nanak to represent Eternal Entity (God) as 'Singularity', which does not come into anthropomorphic forms. [10]

It becomes evident from the above discussion that some of the elementary Natural Philosophy developed during the 6th to 5th BCE centuries by Greek philosophers remained hidden till the 15th CE century (a period of about 21 centuries). It was Guru Nanak who explained Natural Philosophy during the 15th and 16th CE centuries in simple language which can stand the test of today's science.

NATURAL PHILOSOPHERS WHO WERE CONTEMPORARIES OF NANAK

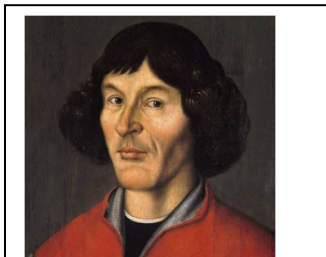


Figure 1. Nicolaus Copernicus (1473-1543) portrait from Town Hall in Toruń - 1580

Nicolaus Copernicus (1473-1543) was born only 4 years after and died also 4 years after Guru Nanak (1469-1439) at the same age of 70. What a similarity. between them to make them very close contemporaries. On the other hand Copernicus was pioneer in Europe and Guru Nanak was the only pioneer in South Asia of the Period of Renaissance (14th-17th centuries). [19]

During the third century B.C., the ancient Greek astronomer Aristarchus of Samos had identified the Sun as a central unit orbited by a revolving Earth. His theory was dismissed because Ptolemy's (127–151 CE) ideas were far more accepted by Roman Catholic Church, which adamantly supported the Earth-based solar system theory, which is similar to that found in the Bible. Thereafter, about 1508, Nicolaus

Copernicus developed more sophisticated celestial model of a heliocentric planetary system. Around 1514, he shared his findings in the Commentariolus. His book, *De revolutionibus orbium coelestium*, was banned by the Roman Catholic Church decades after his May 24, 1543 death in Frombork.

Galileo Galilei, (born February 15, 1564, Pisa [Italy]—died January 8, 1642, Arcetri, near Florence), Italian natural philosopher, astronomer, and mathematician, is

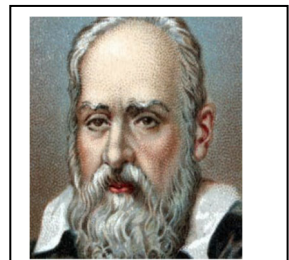


Figure 2. Galileo Galilei, (1564 - 1642)

the next important Natural Philosopher of the Period of Renaissance born 25 years after the demise of Guru Nanak in 1539. [17]. Galileo built a telescope in 1609, collected more information to support Copernicus discovery that the Earth and Planets revolve around the Sun, which was challenging the concept of the Catholic Church and of the Aristotle that the Sun revolves around the Earth. The Church Inquisition consultants pronounced Copernican theory heretical. In 1616, Galileo was ordered not to “hold, teach, or defend in any manner” the Copernican theory. Galileo obeyed the order for seven years, partly to make life easier and partly because he was a devoted Catholic.

In 1623 Cardinal Maffeo Barberini, the Pope Urban VIII, a friend of Galileo allowed him to carry on his research. Galileo published Dialogue Concerning the Two Chief World Systems in 1632. Galileo’s Inquisition proceedings lasted from September 1632 to July 1633. Finally, he was convicted of heresy and spent his remaining years under house arrest.

The Church couldn’t deny the truth and in 1758, the ban on most works supporting Copernican theory lifted. The Vatican dropped its opposition to heliocentrism altogether in 1835 after about 193 years (1835- 1642). Finally, in 1992, Pope John Pal II expressed regret about how the Galileo affair was handled after about 350 years (1992-1642). Galileo died on January 8, 1642, in Arcetri, near Florence, Italy. He was bestowed with a title of "The Father of Modern Science." [20]

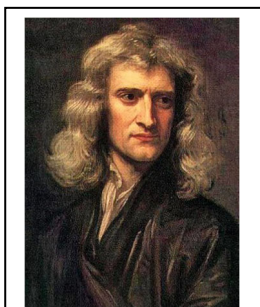


Figure 3. Sir Isaac Newton-(1689-1727)

Sir Isaac Newton, (born December 25, 1642 [January 4, 1643, New Style], Woolsthorpe, Lincolnshire, England—died March 20 [March 31], 1727, London), English physicist and mathematician, philosopher and professor who made pioneering observations of nature with long-lasting implications for the study of physics. Newton was born 103 year after the demise of Guru Nanak. Newton was the culminating figure of the Scientific Revolution of the 17th century. His work, *Philosophiae Naturalis Principia Mathematica* (Mathematical Principles of Natural Philosophy, 1687) was one of the most important single works in Natural Philosophy. [21]

Newton’s first law states that, if a body is at rest or moving at a constant speed in a straight line, it will remain at rest or keep moving in a straight line at constant speed unless it is acted upon by a force. This postulate is known as the law of inertia. Newton’s second law is a quantitative description of the changes that a force can produce on the motion of a body. It states that the time rate of change of the momentum of a body is equal in both magnitude and direction to the force imposed on it. The momentum of a body is equal to the product of its mass and its velocity. Newton’s third law states that when two bodies interact, they apply forces to one another that are equal in magnitude and opposite in direction. The third law is also known as the law of action and reaction. [22]

Besides his discoveries about the Laws of Motion and others he studied Christianity extensively. Newton saw a monotheistic God as the masterful creator whose existence could not be denied in the face of the grandeur of all creation. [23] During 1670s Newton came to the view that a simple and authentic form of Christianity had been perverted during the centuries after the life of Jesus Christ to produce a type of religion called orthodox by the Roman Catholic Church. He was of the opinion that the concept of Trinity in Christianity was a fiction that was invented in the early fourth century. He also believed that it was a form of idolatry. However, he accepted Jesus was divine but was not God. Had he published his work during the 17th century he would have lost his position of professor at the University. [24] This was due to the fact those who opposed the Trinity were excommunicated or killed. However, most of Orthodox Christians believed him as an Arian, who believes in Trinity of God. [25]

Just imagine a famous Natural Philosopher, Newton, was afraid to speak the truth to save his position at the university and honor he received. His discoveries, Christianity was perverted and he did not believe in Trinity, are hidden till today and he is considered as an Arian.

Guru Nanak's ਹੁਕਮ (Hukam - Laws of Nature/Universe)

Newton, born 103 years after the demise of Guru Nanak, discovered three laws of Motion. On the other hand, Guru Nanak observed that every action and reaction in the Nature and the Universe is happening according to some laws. He called these laws as “ਹੁਕਮ (Hukam)” in the local language of his time. Now in the Age of Science ਹੁਕਮ (Hukam) are called Laws of Nature/Universe). Here a very simple phrase is being quoted to explain his thought about “ਹੁਕਮ (Hukam)” as follows: [26] ਹੁਕਮੈ¹ ਅੰਦਰਿ² ਸਭੁ ਕੇ ਬਾਹਰਿ³ ਹੁਕਮ ਨ ਕੋਇ ॥ ਨਾਨਕ ਹੁਕਮੈ⁴ ਜੇ ਬੁਝੈ⁵ ਤ ਹੁਕਮੈ⁶ ਕਹੈ ਨ ਕੋਇ ॥ Hukmai andar sabh ko bahar hukam na koie. Nānak hukmai je bujhai ta haumai kahai na koie. ||2|| ਅਗਰਾਸ, ਜਪੁ # 2, ਪੰਨਾ 1. Nanak says: If one can understand⁵ the workings of the Laws of Nature/Universe⁴ then one will not boast⁶ about one's pride because every action and reaction occurs under² these laws¹ and nothing is out³ of them. 2. AGGS, Jap # 2, page 1.

“Natural Philosophy” or “Philosophy of Nature” (from Latin philosophia naturalis) was the philosophical study of Nature and the physical Universe”. During the 19th century the concept of “Science” received its modern shape as “biology” and “biologist”, “physics” and “physicist”. Isaac Newton's book Philosophiae Naturalis Principia Mathematica (1687), whose title translates to “Mathematical Principles of Natural Philosophy”, is considered as “Natural Philosophy”. Even in the 19th century, a treatise by Lord Kelvin and Peter Guthrie Tait, which defines much of modern physics, was also considered as Treatise on Natural Philosophy (1867). Naturphilosophie (Philosophy of Nature) was an attempt to achieve unity of Nature and Spirit during the 18th and 19th century. At older universities, long-established Chairs of Natural Philosophy are nowadays occupied mainly by physics Professors. [27] Therefore, modern notions of Science and Scientists appeared only during the 19th century.

Guru Nanak (1469-1539)

Guru Nanak (1469-1539) was the only Natural Philosopher in the South Asia during the Period of Renaissance in Europe and a close contemporary of Nicolaus Copernicus (1473-1543). The next important Natural Philosophy was Galileo Galilei, (1564-1642) who was born 25 years after the demise of Guru Nanak. The both Copernicus and Galileo changed the concept of Bible and of Aristotle that the Sun revolves around the Earth. Copernicus observed that it the Earth which revolves around the Sun and later proved logically and experimentally. His work was banned and he was excommunicated for challenging the concept of the Bible.

Galileo did further research on the theory of Copernicus. He too was excommunicated and was kept in house arrest. He died in his house. This is the fate of speaking the truth.

We do not find any reference in bani (philosophy) of Guru Nanak if he has said anything whether it is the Sun that revolves around the Earth or the Earth revolves around the Sun. However, he has great vision to observe that the Sun is moving (revolving around the centre of our galaxy, the Milky Way) at hundreds of millions of miles in his simple language of that time as follows: ਭੈ¹ ਵਿਚਿ ਸੂਰਜੁ² ਭੈ¹ ਵਿਚਿ ਚੰਦੁ³ ॥ ਕੇਹ⁴ ਕਰੇੜੀ⁵ ਚਲਤ⁶ ਨ ਅੰਤੁ⁷ ॥ Bhai vich sūraj bhai vich chand. Koh karorī chalaṭ na ant. ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 464. The Sun² and the *Moon³ (planets) have travelled⁶ (around the center of Milky Way galaxy) about hundreds of millions⁵ of miles⁴ under the Laws of Nature/Universe¹ and still travelling without any limit⁷. AGGS, M 1, p 464. Note: The *Moon has been considered as planet of the Sun by Guru Nanak although it is a satellite of the Earth, which is actual planet). Bhai (ਭੈ): The

word Bhai (ਭੈ) in general is interpreted as “fear” by almost all theologians. But in the above phrase Bhai (ਭੈ) appears to mean under certain laws now known as the “Laws of Nature/Universe.

In ancient philosophy there was a concept that a white bull is carrying the Earth on his horns. Guru Nanak challenged this concept with logic and in simple language as follows: [5]. ਧੌਲੁ¹ ਧਰਮੁ² ਦਇਆ³ ਕਾ ਪੂਤੁ⁴ ॥ ਸੰਤੋਖੁ⁵ ਥਾਪਿ⁶ ਰਖਿਆ⁷ ਜਿਨਿ ਸੁਤਿ⁸ ॥ ਜੇ ਕੋ⁹ ਬੁਝੈ¹⁰ ਹੋਵੈ ਸਚਿਆਰੁ¹¹ ॥ ਧਵਲੈ¹² ਉਪਰਿ¹³ ਕੇਤਾ ਭਾਰੁ¹⁴ ॥ ਧਰਤੀ¹⁵ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ¹⁶ ॥ ਤਿਸ ਤੇ¹⁷ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ¹⁸ ॥ ਅਗਗਸ, ਜਪੁ # 16, ਪੰਨਾ 3. D̥houl d̥haram d̥aiā k̥ā pūt̥. Santokh thāp rakhīā jin sūt̥. Je ko bujhai hovai sachīār. D̥havlai upar ketā bhār. D̥hartī hor parai hor hor. Fis te bhār talai kavan̄ jor. The mythical white bull1 that supports the Earth is, in fact, the mutual gravitational attraction^{3,4} between the Sun and the Earth under the laws of the Universe². This gravitational attraction⁵ holds^{6,7} the Earth in its place⁸. The one⁹ who discovers¹⁰ this order (Laws of the Universe) becomes enlightened¹¹ and understands that a mythical white-bull¹² could not carry that much¹³ load¹⁴ of the Earth. This bull will need another Earth¹⁵ to stand on and then another bull is needed to carry that Earth and so on¹⁶. AGGS Jap # 16, p 3.

ਸੰਤੋਖੁ (santokh): Santokh is usually interpreted as contentment, satisfaction; the one who is content and satisfied settles down in tranquillity. Contentment (santokh) for the Earth signifies the mystic power with which the Earth stays in orbit. This mystic power has been interpreted as the gravitational attraction, according to present day science, which keeps the Earth in its orbit around the Sun. It may be difficult for many scholars and theologians to accept this meaning. However, Principal Teja Singh [28] has interpreted almost in the same sense as follows: “ਲੋਕਾਂ ਨੇ ਜੋ ਮੰਨਿਆ ਹੋਇਆ ਹੈ ਕੇ ਧਰਤੀ ਨੂੰ ਏਕ ਬੈਲ ਚੁਕੀ ਖੜੋਤਾ ਹੈ, ਉਹ ਬੈਲ ਅਸਲ ਵਿਚ ਰੱਬ ਕਿਰਪਾ ਨਾਲ ਸਾਜਿਆ ਕਾਨੂੰਨ ਹੈ, ਜਿਸ ਨੇ ਸਾਰੇ ਸੰਸਾਰ ਦੇ ਪਰਬੰਧ ਵਿਚ ਸੰਤੋਖ ਨੂੰ ਵਰਤਾਇਆ ਹੋਇਆ ਹੈ। ਅਰਥਾਤ, ਇਸ ਸ੍ਰੀਸ਼ਟੀ ਦੀ ਰਚਨਾ ਜੇ ਇਕ ਬੱਧੀ ਹੋਈ ਮਰਯਾਦਾ ਵਿਚ ਚਲ ਰਹੀ ਹੈ, ਇਸ ਵਿਚ ਹਰ ਇਕ ਚੀਜ਼ ਕਿਉਂ ਸਰਬ ਸ਼ਾਂਤੀ ਨਾਲ ਰਹੀ ਹੈ?... ਇਸ ਲਈ ਕੁਦਰਤ ਦਾ ਕਾਨੂੰਨ ਰੱਬ ਦੀ ਦਇਆ ਦਾ ਨਮੂਨਾ ਹੈ।” English: “The people have accepted that a bull has lifted the Earth; in fact, that bull is the law of the blessing of God, the system with which the whole Universe works under santokh. This means the creation of the Universe is bound to work under those rules. Why does everything work perfectly and peacefully in this? If it is not under specific laws, there will be chaos everywhere. That is why the Law of Nature/Universe is the compassion of God.” There is a similar Greek myth in the West that Atlas, of the second generation of the Titans, carried the Earth on his shoulders. Some say that it was celestial sphere (whole Universe). [29]

Guru Nanak further writes about the Earth and its environment as follows: [5]. ਧਵਣੁ¹ ਗੁਰੂ² ਪਾਣੀ³ ਪਿਤਾ⁴ ਮਾਤਾ⁵ ਧਰਤਿ⁶ ਮਹਤੁ⁷ ॥ ਦਿਵਸੁ⁸ ਰਾਤਿ⁹ ਦੁਇ¹⁰ ਦਾਈ¹¹ ਦਾਇਆ¹² ਖੇਲੈ¹³ ਸਗਲ¹⁴ ਜਗਤੁ¹⁵ ॥ ਅਗਗਸ, ਜਪੁ ਸਲੋਕ # 2, ਪੰਨਾ 8. Pavan̄ gurū pānī pitā māṭā d̥harat̄ mahat̄. Divas rāt̄ du^{ae} d̥ā^o d̥ā^oā khelai sagal jagat̄. Air¹ is like a Guru², water³ is like a father⁴ (both represent the environment), And Earth⁶ is like the great⁷ mother⁵ (Which provides all types of resources and food). Both¹⁰ day⁸ and night⁹ are like a female nurse¹¹ and a male nurse¹, respectively, And the whole¹⁴ of humanity¹⁵ plays¹³ in their laps. AGGS, Jap Sloka # 2, p 8.

This means humanity enjoys the natural environment and resources provided by the Eternal Entity (God). Therefore, it is the duty of humans to practice righteousness. Guru Nanak continues to describe the Earth as follows: ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ¹ ॥ ਧਵਣੁ² ਪਾਣੀ³ ਅਗਗਨੀ⁴ ਪਾਤਾਲ⁵ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ⁶ ਥਾਪਿ⁷ ਰਖੀ ਧਰਮ ਸਾਲ⁸ ॥ ਅਗਗਸ, ਜਪੁ 34, ਪੰਨਾ 7. Rāt̄ rūṭī thitī vār. Pavan̄ pānī agnī pātāl. Fis vich̄ d̥hartī thāp rakhī d̥haram sāl. The Earth⁶ having energy⁴ in its center⁵ is a place⁷, among air² and water³ around it with day, night and different seasons¹, for the humanity to practice righteousness⁸. AGGS, JAP 34, p 7.

And ਧਰਤੀ¹ ਦੇਗ² ਮਿਲੈ ਇਕ³ ਵੇਰਾ ਭਾਰੁ⁴ ਤੇਰਾ⁵ ਭੰਡਾਰੀ⁶ ॥ Dhartī deg milai ik verā bhāg terā bhandārī. ||2||
ਅਗਰਾਸ, ਮ:1, ਪੰਨਾ 1190. The Earth¹ is a great storage⁶ of food² (including various elements) has appeared only
once³ for your⁵ (humanity) use⁴. AGGS, M 1, p 1190.

Guru Nanak's Concept of God

The God of Guru Nanak is Eternal Entity designed in a logo, ੴ, which gave rise to the Universe as is accepted according to Big Bang Theory. For details please go to eBook, JAP: The Essence of Nanakian Philosophy. [5]

Christianity Before the Period of Renaissance

In Christianity the concept of 'two swords' (temporal and spiritual - Miri and Piri) was enunciated by Pope Gelasius during 5th century. According to this doctrine, the church and state were coequal in status [30]. By and by the Pope attained more power and wealth than all the kings and nobles combined. His subordinate officials - the archbishops, bishops, and abbots - were usually great feudal lords, with rich possessions and military strength. The power of the church was rooted in the spiritual force of excommunication. A person guilty of offense against the church was expelled from it, and all Christians, even members of his family, were forbidden to associate with him. Emperor Henry IV was excommunicated by Pope Gregory VII in 1076. Populace uprisings soon forced Henry to beg absolution. If an excommunicated noble remained defiant, the church imposed an interdict. This closed the churches throughout the noble's realm. Marriages could not be performed, nor could the dead be buried in sacred ground. Few nobles dared risk the rebellious fury that such a decree would arouse in their subjects. [31]

By the 13th century Pope Innocent III made extreme claims to the effect that Holy Roman emperor (state) was subordinate to the Pope (church) because of the relative significance of the different jurisdictions given the two institutions. [30] Wilson [30] also reported three types of relationships between church and state: At one extreme is the subordination of politics to religion, as in a 'hierocracy' or rule of priests as the guardians of divine mysteries. The other extreme entails subordination of the religious institutions to the political regime, as in Caesaropapism. Between these extremes are various relationships ranging from an Erastian, or state-dominated church, to a theocratic political order, in which rulers are closely monitored by guardians of the dominant religious tradition, as in Iran in the early 1980s.

During Medieval England the farmer paid the rent for his land to his lord. This was called a "tithe" by the Church. A tithe means 10% of the value of what is owned by a farmer. A farmer could pay in cash or in kind – seeds, equipment etc. The power of the church was so strong that no-one could break this rule. They were taught at early age that God would punish them for this sin. [31] [32]

Martin Luther (1483-1546), a theologian, was also contemporary of Guru Nanak but he was not a Natural Philosopher. However, he was a freethinker but still believed in anthropomorphism in Christianity. He was an important figure in the great rebellions against the Catholic Church of Rome which controlled Christianity within Europe. Over the centuries, the Church became corrupt, and Popes fathered children with mistresses and lived more like worldly kings than spiritual leaders. The most controversial fund raising technique of the Church was to sell certificates called "indulgences" to church goers which would allegedly reduce the time that they or a loved one would have to spend repenting in purgatory before gaining entrance into heaven. Luther, fed up with corruption in the Roman Church, posted a document containing 95 Theses attacking abuses in the Church. When he disseminated his 95



Figure 4. Martin Luther (1483-1546) by Lucas Cranach the Elder (1529)

Theses throughout Europe, the Church ordered him to recant his position, but he refused. In January 1521, Martin Luther was officially excommunicated from the Roman Catholic Church. His followers are called "Protestant Christians". In 1525, Martin Luther married Katharina von Bora, a former nun who had abandoned the convent and taken refuge in Wittenberg. Together, over the next several years, they had six children. He declared that nuns have the right to be married and live a family life. [33, 34].

THE FATE OF NATURAL PHILOSOPHERS TO SPEAK THE TRUTH

The above discussion indicates that the Natural Philosophers, who discovered or spoke the truth have been excommunicated and punished by banning their research work and keeping them under house arrest till death. Finally, the TRUTH about the Earth revolving around the Sun was recognized by Pope John II after 383 years. Guru Nanak had observed that later or sooner the Truth will be accepted finally: ਕੁੜ੍ਹ¹ ਨਿਖੁਟੇ² ਨਾਨਕਾ ਓੜਕਿ³ ਸਚਿ⁴ ਰਹੀ⁵ ॥ Kūr nikhute nānkā oṛak sach rahī. ||2|| ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 953. Nanak says: Falsehood¹ will come to an end² finally³ Truth⁴ will prevail⁵. ||2|| AGGS, M 1, p 953.

On the other hand, no clergy of any Eastern religions have ever declared Guru Nanak as heretic or punished for his Natural philosophy differing from some of the concepts of their religions. They ignored considering him as ghost and demon. This fact has been confirmed by Guru Nanak himself in his bani: ਕੇਈ¹ ਆਖੈ² ਭੂਤਨ³ ਕੇ⁴ ਕਹੈ ਬੇਤਾਲਾ⁵ ॥ ਕੇਈ⁶ ਆਖੈ⁷ ਆਦਮੀ⁸ ਨਾਨਕੁ⁹ ਵੇਚਾਰਾ¹⁰ ॥ Koḯ ākhai bhūtnā ko kahai betālā. Koḯ ākhai ādmī Nānak vechārā. ||1|| ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 991. Some¹ call² him a ghost³ while the others⁴ say he is a demon⁵. However, some⁶ call⁷ him that Nanak⁸ is a humble¹⁰ man⁸. AGGS, M 1, p 991.

However, according to history Guru Nanak was imprisoned for speaking truth about the cruelty and destruction of Saidpur by Baber during 1521. He was released soon thereafter. Guru Nanak advises his followers to speak truth and at right time otherwise it is of no use saying the truth after many years of happening: ਸਚ¹ ਕੀ ਬਾਣੀ² ਨਾਨਕੁ ਆਖੈ³ ਸਚੁ⁴ ਸੁਣਾਇਸੀ⁵ ਸਚ⁶ ਕੀ ਬੇਲਾ⁷ ॥੨॥੩॥੫॥ Sach kī baṇī Nānak ākhai sach suṇāisī sach kī belā. ||2||3||5|| ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 723. (Guru) Nanak says³ the truth^{1,2} and speaks⁵ the truth⁴ at the right time⁷ when the truth⁶ is to be spoken. AGGS, M 1, p 723.

WHO IS SUREME AUTHORITY ON SIKHI (SIKHSIM)?

The system of supremacy of the Jathedar of Akal Takht has been borrowed from Christianity of Medieval Age. Under this system the research work of a Sikh scholar which goes against their type of Sikhism is first declared as blasphemy then his work is banned and finally the scholar is excommunicated. This system of supremacy has been developed under guise of Miri-Piri of Guru Hargobind and the Sikhs at large accept it as the Divine Order (Divine Government).

Miri-Piri in Ancient India

Jai Dev Singh Kohli has explained Miri-Piri (spiritual-temporal) concept as follows: [35]. "In India, Code of Manu laid down for Kshatriyas to rule and Brahmins to handle dharma. But Brahmins eventually made rituals so complicated that Kshatriyas could still rule but only with the blessings of Brahmins. Brahmins, though not ruling directly, did manage to take control of the rulers. Kshatriyas were content and even happy as long as they ruled. Again Miri and Piri were invested in the spiritual group only."

In Sikhism

The Mir-Piri concept has crept into Sikhism under the name of Guru Hargobind at the time of bestowing Guru-ship by Baba Buddha Ji. When Baba Buddha ji offered sali and topi coming from the time of Guru Nanak to each succeeding Guru according to some fictitious stories (sali is a woollen thread put around the shoulder and neck or around the topi. (Topi is a cap.) Guru Hargobind refused to wear sali and topi and ordered to wear kirpan (sword) and a royal turban with a royal plume (Kalgi). He ordered to put on a kirpan instead of Sali. By mistake the kirpan was put on wrong side by Buddha Ji. However, he kept this kirpan also and wore another kirpan on other side representing both kirpans of Miri and Piri. [36] There is no evidence if any following Guru ever wore two kirpans nor are wearing any Amritdhari Sikhs. After Guru Hargobind no Sikh Guru up to Guru Gobind Singh ever has any control over Akal Takht and Harimandir (Darbar Sahib).

During the time of misls among various groups of the Sikhs Akali Phula Singh, Jathedar of Misl Shaheedan, was holding Amritsar and was controlling administration during 1800. In 1801 Maharaja Ranjit Singh asked him to join him and he agreed. Thereafter, he remained with Maharaj Ranjit Singh fighting many battles with him and died in a battle in 1823. Therefore, Akali Phula Singh was not the Jathedar of Akal Takht during 1807. There is no information if Akali Phula Singh summoned Maharaja Ranjit Singh at Akal Takht and punished him with 50 lashes for marrying a Muslim girl in 1807 according to Wikipedia. However, this fictitious story is found in Sikhwiki to propagate supremacy of the Akal Takht.

According to Gurdwara Act of 1925 a person is appointed as the care taker of Darbar Sahib and another person as care taker of the Akal Takht by the Shiromani Gurdwara Parbandhak Committee (SGPC) but with the time this person assumed to be Jathedar of Akal Takht without any army of soldiers like Akali Phula Singh. Thereafter, the so-called Jathedar of the Akal Takht became to be supreme authority on Sikhism. However, there is no such title, Jathedar, of the Akal Takht in Sikhism. [37]

Chahal [36] reported "A struggle between the Sikh clergy (Piri) and the Sikh polity (Miri), started during the celebration of Tercentenary of Khalsa, which is still going on. It is difficult to predict how long this struggle of supremacy of Miri or Piri will continue. Under these circumstances it becomes imperative for the Sikh intelligentsia to work out soon which type of Miri-Piri is applicable to the Sikhs. Is it one of the above three types of relationships reported by Wilson [30] or the Miri-Piri Concept of Nanakian Philosophy?" [36]

Since the system of Jathedar of the Akal Takht has been established the past Jathedars have excommunicated many scholars and politicians who dared to speak truth by declaring their truth as blasphemy. Now some scholars have refused to accept such excommunication. Prof Darshan Singh, Ex Jathedar of the Akal Takht is the best example and he is respected by the Sikhs as before. The system of excommunication, which is against the basic principles of SIKHI founded by Guru, is to be abolished.

Test for Akal Takht

The Times of India of February 16, 2020 reported as if it is a test for supremacy of Akal Takht as follows: "The conflict is threatening to become a flashpoint within the community over the interpretation of Gurbani and Sikh history. Dhadrianwale's opponents, including two factions of Damdami Taksal, question his interpretation of Gurbani and some historical texts and claim it amounts to blasphemy. However, his followers are quick to disagree, claiming his teachings are contemporary, motivational and very close to reason. Dhadrianwale himself claims that some interpretations by Damdami Taksal chief Baba Harnam Singh Dhuma and Taksal faction led by

Bhai Amrik Singh Ajnala along with other traditional Sikh groups are not just eclipsing originality of Sikhism but also run contrary to its basic tenets.” [38]

Recently during the last meeting on August 23, 2020 Bhai Harpreet Singh, the Jathedar of Akal Takht, has summoned Bhai Ranjit Singh Dhadrianwale at Akal Takht to repent and also warned the Sikhs not to attend his smaghams and not to watch his videos. Anybody attending his smagham, a serious action will be taken against him.

The daswand (the tithes – one-tenth) being preached in Sikhism is also borrowed from Christianity. However, Guru Nanak describes this daswand differently as follows: ਘਾਲਿ¹ ਖਾਇ² ਕਿਛੁ³ ਹਥਹੁ ਦੇਇ⁴ ॥ ਨਾਨਕ ਰਾਹੁ⁵ ਪਛਾਣਹਿ⁶ ਸੇਇ ॥ ੧ ॥ Gḥāl khāe kichḥ hathahu de^ee. Nānak rāhu pachḥāṇēḥ se^ee. ||1|| ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 1245. The one who works to earn¹ for his living and food and shares⁴ some³ with other needy has recognized⁶ the right path⁵ of life (Modus Vivendi). AGGS, M 1, p 1245.

Therefore, it is not necessary to contribute exactly one-tenth of one's income under any force but as much as possibly spared by a person for the welfare of the humanity including the Sikhs.

CONCLUSIONS

Natural Philosophy is defined as “The study of nature and the physical Universe before the advent of modern science.” Elementary Natural Philosophy started by Greek philosopher from 5th century BCE and continued up to the 14th century CE. During this gap of 19 centuries (from 5th BCE to 14th CE centuries) religions like Christianity, Islam and Hinduism flourished in Europe, Middle East and India, respectively.

During the period of 14th to 17th century Europe entered in next phase called “Period of Renaissance”, a period of cultural, artistic, political and economic “rebirth”. During the same period some scholars started to challenge the dogmas and wrong concepts in religion.

Nicolaus Copernicus (1473-1543) was the first who challenged the concept of the Bible that the Sun revolved around the Earth. He visualized through his natural observation that it is the Earth which revolves around the Sun. He was punished by the Church by banning his book, De revolutionibus orbium coelestium, and excommunicated but after his death. Copernicus was cotemporary of Guru Nanak although he was born only 4 years after and also died 4 years after Guru Nanak.

Galileo Galilei, (1564-1642) was born 25 years after demise of Guru Nanak. He continued to confirm experimentally the discovery of Copernicus. He published Dialogue Concerning the Two Chief World Systems in 1632. Galileo was convicted of heresy and was put under house arrest till he died. The Vatican dropped its opposition to heliocentrism altogether in 1835 after 193 years after his death (1835- 1642). Finally, in 1992, Pope John Pal II expressed regret about how the Galileo affair was handled 350 years after his death (1992-1642). He was bestowed with a title of "The Father of Modern Science."

Is it not strange that it took 350 years to accept the truth? On the other hand, the truth of Guru Nanak's philosophy has not been accepted by his followers, called SIKHS even up to the time of celebration of his 550 Birthday in 2019.

New discoveries were still called Natural Philosophy till the time of Isaac Newton, (1642-1727). He made pioneering observations of nature with long-lasting implications for the study of physics. Newton was born 103

years after the demise of Guru Nanak. His work, *Philosophiae Naturalis Principia Mathematica* (Mathematical Principles of Natural Philosophy, 1687) was one of the most important single works in Natural Philosophy.

Natural Philosophy became to be known as Science during the 19th century.

Martin Luther (1483-1546), a theologian, was also contemporary of Guru Nanak but he was not a Natural Philosopher. He believed in anthropomorphism in Christianity. However, he was the great rebellion against the Catholic Church of Rome which controlled Christianity within Europe and over the centuries, the Church became corrupt, and Popes fathered children with mistresses and lived more like worldly kings than spiritual leaders. Luther, fed up with corruption in the Roman Church, posted a document containing 95 Theses attacking abuses in the Church. The Church ordered him to recant his position, but he refused. In January 1521, Martin Luther was officially excommunicated from the Roman Catholic Church.

Guru Nanak was unique in his vision to describe Natural Philosophy by observing how every action and reaction in the Nature and the Universe is going on. He was more advanced in explaining his philosophy beyond that of Greek philosophers and his contemporaries in Europe.

Guru Nanak's Natural Philosophy is called 'Nanakian Philosophy', explained somewhere else.[39] He was not excommunicated by any clergy from Southeast Asia because they did not understand his deep philosophy. However, he was prisoned by Baber when he spoke truth about the cruelty on people of Saidpur and destruction of property. Finally, I sum up, Guru Nanak was the only Natural Philosopher from the South Asia and was at the top of the list of the Natural Philosophers of that time.

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. I am also grateful to Dr Sheena Sindhu, Scientist in US Forest Department, for editing the manuscript.

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VIDEO ON THE OPENING VERSE OF THE SRI GURU GRANTH SAHIB

ੴ Sat Nam Karta Purakh
Nirbhau Nirvair Akaal
Moorat Ajooni Saibhang
Gurparsad.

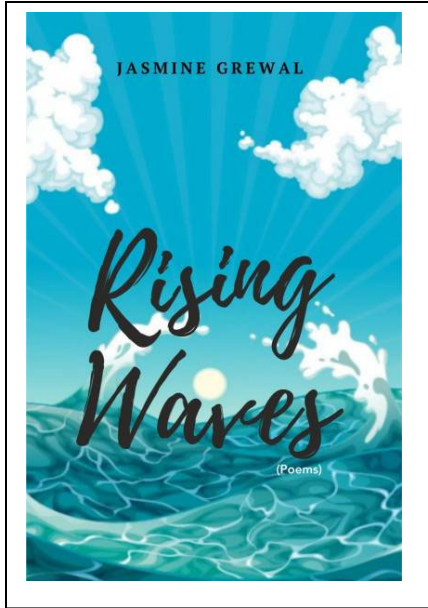
ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥



UNDERSTANDING
THE OPENING VERSE

Click Here to Listen to the Opening Verse being interpreted from a practical standpoint, from the persepective of a Sikh who wants to put into practice the values espoused within the Opening Verse of the SGGS

<https://sikhivicharforum.org/2020/08/25/opening-verse-arambhak-vaak/>



Book Review

Title of Book: Rising Waves. Authored by: Jasmine Grewal.
 Publisher: The Poetry Society of India, Gurugram, Haryana, India.
 Paper Back, Edition, Pages 58; Price: Rs. 270. \$ 27
 Website: www.amazon.com, www.amazon.in, www.flipkart.com

Review by Prof Emeritus Dr. Jernail S. Anand.

The European Institute of Roma Studies and Research,
 Belgrade, Serbia. Email: anandjs55@yahoo.com

Everyone who writes poetry has his own reasons, and his own ways to express himself. For me, it is lava, which gushes out of your bones, and you are a helpless spectator. Poetry is the master, not a poet's pet. It dictates and makes people write. Poetry, after all it is an individual art, though after writing it assumes a social character. As such, poetry must touch the lives of the people around us, and a poet, I think, must leave the ivory tower, and transcend his message: act it out, because, finally it is neither your

thoughts, nor your intentions, nor your words, but your actions which finally matter. We have to act out our ideals, if we really mean them. So, poetry that gives us aesthetic joy, also calls upon us to stand for our ideals. In other words, literature is not a verbal art, nor only theory, it has a practical aspect also, and looks for its activist practitioners as well. If we want a better world, we need to bridge the gap between abstract philosophy and social activism. If poets are uncrowned legislators of the world, they must descend on the social evils, and while spreading their love for beauty, must also dive deeper into the reality of things, into the facts of existence. Only then, we can get better than mere dreamers. In fact, from dreamers to drummers, and from drummers to actors is the road-map for us.

Jasmine Kaur Grewal's debut work of poetry, 'Rising Waves' raises hopes from the new generation. Rich in emotional content and laced with rare passion and powerful imagery, the work presages a rich harvest of poetry waiting in the wings. Between childhood and growing up years she yearns with cravings.

*The child within me often craves,
 A bucket full of mangoes;
 and Iced rose water on sunny days.
 A pleasant heart-warming summer.
 The warmth of winter rays,
 The child within often seeks;
 Some lost feelings, where peace sneaks.*

She considers nature as the best friend
*When you are alone and feel sad.
 Go to a tree and speak of your pain.
 It listens to you better than an eerie lad,
 Nothing will go out; with it, it will remain.
 Best friend is nature; to love and to be loved,
 Time spent with nature is never in vain.*

*Spare your time and have your life clubbed
 With willows, with roses, with clouds, with rain.
 Never they ditch you; will help you when you need
 So beautiful they are that you watch and enjoy
 They give; no one else can; a solace when you plead
 Forget your worries and stroll with nature my dear boy.*

She is aware of the fears surrounding the ongoing pandemic, but loves living naturally to ward of all fear:

*Living naturally, in the house, like a tree.
 From all world knots and businesses, free.
 Living one's own, with no burden at all,
 No work, no job, no function, no ball
 Bother no one, no stress, no worry.
 Peace and calm prevail; no hurry.
 No one in streets except dogs and cats,
 Tigers and deer, some squirrels and rats,
 Singing on branches the birds enjoy
 Flowers blossom, dancing in joy
 No office, no going, no walk, no talk,
 Watching the neighbour from windows like a hawk
 No cars, no trucks, no aircraft or rail,
 No travel, no ticketing, no posts or mail,
 No pants, no shirts, no socks, no shoes,
 No meat, no chicken, no eggs, no booze
 No hostel, no cinema, no shopping, no mall,
 Enjoying at home with family members all
 No work, all leisure and enjoying the play,
 Ludo or tennis or carom at home all-day.
 No test, no exam, no interview, no job,
 Enjoying the free period the children throb
 Enjoying with the family now after long
 Misunderstandings gone; join all in a song.
 Love is increasing within us now as such,
 Never had I seen good days; so much.
 Still, we pray for corona to go.
 This world should be healthy without death row.*

She thinks of the entire world in different colours as well and has her views expressed to celebrate the entire world when she prays for the welfare of all and doing good to all.

Bless me O God, to work hard and sincere.

Keeping you in heart, and finding you so near.
 Bless me O God, to earn and distribute.
 Helping the needy, and caring the destitute.
 Aiming to remove all hunger, and being truthful and fair.
 Spreading happiness and joy everywhere.
 Bless me O God, to thank you for all you gave.
 Bless me O God, to be humane and kind.
 Remaining honest and of clean mind.

Her prayers apart she not only feels her life before her birth but also she is equally alive to the world and attuned to home of her worldly parents.

When I wasn't born,
 I was in the heaven's lawn,
 I was with the God,
 I know that sounds quite odd,
 Before coming to earth,
 Or where I was going to take birth,
 I asked God for a gift,
 A gift not too heavy to lift,
 God said you certainly will get,
 When you are able to yourself attest,
 Now I realise when brought up best
 Nothing is better than parents' nest.

She explains why her parents are only next to God for her:

They told me exactly the right and the wrong.
 They taught me from ABC to writing this song.
 They taught me all the basics of this world.
 They taught me to fight the evil being healthy and strong.
 They are my gurus, my first love and true care.
 They taught me to fly high and to dare.
 They raised me so well; I now stand on my feet.
 You can see them in me being so right and fair.
 Because of them, my world is full of flavour.
 I thank them for their dedication and endeavour.
 Without them, the world I have never thought.
 I pray; they are there with me forever.

She not only enjoys the love of parents but also she feels pain the world is suffering. The worst are unwanted wars against which she epitomises the dove.

*Where is the dove?
 The countries are rising to wars,
 Where is the dove?
 All this needs to stop.
 Where is the dove, is she sleeping?
 Terrorists are shooting where the children used to play,
 Wake her up she needs to tell them,
 Tell them that, nuclear bombs are not needed,
 Why are they still making them?
 Why don't you tell them, dove!
 What? The dove is dying,
 No please don't let her die!
 If she dies, the streets will fill with moans and cries....
 We need peace.....
 We need peace within ourselves,
 We need peace with nature,
 We need peace between nations.*

She feels that the world has become more dangerous because of misuse of science and technology.

*Technology is advancing,
 The world is developing every day,
 But I have something entirely different to say.....
 I am afraid that,
 The world is marching towards a darker future.
 I am afraid that,
 Just for development, it is assassinating its nature.
 I am afraid that, its youth just doesn't care.
 I am afraid that, what is happening is just not fair.
 I am afraid that,
 One day a blanket of smoke will totally cover,
 No pure water shall the clouds shower.
 I am afraid that,
 All the rivers, ponds, oceans and lakes might dry,
 Nothing will the eyes shed when we cry.
 I am afraid because my fears are proving themselves true,
 I am afraid because a little time is left for something to do.*

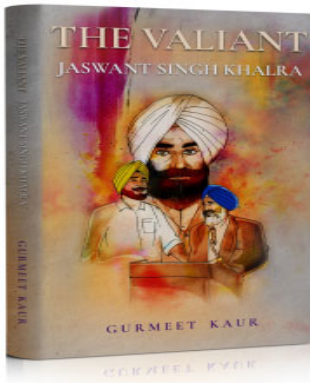
This something to be done is to remember God and the motive of His Creation for which she says:

*No one ever lives or owns even self.
 It is the Truth; the reality of the universe.*

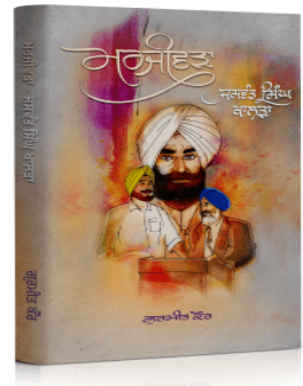
*Bubble like are these powers and self.
 God's play can only be understood,
 If you attach to Him and His Word,
 Forgetting yourself: if at all you could.
 Truth is the Only One, God Alone.
 Living forever and owning everything;
 Creating new souls with new skin and bone.
 Identity is transient, a bubble-like the name
 Why feel elated with changing fortunes
 To follow THE TRUTH, forget this frame.
 Whatever comes in the way, accept.
 More than enough, he gives you to live,
 Remain relaxed and enjoy it as the best.*

These are a few extracts from her 50 poems in the book 'Rising waves' meant to raise the spirit of the reader. Jasmine's poems are a treat in themselves. The freshness of outlook; beautiful word patterns, metaphors, the flow of thought and perfect at execution - these poetic compositions look, not the outpourings of a mind at the threshold of poetic creation, but of a mature poetic sensibility. I welcome this wonderful collection and hope, it will inspire many others to start thinking in rhyme, and write poetry, which is the bulwark of human salvation.

Illustrated Biography of Human Right Activist Jaswant Singh Khaira



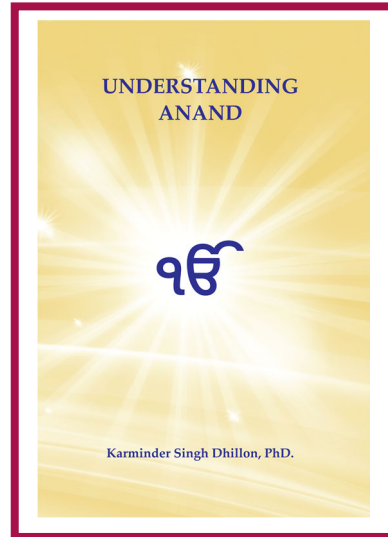
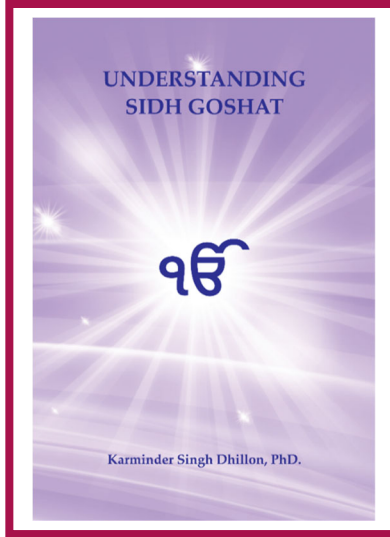
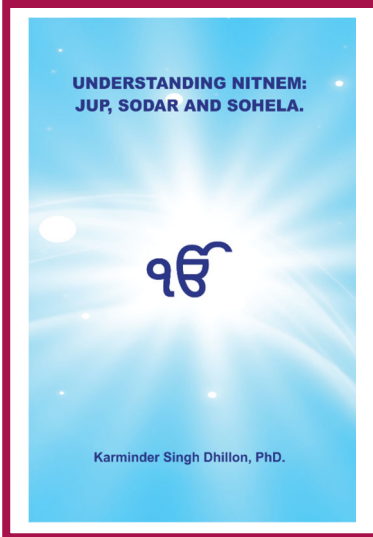
The Valiant - Jaswant Singh Khaira - ਮਰਜ਼ੀਦੜਾ is fully illustrated in two hardcover editions of 225 pages each (Punjabi and English) and is written by Gurmeet Kaur, author of the series Fascinating Folktales of Punjab.



In this historical biography, the author takes her young readers on a journey through the life and times of Jaswant Singh Khaira (1952 - 1995), who was tortured and murdered in custody for valiantly standing by the hapless victims of state oppression; while painting in backdrop a comprehensive overview of the recent history of the Sikhs and Punjab. Click here for more information and to place your orders:

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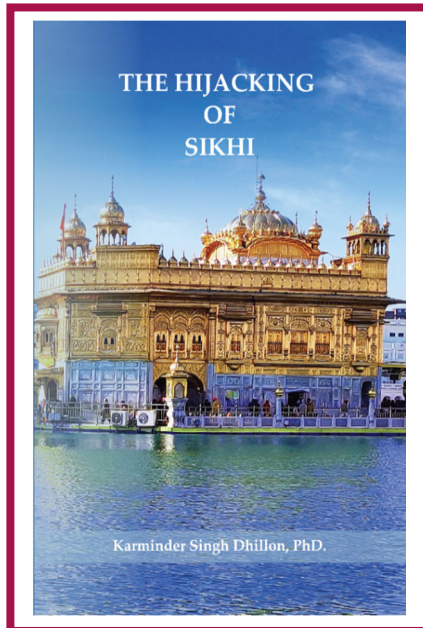


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SAMPLE PAGE FROM
UNDERSTANDING NITNEM: JUP, SODAR AND SOHELA

Verse in Gurmukhi and in Romanized Form

EVERY word used in the Verse given Literal and Spiritual Meanings in English.

Context of Verse provided in blue

Full Translation of Verse in English

Notes added to help understand better

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥ Tithey Nad Binod Kodd Anand.

Tithey – Therein, wherein. **Nad** – Sound, story, narrative. **Binod** – Show, spectacle. **Kodd** – from ਕੋਤਕ, Wonderous performances. **Anand** - Joys.

Within Which Supremacy Is the Realization That for The Adherents of the Multitudes of Philosophies, Their Joys Lay in Their Narratives, Spectacles and Performances

Note: The context for this verse is derived from the verse ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥ ੩੫ ॥ Kaytia Surti Sevak Kaytay Nanak Unt Na Unt.

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ Sarm Khand Ki Banni Roop.

Sarm – ਮਿਹਨਤ, Mehnut ਮੁਸ਼ੱਕਤ Mushakat, ਘਾਲਣਾ Ghalna, Diligence strive, endeavor. **Khand** – Lit. Part; sp. Realm. **Banni** – Lit. Speech; narrative. **Roop** - 1. Form 2. Beauty.

The Narrative of the Third Realm, Namely Spiritual Diligence Is Beauty of the Mind and Conscience.

Note: Roop is translated as BEAUTY due to the word ANOOP in the next verse. It would be preposterous to think that Guru Nanak was talking about Sculpting EXTERIOR beauty. The concern of Spirituality is always inner beauty – of the mind, the conscience, of thought processes translating into deeds.

Note to Contributors

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

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

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

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

Note on Use of Gurbani Verses and Translations by Authors

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

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