EDITORIAL
SRI GURU GRANTH SAHIB

It was on October 7, 1708 that Tenth Nanak bestowed the Guruship for the Sikhs upon Sri Guru Granth Sahib, thus making us the only people in the Orient the ‘People of the Book‘; and the Sikhs all over the world are celebrating this 300th anniversary of Gur Gaddi Divas.

Sikh religious scripture is unique among world’s religious Granths in more ways than one. This is the only Granth that has the authentic, original, unadulterated writings of the authors. They were recorded by the authors themselves. Not only that, in addition to the writings of six Gurus, it also includes the writings of Bhagats, both Hindu and Muslim, and Bhats in its 1430 pages, including Ragmala. It goes without saying that only those writings of Bhagats and Bhats are included that are compatible with the message of Guru Nanak. Ragmala is a controversial entry. Yet another controversy is about some banis attributed to Mardana by some scholars while others contend Mardana is not the author of those banis. Perhaps that explains the discrepancy in number of banis attributed to Bhagats in various sources.

Substantial sums of money are being spent over this celebration but the celebration would be more meaningful if at the same time attempts are made to translate SGGS into other languages of the world, just as the Bible has been translated. This writer is familiar only with the English language and has examined at least four different translations of SGGS in this language. They all fall short of conveying the real meaning of Gurbani. One reason could be that they are attempts by individuals and very literal. What is needed is a cooperative effort by several scholars expert in English and languages used in SGGS, expertise in grammar of SGGS, ability to translate poetry in one language into prose in another language and mastery at conveying the real ‘meaning’ of a word or phrase rather than ‘literal’ translation that makes ‘gur gur meetha deena’ mean ‘God gave me molasses’.

Thanks to the efforts by S. Harcharan Singh, Publisher and Editor-in-Chief of Sikh Virsa in Calgary, this writer also got an opportunity to participate in one such seminar on 300th anniversary celebrations. That paper and two papers from two other participants are included in this issue. In addition to his paper on the subject of SGGS, S. Gurcharan Singh Brar’s article ‘अनाचत अपना विद्या भूख़े’ deserves a special mention. Of all the people who got involved with the Singh Sabha International movement that began at Roseville, California, he is the only person who, with the help of a few dedicated associates, has carried on the torch to spread the message of Guru Nanak. In cooperation with the Missionary College in Ludhiana that supplies qualified missionaries, his group, Singh Sabha International Canada, matches the missionaries with those generous Sikhs in Diaspora who wish to fund the cost for the benefit of their villages. We urge you to support this effort financially.

Hardev Singh Shergill
SRI GURU GRANTH SAHIB: PARKASH & GURGADEE DIHARAS
By Karminder Singh Dhillon, Ph.D (Boston)
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Gurpurab¹ is the term Sikhs use to celebrate events relating to our Guru. The Gurpurab of the highest significance relates to our present Guru – Guru Granth Sahib Ji. Sikhs celebrate two purabs relating to the Guru Granth Sahib – Pealta Parkash Dihara and Gurgadee Dihara. The Parkash Dihara (literally installation day) refers to the incident when the Pothee Sahib (as the Granth Sahib was called then) was completed by Guru Arjun Dev Ji at Kartarpur and installed for the first time at the Golden Temple in Amritsar. Baba Budha Ji was installed the first Granthee (minister of the Granth). Guru Arjun Dev paid obeisance (matha tekna) and the Pothee became a permanent feature of Sikh diwans from then on. The Gurgadee Dihara refers to the incident of Guru Gobind Singh re-compiling, at Sabo Ki Talwandel, the Pothee Sahib (by adding the Banee of Guru Teg Bahadur) and installing it at Damdama Sahib. The tenth Guru paid obeisance, installed Bhai Mani Singh as the Granthee, and declared that from then on, the Guru of the Sikhs would be in the form of Guru Granth Sahib Ji.

The month of September saw Sikhs all over the world celebrate these two Diharas. This article is written in the celebratory mood of these Diharas – particularly Gurgadee Dihara which sees its third centenary in 2008 – with a view of providing a brief overview relating to Gurbanee and the Granth Sahib.

Understanding the Structure of GGS.
The Granth Granth Sahib contains 1430 pages of Gurbanee. The Granth is organized into 31 chapters based on 31 Raags. Some of these 31 Raags have sub-raags or misrat (combined) raags which makes the total raags into 48. The final verse of the Guru Granth Sahib

“Sabhaity Putar Ragan Key Aatharan Dus Vees” GGS page 1430 certifies this. Translated literally “the family of raags herein are eighteen, ten and twenty.” The verse “eighteen, ten and twenty” represents a poetic way of indicating a total of 48 raags since the three counts add up to 48. The banee within each raag is arranged in the order of the Gurus. Guru Nanak’s followed by Guru Angad’s and so on. Then comes the banee of the Bhagats. The banee of the Gurus is further arranged in this poetic order – shabads, astpdpees, chants, vairaas followed by Bhagat banee. The Guru Granth Sahib contains the banee of six Gurus – Gurus Nanak, Angad, Amardas, Ramdas, Arjun and Teg Bahadur. Guru Angad Dev’s banee consists of saloks only – all of which are incorporated in the vairaas. The GGS further has the banee of 16 Hindu and Muslim bhagats. It further has the banee of ten Bhatts (contemporaries of Guru Arjun and originating from south India), two ragees / kirtenas of Guru Amar Das ji who lived up to Guru Arjun’s time(Bhai Satta and Bhai Balwand), one poet (Sundar), and Bhai Mardana. Amongst the Gurus, the most number of shabads belong to Guru Arjun followed by Guru Nanak and the least to Guru Teg Bahadur. Amongst the bhagats, Kabeer has the most, with some bhagats having only a single shabad.⁸

The above mentioned information is contained in the heading of every shabad. For instance: the heading Bilawal Mahala I Chant Dekhni (GGS page 843) means the shabad comes from the Bilawal raag chapter. Dekhni indicates a sub-raag namely Southern Bilawal or Karnatik Bilawal as opposed to Northern Bilawal or what is now called Hindustani Bilawal (and was hence sung in Karnatik Bilawal originally upon composition), and is the banee of the 5th Guru. Chant tells us the kind of poetic order namely that the shabad is written in six lined rhyming verses. Dupdey, Chaupdey and Astpddee would mean 2, 4 and 8 lined rhyming verses respectively. At the end of every shabad there is a numeral or a number of numerals as shown for instance in this pangktee taken from GGS page 848:

Nanak Jal Jehal Samaya Jotee Jot Meekaau Raam
[4 2 5 9]

This is an intricate counting system deployed by Guru Arjun when he compiled the Pothee Sahib to keep count of shabads by Gurus or Bahagats in particular poetic orders. This shabad is therefore the fourth one by the same Guru in the current context, second in the running poetic order, ⁵th in the sub heading, and ⁹th in the chapter. This counting system has made it impossible for anyone to adulterate the Granth by adding or subtracting shabads.

Every shabad has a rahao line. Literally, rahao means ‘to pause’. But rahao in a shabad does not mean to pause. There is no need for the reader to pause at a particular line. To understand rahao one needs to look at the context of a shabad. Just like the word “stop” means just that. But when one sees this sign at a road junction for instance, it has to be understood contextually – within the context of a road, a junction and vehicle driving individuals. Contextually it means stop, look left and right, give way to who has right of way, and then go (ironical, because to go is the exact opposite of stop). If we took the literal meaning of stop to mean stop, all road junctions would be full of stopped traffic, and every junction would be a parking lot. To provide another instance, the word “stop” in a telegram or telex message means end of the sentence and not that the message has ended.

Every shabad in the GGS has three contexts. First it is poetry. Second it has a message. And third, it is a musical composition. Rahao thus has three meanings – one for each of these contexts. Every poetic composition has a title;
The Sikh Bulletin

hence raho is the title of the poetry that forms the particular shabad. Since the beginning line of the shabad is used to denote the writer, the raag and sometimes the taal, the title line had to placed within the shabad as the Rahao line. Second, every message has a core message around which sub-messages revolve. In this context, Rahao means the core message, summary meaning or gist. The rest of the shabad’s messages revolve around or further explain and exemplify the raho. Hence the best way to understand a shabad is to first understand the raho - once you get the core message, the rest of the messages fall into place. Third, the shabad is a musical composition. In Indian classical music, the order of singing a musical piece is asthai and antra. There is usually one asthai and multiple antras. One starts singing with the asthai and goes to an tra 1, returns to asthai and goes to an tra two, returns to asthai and proceeds to antra 3 and so on. The song must start and end with the asthai. So in this (musical) context, raho means asthai. The raho is the line one should use to start singing the shabad. It makes perfect sense to do this because the asthai contains the gist of the meaning and all the remaining lines (as multiple antras) will further help the listener understand the message of the shabad. A majority of our ragees go against this principle – they pick and choose their own asthai by taking the catchiest line, the line that fits easily into their chosen tune, or a line that is most simple in its understanding. As if kirten was a jingle. The dera's have descended even further: they create their own asthai, called dhaarna and sing that as the chorus of the shabad that they are singing. The dhaarna is called Kachee Banee (since the wording is self-constructed by the dera singers). The commercialization of kirten has resulted in this rather unholy practice. A great majority of our ragees further do not sing the shabad in the raag it was composed by the Gurus. Such a rendition requires effort, and our ragees take the easy way out by fitting shabads into tunes that are ready made for them either by the film industry, ghazal singers or pop/folk musicians. A good majority of ragees master no more than 4 or 5 raags and fit every shabad into these. The dera singers have again taken this transgression a step further: they have discarded raags all together (some ‘sants’ are openly heard demeaning raags and ridiculing those who use them) and have adopted the dholki chimta “kirten” called “jotian dian dhaarna.”

The language and grammar of the GGS is a subject of its own. There is a whole host of languages and dialects in the GGS – the most common is Brej Bhaashaa, also known as Sant Bhaasaa. This is a blend of a number of regional languages and has a style that is suited for spiritual, poetic and musical uses all rolled into one. This style is dominant enough to even appear in shabads that use foreign languages. For instance Guru Nanak’s shabad in Persian in Tilang Raag on page 721 in GGS uses the Brej version of Persian and not pure Persian per se. Guru Arjun has also used a fair amount of ancient languages – sanskrit, prakriti and gatha.

Understanding the History of Gurbanee.
The origin of Gurbani as coming from the source, or root or the Creator Himself is provided by Guru Nanak in his verse in Asa Raag as follows:

Jaisee Mein Aivey Khasam Kee Banee, Teisra Karee Gyaan Vey Lalo.” GGS pg 722. Meaning, the Banee as I say comes to me from the Master, and I say it just as it comes.

Extrapolating this verse, we can roughly figure the process of the composition of Gurbanee. Guru Nanak, in deep contemplation and deep communication with God is stirred to sing His praises. The nature and substance of the praise would determine the poetic structure. And the manner of Guru Nanak’s emotions as connected to the substance of the Godly praise would determine the choice of raag. As the composition formed in Guru Nanak’s inner being, he requested Mardana to provide the background notes of the particular raag, and then proceeded to sing the composition with Mardana providing the music. Guru Nanak’s spiritual discipline, and more importantly, his vision and mission (of eventually linking the Sikh soul and spirit to the Shabad) required that the Banee be recorded – something which he did personally and kept with him on person at all material times. Bhai Gurdas provides testimony of this fact in Bhaiji’s writing to describe at least two events: Guru Nanak’s travels and the succession ceremony. Bhai Gurdas ji writes for instance of Guru Nanak’s dialogue with the learned Islamic leaders of Mecca and Medina;

“Puchn Gal Imaan Dee,
Kazee Mulan Ekathey Hoe.
Vadda Saang Vartaye
Lakh Na Sakey Kudrat Koe.
Puchan Phol Kitab Nu,
Hindu Vadda Key Musalmanoey.
Baba Akhey Hajian,
Shabbh Amlan Bayho Dono Roey.”

Translated: And the Kazis and Mulas gathered to engage Guru Nanak in a spiritual discourse. They said despite all their efforts, none could understand Nature. And they asked Guru Nanak, please research your book and tell us which way of life is superior – the Hindu way or Muslim one? Baba replied, Oh Hajjis, from the point of view of virtuous deeds, both are lacking.” Two points are clear – one that Guru Nanak carried a “book” on his person during his travels, and two, that His answer as condensed (by Bhai Gurdas) talked about deeds. Bhai Gurdas has summarized, but it is likely that Guru Nanak referred to a number of shabads from his written collection that talked about virtuous deeds (it is very likely he recited parts of Assa di Vaar here, because some of its saloks address this issue of deeds and because we know the dialogue took place immediately after the morning Muslim prayer (which
The Sikh Bulletin

September-October 2008

coincides with Asa Di Vaar time) in the precinct of the mosque). Guru Nanak also had a dialogue relating to the creation of the universe, and it is likely he referred the Mullahs to Oangkar Banee in Raag Ramkli (GGS page 929). Bhai Gurdas also records that when the Gurgaddi was passed from Guru Nanak to Bhai Lehna, the ceremony involved, amongst other things such as the positioning of a naareeral, the offering of a paisa, circumambulation and the handing over of the ‘book of banee.’ This is how banee got passed from one Guru to the succeeding one, who in turn added their own.

The question of bhagat banee remains. A majority of the Bhagats mentioned in the GGS were contemporaries of each other as Gurbanee provides the evidence in the form of each mentioning the other including cross mentions.15 Some (Fareed for instance) preceded Guru Nanak by more than a century. There is record of Guru Nanak stopping at the ashrams of these Bhagats or their successors during his vast journeys. There is record of dialogues (either with the Bhagats of the GGS or their followers) and Guru Nanak collected the banee of these bhagats. His collection was highly selective, though. He chose writings that were in line with Gurbanee beliefs. For instance, Kabeer’s writings in the Beejak Granth (used by his followers today) are up to ten times the volume that is found in the GGS. Guru Nanak included his selection of bhagat banee in his pothi. When the pothis (books) eventually got to Guru Arjun, he decided to compile it into one main volume – the Pothee Sahib, rearranged the banee in the format as described above, added his own, that of his contemporary bhagats, edited and clarified those portions of the banee of the bhagats that had potential of being misunderstood. For two years at Ramsar, Kartarpur, the Guru narrated the Pothee Sahib verse by verse and Bhai Gurdas transcribed it. The Pothee Sahib had 915 pages and 5751 shabads. Once completed, the Guru checked and signed the seal of approval by writing out the Mool Mantar from Ek Oangkar to Gurparsaad in his own handwriting. This Pothee Sahib (also called Kartarpuree Bir (volume) because that is where it was compiled) had 30 raag chapters. It was then installed at Harmandar. The date was 1st of Bhadon month. The year was 1661.

Towards the final two years of Guru Gobind Singh’s life, the tenth Guru re-compiled the Pothee Sahib. He had the entire granth re-written because Guru Teg Bahadur’s banee had to be inserted in a variety of places.16 A new rag chapter (Jaijawanti) was added by Guru Gobind Singh which contains the banee of Guru Teg Bahadur only. This work took nine months at Sabo Kee Talwande with the Guru narrating and Bhai Mani Singh transccribing. This bir has 31 raag chapters in 1430 pages. It was installed at Damdama Sahib and is sometimes called the Damdami Bir. Guru Gobind Singh gave it the name we use today – Guru Granth Sahib after dictating to the Sikhs that he was passing on, that there would be no physical human Guru after him, and that the Granth would be the eternal living Guru of the Sikhs.

Understanding Gurbanee as Guru
This command of Guru Gobind Singh is often described as the starting point of a revolutionary idea in human spirituality relating to Shabad Guru (literally the word as the Guru). Yet the Guru Granth Sahib can be traced back to Pothee Sahib, and the Pothee Sahib to the Pothi which Guru Nanak regularly wrote in, carried on his person and passed on to succeeding Gurus. The concept of Shabad Guru is similarly traced back to Guru Nanak. The tendency is for Sikhs to think and conceptualize the Guru physically in the form of Guru Nanak till Guru Gobind Singh, and only think of Shabad from the starting point of Guru Granth Sahib. But Gurbanee, Sikh philosophy and the teachings of our Gurus do not transcribe to this view. When Guru Nanak had his discourse with the Yogees, they raised the question of the Guru and asked him

‘Kavan Guru Jis Ka Tu Chela’ (GGS page: 942) Translation: What sort or who is the Guru whose disciple you are. And Guru Nanak replied:

Shabad Guru Surat Dhun Chela. Translation: The Shabad is my Guru and my contemplation (mind) its follower.

The fourth Guru made it clear: Banee Guru, Guru Hai Banee, Wich Banee Amrit Sarey. (GGS page 982) Translation: The Banee is the Guru, and the Guru is Banee, the whole of the nectar of spirituality is within the Banee. So it is evident that even during the physical life spans of our ten Gurus, the shabad within them was considered the Guru. Now this shabad is within the Guru Granth Sahib. From within the souls and spirits of the ten masters, the same shabad now resides within the Godly parameters of the Guru Granth Sahib. As the daily ardas dohara goes: Jo Prabh Ko Mil Bo Chahey, Khoj Shabad Mei Lei. Translation: And he who desires to meet with God, research / find Him within the Shabad.

The physical existences of the Gurus – as important as they were in bringing about the spiritual awareness that embodied Sikh – still take a step back when the existence of the shabad within all them of is considered. As Satta and Balwand say in their Ramklee Vaar:

Jot Oha, Jugat Soye, Sei Kayan Fir Palteeah. GGS pg 966.

Translation: their bodies changed, their methods were similar, but the light within them (shabad) was one and the same.

There were many who witnessed daily, served closely and saw repeatedly the physical Gurus with their own eyes, but
only those who could see and get to the Shabad within them were transformed. Prithi Chand, had a father for a Guru (Ramdas), a brother for a Guru (Arjun), and a nephew as a Guru (Hargobind). He stayed most of his life within the confines of a Guru household. The physical presence of three Gurus was available for him, yet he remained a sworn enemy of the Guru Ghar, because he was unable to see the Shabad within and beyond the physiques of the three physical Gurus that nature bequeathed into his fate. The same can be said of countless other beings who were not able to go beyond the physical. On the other hand, there were those who never met the Gurus in person, but were able to be touched by the Banee, or Shabad. Guru Amardas captures this as follows:

Satgur No Sab Ko Dekhda, Jeta Jagat Sansar. Dithiya Mukat Na Hovae, Jichar Shabad Na kre Vichar. (GGS page: 594) Translation: Everyone here does see the True Guru. But seeing will not provide emancipation / salvation that will only happen when the shabad is contemplated upon.

Sikhs and the Guru.

The 300th anniversary of the Gurgaddee Dihara should inspire the Sikh to get connected to the Guru. This can be achieved by self reading, understanding, knowing or researching the GGS. It would be most beneficial if every Sikh would undertake to read or listen to the entire Granth for the year that begins with the 300th anniversary and ends with the 301st. It works out to four pages per day. Better still, read these four pages from a Teeka, or translated version. Given the technology that exists, the GGS and a variety of transliterations, translations and audio versions are available at our fingertips. End.

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Foot notes:
1. The word purab literally means an incident of importance. The prefix Gur is used to denote the incident’s link to the Guru.
2. The 31 Raags and their sub-raags (in parentheses) in the order that they appear in the GGS are as follows: Sri, Majh, Gauree (Gaureri, Cheti, Bairagan, Purbee, Malwa, Dekhni), Assa, Gujree, Devghandaree, Bihagra, Vadhans (Dekhni), Sorath, Dhanashtree, Jaisrette, Todree, Bairari, Tilang, Suhee, Bilawal (Dekhni) , Gaund, Ramklee (Dekhni), Nar Narayan, Malee Gaura, Maru (Dekhni), Tukhari, Kedara, Bhairon, Besant, Sarang, Malar, Kanra, Kalyan, Parbhati (Dekhni), Jaiajwantii.
4. Total (as illustrated in footnote 2 above) is 31 main raags, 11 sub raags, and six additional raags to create the misrat namely Kaafee, Lalit, Hindol, Bhopali, Bhibhas and Asawaree. Total raags 48.
5. The remaining Gurus did not compose Gurbanee, and Guru Gobind Singh’s writings are found outside the Guru Granth Sahib. In the mid 1800s, writings attributed to the tenth Guru’s were compiled into a collection titled Bachittar Natak Granth (BNG). The subject matter of these writings is vast, ranging from Godly praise and rewrites of mythology to historical narratives. A large portion of the writings in the BNG appears to be written by poets other than the Guru – some contemporary to the Guru and some that came much after him. The name gives an indication that the contents are less spiritual and more mythological/historical. In the early 1900s some Sikh groups, re-named the BNG as Dasam Granth and some have installed it in Gurdwaras beside the Guru Granth Sahib. This move resulted in intense controversy within the Sikhs. A positive result of the BNG being given such prominence has been that it has undergone intense scrutiny by Sikh scholars and theologians over its contents. Such scrutiny has established fairly certainly that less than five percent of BNG can be attributed to the tenth Guru, that major portions propagate ideas that go against the tenets of the Guru Granth Sahib, and that moves to bring BNG into prominence is inspired either by anti-Sikh elements or sheer ignorance.
6. The Bhatt banee takes the poetic form of Swayeas – a form which was used extensively by Guru Gobind Singh for instance Amrit Swayeas.
7. The banee of the Gurus in the GGGS (number of shabads in parenthesis) is as follows: Guru Nanak (947), Guru Angad (63), Guru Amardas (969), Guru Ramdas (639), Guru Arjun (2312), Guru Teg Bahadur (115).
8. The banee of the Bhagats and others in the GGS (number of shabads in parenthesis) is as follows: Kabeeer (534), Fareed (123), Bhaatts (123) Namdev (62), Ravidas (40), Satta Balwand (8), Sundar (6), Tarlochan (5), Dhanne (4), Beni (3), Mardana (3), Bheekhan (2), Jaidev (2), Sursad (2) and one each for Sadhna, Sain, Ramanand and Pipa ji.
9. An example is as follows: Asthai: Mein Sobha Sun Kay Aiyai, Ucadar Babe Nanak Da. Antra: Uoch Aapar Beant Swami, Kaon Janey Gun Terey. Gavtey Udrey Suntey Udrey, Binse Pap Ghanere. The Antras are from Gurbani, from a shabad which is the composition of Guru Arjun and appears on page 802 of GGS. But the entire wording of the Asthai is shabad which is the composition of Guru Arjun and appears on page 802 of GGS. The Asthai of the BNG is created by the singers and hence NOT gurbanee. This is the standard form of dera kirten and the Sikh Rehat Maryada, as certified by the Akaal Takhat states clearly that such a practice is un-acceptable. It is criticized as manmat and deemed to go against the principles of Gurmata. The keen listener will readily note that the Asthai degrades the level of spirituality that is found in Guru Arjun’s shabad. This asthai further distorts the meaning of the Guru’s shabad. In most cases the asthai has nothing to do with the core messages of the shabad. Guru Arjun’s shabad is about the unfathomable glory God, the creator. The bogus asthai (translation: I have come back from hearing that the position of Baba Nanak is high) makes it seem that the shabad is in self praise (Guru praising himself) Something the Gurus never indulged in. Its semantics are close to nonsense: “I have come back”, from where?
10. Raags have orders of difficulty. Relatively easier raags are known as light raags (Kalyan for instance) and are favorites of the singers and hence NOT gurbanee. This is the standard form of dera kirten and the Sikh Rehat Maryada, as certified by the Akaal Takhat states clearly that such a practice is un-acceptable. It is criticized as manmat and deemed to go against the principles of Gurmata. The keen listener will readily note that the Asthai degrades the level of spirituality that is found in Guru Arjun’s shabad. This asthai further distorts the meaning of the Guru’s shabad. In most cases the asthai has nothing to do with the core messages of the shabad. Guru Arjun’s shabad is about the unfathomable glory God, the creator. The bogus asthai (translation: I have come back from hearing that the position of Baba Nanak is high) makes it seem that the shabad is in self praise (Guru praising himself) Something the Gurus never indulged in. Its semantics are close to nonsense: “I have come back”, from where?
me who could educate me about this subject. So on May 29, 1998 I circulated 500 copies of an open letter titled ‘Sikhandi-Talash’. In this letter I stated that in India Sikhism has basically disappeared and what we have left are Radhaswamis, Nirankaris, Nanaksarias, Dodhre, Naamdharias, Akhandkirtanias, Hemkuntas, Taksalias, Babbars, Federation and Akalis etc.

In due course I found several individuals who helped me understand Guru Nanak’s message as enshrined in SGGS. It pains me to state that there is not a single Gurdwara any where in the seven countries, including India, that I have travelled to for conferences on Sikh, where Sikh is being practiced or preached. Once the meaning of the opening verse in SGGS was explained to me, I had no problem in comprehending Guru Nanak’s description of God.

In this paper today I am going to share with you my education about Sikhism, experience and views.

Sikh religious scripture is unique among world’s religious Granths in more ways than one. This is the only Granth that has the authentic, original, unadulterated writings of the authors. They were recorded by the authors themselves. Not only that, in addition to the writings of six Gurus, it also includes the writings of fifteen Bhagats, both Hindu and Muslim, and eleven Bhats in its 1430 pages, including Ragmala, which is the only controversial entry in this Granth. It goes without saying that only those writings of Bhagats and Bhats are included that are compatible with the message of Guru Nanak.

Although SGGS contains the writings of six Gurus, it is important to understand that the core message is practically of Guru Nanak. Sikh is His Panth. At 500 years Sikhism is the youngest of the world's great religions and the least understood. For Guru's advice concerning any human experience we look to this written word. Gurus have used every word for God that was prevalent in 15th century India, including Ram of Hindus and Allah of Muslims. The most all encompassing Sikh term for God is ‘karta purakh’, The Creator of the universe, both visible and invisible. This Creator is One and is Real. Creator existed before the creation and will be after this creation has run its course. Universe that we see is real but is ever changing. It has been created, destroyed and created again in an unending cycle. Here it is important to note that science today endorses that concept of Guru Nanak in relation to the Universe. Contrast this with Galileo’s imprisonment by the Pope for the simple concept of Guru Nanak in relation to the Universe.
and correct statement that the earth revolves around the sun. Any thing that is created will come to an end. Only the Creator is everlasting and permeates the entire creation. Man can witness God in His creation.

Entire mankind is one family. We are all children of the same God. That God is not vengeful. Although God created the universe and all that is in it; God does not micro-manage it. God has established certain immutable natural laws that Gurus have called 'hukam'. Everything in the universe, animate or inanimate, obeys those natural laws. Any thing that takes birth must die. To mourn and to grieve at death is human but moving forward with life is to accept the 'hukam' with equanimity. Pain and pleasure are like robes that hang in everybody's wardrobe. To accept the tragedies and triumphs of life in good grace is the essence of living in the shadow of God.

Of all the creatures God has given only to the humans the gift of intelligence to discover the immutable laws of nature and use the gift of technology and self effort to minimize the danger to humans and other life forms and maximize the comfort and quality of life. Contrast this with ban on stem cell research by the current administration of your neighbor to the south. (USA)

Every tragedy is a stepping stone to the triumph of human spirit. Selfless effort to ameliorate the effects of tragedy is the best prayer. Joy and grief, the human emotions, are the gifts from the Creator. We have to learn to experience them without extremes. That is the meaning of living under 'hukam'.

Guru says that there is ‘dharti-hore-pare-hore’ but the heaven and hell are right here on this earth. We make them by our own deeds and experience them only in this life. This is why SGGS says that human life is precious and this is your only chance to do something useful. Don’t waste it by just eating, sleeping and purifying oneself. SGGS is as valid today as it was 500 years ago. Man has invited tragedy by inhabiting places that are subject to natural disasters and by polluting his environment, but can surmount these tragedies by using caution and technology.

Prayer in SGGS:
You are the Lord, we pray to You.
You have graced us with our body and soul.
You are our mother and father and we are your children.
You have showered us with bountiful gifts.
No body can fathom your limits.
Only you are Supreme.
Whole universe is governed by your 'hukam'.
Whatever you have created obeys your command.
Only you know the extent and condition of your greatness.
0 God, Nanak, your devotee, is sacrifice to You.

Dear God of us all, Nanak beseeches you to bless us all. Compare Guru Nanak’s blessing for all to the “God Bless America” by your neighbor to the south. If nations on this earth ever come to the conclusion that human race is one and the resources of this earth are for us all and they feel the need for one human universal religion, they will find the nucleus of such religion in Guru Nanak’s message enshrined in the SGGS.

Guru Nanak
Nanak was not only a great Guru but also a great missionary. At a time when there were no means of convenient and fast transportation and media was non existent, the Guru developed a strategy of being present at Hindu and Muslim places of pilgrimage to find maximum audience for maximum impact. He also used a unique system of arousing curiosity of the pilgrims about his out of the ordinary actions to gather an attentive audience. Several of those became his followers for whom he established a string of Dharamsals along his routes of travel.

Nanak traveled to various Hindu and Muslim places of pilgrimage and debunked the priests and Qazis for misleading and fleecing the gullible.

I have abandoned both the Pandits, the Hindu religious scholars, and the Mullahs, the Muslim priests. ||Pause||
I do not keep fasts, nor do I observe the month of Ramadaan.
I do not perform Hindu worship services, nor do I offer the Muslim prayers.
My body and breath of life belong to Allah - to Raam - the God of both. ||4||

Debunking is precisely what is needed in the case of our current so called Jathedars and Sant Babas who are globe
trotting very frequently, especially this year on the pretext of 300th Anniversary celebrations. Net result of their travels is not Gurmat parchar but intensification of split in the Diaspora communities, because they are invited by and rub shoulders with the wrong people. Why would a Sikh in his right mind invite abroad those who pronounce irreversible and divisive non issue Hukammamas, make statements such as our Gurus being descendants of Luv and Kush and silence critics of the so called Sri Guru Dasam Granth at the same time giving license to the promoters of it to carry on its ‘parchar’ with gusto?

When Nanak went around to Hindu places of pilgrimage he spoke against the empty rituals and exposed the hypocrisy and falsehood of the priestly class. The people listened and followed him. Just as the time was ripe then for some one like Guru Nanak to free the masses from empty ritualism, it is time, once again, for understanding and propagating Guru Nanak’s real message since same ritualism has made heavy inroads into Sikhism today. We have introduced into our Gurdwaras practices of the same Brahminic religion that Guru Nanak saved us from. They bring out their Gods/Goddesses’ statues to give ‘darshan’ to people and we under take ‘nagar kirtan’ to do the same thing. Darshan is understandable in the case of a stone statue that can not speak but SGGS is not a statue to be worshipped and paraded. It is a source of knowledge, wisdom, Guru’s message that you can read your self. It needs to be understood. Similarly we hold ‘ran swaii kirtan’ which is Hindu ‘jagrata’. Gurbani should not only be ‘kan ras’ but also understood. That understanding would come only of Gurbani is explained as an essential part of service in the Gurdwara. Unless we come back to practice what Guru Nanak preached, ours will be the same fate as that of other religions i.e. being hijacked by extremists.

Even a cursory study of the situation today and during the lifetime of Guru Nanak makes a shocking revelation. When I read Kahn Singh Nabha’s book ‘Ham Hindu Nahin’ I was shocked to realize that not only have we not advanced Sikh or Sikh way of life in the last one hundred years or so since this book was written but we have regressed into the pits that Gurus, during their period, had pulled us out of. Similarly, if we make even a cursory comparison of the period of Guru Nanak and the times today the picture of same shocking similarity emerges. Only characters have changed.

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

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

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

**Hemkunt**

Until 1996 I too wanted to go on pilgrimage to Hemkunt. Then in August 1996 came the awakening.

Organizations and pilgrimage places like Hemkunt have been created to mislead and fleece you. You are fortunate that the Head Priest of Daudhras here in Calgary got arrested, convicted and sentenced for child molestation in 1992. Had Daudhras flourished they would have discovered ‘Hemkunt’ just two hours drive from Calgary in Canadian Rockies by Lake Louise. It isn’t that far fetched. You have an example of Mormon Church in Canada and USA. God that appeared to Moses in the old world gave him the commandments on stone tablets. By the time God appeared to Joseph Smith in the New World, God had become prosperous and gave his messages to Joseph Smith on Gold Tablets. Hemkunt and Lake Louise geography is much more similar than the Dead Sea and Great Salt Lake. There is an example even closer to home than Mormons, in the Temple of Steel news of fall 1992. In the words of the Master, Oct 8,1987, “...Let the place be built to the beauty that there shall be nothing in the world which can even try to equal it. (Bye bye Hartimanid Sahib, Jerusalem and Mecca). Do not gold plate it. Put the very bricks of the gold. (Bhai Mahinder Singh Ji eat your heart out). Somebody was telling me that soft gold gets taken away. I said, “Well, blessed are those feet which will take it away.” They said, “What will you do then? I said, "We’ll replace..."
it, it takes very easy.” Build a befitting glory to the throne of Guru Ram Das and the day you shall complete, that day you and your generations shall rule the planet earth. If it comes not true, wherever my ashes are, spit at it. Therefore worry not, the children of the Guru, the time of the Khalsa has begun.” I would hope that from the use of reference to Guru Ram Das some of you know who the Master making this statement is; but for those who don’t, it was the late Bhajan Yogi.

Word Hemkunt should not be allowed to be uttered in the Gurdwaras. Our Gurus did not talk about their previous lives. 10th Nanak was not a Hindu Rishi in his previous life doing meditation at Hemkunt as the Hemkunt Trust will have you believe. Nor did he, in his previous life, meditate at Baru Sahib as their literature will have you believe. Baru Sahib Academy goes even one step further than Hemkunt. They claim that all the Gurus did meditation at Baru Sahib in their previous lives. (See SB Sept., 2000). Do not allow Hemkunt Trust and Hemkunt Foundation contact with your children or allow the use of your Gurdwara facilities. Do not travel to Hemkunt and persuade your family and friends to do the same. You cannot in one breath ask for Sikh identity and then lose it yourself in meaningless pilgrimages. Learn from the life of the 3rd Nanak. By doing this you just might succeed in removing one detour from the high road of Guru Nanak’s message.

I do not make pilgrimages to Mecca, nor do I worship at Hindu sacred shrines.

**Patna Sahib:**
It behooves the caretakers of the birthplace of the 10th Nanak that they preach the true message of the Guru. But sadly enough what we get from them are the stories about Guru as a child knocking holes in the clay water pitchers of Patna women and stealing parsad from the temple. These were the shenanigans of a mythological character in another religion. By associating such stories with our Guru they do him no honor. They have also installed a so-called ‘Dasam Granth’ alongside Sri Guru Granth Sahib. In that they are as guilty of sacrilege as their sister institution Hazur Sahib.

**Hazur Sahib:**
On July 28, 2000 a letter went out to various institutions around the world under the signature of Mr. V.N. Kalam Patil, Administrator of Hazur Sahib. The letter and our response appeared in the Sikh Bulletin of Sept. 2000. The envelope that this letter came in had listed fees for various Gurdwara services. Among them the fee for Akhandpath was Rs. 900.00 but fee for Akhandpath of Dasam Granth set you back Rs. 2,101.00. Does that in any way reflect the order of importance that these two Granths are held in at Hazoor Sahib?

It is a sad irony that the two places associated with the birth and death of 10th Nanak from where his true message should ring out loud and clear are enmeshed in Hindu mythological tales and Brahmanical rituals. They are not even obeying His simple command: तुम्हारे भालिन्द्रे नूतन स्वयम्।

**Dasam Granth:**
Patna Sahib and Hazur Sahib have not only placed a rival ‘Granth’ beside Guru Granth but they also perform the same arti with thaal and ghee deevas that Guru Nanak spoke against. Patna Sahib and Hazur Sahib are historical places for us. Those of us who can should visit them. At the same time it is the duty of each and every one of us to point out the wrong practices at these places, starting with the Dasam Granth Parkash. Panj Piaras were not afraid to point out to the Guru the unsikh action of his saluting the grave of Dadu. That was a test that the Panj Piaras passed with flying colors. Nor should you be afraid to point out to the Panj Piaras at Hazur Sahib that their decision to print 500 copies of Dasam Granth is contrary to Guru’s teachings. 10th Nanak showed so much humility as to not include his own writings in the Guru Granth Sahib that he thought was complete and needed nothing more after he included the Bani of his father, the 9th Nanak. Yet we have the audacity, and that too at the very place he bequeathed the Granth and only one Granth to us as our Guru in perpetuity, to imply that he was wrong, by installing a rival Granth and sully the Guru’s name by associating it with pornography in Triachrittar. S. Gurcharan Singh Tohra was a member of the Gurdwara Sachkhand Board and Bibi Jagir Kaur received honors there with a Saropa when she was SGPC president. They will not point out what is unsikh. That unpleasant task is left for the foot soldiers like you and I. To begin with you can stop sending donations to these two institutions until such time as they reform their acts.

There are other myths we have to rid ourselves of. 5th Nanak did not meet martyrdom because he earned Chandu’s wrath by acceding to the sangat’s command to cancel the betrothal of his son to Chandu’s daughter. Politics of the day, compounded by his compilation of the Granth Sahib, that for the first time in the history of any scripture, included along with those of the Gurus, the writings of high and low, Hindu and Muslim spiritual men. 6th Nanak did not need Baba Buddha’s intervention to be born. Nor did the Gurus believe in curses or vers. Yet we sit quietly when we are lectured how Baba Buddha’s Ji cursed the house of 5th Nanak. How would a devout Sikh like Baba Buddha Ji dare to do what Gurus themselves won’t do? Recently Prime Minister Manmohan Singh, while facing the issue of nuclear deal with the USA in the Parliament was quoted to have used the phrase ‘Deh Shiva Ver Mohe Ihe…’ This verse has been wrongly associated with tenth Nanak. Our Gurus neither prayed to Hindu Gods or Goddesses nor did they believe in the concept of ‘ver’.
Nor did our Gurus have multiple wives. Remember your Anandkaraj? Did the Giani not say to you how to treat the women older than you as your mothers, same age as your sisters and younger than you as your daughters? Did our Gurus not practice what they preached? Did Guru Nanak not give the women equality with men? Is it not strange that the multiple wives of Gurus appeared only from 6th Nanak on and especially the 6th Nanak who gave us the concept of Miri Piri and took up arms and the 10th Nanak who bestowed it upon the Khalsa Panth?

Guru Tegh Bahadur did not die to save the Brahman’s Janeu alone. He died to protect the freedom of every individual to practice freely the faith of his or her own choosing, including yours. Your job simply is to find your real faith as given to you by the Gurus and now enshrined by the 10th Nanak in Sri Guru Granth Sahib, our Shabad Guru.

Conclusion
Major contributions to the progress of human civilization have always been made by individuals. All religious movements were also started by individuals. It is upon the individuals that Guru Nanak bestowed the blessings of almighty when they congregate as Sangat. It is upon five individuals that Tenth Nanak bestowed the order of the Khalsa. Multitude always opposed these movements. Each one of you knows at least one individual who is capable of bringing about monumental changes that can achieve the task of ‘Raj Karega Khalsa.’ All you have to do to find that individual is to walk up to a mirror and take a good look and tell the image in the mirror, *you are the instrument of change for the good; take command; roll up your sleeves; and remember and resolve to act upon ...

Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh
Hardev Singh Shergill
California, USA

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STONE OF GURU GRANTH SAHIB VARSITY LAID

The stage has been set for the establishment of the first-ever university in the name of a holy book, with Chief Minister Parkash Singh Badal today laying the foundation stone of Guru Granth Sahib World University here.

The Sri Guru Granth Sahib Fourth Centenary Memorial Trust will manage the university, which will come up near the historic Fatehgarh Sahib Gurdwara. The 11-member trust is headed by the Shiromani Gurdwara Parbadhak Committee (SGPC) chief Avtar Singh Makkar and includes Chief Minister Parkash Singh Badal, state Advocate-General H.S. Mattewal, former chief secretary R.S.Mann, four SGPC members, including Bibi Kiranjot Kaur and Dr Jasbir Singh Ahluwalia (as its secretary), besides others.

Contrary to popular perception, the university will be in keeping with modern times and trends, and besides a school of religious and civilisation studies, the institution will also have a school of emerging technologies, school of basic sciences, school of management, school of social sciences, school of arts, school of languages, school of engineering, school of architecture and planning and school of law and social justice.

Talking to TNS, university vice-chancellor Jasbir Singh Ahluwalia said the varsity would neither be religion-based or religion-dominated. The university would take up the teaching of emerging technologies like information technology (IT), biotechnology (BT) and nano-technology, besides other emerging disciplines like ecology, human rights, feminism and empowerment of downtrodden, he said.

Ahluwalia said it would not be possible to give reservation to rural students in the new university under the present UGC norms. The university would, however, hold orientation courses of four to five months duration to ensure that rural students were eligible to take admission in the institution on merit. He also disclosed that only SGPC colleges would be affiliated to the new university.

The university will come up on 84 acres given to the Trust managing it by the SGPC. The work is expected to start soon and presently only the foundational monument - Minar-e-Ekonkar has come up on the site.

SGPC president Avtar Singh Makkar said the varsity would collaborate with other universities worldwide. He said the first academic session would start from September 2009 and that the SGPC would spend Rs 50 crore in the first phase of the Rs 450-crore project. The university proposed to have 2,500 students on its roll in three years. Later, the Chief Minister said the establishment of the university would be a boon to students of the area who would be able to get education in the most recent emerging fields. SAD president Sukhbir Singh Badal said the government was laying stress on education and that the Granth Sahib University was part of a wider plan to establish world-class learning centres in Punjab.

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SIGNIFICANCE OF YEAR 2008 FOR THE SIKHS
Sawan Singh Gogia

On 20th October, 1708, about 300 years ago Guru Gobind Singh, the 10th Guru Of the Sikhs, before he left this mortal world for his heavenly abode at Nander, about 400 miles
The Sikh Bulletin

McAuliffe means master or lord. is mostly used by Sikhs for their holy scripture; and Sahib the literary meaning of Granth is a voluminous book, but it is the visible body of the Guru”.

One generally accepted etymological interpretation of the word ‘Guru’ is that it is derived from the syllables ‘gu’ and ‘ru’. The former stands for darkness and the latter for its removal. Thus ‘guru’ is one who removes the darkness of ignorance, or a spiritual guide.

The Sikh Religion (Vol.V P. 244): “In his farewell message Guru Gobind Singh (GGS) told the Khalsa, his followers, I have entrusted you to the Immortal Lord. I have infused my mental and bodily spirit into the Granth Sahib and the Khalsa. Obey the Granth Sahib. It is the visible body of the Guru”.

Bhai Nand Lal, a devoted disciple of GGS, who was present at the time of Guru’s death tells us in his Rehat Nama (the Sikh Code of Conduct) that the Guru Ji said, “Mera Rup Granth Ji Jan, is Main Bhd Nahin Kuchh Mann”; which means, consider the holy Granth as my own image; do not have any doubt about it. Thus he surrendered his high office of Guruship to Guru Granth Sahib while at the same time invested the temporal power to the Khalsa, the cumulative body of the Sikhs.

Bhai Prahalad Singh, another contemporary of Guru Gobind Singh, who has also recorded the Guru’s commandment on this issue, writes in his Rehat Nama (Code of Conduct) that Guru Ji said, “Agaya Bhai Akal ki tabeh chalayo panth; Sahib Sikan ko hukam hai guru manyo Granth”. With the order of the Eternal Lord the (Sikh) Panth has been established. All the Sikhs are hereby commanded to obey the Granth as their Guru.

In the words of Sainapat, who was not only a contemporary of GGS, but was also one of his trusted courtiers, has written in his book ‘Sri Gur Sobha’ in 1711, within 3 years after the Guru’s death: “A day before his death, the Sikhs asked GGS about the person he was nominating to succeed him. In reply he said that the Khalsa, his true followers, was his very self and to them he had granted his robe and his physical self. The Eternal and limitless Word uttered with the Supreme Lord's light (the Granth) is our Supreme Master.

Another document, which is a Sanskrit manuscript, recently published by the Sanskrit university, Varanasi (India), records GGS’s proclamation that the Holy Scripture will be the Guru after him.

A letter written by Mata Sundri ji w/o GGS addressed to the ancestors of Bhai Chet Singh of village Bhai Rupa in Bhatinda district (Punjab) shows that SGGS was invested with the final authority and the Sikhs believed it. Bhai Chet Singh still has this letter.

Bhatt Vahi Taldanda Parganah, Jind now in the Haryana state also describes the event in the following words: Guru Ji placed before SGGS five paisa with a coconut and bowed before it. He said to the Sangat. “It is my commandment: own SGGS in my place. He who so acknowledges will obtain his reward. The Guru will rescue him. Know this as the truth”.

According to Giani Garja Singh, to whom we owe this discovery of the century, Bhatt Vahis are a reliable source of information. The author of this particular Vahi was Narbad Singh Bhatt who was with GGS at that time at Nander (These Bhattas recorded events of the lives of the Gurus in their scrolls called Vahis. Some of these Vahis are preserved to this day by their descendants).

It has been felt necessary to discuss this point in detail with quotations from authentic historical documents because certain cults among Sikhs, who still own personal Gurus, ask for authentic evidence to the effect that GGS had really named the SGGS his successor. From the above discussion it can be concluded unequivocally that in 1708, 300 years ago, GGS abolished for ever, the personal Guruship and saved the Sikhs from the problems that could arise from internecine disputes because of several claimants for Guruship.

Khushwant Singh, a famous Sikh writer, is right when he writes in the introduction of his book, Hymns of the Gurus: “He divided the concept of Guruship into three, viz, personal, religious and temporal. The first he said would end with him. The second would subsist for ever in the scripture, and the Granth sahib was henceforth to be considered as the symbolic representation of the ten Gurus. Temporal leadership be vested in the community, so all the decisions taken by the majority of representative assembly became binding on the rest as if it were the order of the Guru (Gurmata).

Before the death of GGS, the Sikh Holy Scripture was called Pothi Sahib or Granth Sahib and not Guru Granth Sahib, which title got affixed only after the commandment of Guru Gobind Singh. Thus in Sikhism, no living person, however holy or revered, can now assume the title or status of Guru. After the demise of Guru Gobind Singh, the khalsa, with the Guru Granth Sahib as their eternal
Guru, got integrated into one community believing in one Formless, Self-existing, All-pervading and Eternal God. This was one of the most significant developments in the history of the Sikhs. Guru Granth Sahib is a limitless store of gems of spiritual and worldly experience. It is a spiritual lighthouse which offers, through poetical compositions, sublime thoughts for the entire mankind. Originality is its distinct feature and its catholic character makes it a unique holy scripture. Its Tercentenary celebrations are taking place in 2008.

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Gems of Moral and Spiritual Wisdom

From
Sri Guru Granth Sahib

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

Guru Amar Das P.853

(O’ friend) The One God is our father; we are the children of the One God, and have the same guide (Guru).

Guru Arjan Dev. P. 611

Believe in the brotherhood of all of mankind as the highest order of Yogis; conquer your own mind, and conquer the world.

Guru Nanak Dev. P.6

The Merciful Lord has now given the command that no one will tyrannize anyone, and all will abide in peace.

Guru Arjan Dev. P. 293

One reaps as one sows.

Guru Ram Das .P.366

O Nanak! Only he who earns by the sweat of his brow and gives something to charity recognizes the true way of life.

Guru Nanak Dev. P.1245

Fools quarrel about flesh and meat, but they know nothing about meditation and spiritual wisdom.

Guru Nanak Dev. P.1289

No one is my enemy, and no one is a stranger; I get along with everyone.

Guru Arjan Dev. P1299

Truth is high, but higher still is truthful living.

Guru Nanak Dev. P. 62

The world acknowledges those who follow the true path.

Guru Arjan Dev. P.135

They who merely sit (live) together are not said to be husband and wife. They who have one soul and two bodies are called husband and wife.

Guru Amar Das. P. 788

The lady gardener plucks leaves (for worship). Every leaf has life, but (it is ironic that) the stone (God) for which she plucks leaves is lifeless.

Bhagat Kabir. P.479

Fareed, the Creator is in the Creation, and the Creation abides in God. Whom can we call bad? There is none without Him.

Sheikh Farid. P.1381

Look ahead (for the bright future) and do not turn your shoulders backwards.

Guru Arjan Dev. P.1096

Burn those ceremonial customs which lead me to forget my Beloved Lord.

Guru Nanak Dev. P.590

Day and night, behold God by your side. Thus your ignorance will depart and darkness be effaced.

Guru Arjan Dev. P.293

If you deliberate on your education, only then you will become benefactor to all.

Guru Nanak Dev. P.356

Cohabiting with another’s wife is equivalent to the company of a venomous snake.

Guru Arjan Dev. P403

Do not harbor evil intentions against others in your mind, and you shall not be troubled, O friends.

Guru Arjan Dev. P. 386

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SRI GURU GRANTH SAHIB

Compiled and translated by Sawan Singh, Principal (Retired)

The holy scripture of the Sikh faith is called “Guru Granth Sahib”. It is a spiritual lighthouse which offers, through poetical compositions, sublime thoughts for entire mankind. It is a collection of devotional hymns and prayers.

It was compiled by the fifth Master, Guru Arjan Dev in 1604, in the city of Amritsar. He had the poetic compositions of the first four Masters and some hymns of other holy persons 'belonging to Hindu as well as Muslim faiths', which were handed over to him by the fourth Master Guru Ram Das. To these he added his own, and took the help of his devoted disciple and renowned scholar, Bhai Gurdas, for writing the Holy Scripture. It took him fifteen months to complete this monumental work. It was installed with due honor and prayer in the Golden Temple and an old devoted Sikh of Gur Nanak, Baba Budha, was appointed its...
first priest. It was named 'Pothi Sahib' which means sacred Scripture.

The present shape to Guru Granth Sahib was given by Guru Gobind Singh. The tenth Master, at Damdama Sahib, Punjab, in 1705. He added the hymns of his father, ninth Guru Sri Guru Teg Bahadur, and dictated the whole scripture to Bhai Mani Singh. In October, 1708, before his departure from this world, he designated the Holy Scripture as his successor and Eternal Guru. All the Sikhs were enjoined to treat the Granth as Guru. So it is called Guru Granth Sahib.

Guru Granth Sahib is written in Gurmukhi script. A major portion of its language, which is quite similar to Sant Bhasha, is very close to Punjabi. Sanskrit, Persian, and some other dialects of Punjabi have also been used. The Holy Scripture contains 5894 divine hymns on 1430 pages. The hymns of Guru Nanak come first, followed by those of the other Gurus in the order they followed him. All the Gurus use the title 'Nanak' at the end of their hymns. To distinguish the correct authorship, each Guru is designated by 'Mohalla' with a number. Thus Mohalla five means, the fifth Master (fifth Nanak). Compositions of 15 Hindu holy persons and Muslim saints have also been included. Some stanzas composed by a number of bards in praise of the first five Gurus are also included in the Holy Granth. These are inspired compositions. All the compositions are grouped into 31 musical measures (Ragas). Mythological references are only illustrative and do not indicate the belief of Gurus.

It is not the 1430 pages, but the contents (divine instructions) which make it the Eternal Guru of the Sikhs. The Holy Granth starts with the fundamental postulate (Mool Mantar) which describes the one Eternal and Omnipotent God. Teachings of Guru Granth Sahib emphasize on the shared communal experience. Extinction of ego or self is the cornerstone of its teachings. The path of renunciation and aloofness from the world is abjured. The idea of symbolic relation of human soul as the Lord's consort is often quoted in the Holy Granth. One of the prominent features of the teachings of the Guru Granth Sahib is its humanitarian and compassionate attitude towards the fellow human beings. According to its teachings, salvation can be obtained by leading the life of an honest householder with love for the humanity and God. All of the hymns in the Holy Granth show fundamental unity of all religions and preach us the things that are meant for the whole mankind without any distinction with regard to color or creed.

According to McAuliffe, the Granth's teaching contains sublime truth and their study elevates the readers spiritually, morally, and socially. There is the least tinge of sectarianism. It teaches us to control, but not kill our lust, greed, anger, and ego.

One of the most distinct features of the Guru Granth Sahib is its Catholic character. As already mentioned, besides the composition the first five Masters and the ninth Master, it contains the hymns of Kabeer, a low caste weaver; Nam Dev, a low caste calico printer; Ravi Das, a shoe maker from the untouchable caste; Dhanna, an ordinary cultivator; Sain, a barber; and Sheikh Farid, a Muslim. This was done when the caste system in India had paralyzed the conscious of Hindu society. Thus, it shows the fundamental unity of all religions.

Originality is its distinct feature. It is the only Holy Scripture in the world which has been compiled by one of the founders of the religion. McAuliffe writes in his book, The Sikh Religion, “Many of the great teachers the world has known, have not left a line of their own compositions and we only know what they taught through tradition or secondhand information.” He also states that it would be difficult to point to a religion of greater originality or to a more comprehensive ethical system. Many non-Sikh writers and philosophers of reputation have expressed their appreciation for this Holy Scripture. To name a few, both Professor Arnold Toynbee, the great historian and Pearl Buck, the Nobel Prize winner for literature have studied the Scripture and remarked that it is the unique holy scripture of the world.

Gems of Spiritual and Worldly Wisdom From Sri Guru Granth Sahib:

The world is up in flames; shower it with Your Mercy, and save it. Save it, and deliver it, by whatever method it takes, O Lord! Guru Amar Das, P.853

(O' friend)The One God is our father; we are the children of the One God, and have the same guide (Guru). Guru Arjan Dev, P. 611

Believe in the brotherhood of all of mankind as the highest order of Yogis; conquer your own mind, and conquer the world. Guru Nanak Dev, P.6

The Merciful Lord has now given the command that no one will tyrannize anyone, and all will abide in peace. Guru Arjan Dev, P. 74

One reaps as one sows. Guru Ram Das, P.366

O Nanak! Only he who earns by the sweat of his brow and gives something to charity recognizes the true way of life. Guru Nanak Dev, P.1245

Fools quarrel about flesh and meat, but they know nothing about meditation and spiritual wisdom. Guru Nanak Dev, P.1289
No one is my enemy, and no one is a stranger; I get along with everyone. Guru Arjan Dev, P.1299

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They who merely sit (live) together are not said to be husband and wife. They who have one soul and two bodies are called husband and wife. Guru Amar Das, P.788

The lady gardener plucks leaves (for worship). Every leaf has life, but (it is ironic that) the stone (God) for which she plucks leaves is lifeless. Bhagat Kabir, P.479

Fareed, the Creator is in the Creation, and the Creation abides in God. Whom can we call bad? There is none without Him. Sheikh Farid, P.1381

Look ahead (for the bright future) and do not turn your shoulders backwards. Guru Arjan Dev, P.1096

Burn those ceremonial customs which lead me to forget my Beloved Lord. Guru Nanak Dev, P.590

Day and night, behold God by your side. Thus your ignorance will depart and darkness be effaced. Guru Arjan Dev, P.293

If you deliberate on your education, only then you will become benefactor to all. Guru Nanak Dev, P.356

Cohabiting with another's wife is equivalent to the company of a venomous snake. Guru Arjan Dev, P.403

Do not harbor evil intentions against others in your mind, and you shall not be troubled, O friends. Guru Arjan Dev, P.386

**Anger:**

Anger does not touch him who has shed his ego. Guru Amar Das, P.29

Do not be angry with anyone; (on the other hand) delve within yourself (think of your deficiencies.) Guru Arjan Dev, P.259

Wrath and lust destroy body as borax melts the gold. Guru Nanak Dev, P.932

Farid, answer evil with goodness and do not bear anger in your mind. Your body shall not suffer from any disease, and you shall obtain everything. Sheikh Farid, P.1381.

**Adultery:**

An apostate mind is lured by another's wife. Guru Nanak Dev, P.226

O man, why do you go out to the households of others (to entice their women)? You filthy, heartless and lustful donkey! Haven't you heard of the justice of God? Guru Arjan Dev, P.1001

**Caste:**

Call everyone noble; none are lowly. The One Lord has fashioned everyone and His Light pervades all creatures. Guru Nanak Dev, P.62

In the womb of the mother, neither caste nor family pride exists. It is from the Lord's seed that every body comes into being. Bhagat Kabir, P.324

O unwise fool! Don't be proud of your (high) caste, for many sins flow out of this pride. Guru Amar Das, P.1127

That alone is a man's caste and that is his glory, as are the deeds done by him. Guru Nanak Dev, P.1330

**Character:**

If you seek the path of good conduct, forsake greed, and do not look upon other men's property and women. Bhagat Jai Dev, P.526

If you seek your Beloved (God), hurt not anyone's feelings. Sheikh Farid, P.1384

True peace is found by doing pious deeds. Guru Nanak Dev, P.931

**Conversation:**

O Nanak, by speaking unpleasant words, one's body and mind become insipid. One is called foul-mouthed and one's reputation becomes bad. Guru Nanak Dev, P.473

Says Kabeer, the empty pitcher makes noise, but that which is full makes no sound. Bhagat Kabee, P.870

Do not utter even a single harsh word; your True Lord abides in all. Sheikh Farid, P.1384

**Creation:**

There are worlds beyond worlds. Guru Nanak Dev, P. 3

There are hundreds of thousands nether worlds below the nether worlds and so are skies beyond skies. Guru Nanak Dev, P. 5

From the True Lord came the air, and from the air came water. From water, He created the three worlds; in each and
He has infused His Light in every heart. Guru Nanak Dev, P. 19

So many times, He has expanded His expanse forever and ever; the Unique Lord remains the same. Guru Arjan Dev, P. 276

For endless ages, there was only utter darkness. There was no earth or sky; there was only the Divine will. Guru Nanak Dev, P. 1035

When did the Creator create the world? He alone knows. Guru Nanak Dev, P. 4

**Effort:**
Through sincere efforts, the mind is made peaceful and calm. Guru Arjan Dev, P. 201

Let us resolve our affairs with our own hands. Guru Nanak Dev, P. 474

Live making efforts and enjoy peace by working hard. Guru Arjan Dev, P. 522

With your hands and feet, do all your work, but let your consciousness remain with the Immaculate Lord. Guru Arjan Dev, P. 1376

**Ego:**
What is the use of bathing at sacred shrines of pilgrimage, when the filth of stubborn pride is within the mind? Guru Nanak Dev, P. 61

O Nanak, the brave warrior is the one who overcomes his vicious inner-ego. Guru Amar Das, P. 86

Goodness does not touch him who claims to be good. Guru Arjan Dev, P. 278

Guru Nanak says, “The real asses are those persons who pride, but have no virtue.” Guru Nanak Dev, P. 1246

**God:**
There is but one Supreme Being. True is His Name. He is the Creator. He is without fear and devoid of enmity. He is of Eternal Form. He is Un born and Self-existent. Guru Nanak Dev, P. 1

You are the River, All-knowing and All-seeing. I am just a fish - how can I find Your limit? Wherever I look You are there. Outside of You, I would burst and die. Guru Nanak Dev, P. 25.

Without You, there is no other; the entire Universe is the Arena of Your Play, O Lord. Guru Arjan Dev, P. 103

You are my Father, and You are my Mother. You are my Relative, and You are my Brother. You are my Protector; why should I feel any fear or anxiety? Guru Arjan Dev, P. 103

The Lord Himself is manifest and unmanifest. Guru Amar Das, P. 128

The remembrance of God is the most exalted of all. Guru Arjan Dev, P. 263

Allah is hidden in every heart; reflect upon this in your mind. Bhagat Kabeer, P. 483

My Dear Lord and Master, my Friend, speaks so sweetly. I can't recall if He has ever spoken harshly. Guru Arjan Dev, P. 784

**Greed:**
Like the mad dog running around in all directions, the greedy person, unaware, consumes indiscriminately, edible and non-edible alike. Guru Arjan Dev, P. 50

Through worldly greed, you have fallen into the pit; you know nothing of hereafter. Guru Arjan Dev, P. 1020

Renounce your greed and become carefree. Guru Nanak Dev, P. 1041

**Hypocrisy:**
We are good at talking, but our conduct is bad. Our minds are impure and black, but outwardly, we appear white (pious). Guru Nanak Dev, P. 85

What use is chanting, and what use is penance, fasting or devotional worship, to one whose heart is filled with the love of duality? Bhagat Kabeer, P. 324

What can be achieved by bowing the head, when the heart is impure? Guru Nanak Dev, P. 470

They are not called pure, who sit down after merely washing their bodies. Only they are pure, O Nanak, within whose minds the Lord abides. Guru Nanak Dev, P. 472

The holy man is blessed, even if he has not bathed, while a thief is a thief, no matter how much he bathes. Guru Nanak Dev, P. 789

**Humility:**
Nanak seeks the company of the lowest of the low class, the very lowest of the low. He need not try to emulate the great. Guru Nanak Dev, P. 25

He who considers himself low is counted the highest of all.
Guru Arjan Dev, P.266
Guru Nanak says.” Sweet temper and humility is the essence of virtue and merits.” Guru Nanak Dev, P. 470

Mud lies low in utter humility. Due to this way of life, blossoms forth a beautiful lotus in it. Guru Arjan Dev, P.1364

**Householder and Ascetic:**
O mind, remain detached in the midst of your household. Guru Amar Das, P.26

It is better to be householder who shares his bread with others than wearing deceptive robes of a mendicant. Guru Amar Das, P.587

Such is the greatness of the True Guru that one attains emancipation (while living) in the midst of sons and wife (family). Guru Nanak Dev, P. 661

He who controls his desires becomes true renouncer. Guru Nanak Dev, P.356

The man who dwells in wilderness, at burial and cremation grounds, is a fool. He does not know the Lord and finally regrets. Guru Nanak Dev, P.467-468

O man! Why do you go in search of God in the forest? He is Omnipresent, but ever detached and dwells within you. Guru Tegh Bahadar, P.684

Yoga does not consist in abandoning one's household and roaming in the world. Guru Amar Das, P.909
Farid says,” Why wander through the woods trample thorns (of jungle) under your feet? The Lord abides within your heart. Why do you seek him in the forest?” Sheikh Farid, P.1378

**Honesty:**
To take what rightfully belongs to another, is like a Muslim eating pork, or a Hindu eating beef. The Guru and the Spiritual Guides, stand by us, if we do not usurp other's right. Guru Nanak Dev, P.141

O my mind! Practice not guile even by mistake. In the end it is your own soul that shall have to render an account. Bhagat Kabeer, P.656

O' man! You usurp what belongs to another, but God who is within you hears and sees all. Guru Arjan Dev, P.1020

One should not keep what belongs to others. Returning it, one attains peace. Guru Amar Das, P.1249

One who is jealous of others never comes to any good. Guru Ram Das, P.308

O my mind! Do not indulge in jealousy. Bhagat Kabeer, P. 479

Man suffers a lot of pain due to jealousy, and is cursed throughout the three worlds. Guru Nanak Dev, P.1091

**Lust:**
Excessive pleasures lead to suffering. Sexual pleasure causes disease and one is ultimately ruined. Guru Nanak Dev, P.1034

O lust! You lead the mortals to hell; you make them wander through countless births (species). You cheat the mind, and pervade the three worlds. You destroy meditation, penance and virtue You give only shallow pleasure, while you make the mortals weak and unsteady; you pervade the high and the low. Nanak says, “Your fear is dispelled in the holy congregation, and through the Protection and Support of the Lord.” Guru Arjan Dev, P.1358

**Omen:**
Good omens and bad omens affect him who forgets the Lord. Guru Arjan Dev, P.401

(O Priest) You calculate the auspicious day and time, but do not realize that the Supreme Being is above and beyond these. Guru Nanak Dev, P. 904

**Rituals:**
He does not honor his ancestors while they are alive, but holds feasts in their honor after they have died. How can the poor ancestors receive what the crows and the dogs have eaten up? Bhagat Kabeer, P.332

Don't endure the torture of rituals and religious rites. Bhagat Kabeer, P.343

Make compassion the cotton, contentment the thread, modesty the knot and truth the twist. O Brahman! This is the sacred thread of the soul; if you have it, then go ahead and put it on me. Guru Nanak Dev, P.471

The impurity of the mind is greed, and the impurity of the tongue is falsehood. The impurity of the eyes is to covet the beauty of another man's wife, and his wealth. The impurity of the ears is to listen to the slander of others. Guru Nanak Dev, P.472

A Suttee is not one who burns herself on the pyre of her husband. Nanak! A Suttee is one who dies with the shock of separation. Guru Amar Das, P.787
Service:
In the world, dedicate yourself to the service of others, and you shall be given a place of honor in the Court of the Lord. Guru Nanak Dev, P.26

He who serves without the desire for reward attains to the Lord. Guru Arjan Dev, P.286

(O God!) All living beings are Yours. Without selfless service, no one obtains any reward. Guru Nanak Dev, P.354

Slander:
Innumerable are the slanderers who carry on their heads load of sins (of slandering others.) Guru Nanak Dev, P.4

It is not good to slander anyone, only the foolish egocentrics do it. The faces of the slanderers turn black, and they fall into the most horrible hell. Guru Amar Dass, P.755

At first I gave up the slander of others. Then all the cares of my mind were dispelled. Guru Arjan Dev, P.1147

Toleration and Contentment:
No one is satisfied without contentment. Guru Arjan Dev, P.279

O Sheikh! Why do you go for pilgrimage to Kaaba without patience in your heart? He who does not possess a contented mind can't attain to the Lord. Bhagat Kabeer, P.1374

Fareed, do not turn around and strike those who strike at you. Kiss their feet, and return to your own home. Sheikh Farid, P.1378

Woman:
If one woman dies, we seek another; through the woman are the bonds of the world. Why do we call her inferior who gives birth to the kings? Guru Nanak Dev, P.473

From the woman is born woman. There is none without woman. Nanak says: There is only the True Lord (born) without woman.” Guru Nanak Dev, P.473

O man of divine wisdom! Realize that the woman is born through the man's sperm and male is born through the female. Guru Nanak Dev, P.879

Sri Guru Granth Sahib:
Total no. of hymns ........................................5894
Guru Nanak Dev Ji .............................................976
Guru Angad Dev Ji .............................................61
Guru AmarDas Ji ...............................................907
Guru RamDas Ji ................................................679
Guru Arjan Dev Ji ..............................................2216
Guru Tegh Bahadur Ji ........................................118
Bhagats and Bards .............................................937

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K. T. F. of N. A. Inc. 3524 Rocky Ridge Way, El Dorado Hills, CA. 95762
The Sikh Bulletin

October-November 2008

K. T. F. of N. A. Inc. 3524 Rocky Ridge Way, El Dorado Hills, CA. 95762

Prayer in SGGS:
You are the Lord, we pray to You. You have graced us with our body and soul. You are our mother and father and we are your children. You have showered us with bountiful gifts. No body can fathom your limits. Only you are Supreme. Whole universe is governed by your 'hukam'. Whatever you have created obeys your command. Only you know the extent and condition of your greatness. 0 God, Nanak, your devotee, is sacrifice to You. Dear God of us all, Nanak beseeches you to bless us all.

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Nanak, your devotee, is sacrifice to You. Dear God of us all, know the extent and condition of your greatness. 0 God, Whatever you have created obeys your command. Only you are Supreme. Whole universe is governed by your 'hukam'. No body can fathom your limits. Only you are your children. You have showered us with bountiful gifts. No body can fathom your limits. Only you are Supreme. Whole universe is governed by your 'hukam'. Whatever you have created obeys your command. Only you know the extent and condition of your greatness. 0 God, Nanak, your devotee, is sacrifice to You. Dear God of us all, Nanak beseeches you to bless us all.

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My body and breath of life belong to Allah - to Raam - the God of both. ||4||

I have abandoned both the Pandits, the Hindu religious scholars, and the Mullahs, the Muslim priests. ||Pause||

I do not keep fasts, nor do I observe the month of Ramadaan.

I do not perform Hindu worship services, nor do I offer the Muslim prayers.

I am not a Hindu, nor am I a Muslim.

My body and breath of life belong to Allah - to Raam - the God of both. ||4||
I do not make pilgrimages to Mecca, nor do I worship at Hindu sacred shrines.


dsm gRMQ:

ptnw swihb Aqy hjUr swihb iv`K y gurU gRMQ swihb dy mukwbly qy nw kyvl dUsry gRMQ dw pRkwS hI kIqw jWdw hY, sgoN auh lok
गुरु सिखियाँ के अनुसार हर वर्ष नवम्बर के महीने में अखिल भारतीय सिख समिति का संगठन होता है। इस समिति में सिख लोगों के सम्पूर्ण भारत में नामांकन करके सिखों के समर्पित संगठन बनाया जाता है। 

इस समिति के सदस्यों ने ज्ञानी सिखों और ज्ञानी सिखों से विभिन्न मुद्दों पर संवाद की होती है। इस संगठन का मुख्य लक्ष्य है कि सिख लोगों को उनके समर्पित ज्ञान और धर्म के महत्त्व का समझना हो। 

इस समिति के संस्करण के समाप्ति पर भी सिख लोगों को उनके ज्ञान के साथ साथ उनके धर्म के महत्त्व का समझना हो।
बुध गुंग मारवी दी भींस दिखाई बनकर कहीं विमले बृहदी भींसी बारी?

रेट: फ़िल्ड बाज़ारी के बाहर आगे आगे नवाइयाँ "बुध गुंगा माफ़ी" के 300 माफ़ी भारतीय फिल्म फ़िल्मफ़ेयर सर्वश्रेष्ठ फिल्म क्वालिटी अवार्ड 11, 2008 में "बुध गुंगा फिल्म" (सिध्दिकारा) बनी नवाईफिल्म फिल्म।

प्रिंसेप ने दिनिर्दशा ने दिनिर्दशा के "बुध गुंगा माफ़ी" के लिए नवाईफिल्म फिल्मफ़ेयर सर्वश्रेष्ठ फिल्म क्वालिटी अवार्ड 11, 2008 में "बुध गुंगा फिल्म" (सिध्दिकारा) बनी नवाईफिल्म फिल्म।

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ब्रज वैष्णव श्री कृष्ण दास जी \n
हेमकंठ (पं 489)

सभ के आगे राम बने हुए, राम बने हुए। राम बने हुए।

सभ के आगे राम बने हुए कम, राम बने हुए कम हो गए।

सभ के आगे राम बने हुए कम हो गए, तुम्हारे हो, तुम्हारे हो।

(अक्षराम, पं 694)

ब्रज वैष्णव श्री कृष्ण दास जी \n
हेमकंठ (पं 413)

ब्रज वैष्णव श्री कृष्ण दास जी के अनुसार हेमकंठ है।

राम वैष्णव के विषय पर महत्वपूर्ण सूचना सहित।

हेमकंठ (पं 472)

ब्रज वैष्णव श्री कृष्ण दास जी के अनुसार हेमकंठ है।

सभ के आगे राम बने हुए।

हेमकंठ (पं 229)

ब्रज वैष्णव श्री कृष्ण दास जी के अनुसार हेमकंठ है।

हेमकंठ (पं 1376)
महाल 5 || वर्तमान अवस्था के छठे दिन || वर्तमान महादिव अभिशाप, मिन्नत उपोष जय भक्ति || 209 || (पृष्ठ 1375)

केट:- विंद स्थाने त '209 में विंद दे वर्तमान ने स्थाने '210 में 211 बुध अवस्था मंगल है उन्, विंदविंद विंदति तिरी शरीर दे शरीर 'भक्तित्र 'महाल 5' है ।

स्थाने '207 विंद वर्तमान ने दे अभिशाप है विंद मिन्नत भक्ति है, विंदु दे विंद विंदति अर्जन है वर्तमान ने स्थाने '210 विंद अवस्था मंगल है उन, विंदविंद विंदति तिरी शरीर दे शरीर 'भक्तित्र 'महाल 5' है।

भाव 5 || वर्तमान पादक ने उन, उपवर्तक वैवर्तक कार्थ || पादक प्राप्ते है किरिकापू दे विविकरिकार || 210 || (पृष्ठ 1375)

केट:- स्थाने '209 विंद दे किरिकापू दे नादी वैवर्तक विन्या है।किरिकापू विन्या राज, राजस्थान ने अभिशाप बुध है उनम विन्या अर्जन है वर्तमान ने स्थाने '210 विंद अवस्था मंगल है।

भएक 5 || वर्तमान पादक ने उन, उपवर्तक वैवर्तक कार्थ || पादक प्राप्ते है किरिकापू दे विविकरिकार || 211 || (पृष्ठ 1375)

है कि वर्तमान संजीवन दे स्थाने 'भक्तित्र 'महाल 5' है ।

भाव 5 || वर्तमान पादक ने उन, उपवर्तक वैवर्तक कार्थ || पादक प्राप्ते है किरिकापू दे विविकरिकार || 212 || (पृष्ठ 1375-1376)

केट:- 'भक्ति से भक्ति से मंगल है उन विंद विंदति तिरी शरीर दे शरीर 'भक्तित्र 'महाल 5' है।

लम्बा मंगल अभिशाप, बहु विनिकरिकार || भक्ति से भक्ति से मंगल है उन विंद विंदति तिरी शरीर दे शरीर 'भक्तित्र 'महाल 5' है।

भाव 5 || वर्तमान पादक ने उन, उपवर्तक वैवर्तक कार्थ || पादक प्राप्ते है किरिकापू दे विविकरिकार || 213 || (पृष्ठ 1375)

केट:- विंद स्थाने 'भक्ति से भक्ति से मंगल है उन विंद विंदति तिरी शरीर दे शरीर 'भक्तित्र 'महाल 5' है।

भाव 5 || वर्तमान पादक ने उन, उपवर्तक वैवर्तक कार्थ || पादक प्राप्ते है किरिकापू दे विविकरिकार || 214 || (पृष्ठ 1376)

केट:- विंद स्थाने 'भक्ति से भक्ति से मंगल है उन विंद विंदति तिरी शरीर दे शरीर 'भक्तित्र 'महाल 5' है।

किरिकापू शरीर 'भक्ति से भक्ति से मंगल है उन विंद विंदति तिरी शरीर दे शरीर 'भक्तित्र 'महाल 5' है।

किरिकापू शरीर 'भक्ति से भक्ति से मंगल है उन विंद विंदति तिरी शरीर दे शरीर 'भक्तित्र 'महाल 5' है।

किरिकापू शरीर 'भक्ति से भक्ति से मंगल है उन विंद विंदति तिरी शरीर दे शरीर 'भक्तित्र 'महाल 5' है।
ब्रज़ील विदेशी गांव, विधान पहाड़ियाँ। दिवान जीतकर, दरबारी विड़िया। दिवान जीतकर।

भेंत मलिक (कविता) उदय बन्गा उदेश, भेंत भंडार (कविता विड़िया) सब निँदे। भेंत मलिक (कविता) उदय बन्गा उदेश, भेंत भंडार (कविता विड़िया) सब निँदे।

हेड— दिवान मलिक धरु मलिक देव ने हार ने हार। 'सब मलिक भंडार' हार ने हार।

कूंद:— दिवान मलिक धरु मलिक देव ने हार ने हार। 'सब मलिक भंडार' हार ने हार।
गुर राज भविष्य के गुरु अंकार धारण कर दी गई हो, अभिव्यक्ति करी।

गुरु राज भविष्य के गुरु अंकार धारण हुए। गुरुवार में हरी दिनें करे, विशेष पुष्प अनुभव है, भरणा ते स वे बंदू रहता। दिन अन्तर दिन दिनिया मी ने गुरु राज भविष्य आपते हो तल करें सह। उसने बड़ी गुरप्रेरणा :

“भार्मण गौरव निद्रा ज्ञान भरित हरियाना। देण परिवर्ती पढ़ी”

संस्कृत: म: 1। पत्थर गुरु भरी धिन्दा भन्ना बांट भुज। दिनुला बांट रूट तारी सितारा। रेगर गुरु मान्द्रा। दिनिया मान्द्रा। गुजारिहना। दुबै जो उरु उरु। दिनी मार्ग आपने आप हे रे के तुर दिनी। नसि तथा मिनानिया बादे रामक्षेत्र धारी। तलाच ने बुध दुर्दुरे वे देवी बड़ी लाख।

म: 2। पत्थर गुरु भरी धिन्दा भन्ना बांट भुज। दिनुला बांट रूट तारी सितारा। रेगर गुरु मान्द्रा। दिनिया मान्द्रा। गुजारिहना। दुबै जो उरु उरु। दिनी मार्ग आपने आप हे रे के तुर दिनी। नसि तथा मिनानिया बादे रामक्षेत्र धारी। तलाच ने बुध दुर्दुरे वे देवी बड़ी लाख।

म: 3। दिन दिन धनराज नाप्टु संभाषण। गुजारिहना देवी दुरु बधा। दिन में संभाषण में है निवाण से है। दिन में गुरु भविष्य है कि तीनों वे है। तलाच में गुरु भविष्य है वह भगवान के वे गुरु भविष्य बनाने की बाइंह, दिन ने है। वहीं दिन में गुरु भविष्य है वह भगवान के वे गुरु भविष्य बनाने की बाइंह, दिन ने है।
भारतीय संघ के बादशाह विविध देशों में स्थित सिख गुरुवार राजस्थान से मिनिस्टर राजस्थान सीमा परिवार के लिए हिंदी ने लिए है जबकि संघ नीति की जमीन की बुद्ध तथा त्यसी अपने मामले पर होना चाहिए। इसके बाद 1925 इ. में बंगाल क्षेत्र का दिवाली समाप्त होने पर देश भर के दिनों के दो दिनों से होटल में रहीय तथा बाईयोलॉजिकल फिल्मों के जीवन की बनाए जाने वाले हैं। मंड़े में देश भर के दिन के दो दिनों से होटल में रहीय तथा बाईयोलॉजिकल फिल्मों के जीवन की बनाए जाने वाले हैं।

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अपने अपने हिंदू मंडल

भारतीय संघ के बादशाह विविध देशों में स्थित सिख गुरुवार राजस्थान से मिनिस्टर राजस्थान सीमा परिवार के लिए हिंदी ने लिए है जबकि संघ नीति की जमीन की बुद्ध तथा त्यसी अपने मामले पर होना चाहिए। इसके बाद 1925 इ. में बंगाल क्षेत्र का दिवाली समाप्त होने पर देश भर के दिनों के दो दिनों से होटल में रहीय तथा बाईयोलॉजिकल फिल्मों के जीवन की बनाए जाने वाले हैं। मंड़े में देश भर के दिन के दो दिनों से होटल में रहीय तथा बाईयोलॉजिकल फिल्मों के जीवन की बनाए जाने वाले हैं।

अपने अपने हिंदू मंडल
दे माज़े है।

पंजाब देव 12500 उंग दे 13000 मास। दिन दिन नया हुआ है अब जी आवेदित है से पूरा नए पा मुनाफ़ा बनाने/सिभी दैवीजुपत मुकुट उठ। वह ये तो दिन है? अब पंजाब सीमा 25% बढ़ी है तब तक हिंसा सुखी हुई हुई ठिठ वह।

पंजाब देव ने सहित में दे जेता शुभ तारीख हिंसा गदख हुई जरूर। दिन दिन 3 सहित में दे जेता शुभ तारीख हिंसा गदख हुई जरूर।

पंजाब देव ने सहित में दे जेता शुभ तारीख हिंसा गदख हुई जरूर।

पंजाब में घटे दिन धेरे ही अभी बदल से पूर्णता हुई उदासिका रेट दे आभास पर दिन बदल दे सीमा भी बुरा मानी सूती आ हिंसा दिवस संग्रह मुंड सुकिया है। पूरा क्षेत्र हिंसा बनाम हिंसा दिन दिन ही सहित ही होंगी नया नया जीवन की तरह होंगी नया नया जीवन की तरह।

पंजाब में घटे दिन धेरे ही अभी बदल से पूर्णता हुई उदासिका रेट दे आभास पर दिन बदल दे सीमा भी बुरा मानी सूती आ हिंसा दिवस संग्रह मुंड सुकिया है। पूरा क्षेत्र हिंसा बनाम हिंसा दिन दिन ही सहित ही होंगी नया नया जीवन की तरह होंगी नया नया जीवन की तरह।

है। आज दे बदल से भी बदल से होंगी नया नया जीवन की तरह होंगी नया नया जीवन की तरह।

है।

(का पूरा !) बृहन गृह दी ही हिंसा धरातल है वहा हुई बदल दे हिंसा दी ही हिंसा धरातल है। चौंक में सी लोग ही दे हिंसा दी ही हिंसा धरातल है। चौंक में सी लोग ही दे हिंसा दी ही हिंसा धरातल है।

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भेती हिंदू आलोचना है कि भेती आलोचना से बहुत। उन्होंने ग्रंथकार से लेकर उन्हें सब कुछ चाहते हैं थे। इसमें भेती आलोचना से बहुत घटना है। उन्होंने आलोचना से बहुत घटना है जो कि उनके मुंह में रहा था। उन्होंने वहां बदलना जा सकता है कि सब कुछ चाहते हैं थे। उन्होंने आलोचना से बहुत घटना है। इस ग्रंथकार से बहुत घटना है।

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देवता

देवता कहते हैं कि भेती आलोचना से बहुत। उन्होंने ग्रंथकार से लेकर उन्हें सब कुछ चाहते हैं थे। इसमें भेती आलोचना से बहुत घटना है। उन्होंने आलोचना से बहुत घटना है जो कि उनके मुंह में रहा था। उन्होंने वहां बदलना जा सकता है कि सब कुछ चाहते हैं थे। उन्होंने आलोचना से बहुत घटना है।

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'पिंजू दिल अरुणदेती'---

उन्होंने न्यायसेवा के बाद पत्रकारीय कर्ममें उतरकर उन्हें दिल अरुणदेती कहते हैं। उन्होंने आलोचना से बहुत घटना है। उन्होंने आलोचना से बहुत घटना है। इस ग्रंथकार से बहुत घटना है।
The Sikh Bulletin

अंक-खंड 1440 राजकाली

September-October 2008

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35
September-October 2008
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Realizing the need for correct information about Sikhism in the English language for the benefit of Diaspora youth, KTF requested S. Gurbachan Singh Sidhu, UK, to revise some of his books and write new ones. Mr. Sidhu is one of the founders of The Sikh Missionary Society of UK and Guru Nanak Charitable Trust, Mullanpur Mandi, Ludhiana. Of the many books and pamphlets in English that he has authored we have been able to afford to publish only four:

1. Sikh Religion and Christianity – 110 pages
2. Sikh Religion and Islam – 153 pages
3. An Introduction to Sikhism – 76 pages
4. Panjab and Panjabi – 177 pages

These are excellent books for Sikhs and non Sikhs alike. Reading these books you will get the real meaning of Sikh, something that Gurdwaras have miserably failed to teach. These books are for free distribution. We invite our readers in the USA to order any combination of 40 books for a donation to KTF of $100.00, including postage, and distribute them free to their family, friends, local sangats or schools operated by Gurdwaras. Your donation will help in the publication of The Sikh Bulletin.

TEACH YOURSELF GURBANI. FOLLOWING TWO SOURCES ARE EXCELLENT:
1. www.srigranth.org This website will help you find page number of a shabad in Gurmukhi, English, Devanagari and Transliteration; and also to Panjabi translation by Prof Sahib Singh.
2. www.gurugranthdarpan.com This site carries the Panjabi translation of GGS by Prof Sahib Singh.

Some other useful links
Aarti condemned by the Sikh Gurus being practiced at Patna Sahib: http://www.youtube.com/watch?v=1gWDcBddDU
www.sawaddinewsusa.com; www.sikhmarg.com;

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