

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



THE SIKH BULLETIN GURU NANAK AND HIS BANI



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EDITORIAL

GURU NANAK AND HIS MESSAGE

This issue is continuation of our effort to bring Guru Nanak's bani to the attention of the whole humanity. We begin by presenting the best English translation of JappBani that we have come across. July-August 2015 issue carried a brief bio of **Col. Manmohan Singh** and his translation of Japp Bani along with some other authors. This issue carries strictly his translation and is presented in two versions. First is **English** only for the English speaking people; second is **Panjabi and its English** translation. For those who do nitname it would be ideal to follow the latter; this way they will come to understand the meaning of the verses in Panjabi. **Col. Manmohan Singh also requests your suggestions to improve the quality of the translation.**

The above is followed by an excellent dissertation by Dr. Devinder Singh Chahal on **Aad Guru Granth Sahib** and the recommendation that *"there is a need of examining the whole composition of the AGGS by expert theologians, linguistics, scientists, philosophers, historians, etc."*

Also included in this issue are the two major speeches by **Pope Francis** to the Joint Meeting of United States Congress and to the United Nations. It is interesting to note that **Pope Francis echoes what Guru Nanak spoke about 500 years ago and many fundamental concerns that are still the same:**

"Creator in every human face; care for the people; transcendent dignity of the human being; disturbing social and political situation of the world today; our world is increasingly a place of violent conflict; hatred and brutal atrocities committed even in the name of God and of religion; no religion is immune from forms of individual delusion or ideological extremism; religious freedom, intellectual freedom and individual freedoms; enemy within; hope and healing; of peace and justice; cycle of poverty; respect for the environment and right use of natural resources of earth, our common home; time to protect nature; justice and the cause of the oppressed; and richness and the beauty of family life".

Pope's is a message of hope as was Guru Nanak's. But alas, Pope would not speak against **organized religion, the root cause of mankind's troubles in Guru Nanak's time and now.** Guru Nanak had no religion, nor did he start one. He was a man of reason whereas religion is based on blind faith which Pope Francis practices. **Religion is raising its Middle Eastern ugly head in this land of Lincoln through none others than the members of his own party, the Republican Presidential candidates the whole lot of them.** See page 79.

All this is capped by an excellent piece by Dr. Harbans Lal about Guru Nanak's true Sikh, **Bhagat Puran Singh**, and the true Sikh values that this gursewak upheld with compassion and perseverance.

Hardev Singh Shergill

**JAPP BANI
TRANSLATION
BY**

COL. MANMOHAN SINGH SCOUT

INTRODUCTION

The readers will find this translation of Japuji very different from the existing Japuji translations done by iconic Prof Sahib Singh, Bhai Vir Singh, Advocate Manmohan Singh (for SGPC), Sant Singh Maskeen and most intellectuals and scholars of 20th century, who have basically reproduced a copy of the translations done by MA MaCauliffe in six volumes published in English in 1909, and by Dr Arnold Trumpp's The Adi Granth, published in 1877.

These traditional translations are sometimes adulterated with anti Gurmat teachings, confusingly promote mythical icons, rituals and concepts which are actually rejected by Gurbani and Gurmat, and also, at times, are self-contradictory too. However, they promote an abstract concept of Naam Simran with a hope to obtain Grace of God or Vahiguru.

From 1500 to 1600 AD, when Adi Granth was not yet compiled, it was Japuji alone which instilled the godly qualities of fairness, fearlessness and awareness to create Sachiaras from the downtrodden hapless people. The traditional works on Japuji do not give us any specific lessons about our character and personality building, or for purification and transformation of our attitude or thoughts, to make us any better than what we are.

As a first baby step, we have tried to extract the deeper meanings and intent of each word and line of Japuji, so that this Bani becomes a smooth readable prose, something like a direct discourse of Gur Nanak's essence that he used to give to his followers during his travels around the world. His discourse was very simple and clear, and had the lessons and power to transform people's attitude to become Sachiar Sikhs for generations to come.

Sikligars of MP and Maharashtra are a glaring example of transformation by a small Pothi of Japuji alone, since at those places no subsequent Guru had visited for nearly 200 years.

Our humble request to the readers is to not to consider this work as an effort to 'destabilize' the existing knowledge bank of translations of Gurbani, but should be seen as a sincere effort to improve upon and further build on the foundations given to us by the earlier Gurbani scholars.

This book also contains some important introductory articles which are relevant to the subject of the translation of the Gurbani, and for derivation of deeper and new meanings of individual words of Gurmukhi language. It also has a chapter on specific Do's and Don'ts that different lines of Japuji teach us as a lesson to be followed to help us to improve our thinking. The Japuji translation of MA MaCauliffe in English is also given in this site.

We now look forward to some valuable suggestions and critical comments from you, so that, with everyone's help we are able to improve and modify this work in a useful book, for the benefit of genuine seekers of spirituality, in all parts of the globe, irrespective of their race or religion. We also would welcome discussions on various aspects of Japuji to improve our work please.

Kindly also see our complete draft book at <www.jappbani543.info> where we have translated both in Punjabi and English.

PREFACE

Ever since the evolution of the human race, our faith or religion has been an integral part of our society. The fear of the unknown due to its destructive powers has always intrigued man, whose quest has been to get to the source of everything so as to control these powers.

The earliest tribal wise men and faith healers invented their own theories about all that was unknown, just to satisfy the 'god gene' of their fellow tribals. They established a strong revered status for themselves in their tribe and relished the taste of its power.

With the evolution of civilizations in the ancient world, these tribal mythical concepts were incorporated to form an organized religion, as an integral part of each established society. Amongst the oldest organized religions that thrived on our globe, we had the Babylonian, the Assyrian and the Egyptian societies.

The oldest documented records of an organized religion available today are that of the Pharaohs of Egypt, which thrived over 7000 years ago. Their 'Book of Dead' and other scriptures on papyrus rolls contain subjects like Genesis, God & godlings, Soul, Heaven, Hell, Angels, Devils, Ghosts, Spirits, Destiny, etc... They also have books on various ceremonies and rituals to ward off evils or even wash off the sins by processes like purifications, Mantras & spells, sacrifices, offerings, worshiping, abstinences, fasting, self-torture, charity, etc..

Egyptian culture had very systematically divided the society in various professional groups or segments, for better administration. When Egypt was ruled by the Pharaohs (the Sun Gods), it was the Golden era of mankind, while most of Asia, Africa, Europe and the present day America were little known lands.

After the downfall of the Egyptian civilization, many religions emerged ... such as Judaism, Zoroastrianism, Hinduism, Buddhism, Jainism, Confucianism, Christianity, Shinto and Islam. All these religions based their doctrine on the basic principles laid down by the Pharaohs of Egypt, by incorporating some changes to it and modifying them to suit the cultures of their own races.

By the time Baba Nanak arrived on the scene in the fifteenth century, all religions had been violently engaging with each other, as also amongst themselves, just to gain supremacy. Mankind and humanism was at the lowest ebb.

In all such bloodsheds, the common man was the main sufferer. People were being exploited by the clergy of each religion by putting the fear of God or the wrath of the Hell that awaited them after their death. They also showed them colorful dreams of a hallucinatory Heaven, if they towed the line of these religious bigots.

Guru Nanak decided to take up the mantle to purge the system where dogmatic blind faith, superstitions, mysticism and self-acquired miraculous powers by sham-god men, permitted the clergy to cheat and rob the innocents of their hard-earned money and other possessions.

Nanak defiantly rejected centuries old dogmatic traditions prevailing in all religions and societies. He strived very hard to create a global society based on equality, truthfulness, justice, education, compassion towards all beings and above all being at peace and in harmony with the nature and environment.

Nanak did not pick up any concept, good or bad, from the existing ideologies or scriptures of the time. He evolved his own simple doctrine and wrote down its gist in the form of Japp Bani, which he made mandatory for the people to learn by heart - understand its meanings - and imbibe them in their lifestyle, to obtain bliss, contentment and satisfaction, and to attain Sachiarhood or salvation and redemption during this life itself.

Nanak did not make any false promises of Heaven or everlasting life after the death of an individual.

Nanak liberated the true seekers from the clutches of clergy and the middle man. He uplifted the

down trodden and transformed them into sovereign liberated humane humans **who were not only capable of protecting their own rights but were also determined to fight for the rights of the weaker sections.**

The torch of Truth lit by Nanak was very diligently carried forward for two centuries by the nine Masters and was finally encompassed in the Guru Granth Sahib for us to discover, learn and savor it.

The sheer inertia of the positive effects of the teachings of Ten Nanaks, with their self-examples, put the Sikhs on the top of the ladder in the Indian subcontinent, and they ruled fearlessly and with fairness, for half a century, till 1850. **The sudden fall of Sikh empire and Sikh ethos is primarily due to the lack of understanding of the Sikh doctrine, and the lack of awareness in the present day Sikhs.**

This humble work is the final result of persistent hard work since the Genocide of 1984. A sincere effort has been made to manifest the latent thoughts of Nanak's doctrine, so that once again, humanity can benefit from his teachings, and can work towards realisation of his dreams of establishing a peaceful and a harmonious global society.

The Author

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[PS. We would like you to share your thoughts, concerns or comments on this draft edition. Please contact us so that logical changes can be incorporated in the next revised editions in national and international languages. The Author: (Manmohan Singh jappbani543@gmail.com) & The Publisher: editor@sikhbulletin.com

HOW THIS BOOK WILL HELP YOU

Japp Bani has a very strong motivating power to alter your attitude for better. It awakens awareness

and instills fearlessness and fairness in a very short span of time. It will always add bliss in your life.

It makes you aware about the existence of the entity called God and its present role. It also gives you knowledge about evolution of cosmos, life, Nature and its laws, existence of heaven or hell, soul and its salvation, the ultimate mission of man, man's relationship with Nature or with God, and about the behavior of society in general.

By picking on the treasures of knowledge and experience contained in its Pauris or stanzas, the pall of falsehood engulfing your sub- conscience gets removed and it breaks all shackles that constrict your mental horizon.

The subject matter of Japp Bani is dealing with a very serious matter of making you aware and enlightened. It involves your absolute concentration and focus on the study of its translated text which is in a very simple and easy language and makes a very smooth reading.

The eight pages of Japp Bani are like a lecture or a symposium which imparts the entire wisdom and experience which Guru Nanak had acquired in his complete life span. The beautiful mosaic of subjects touch metaphysics, physics, science, cosmology, psychology, theology, anthropology, sociology, philosophy, mysticism, civilizations, cultures, faiths, sensitivities, emotions and human actions.

It is the most beautiful piece of art of literature which deals with all conceivable aspects of cosmos, yet revolves around you and your conscience. It transforms you without any effort or expense on your part. If you are determined, you yourself can turn into a shining jewel for the entire humanity and become an asset for the planet earth, all in a matter of few days or weeks.

The **First** cursory quick reading of only the translated text will attract your interest.

The **Second** inquisitive earnest reading of Gurbani with translated text will give you some more clarity on the aspects being discussed in different Pauries.

After some introspection, the **Third** contemplative reading will let you feel the different shades, hues and textures of this colorful canvas.

The **Fourth** reading will start healing you and make you feel very light, like a butterfly in the spring.

The final **Fifth** reading will take you for a joy ride on the top of the rainbow in the sky, a life full of bliss and happiness.

Just by reading this Bani we start walking the smooth journey to Sachiarhood - the enlightenment - the living redemption - the eternal salvation.

Japp Bani aims at instilling positivity in our thinking, attitude and actions. It changes your attitude towards viewing every happening around you, of judging the people close to you, and helps you to react positively to all happenings.

Ultimately it manifests us into a better citizen. To transform yourself you have to change your attitude, and this is what Japp Bani helps you to do!

Gurbani, is a modern and scientific doctrine, revolving around a singular fulcrum of a firm belief in the existence of a single **Almighty Energy** which has manifested itself in the complete seen and unseen cosmos, and also that the entire cosmos operates “automatically” according to the **laws of Nature** - the system laid down by the Designer for its automated smooth operation.

Gurbani has no place or recognition for any illogical unscientific theory or hypothetical belief. Japp Bani is crystal clear about what it promotes and what it rejects – it leaves no doubt or

confusion about any aspect of theology which is relevant to an individual for his spiritual upliftment, the ultimate mission of one’s life.

Japp Bani had served as a mini scripture for Nanak’s followers for first 100 years up to 1604 AD till Aad Guru Granth Sahib was compiled. Since a scripture is supposed to contain all aspects, concepts, principles and values of a doctrine, we have tried to extract them from the Pauris and lines under various headings.

DOs & DONTs of Gurmat

All religious doctrines are based on certain fundamental irrefutable ‘beliefs’ around which their complete system revolves. These beliefs are actually hypothesizes and are not historical facts or scientific truths. Some of the most prominent hypothesizes are the mythology, the soul and the after-life, the worshiping and performing some rituals to please and gain affection or obtain the ‘grace’ of a personal humanized ‘god’ to reserve a seat in heaven...etc.

Note: (3:11.12 refers to lines 11 and 12 of Pauri 3; SA and SB are the two sloks; H is the popularly called ‘mool mantra’ and Logos is the First symbol denoting God’s name.)

Following aspects and concepts are rejected as falsehoods by Japp Bani:

Multiple Gods or Trinity (5:8, 9:1, 30:1.2.4)
 Mythology (5:8.9, 16:7-12, 30:1.2.4, 35:3.4)
 Icons (5:8, 7:1.4, 8:4, 9:1, 26:13-17, 30:2.4, 35:3.4.6.7)
 Cosmos as an illusion (SA: 2, 24:11, 27:17.18, 31:4, and 34:7)
 Heaven away from Earth (27:1-17)
 After life (13:4)
 Cast system (28:3, 33:8)
 Clergy (18:2-9, 21:16, 26:10-12.25.26)
 Idol Worship (35:4)
 Prewritten destiny (20:8.9, 29:3, 38:6.7)
 Bhagti marg and rote recitation (1:1, 17:1.2.3, 21:1.2)

Meditation (1:2, 17:8, 21:1, 33:1)
 Renunciation and Hath Yog (1:3, 17:7, 21:1)
 Raj Yog (1:3, 33:4)
 Gian Yog (1:4, 7:5, 10:3, 17:5, 29:1, 33:2.5, 36:1.2)
 Jogi's cult (9:3, 15:4, 17:4, 28, 29, 33:6)
 Worshipping (17:1-3, 21:1)
 Offerings (4:3, 17:6, 25:2)
 Sacrifices (18:4)
 Charity that promotes begging (17:6, 21:1)
 Begging (15:4, 25:3, 28:1, 29:1, 33:2)
 Pilgrimages (21:1)
 Purifications (1:1, 6:1, 10:2)
 Auspicious day or time (21:9-13)
 Blind faith (18:1)
 Exploitation (13:3, 18:1-9)
 Miracles (29:2, 33)
 Conception by Virgin (30:1, SB: 1)
 Dooms day (24:7.8)
 Sin (20:7)
 Adultery (28:2)
 Living heads of sects (15:4, 26:19-22, 28:3)
 Worship of fire (17:2)
 Dress code to downgrade others (28:1.2)

(There are many other aspects which can also be derived from the text of the translation itself)

Following concepts and aspects are propagated by Japp Bani:

God's existence is a reality (Logos, SA: 1, 3:14, 4:1, 27:18, and 29:1, 31:1, 34:7)
 God is beyond our perception (16:15.18, 23:1.2, 24:8.13.14)
 Belief in God is mandatory (1:6, 3:2, 5:5.11, 6:5, and 23:4)
 God is a designer producer (2:1, 16:19.20, and 27:17-19)
 God now plays no active role (3:14, 25:2)
 Nature controls the system on behalf of God (3:13, 16:21, and 31:3)
 System is perfect (1:6, 2:5, 3:6, 4:7, 31:4, 34:4.7, 37:13.16, SB:3-6)
 God's system is very fair (4:1, 7:5, 34:6.7)

Genesis (2:1, 16:19.20, 22:1, and 24:1-9, 31:1.2.4, 34:1-4)
 Evolution (2:2, 27:18.19, SB: 1, 2)
 Earth itself is the Heaven (34:1-5)
 Nanak's doctrine (SA: 2, 7:6, 8:6, 11:4, 32:2.3, 36:4.7.8, 37:2.10, and 38:7)
 Gurbani (4:5, 10:2, 37:1, 38:4.5)
 Sachiar (1:5, 12:5, 16:1-4, 34:8, 37:7)
 DIY Sachiar (4:7, 5:2.3, 13:1.2, 15:1, 19:10, 21:18, 22:5, 24:15, 28:3, 29:2)
 Put in efforts (4:6.7, 12:5, 19:10, 20:8.9, 21:5.6, 25:10, 26:23.24, 34:6.9, 36:7.8, 38:6.7, SB:3-6)
 Become discretionary (H, 12:6, 13:1-3, 16:9, 28:2, 29:2, 32:5, 37:7, 38:2)
 True salvation (8:6, 37:10, 38:7, SB: 6)
 Salvation during present life (1:5, 4:6.7, 5:2.3.6, 8:6, 12:5, 13:4.5, 15:1, 20:10, 24:16, SB:5.6)
 Universal brotherhood (15:3, 28:3, 34:3.5)
 Peaceful harmonious living (1:6, 2:4, 5:2, 8:5.6, 16:3, 24:16, 25:17, 27:22, 34:4.5, 37:9)

Why Japp Bani is more difficult to understand than the rest of Gurbani?

This predicament baffles everyone because the text of Japp Bani is written in a highly skilled aphoristic or Sutra-pad style coupled with satire, metaphors, proverbs, parables and folk-lore culled from over twenty diverse languages wherein a simple word or a set of words denote differently than what they seem to mean individually, e.g. ਨਾਲਿ actually has three different meaning which are relevant to Japp Bani. In 1:6 it means a ਕਲਮ, while in 1:5 and Slok B:6 it means ਭਟਕਣਾ, and in 7:2 it means ਸੰਗ (for these meanings please refer to Mahan Kosh page 699 and page 700 and see ਨਾਲਿ and ਨਾਲ)

Any effort to translate Japp Bani with indoctrinated baggage of mythology and Vedic maxims, or translating newly coined Gurmukhi words (38:5), with Sanskrit or Persian meanings, causes confusion. Also pre-conceiving that ਲਗਾਂ ਮਾਤਰਾਂ are only for grammar rather than for creating new words, poses big problems e. g.

ਗੁਰ/ਗੁਰੁ/ਗੁਰੂ, ਨਾਮ/ਨਾਮੁ, ਜਪ/ਜਪੁ etc. Please compare them with ਸਰ/ਸਾਰ/ਸਿਰ/ਸੁਰ/ਸੁਰ/ਸੇਰ/ਸੈਰ/ਸੌਰ where different words have been created with ਲਗਾਂ ਮਾਤਰਾਂ.

The instinctive inclination to connect most Gurbani to God rather than man makes the translation very mystical and meaningless e.g. 4:7, 5:1.2, 7:6.7 etc. We should not deviate from the fact that the central theme is to extract earthly lessons to become a Sachiar and not to add mystical elements just to glorify or chant God's name.

An incorrect ਪਦ ਛੇਦ of ਲੜੀਵਾਰ ਗੁਰਬਾਣੀ, distorts its meanings. It then requires clever intellectualism to rationalize the invented meanings of a new word e.g. 3:3 where ਵਡਿਆਈਆ ਚਾਰ has been concocted instead of ਵਡਿਆਈ ਆਚਾਰ which is more appropriate.

We must realize the fact that by 1539 AD, as far as Gur Nanak was concerned, he had penned down the Japp Bani as the ultimate practical '*do it yourself*' lesson plan for us to follow to attain Sachiarhood without any other external aid whatsoever. Now we have to extract something meaningful and worth a while from each Pauri, rather than just producing its literal insipid translation into a prose which makes no sense at all, as has been done in Pauries 17,18,19,25,26,27,32 and 33 etc.

The looming fear of inviting the wrath of the orthodox Sikh clerics by advocating any change in the traditionally authenticated and approved translation is one of the biggest bane of our present state of affairs, as far as the exegesis of Gurbani is concerned.

We must have courage of conviction to face this problem squarely and resolve it fairly, for the

sake of Guru Granth as also to improve the lot of Guru Panth.

The History of Exegesis of Sikh Scripture

The practice of explaining the meanings of Gurbani written in a newly created Gurumukhi script had been started by Gur Nanak. He used to teach the meanings of the newly coined words of this new language while giving his detailed discourse during his travels or when he finally settled at Kartarpur. His emphasis was to promote this language so that "The Word" and "the Truth" which he had penned down, could be easily understood for all times to come.

Japp Bani was the epitome and an ultimate aphoristic mini scripture of the Sikh philosophy. Guru Nanak emphasized that everyone must learn it by heart and spread its lofty teachings to the new followers. Subsequent Gurus also penned down more Gurbani to facilitate the understanding of the Sikh philosophy contained in Japp Bani.

The complete Gurbani of the six Gurus and thirty other notable persons written in the Guru Granth Sahib is a very elaborate and the purest form of exegesis of the Japp Bani.

However, this new language of Gurbani, with its own specifically created script, grammar and differently pronounced words, entirely distinct from Punjabi language, had become extinct by the middle of eighteenth century.

The second stream of adulterated Gurbani exegesis's also emerged during the Guru period itself. Nanak's estranged rebellious son Sri Chand established a parallel sect of Guruship in the name of "Udasi" sect, with traditions conceptually opposed to Sikh philosophy. Besides using Brahmanical & Vedic concepts to promote his reclusive udasi sect, he also utilized Nanak's Japp Bani to entice those new seekers who came searching for Nanak's sect near Kartarpur.

Similar covert tactics of trying to usurp Gurbani or

Gur Gaddi were later employed by Prithi Chand, Meherban and Harji in Amritsar and later by Ram Rai and other relations of Gurus at Baba Bakala.

These Udasis, “Pseudo Sikh Gurus”, and later the Nirmalas, were all well versed in Sanskrit, Vedic and other Brahmanical scriptures. They entrenched themselves as clerics and mahants in the abandoned Sikh centers and seized Sikh scriptures, during the turmoil of genocide of staunch Sikh followers.

In due course of time these infiltrators wielded so much of religious and political power that they laid down maryadas and other dictums which have never been challenged or defied by anyone including even the then “Shere Punjab”, Maharaja Ranjeet Singh! Being of high caste and well versed intellectuals, they also wrote misleading exegesis of Gurbani and authored many other spurious books on Sikh religion, fully adulterated with Vedic and Brahmanical traditions. Their dictums have ruled the roost till date.

During the latter half of nineteenth century, after the ignoble attempt of Dr Earnest Trumpp, it was MA Macauliffe who undertook the task of discovering the gist of Sikh philosophy, so as to make it available to the English rulers for better understanding of their newly acquired Sikh nation. Lacking the wherewithal to delve into the extinct language of Gurbani, he, with the help of Bhai Kahn Singh Nabha, collected all available traditional vernacular translations of Gurbani done by various Udasis, Minas, Sampardais, Taksals, Nirmalas and other Gianis. He compiled and collated these translations into a single rough draft and circulated to all those who mattered in Sikh diasporas for their approval. After concerted efforts of a couple of years, he succeeded in compiling a fully Panth approved exegesis of Gurbani which he reproduced into English language and published in 1909 AD.

The irony of exegesis’s of Gurbani today is, that presently available 1000 ‘authored’ translations

of Japp Bani are a mere copy of Macauliffe’s English work translated in own vernaculars with minor cosmetic changes to suit the language and the style of intellectualism of individual authors.

No new substantial fresh thought has emerged in the past 100 years. No one has dared to change what Udasis and Nirmalas had thrust upon us over two hundred years back!

To ascertain this strange fact, please compare the SGPC published “Sri Guru Granth Sahib translated in English and Punjabi”, of 2005 AD by Manmohan Singh, Advocate, and also of Prof Sahib Singh’s “Sri Guru Granth Sahib Darpan” in Punjabi of 1931, with MA Macauliffe’s “The Sikh Religion its Gurus sacred writings” of 1909AD.

THE LOGOS



1. There is only **ONE** universal life force.
2. It is physically present in the system of each molecule of the entire seen and unseen cosmos.
3. This “God’ like omnipresent **entity of infinite energy** named Ekencar is far beyond the experience and sense perception level of human finite wisdom, and can never ever be conceived or defined in finite words.

Headings:

1. Eternally true universal, cosmic
1. laws, principles and values
2. transform and manifest us
3. into a sachara person
4. with fearless courage and conviction
5. fair and impartial
6. immortalising us
7. in His image
8. without need for rebirth
10. we become self-enlightened and awakened
11. by the Word (of Guru Granth Sahib)
12. the spiritual gift of Gurbani
13. as it reflects in our deeds.

JAPP BANI

Translation

BY

Col. Manmohan Singh Scout

English Only

In the first line the four fundamental concepts are stated:

1. God the Truth ab-initio.
2. Truthfulness prevailed in all ages.
3. Present too is a Reality, and not a Grand Illusion.
4. Nanak's doctrine is eternal for attaining redemption.

Stair's Step – 1 [Stair or Step is literal translation of word 'Pauri']

(The traditional Paths of attaining salvation or Moksha are rejected and Nanak writes that we should live in harmony with Nature.)

1. Rote muttering or chanting of holy words or lines after purifications do not evoke any grace or wash our sins.
2. Deep meditation, in complete solitude, too, does not confer any enlightenment or solace to the wandering mind.
3. Ritualistic fasting, asceticism, or even stacking of all worldly comforts or possessions, do not satiate one's desires.
4. All advocated paths, based on clever irrational belief based on revealed knowledge are an utter sham to attain God, redemption or salvation.
5. How to tear off this death like pall of falsehoods, and how to get redeemed and live our present life in complete bliss?
6. We should have full faith in the fairness of the divine system. The do it yourself doctrine of Nanak is now penned down by him.

Stair's Step – 2

(This Pauri explains the system of the Nature, to increase our awareness.)

1. Evolution of all entities is the outcome of Hukam, the Cosmic Law, author of which is beyond our intellectual perception.
2. All sentient beings are pre-programmed to survive by consuming gifts of nature and in turn are responsible to conserve the ecology.
3. Our manual or intellectual status is as per cosmic laws; tears or laughter must be taken as a part of a balanced life.
4. Cosmic law gives us a freedom of choice to be ethical and be blessed, or get entangled in false dogmatic ritualism.
5. Events occur in consonance to a constitutional system, nothing happens extrinsically, or out of control of cosmic law.
6. If we can realize the fragility of our perishable and ephemeral existence, then our ego will get humbled all by itself.

Stair's Step-3

(This Pauri convinces us about the existence of Ekencar, about It we must have full faith.)

1. Even if we wish to define, designate or demarcate the Super Power, who has the brains to perceive the Almighty.
2. But if we reflect on the beauty and order prevailing in nature, we can discern Creator's signatures providing its presence.
3. We must study the concept of pre-programmed working of each entity, and its responsibility, towards our eco system.
4. Let us rapt at the intricate science of fundamental equilibrium in symmetry or asymmetry, manifested in the universe.
5. Strangely, extremely majestic delicate objects constantly evolve, and are annihilated, under a pre-planned grand design.
6. Amazingly, matter that is destroyed is recycled into diverse energies, maintaining an accurate balance in the universe.
7. Aren't we utterly helpless, in grasping and perceiving the omnipotent force, behind the entire harmonious universe!
8. Isn't it all the more startling, because,

practically every action is taking place in front of us, and right under our nose!

9. There is no dearth of convincing rationales and interpretations, being tendered by able scientists and men of wisdom.

10. In spite of new doctrines offered by cosmologists, this issue will keep getting complicated, finally hitting a dead end!

11. While the fair and just distribution system, of self-sustaining natural resources, has always worn down all devourers,

12. Yet, irresponsible greedy man, the only ingrate creature, shamelessly grabs, hoards and destroys, without recreating.

13. Diverse nature systems ensure blossoming of the universe, on the proper course, as given by the Almighty designer.

14. Nanak's dictum is that impassively observing the evolution of The Great Show, Ekenkar remains placidly buoyant.

Stair's Step – 4

(It is only Gurbani and Gurmat which explains the method of becoming Sachiaar with our own efforts.)

1. In the kingdom of the Almighty, a fair justice is automatically dispensed and expressed with love and care to everyone.

2. Everyone prays and begs for only individual favours, and the generous Lord showers gifts of Nature to one and all.

3. Then what special gifts will we tender, as pay back, if ever we face the so called Judge, in the heavenly court?

4. What accomplishments in harmony with the laws of Nature, shall we narrate, hearing which, he may redeem us?

5. Whenever we are studying the *Amrit Bani*, we must contemplate on the obligations of the godlike traits.

6. Only if we resolve to act, can we refine our ethics and attitudes; get a robe of honor, and perceive the path of salvation.

7. As per Nanak's dictum, this is the only ratified path, by which one can realize the latent potential of true humanism.

Stair's Step – 5

(Without help from priests, we ourselves should work for attaining contentment in our life.)

1. Honour of redemption can neither be graced nor imposed by any one, nor can it be attained without putting in efforts.

2. Anyone can attain Sachiarhood or impeccability, with free will, dedication and hard work, put in during this lifetime.

3. Those who experience and obey the Commandments of Nature are honored by everyone in their present lifespan.

4. Nanak's doctrine exhorts us, to grasp the cardinal purpose of redeeming our life, by following the laws of the Nature.

5. If we appreciate and imbibe the ethical way of living in our own life, with complete dedication and utmost sincerity.

6. Then, the turmoil and confusion created by our mind will vanish, and we shall attain eternal peace and contentment.

7. Composed on music, Nanak's ideology in *Gurmukhi* language elucidates the eternal relevance of global humanism.

8. Paths of *Vaishnavism*, *Saivism*, creator Brahma, or contradictory axioms adopted by goddesses for attaining *Mukti*,

9. If asked, if I have grasped them, I would say 'No!', they all are so mumbo jumbo, that they can never be explained!

10. Nanak's doctrine has explicitly resolved, the most fundamental, yet intricate issue of the salvation, for the mankind,

11. That omniscience of our Savior, and His vigilance on us, should never be forgotten, nor should we ever wander astray.

Stair's Step – 6

(Only those who follow teaching of Gur Nanak can live in harmony with Nature.)

- 1 Attitude can be improved, only if you resolve to do it, but without your efforts, what verdict can be delivered!
2. Have you seen any entity in the universe, which gets any reward or return, without putting in honest efforts!
3. A Sikh's attitude and conscience, gets awareness of Oneness, as he starts living as per Guru Nanak's doctrine.
4. Nanak has solved man's most frustrating puzzle of salvation, and has explained the meaning and mission of life,
5. That all beings have emanated from that One Source, and that we all should live lovingly as one global family.

Stair's Step – 7

(Without right understanding, even ten Avtars of Vishnu could not live in harmony with Nature.)

1. If, in the so called four mythical eras, an iconic individual lives a life, and even if he may incarnate for ten times,
2. And becomes very hallowed to make it to the celebrity charts, and all follow or fulfill his divine commandments,
3. And even if he establishes a very reputed doctrine, and also has it glorified in its complete domain or kingdom,
4. If his cosmetic dictums do not enunciate the philosophy of the cosmic constitution, then his existence is in futility.
5. Then, even the lowliest of the lowly ones, will see through this fundamental lapse, and will cast aspersions on him.
6. Nanak's doctrine imparts education to the atheists or ignorant oppressed ones, and enlightens the wise beings.
7. Nanak knows of none, who precisely, perfectly and properly, set out to redeem the *dalits* and deprived mankind.

Stair's Step – 8

(Gurbani gives us awareness about cosmos and exposes mythology.)

1. Empathic study of Gurbani improves wisdom, grows awareness, instills logic, and makes us a seasoned person.
2. It exposes falsehoods of mythological notions, that an ox is balancing the earth in space, and not the gravity.
3. Gurbani educates us about scientific relationship in cosmology, of moon, sun and the intervening empty space.
4. Deep understanding of Gurbani makes us so potent and powerful, that even the fear of death cannot seize us.
5. Followers of Nanak's commandments awaken the divine in them, and live a 'God size' dignified everlasting life.
6. Gurbani helps to eliminate the ego and war of within, and tranquilizes the mind, and infuses love and compassion.

Stair's Step – 9

(Nanak's teachings expose mythical icons in various scriptures.)

1. Gurbani describes the true picture of contrary axioms of iconic deities, like Brahma, Shiva and the lord Indira.
2. Gurbani's explanations of truth are accepted and praised by even skeptics, and staunch opponents of Sikh faith.
3. Gurbani bares the secrets and inefficacy of Yoga paths, or other mystical methods, used for attaining salvation.
4. Gurbani exposes the outdated dogmas rendered in various scriptures, like *Sastras*, *Simrtis* and Vedic texts.
5. Motivated associates of Nanak's pacifist faith, always remain in high spirits, peace and ultimate beatitude.
6. Gurbani relieves all frustrations, fears and anger arising out of social pressures, as also the pangs of sufferings.

Stair's Step – 10

(Nanak's teachings show the path towards peace and contentment.)

1. Gurbani teaches the science of living, helps attain cosmic awareness, and instills patience, to evolve as a Sachiar.
2. Knowledge of Gurbani is the experience, a common man strives to achieve, by pilgrimages to the 68 holy shrines.
3. Adopting education of the Gurbani values in life helps to gain self-esteem, courage of conviction and integrity.
4. Wisdom of Gurbani instinctively kindles a meditative calm of self-realization, and of the god that resides within us.
5. True comrades of Nanak's doctrine, experience sublime serenity, perfect composure and earnest peace of within.
6. Gurbani helps to overcome tyranny, turpitude, malpractices and unethical wickednesses that afflict our society.

Stair's Step – 11

(Nanak bani makes us aware of Islamic Shari'ah law and their practices.)

1. Gurbani has deeply studied the concept of *Nejaat* or New after-life, as advocated, by the *Shari'ah* law of Islam.
2. Gurbani improves and elevates us, to the level of an honorable revered man of wisdom, like a Peer or a Sheikh.
3. Gurbani rescues superstitious paranoid persons, from the shackles of foolish beliefs, and illogical futile rituals.
4. Guidance of Gurbani also extricates and atones sinners who have fallen into the roaring pit of evil and vices.
5. Friends of Nanak enjoy each and every movement, and lead a spiritual, enthusiastic, meaningful, heavenly life.
6. Regular contemplation of Gurbani, helps to discover the 'divine being' within you, and seek refuge in your Self.

Stair's Step – 12

(Gurbani has to be discussed among seekers to find its teachings for correcting our life.)

1. Mystic process of the attitudinal transformation, and realization of the 'self', by a Sikh, can never be explained.
2. Those who ever tried to narrate this proselyte process have miserably failed, and finally they had to repent.
3. The self-steering redemption process of the Nanak *Marg* can never be penned down in a simple point form.
4. True Sikhs, devote exclusive time to read, discuss and deliberate to understand the written words of Gurbani.
5. Only by adopting the ethical moral values of Gurmat in life, can we awaken our own glory, and attain Nirvana.
6. The keyword is to wage *jehad* to reorientate our contrived obscured mind and to kindle the spark within.

Stair's Step – 13

(Gurbani transforms our attitude and makes us aware, fair and fearless.)

1. Absolute knowledge of Gurmat awakens your dormant divine, consciousness, intellect and intuitiveness.
2. Gurmat makes you fully aware of the concept of *Karmic* cycle, or the *Kaal-chakra* in the conscious universe.
3. Objectivity imbibed by Gurmat protects you, from being cheated by religious or spiritual commission agents.
4. Daring followers of Nanak's doctrine, never get death scared, in any event, or at any stage, during their life time.
5. Imbibing principles, moral values, and ethos, is the only way to eradicate temptations, and our cravings of greed.
6. It can happen, only if we avail the gift of 'freedom of choice', Vis a Vis the purpose of our life, and live according.

Stair's Step - 14

(Guru Nanak rejects dogmatic organized religions and teaches us to be ethical.)

1. There is no restriction of cast, creed, race, religion, gender or age, to adopt and walk the smooth path to Sikhi.
2. Guru Nanak's teachings help us to evolve as a very useful and respectable citizen of the entire global society.
3. A true scientific spiritualist never treads the path of various superstitious and ambiguous rituals of any religion.
4. Dedicated faithfuls are always focused, and steadfast, towards their ethical moral duties, and secular principles.
5. Only by adopting the sacred sacraments penned by Nanak, can we learn the art and science of a blissful living.
6. But it demands strict self-control, to cleanse the negative greedy thoughts, emotions, desires and temptations.

Stair's Step - 15

(Guru Nanak rejects begging for blessings and promotes deep introspection.)

1. The true follower is completely emancipated and liberated, from the turmoil of worldly stresses and strains.
2. Emulating examples manifested by a Sikh, the latent potentiality of his loved ones gets enriched and harmonized.
3. While being redeemed, a true Sikh missionary also acts as a kosher savior, for his community and the mankind.
4. Nanak strictly forbids his Sikhs, to beg or seek illusionary blessings, from any sham god-man, or even from God.
5. Only by emulating the principles of moral ethics, in your life-style, can you change attitude, and be emancipated.
6. It is possible, only if you undertake self-reflection, hear the voices of within, and liberate

yourself from 'self'.

Stair's Step - 16

(Gurbani manifests Sachiaaras and rejects mythical stories and Scriptures. Also it states that cosmos got created with a big bang.)

1. The empowered 'Five' converts are honored, with a very respectable title of 'Sirdarji', in the global panchayat.
2. These blessed ones are respected by everyone, at the holy, or any other important secular congregations.
3. These redeemed ones, the principled Sikhs, are offered a seat of honor in all assemblies of cultured persons.
4. United in their mind, the sole principle of all these Sikh Saint Soldiers is to work in harmony with His Nature.
5. If anyone probes you to discuss the creation, or tries to seek proof of the existence of Ekencar, the Designer.
6. Remember, that the intricacies of the Nature are beyond sense perception level of present human wisdom.
7. For the sake of illustration, let us take Vedantic speculative theory of that dutiful and merciful white ox.
8. Because of whose benevolence, our planet deems to have been balanced in equilibrium, on its horns!
9. Deceptive and fanciful fallacy of such crafty authorships can be perceived, only by deep penetrating study.
10. If this Vedantic doctrine is factual, then there would be colossal heavy load on top of this mythical bull.
11. But our earth is a solitary planet, while all other planets are far away and are completely isolated from it.
12. In that case, what is that mystical power, which is supporting the bull, or all other planets from underneath!
13. In fact, all ethnic nationalities espouse and advocate various Atlas types of fanciful fabricated

theorems.

14. All religions have authored many illogical mythical stories about god, cosmos and evolution, in their books.

15. Can a human being ever manifest who could perceive and expound this highly complex intelligent design!

16. Can you ever imagine as to how assiduous, extensive and complicated this whole topic would become!

17. To learn about the magnitude of divine powers, and about the extraordinary mysterious origin of evolution,

18. And about the unexplored far flung creations, which arrogant theoretical physicist can ever claim to know!

19. Ekencar put to generation everything in the infinite universe, in a nano second, with a single command of his.

20. From one source, streams of self- breeding galaxies and Natures sprang, which we are always discovering!

21. After all, how can our shallow understanding perceive Nature's application of quantum science in universe!

22. My whole life is worth an iota of insignificant offering to this matchless divine creation in entire cosmos.

23. O, the Guardian of Mankind, i know that whatever thou desired is forever, with some purpose for all of us.

24. After all, you are the omniscient secular spirit, or soul, and the omnipresent Truth for all times to come.

Stair's Step - 17

(All traditional paths to attain salvation after death are rejected.)

1. In the hope of attaining salvation or liberation, prayers are recited by all faiths in various forms or rituals.

2. Many rituals of worshiping are conducted by various religions with butter lamps and by burning incense.

3. All religions have their own holy books of divine knowledge, which are crammed and recited ritualistically.

4. Despite practicing according to the advocated Yoga paths of Patanjali, yet all aspirants remain discontented.

5. Many devotees are engrossed in propagating manufactured truths of the Gyan marg of acquiring knowledge.

6. While some disciples offer human sacrifices, or donate everything they possess, as per Karma or Bhakti marg.

7. Some awesome zealots, willingly undergo, very agonizingly harsh physical self-mortification of Hath Yoga.

8. Some ascetic hermits resort to meditation in the solitude, to attain self- enlightenment through Dhyana Yoga.

9. I wonder as to why they don't interact with, and take lessons of organic unity from our mentor mother nature!

10. I would always willingly agree to offer myself to be a slave of such an inquisitive true aspirant or seeker.

11. While I am aware that everyone has the right to 'free will', yet, I seek forgiveness for the entire mankind.

12. In spite of all dogmatic orthodoxy, I am confident, that somehow, discretion and humanism will always survive.

Stair's Step - 18

(Exploitation of innocent followers of all organized religions by clever, crafty and corrupt clergy is rejected.)

1. Human slaves, driven like sheep and cows, are exploited under the spells of illogical canonical blind faiths.

2. Many corrupt and crafty preachers, priests, pathis, peers and pujaris are living off them, by dubious means.

3. Many mafia like god-men acquire name, fame and power by manipulations, and showing magical spectacles.

4. Many barbarian sorcerers, and tantric, are brutally sacrificing animals and humans, in the name of religion.
5. Many malevolent tricksters and cut-throat thugs are persistently perpetuating satanic morbid holy offences.
6. Mahants and ministers of many sects are spreading unscientific and illogical fabricated fables and impiety.
7. Many meek puppets are heading religions, with the help of bigots and fascist rulers, just to plunder coffers.
8. These putrid slanderers are constantly adding on to their garbage, and are a slur on their religions and society.
9. Nanak is trying to counsel these legalized cheats to be heedful of the wrath that will befall on all of them.
10. He cites his own example of life-long sacrifices, for the sake of the unprivileged and the exploited mankind.
11. O my Master, your idea, and the laws laid down by you are ultimately the best solutions for the humanity.
12. After all fostering of all entities of universe also falls under your own preview for all the times to come.

Stair's Step - 19

(Do not waste time to learn all secrets of Nature – just enjoy its bounties. You will get rewarded for all your efforts.)

1. There are countless planets in the universe which flourish with extremely diverse principles of nature.
2. Far beyond the finite perception of human beings there exist many huge sun like stars, unknown to us.
3. Their numbers are so large, that it would always be foolish to attempt to put them to any enumerations.
4. The principles of their operating existence are so intricate that it is well-nigh impossible to elucidate them.

5. It is inconceivable to comprehend complete cosmology; we should simply accept its laws and relish its bounty.
6. Various chronicles and scriptures, which claim to have known the divine mysteries, are totally baseless.
7. This subject is too intricate to be decoded by human mind; we may learn it only by some gifted chance!
8. The writer (Nanak), who has tried to pen it down, too, initially did not have that deep divine perception.
9. By and by, as the Nature unfolded various complexities, was he able to understand basic fundamentals.
10. O seeker, your attitude and deeds alone will determine the repute and rank of your identity, in the society.
11. Without moral ethics and proper conduct, you cannot get any honors or respect, at any place in the world.
12. To authenticate what I am saying, you must reconcile, and contemplate on the cosmic Laws of Nature.
13. I now, very humbly, am offering the complete gist of my lifetime search for Truth, for you to capitalize on.
14. Do as you feel like, yet I always seek blessings for the wellbeing of the complete lot of the mankind.
15. O Master, you too must be concerned about the wellbeing of all your subjects, in this Garden of Eden!

Stair's Step – 20

(Transformation to Sachiaarhood can take place only if we put in our own sincere concerted efforts to adopt Gurbani in our daily life.)

1. If we soil or smear our body, that is, hands, feet and torso, with mud and dirt,
2. Then, we can easily clean them up, by simply washing them with fresh water.
3. And, if our garments are smeared and drenched

with urine and excretion,

4. Then, we have to wash and clean them very carefully, by applying soap.
5. But if our attitude becomes sinister, and gets corrupted with negative emotions, and wicked intentions,
6. Then our conscience can be reformed, only by imbibing good ethics, upright values and moral laws.
7. No one can be designated as a sinner or virtuous being, just because some concepts proclaim it to be so.
8. Your every thought, action and deed becomes the basis of your destiny according to your own free will.
9. Whatever you sow today, you will have to reap, eat, and consume it all, in your present lifespan itself.
10. As per Nanak, the 'One Life' existence of our own identity is extinguished innately, under the code of divine system.

Stair's Step - 21

(Pilgrimages, meditation or worshipping, austerities and charity are rejected by Gur Nanak. Without self-retrospection nothing can be achieved.)

1. By going on pilgrimages, doing penance, benevolent works, renunciation or giving away charities,
2. If at all you achieve anything, it is just your own ego satisfaction, with some hollow praise in the society.
3. But, by understanding, and then by imbibing the values and principles propagated by Gurbani, in your life,
4. You will be redeemed, with your transformed attitude, awakened conscience, and improved character.
5. This noble task has to be executed by you, all by yourself, i (Nanak), cannot play any active role in it.
6. Without becoming virtuous, merely by performing the rituals, nothing worthwhile can

ever be achieved.

7. To get blessed, and attain redemption, you have to carve your life, and live, as propagated by Gurbani
8. Thereafter, you will be able to savor the life of everlasting ecstasy of the divine bliss, till the eternity.
9. What precisely was that auspicious time, exact date and the day of the week, of the advent of Genesis?
10. Or which pleasant providential season or lucky month was it when the universe was created or came into existence.
11. The pundits could not calculate that propitious time or else they would have written it in the Puranas.
12. Even the Qazis could never visualize that event otherwise it would have been recorded in the Quran.
13. Day or date is neither known to any yogi nor the season or month can be guessed by any missionary.
14. Only the divine Architect of the universe would know all those intricate details, of the birth of cosmos.
15. How can I tell you, with what logic can I explain the truth to you, and how I can make you understand!
16. Nanak tried to expose falsehoods of each faith but all countered with their own dogmatic doctrines.
17. The governance as per cosmic blueprint is so fair that we always get the just rewards of all our deeds.
18. Nanak bani emphasizes that unless we manifest the divine within we cannot walk the path of salvation.

Stair's Step - 22

(Deep secrets of Nature cannot be understood by our finite mind. Wise are those who try introspection.)

1. In zillions of cosmic spaces, there are countless coexisting galaxies, which are stabilized with

gravity.

2. All Vedic scriptures blatantly confess their inability to understand all intricacies of the cosmology.
3. Semitic scriptures also mention only eighteen thousand beings having originated from that one source.
4. We should explore such assignments, only if it is worth the efforts, otherwise it is a sheer waste of time.
5. Nanak asserts, that wise is he who listens to his inner voice and becomes aware of his own truthful self.

Stair's Step - 23

(Mere acquisition of knowledge is insignificant compared to one who abides by the Laws of Nature.)

1. Why these prisoners of dogmas advocating authenticity of their doctrines are unable to comprehend,
2. That even the mighty rivers longing to merge in the ocean are unable to fathom the soul of the sea.
3. One may become an intellectual scholar with omniscience profound knowledge and Giyan of all issues,
4. Yet, he cannot equate even an ordinary ant which follows the conscience of Ekencar as a routine nature.

Stair's Step - 24

(To understand complete functioning of the Nature is beyond the scope of our learning. Only by self-control we can get contentment in our present life.)

1. Traits and attributes of the Almighty Ekencar are far beyond verbal explanations, or human chronicling.
2. Knowledge of His infinite creation, providence, grants and gratuities, can never be successfully acquired.
3. Ekencar can be seen manifested in

countless entities as also he is incessantly speaking through all beings.

4. No prophet pundit or messenger of god can forecast or predict as to what is in His blue print of the future.
5. We can never ever perceive as to from where the cosmos expanding in front of us, could have so evolved!
6. To try to learn all about the vast expanse of the universe is an impossible task and is an effort in futility.
7. Scare mongering prophesies of the 'dooms-day', have caused apprehension in our world many a times.
8. SO far, all predictions about the 'Day of Judgment' or Retribution have proved unfounded, illusory mirages.
9. The deep secrets of the Divine Truth can never be traced or comprehended, by any theoretical physicists.
10. All explorations will prove futile, and this muddle will keep getting more and more intricate, and complicated.
11. Ekencar the Master, is infinite, and is too far above the perception and reasoning senses of our finite mind.
12. His Commandments, ethos, principles and dealings are phenomenally amazing, trustworthy and gracious.
13. If at all, or whenever, any seer manifests, with exceptional analytical skill, and phenomenal perception level,
14. That genius alone may be able to experience, the omnipresent aura of God through his objective discretion.
15. Those who get convinced of this stark reality and those who objectively introspect just their own self being,
16. Nanak promises them that such creativity on their part will endow bounties of blessings in all their actions.

Stair's Step - 25

(It is useless to bribe God by prayers and worshipping, only your own efforts can bear

fruits. We should be thankful for all that we have got.)

1. Methods adopted by all races and religions to 'lure' God are so varied that they can never be enumerated.
2. God is a unique benefactor who is an unconditional giver without emotions and he can never be corrupted.
3. So many iconic Avatars and pharaoh like rulers keep begging to invoke God's blessings by prodigal rituals.
4. Their demands are so absurd, preposterous and staggering that we get totally perplexed and bewildered.
5. Most people remain engrossed in lecherous immoral deeds and exhaust themselves to an ignoble death.
6. Many ungrateful indignant, having satiated all their desires, yet remain thankless to the cosmic providence.
7. While many ignoramus inapt ignorant ones, spend entire life time, in licentious luxury and pleasure seeking.
8. Large multitudes of people keep suffering stress due to their unjustified desires and exorbitant demands.
9. Challenging facets of life are to be accepted as blessings in disguise to gain experiences and learn lessons.
10. Salvation, redemption or bliss can be achieved by following laws of nature and by honest laborious efforts.
11. Up till now no messenger or prophet of God has been able to suggest any system, or path, better than this.
12. If any cunning and crafty spiritual healer, Baba or missionary of any holy sect, tries to trap or hoodwink you,
- 13 he very well knows that at the end of it he will have to face music and will get ridiculed by all and sundry.
14. In the fair and moral court of Ekencar all our deeds are evaluated and all our dues are paid automatically.
15. There are very few people who realize and

appreciate this and express their gratitude for all benevolences.

16. He, who becomes aware of this unique cosmic principle, and performs thanks-giving by spreading the Truth,

17 Nanak acclaims such a Sachiar to be worthy of being crowned the most sacrosanct sovereign king of kings.

Stair's Step - 26

(Professional business of marketing of organized religions by clergy to exploit innocents in the name of mythical icons to promise salvation after death is strongly rejected by Gur Nanak.)

1. Concocted 'concept' of an Atma's after-life in heaven, or union with God, is a dirty business of extortion.
2. Merchants of religions have converted religious places into booming mega-malls, and holy super-markets.
3. Dumb and crazy crowds flock to the divine shops to do ostensible bargain shopping for soul and spirituality.
4. Devotees come with lots of hopes and expectations but it is very seldom that someone feels truly satiated.
5. Wholesalers of this trade have fabricated impressive fortresses of stone and gold as their religious courts.
6. Cleansing of all types of sins is undertaken by these quacks at fixed or negotiable rates and commissions.
7. These cheats guarantee redemption or salvation, by using wide variety of labeled curative antidote measures.
8. To wash off sins of your lifetime misdeeds they have 'Quick-fix' concoctions of Mantras, spells or charms.
9. There are many well established rituals, ceremonies and ostentations, which cannot be enumerated here.
10. These Pied Pipers try to lure you from the day break with resounding melodious hymns, verses

and calls.

11. They expound remedies, written by philosophers in their scriptures as an evidence or proof to their pleas.

12. They read from these holy books to give discourses or elucidations, and sing hymns in grand conventions.

13. All cunning pop-spiritualists, try to manipulate the dictates, purportedly given by messengers of their gods.

14. They entice you with fictitious, but very juicy and lucid tales of love making of Krishna, with his consorts.

15. They forcefully boast about the divine and miraculous super human powers, attained by Shiva and Yogis.

16. These crafty clerics claim that with their efforts, many devotees have attained enlightenment like Budha!

17. They try to convince us, that many decent, as also evil persons, keep approaching them to attain salvation.

18. And also, that a very large number of common needy devotees, regularly keep seeking their holy services.

19. While all these swindlers claim that numerous devotees have been able to attain Nirvana through them,

20. Yet, all these meandering charlatan god-men, themselves, have a very deplorable pathetic end in their life.

21. All faith healers who perish supplant their heir, to continue this murky business of emotional blackmailing.

22. In spite of this, not even a single stalwart, dares to stand up, to expose this great Mafia syndicate of clergy.

23. I know that in spite of all my stern warnings, finally you will do as per your own genetic dogmatic whims!

24. According to the Nanak bani, those who can discern or see through this murky business are redeemed.

25. If any fanatic, tries to entangle you, in discursive wranglings of heaven, hell, after life or union with God,

26. Then he may be spurned, and completely avoided, but must be branded, as a big sloven blockheaded ass.

Stair's Step - 27

(There is no mythical heaven anywhere else. Our planet Earth is the ultimate Heaven where we should live in harmony with Nature.)

1. How elegant the gateway to the mythical 'heaven' must be, from where you are 'controlling' entire cosmos!

2. There must be many exquisite instruments of heavenly music, along with a grand royal orchestra in attendance!

3. People say that in the kingdom of God, fairies and celestial bards are performing on melodious symphonies!

4. But, all mythical angles of wind, water and fire, are performing their call of duty, on this mother earth itself.

5. Even mythical Nizam of justice, dispenses judgments, as per recordings on our book of life, only on our planet.

6. All legendary creators and destroyers, and their divine consorts, are also functioning only on this planet earth.

7. Indira, god of heaven, along with all his godlings, are also known to bow to you, only on this garden of earth.

8. All monks in trance, as well as all spiritualists, search for you on this very humble, but a very unique planet.

9. Many virtuous celibates are patiently and valiantly, trying to restraint their sensual pleasures, in this world itself.

10. Many Pundits expound the scriptures, composed by mythical icons, to huge congregations, all around the globe.

11. The illusionary captivating tantalizing celestial fairies and angels are also heard of, only on our mother earth.

12. Spawning of organic life, from lifeless elements, and its evolution on the Earth, is a living proof of your divinity.

13. Saint soldiers with self-control, diverse living beings, and all civilizations, pray only to you, on our green planet.

14. All continents, our moon and solar system, are also coexisting in complete harmony, as per your universal laws.

15. All those devout entities, who are convinced of your omnipresence, willingly follow all your commandments.

16. I am not aware of everyone else, who sings glory to you, and after all, how much can I penetrate in your creation!

17. Prospectors, who are imploring that graceful sacred abode, your paradise, blessed kingdom, Zion or Shangri-La,

18. That Utopia is nowhere else, but is on the Earth itself, where His creation and the governance is par-excellence.

19. Innate spawning from a single living cell, by impulsive sex, and mingling inorganic inert elements with enzymes,

20. The omniscient architect is constantly observing, unfolding of evolutionary process, as it is his creative liability.

21. He has managed everything in an ideal and integral order, but our perception is unable to grasp this simple fact.

22. Only those lion-like, deserve sovereignty or Sachiarhood, who comply with the Gurmat and the cosmic laws.

Stair's Step– 28

(Celibate life of begging sadhus and Jogis is rejected and equality of all is promoted.)

1. O roving yogi, shed the hypocrite acting of being a hermit, become conscientious and live a householder's life.

2. Instead of wearing the black robe of death, and flouting occultism, transform yourself with reverence to all life.

3. Discard egoism and become tolerant, we all are distant cousins of one universal family, try to conquer your own Self.

4. For you being such a seeker, I then will bow my

head to you, in true earnest, solemn respect, and in admiration.

5. Axiomatically, only an ethical and moral person can attain immortality in his lifetime, at any age, period or era.

Stair's Step– 29

(Attainment of supernatural and miraculous powers by humans is rejected.)

1. Instead of soliciting alms from women, connect yourself to the resonating cosmic conscience, and share wisdom.

2. Manifest into an image of god, who is the universal patron, and discard your quest for queer transcendentalism.

3. Life and death are the basic essential principles of nature, only your accomplishments will establish your entity.

4. You have to learn to bow with respectful reverence to life, and obediently abide by the cosmic laws of Ekencar,

5. Who is distinct, and actually a true eternal reality, reverberating in each and every particle of entire universe.

Stair's Step - 30

(Philosophy of Trinity and Maya concept is rejected by Gur Nanak.)

1. Mythical virgin mother Maya, got pregnant by some trick, and gave birth to three legitimized iconic godlings!

2. Brahma as god of fertility, Vishnu as the provider on earth, and mighty Shiva as god of destruction and destiny.

3. Whereas, it is only according to His explicit idea and desire, that the nature is managing our planet dutifully.

4. Just because Ekencar is imperceptible and unperceived by humans, scriptures have fabricated such paradoxes.

5. It is an irony of luck, that most of us are duped, and forced to bow to such illogical

mythological deceptions,

6. In spite of the fact, that the Logos is the cardinal truth, and is an omnipresent manifestation, as an actual reality.

Stair's Step - 31

(The Cosmos is a Reality and not a Grand illusion and the cosmic system is perfect and very fair.)

- 1 Ekencar has manifested in every entity, molecule and atom as the Energy, and is independently self-sufficient.
2. Ekencar had authored every conceptual entity, with just one leap of his quantum perception or notion or idea.
3. Ekencar, the creator of cosmic Natures, is only 'observing' the blooming and balancing of evolutionary process.
4. Nanak Bani rejects prevailing misconception of Maya, and emphasizes the truth of existence as a solid reality.
5. I very humbly and respectfully bow to the all-powerful and an all-wise, inconspicuous omnipresent creator,
6. who has undertaken the entire responsibility of the genesis of visible, and the entire imperceptible kingdom.

Stair's Step - 32

(Do not get lured by clever marketing strategy of crafty clergy. Use your discretion to see through their falsehoods.)

- 1 One or two speakers may turn to millions, and may try to push and exhort you, to follow their path or doctrine.
2. In spite of their circumvential jugglings, the path of ethical moral conduct is the single right way to redemption.
3. Scaling steps of this venerable ladder, i.e. the writ of Nanak, can we relish Nirvana during our present life itself?
4. Listening to the holy touts, bragging of

heavenly exploits, even a wretched sinner starts dreaming of salvation!

5. Gurbani gives us wisdom and logic, by which, we can discern, the futility of illusive testimonials of these thugs.

Stair's Step - 33

(Acquisition of miraculous powers by humans is out rightly rejected. All humans are equally empowered.)

1. All faiths advocate icons acquiring miraculous mystic powers, yet, mute meditation does not help acquire any.
2. All quests of supernatural powers, by praying in ritualistic worships, or by offerings and sacrificing, are futile.
3. No one can unusually extend his life span, or tame death, by any method, including Yogic or tantric practices.
4. Riches of Raj Yog, too, do not bestow any wonder quality; in fact it breeds more chaos, agitation and egoism.
5. Even the prestigious Gian Yog's expertise too, does not help, to attain peace, or stir the divinity within us.
6. All types of dexterities, or so called extraordinary powers of obstinate Yogis, are futile in attaining salvation.
7. Let any Yogi, tantric, saint or occultist, show or demonstrate miracles, if he has acquired any mystic powers!
8. As per Nanak bani, claiming of possession of mystic powers by anyone, and performance of miracles, is a hoax.

Stair's Step - 34

(Planet earth is a special abode for savoring human life where our deeds are rewarded justly, and Sachiaars are honored in their life.)

1. Maintaining light and darkness, varying seasons, all on an accurate lunar scale, for metrical duration of a day.

2. Apt moist atmospheric pressure, solar temperatures, and ensuring equilibrium in the gravity controlled space.
3. A very finely tuned 'heavenly planet' is architected, as a sojourn, to savor our 'one world one existence' life.
4. In this sanctuary coexist, countless organically related creatures of spectacular colors, creeds and habits,
5. who have very diversified methods and principles, for their survival, living styles, desires and ambitions of life.
6. Balance sheet of our daily deeds is automatically being scrutinized regularly, on the scale of the cosmic laws.
7. Impartial and ultimate justice of the Universal Judge is delivered by Nature, to everyone, on planet earth itself.
8. It is only here, on this wonder planet that the most deserving, ethical, conscientious 'chosen ones' are honored.
9. Each and every action of ours, is scrutinized in detail, is assessed, evaluated, and is being stamped accordingly.
10. Invariably, an interim justice is being bestowed on us, for all our actions, in each and every phase of our life.
11. At death, fully aware of its last station, our soul separates from the self and dissipates in cosmic consciousness.

Stair's Step - 35

(Gyan Yog and its mythology, icons, god lings, scriptures, rituals etc are rejected by Gur Nanak.)

1. Genetically programmed system of sharing responsibility with beings, on planet earth, is as enumerated above.
2. I now expose the crafty methods of Pundits and Gyanis, of shepherding multitudes of cows, sheep and slaves.
3. They have spawned mystic mythological icons of 'gods' of water, air, fire, as also gods of love and destruction.

4. They have replicated multiple masquerading images of One Almighty, to suit colors and costumes of their races.
5. All faiths have their own conservative sets of mythical axioms, commandments, and manuals of rituals and rites.
6. All religions and nations have custom-made gods of rain, sun, moon and many other imposing heavenly bodies.
7. They have their own mystics, enlightened mentors, messengers and sons of god, sages, goddesses and fairies.
8. They have various Avatars, tutelary deities, Satan and devils, as also revered scriptures and spiritual hypotheses.
9. Assorted civilizations have different languages, distinct ways of living, and histories of their imposing pharaohs.
10. There are countless sects of all faiths, with conflicting ideologies, yet with infinite devout, die-hard followers!

Stair's Step – 36

(If we follow Gurbani teachings then it bears miraculous results transforming us into Sachiaars.)

1. In the domain of the professional clergy of religious bigots, literary encyclopedic gospel grasp, rules the roost.
- 2*. Under their strangulating spell, one meets an unexpected fatal end, cloaked with a hallucinatory ecstasy, all the way!
3. In the confederation of honest toilers, the ultimate aim is to turn every devotee into a true image of Gurbani.
4. From a very raw stock, with spiritual surgery, it aids to carve out a true, peerless, perfect, noble human being.
5. The automatic modus operandi of the ecstatic transformation to Godhood cannot be illustrated or enumerated.
6. If any zealot fool shows the audacity to attempt any explanation, eventually, he is obliged to atone for his act.

7. One's conscience is awakened, and psyche is carved, by reorienting his moral values, and discretionary intellect.

8. His axiom, attitude and ethics are transformed and refined, akin to the graceful instincts of a holy divine being.

*(Sudden illusionary death of a deer lured with the sound of drum beats is **Nadanand**, of a moth by burning its wings in the flame of a candle is **Binodanand** and of a fish caught on a bait hook is **Kodanand**.)

Stair's Step - 37

(Nanak's Sachiaars perform their duties in harmony with Nature as all other cosmic entities perform and always remain in Hukum.)

1. Easy and smooth process, advocated in Gurbani, performs a miraculous role in reforming all amateur toilers.

2. On Nanak path to entering a blissful life, there is no scope for superstitions, rituals or unscientific blind faiths.

3. Here, only conscientious and principled saint soldiers dwell, who have toiled to conquer their 'war of within'.

4. And whose 'self' is in complete surrender, to the universal husband Ekencar, and to His cosmic constitution.

5. These die-hard humane humans replicate iconic Sita, who eternally sang the praises of her loving lord master.

6. The splendor, and the halo of these redeemed enlightened humanitarians, is beyond any graphic explanations.

7. Evolved with discreet objectivity, they never kill their conscience, nor can they be cheated by any hypocrite;

8. just because they have manifested the 'god within', and are the reminiscent of His presence at every moment.

9. In the realm of toiling humanism, only those deified enlightened individuals, with unflinching integrity, prevail,

10. who relish the entire existence, in a very aware and blissful ecstatic state, after having humbled their attitude.

11. In this celestial Garden of Eden, Shangri-La or the realm of truth, endure only those selected immortal ones,

12. who have, with their delicate intuitive insight, persevered an arduous struggle, to evolve their super conscious.

13. In the same manner as all other heavenly bodies, like planets, planetary systems, nebulas or the milky ways,

14. the detailed list of this ever expanding devout creation, if ever we start narrating, will never get completed.

15. Similar to that real huge and massive sun like burning stars, and planetary systems, or glittering galaxies,

16. that relish executing all responsibilities entrusted to them, as per the eternal wishes of Ekencar, faithfully.

17. Having initiated the self-evolving creation, with His single thought, now, He is only a spectator to its blooming.

18. Nanak bani reiterate, that it is well-nigh impossible, to put to words, all His creative innovative future plans.

Stair's Step - 38

(This Pauri explains the conception and creation of Gurbani and Gurmukhi words by Gur Nanak. Those who understand and imbibe Gurbani in their life always remain in harmony.)

1. Emulating a goldsmith, who waits in his shop with patience, keeping his emotions and anxiety under control,

2. with resolve of an anvil, using the hammer of discretion and wisdom, to manifest immaculacy in creativity,

3. with finesse, blowing bellows, to maintain appropriate temperature, to separate the spurious from sterling,

4. and with great veneration, this Japp Bani has

been molded, compiled, and presented to you, on a golden platter.

5. In the mint of ultimate Truth, fresh Gurmukhi lexicon has been coined, unifying languages of many diverse faiths.

6. Those, with the super manifested discretion, will comprehend the commandments, and can easily mould their self.

7. Nanakian astute discerning humble toilers attain bliss and immortality during their journey to the final terminus.

Epilogue – Salok

(Our deeds are evaluated fairly in our life and if we have followed the teachings of Gurbani then all our wanderings vanish and we live our life as per harmony with Nature.)

1. For evolution of living beings, air is mandatory, while water, earth and procreators too, are also very important.

2. Humanity is evolving, within the polar duality of the light of spiritual confidence, and the darkness of clever wickedness.

3. Your good and evil intents are automatically differentiated and evaluated, on the scale of the law of humanism.

4. As per your ethics, actions and attitude, you would remain nearer to or far off from your goal or the final station.

5. Those who live as per the laws of humanity, enumerated in gurbani, can steer the worldly obstacles very smoothly.

6. Nanak's doctrine transforms you into a radiant fearless and fair god-like, fully liberated, living human being.

JAPP BANI

Translation

By

**Col. Manmohan Singh Scout
Panjabi & English**

ਮੁੱਖਬੰਧ

1. ਆਦਿ ਸਚੁ

2. ਜੁਗਾਦਿ ਸਚੁ ॥ (1)॥

3. ਹੈ ਭੀ ਸਚੁ

4. ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

(1) (The four fundamental concepts are stated.)

5. God the Truth ab-initio.

6. Truthfulness prevailed in all ages.

7. Present too is a Reality, and not a Grand Illusion.

ੴ Nanak's doctrine is eternal for retaining redemption.

Pauri 1

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ (1)

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥ (1)

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ (1)

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ (1)

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ (1)

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥ (1)

Stair's Step – 1 [Stair or Step is literal translation of word 'Pauri']

(The traditional Paths of attaining salvation or Moksha are rejected and Nanak writes that we should live in harmony with Nature.)

1. Rote muttering or chanting of holy words or lines after purifications do not evoke any grace or wash our sins.

2. Deep meditation, in complete solitude, too, does not confer any enlightenment or solace to the wandering mind.

3. Ritualistic fasting, asceticism, or even stacking of all worldly comforts or possessions, do not

satiate one's desires.

4. All advocated paths, based on clever irrational belief based on revealed knowledge are an utter sham to attain God, redemption or salvation.
5. How to tear off this death like pall of falsehoods, and how to get redeemed and live our present life in complete bliss?
6. We should have full faith in the fairness of the divine system. The do it yourself doctrine of Nanak is now penned down by him.

Harmony with Hukam means concern for the ecosystem; treating all beings with kindness and respect for the environment. Then the question arises: How could one get rid of ignorance and falsehood? On the pages of AGGS it is mentioned again and again that Sabad (Knowledge, Truth, Guru's teachings) destroys ignorance, falsehood, superstition and doubt:

Pauri 2

- ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ (1)
 ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ (1)
 ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ (1)
 ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ (1)
 ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ (1)
 ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥ (1)

Stair/ Step – 2

(This Pauri explains the system of the Nature, to increase our awareness.)

1. Evolution of all entities is the outcome of Hukam, the Cosmic Law, author of which is beyond our intellectual perception.
2. All sentient beings are pre-programmed to survive by consuming gifts of nature and in turn are responsible to conserve the ecology.
3. Our manual or intellectual status is as per cosmic laws; tears or laughter must be taken as a part of a balanced life.

4. Cosmic law gives us a freedom of choice to be ethical and be blessed, or get entangled in false dogmatic ritualism.
5. Events occur in consonance to a constitutional system, nothing happens extrinsically, or out of control of cosmic law.
6. If we can realize the fragility of our perishable and ephemeral existence, then our ego will get humbled all by itself.

Guru Nanak observed that every action and reaction (process) or phenomenon, happening in this universe and in all the living beings is governed under some laws/orders. Guru Nanak calls these laws/order as ਹੁਕਮ (*hukm*).

Pauri 3

- ਗਾਵੈ ਕੇ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ (1)
 ਗਾਵੈ ਕੇ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥ (1)
 ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥ (1)
 ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ (1)
 ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੋਹ ॥ (1)
 ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥ (1)
 ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ (1)
 ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥ (2)
 ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ (2)
 ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥ (2)
 ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ (2)
 ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥ (2)
 ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ (2)
 ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥ (2)

Stair's Step-3

(This Pauri convinces us about the existence of Ekencar, about It we must have full faith.)

1. Even if we wish to define, designate or

demarcate the Super Power, who has the brains to perceive the Almighty.

2. But if we reflect on the beauty and order prevailing in nature, we can discern Creator's signatures providing its presence.

3. We must study the concept of pre-programmed working of each entity, and its responsibility, towards our eco system.

4. Let us rapt at the intricate science of fundamental equilibrium in symmetry or asymmetry, manifested in the universe.

5. Strangely, extremely majestic delicate objects constantly evolve, and are annihilated, under a pre-planned grand design.

6. Amazingly, matter that is destroyed is recycled into diverse energies, maintaining an accurate balance in the universe.

7. Aren't we utterly helpless, in grasping and perceiving the omnipotent force, behind the entire harmonious universe!

8. Isn't it all the more startling, because, practically every action is taking place in front of us, and right under our nose!

9. There is no dearth of convincing rationales and interpretations, being tendered by able scientists and men of wisdom.

10. In spite of new doctrines offered by cosmologists, this issue will keep getting complicated, finally hitting a dead end!

11. While the fair and just distribution system, of self-sustaining natural resources, has always worn down all devourers,

12. Yet, irresponsible greedy man, the only ingrate creature, shamelessly grabs, hoards and destroys, without recreating.

13. Diverse nature systems ensure blossoming of the universe, on the proper course, as given by the Almighty designer.

14. Nanak's dictum is that impassively observing the evolution of The Great Show, Ekenkar remains placidly buoyant.

Pauri 4

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥ (2)

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥ (2)

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ (2)

ਮੁਹੰ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ (2)

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥ (2)

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ (2)

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੩॥ (2)

Stair's Step – 4

(It is only Gurbani and Gurmat which explains the method of becoming Sachiaar with our own efforts.)

1. In the kingdom of the Almighty, a fair justice is automatically dispensed and expressed with love and care to everyone.

2. Everyone prays and begs for only individual favours, and the generous Lord showers gifts of Nature to one and all.

3. Then what special gifts will we tender, as pay back, if ever we face the so called Judge, in the heavenly court?

4. What accomplishments in harmony with the laws of Nature, shall we narrate, hearing which, he may redeem us?

5. Whenever we are studying the *Amrit Bani*, we must contemplate on the obligations of the godlike traits.

6. Only if we resolve to act, can we refine our ethics and attitudes; get a robe of honor, and perceive the path of salvation.

7. As per Nanak's dictum, this is the only ratified path, by which one can realize the latent potential of true humanism.

Pauri 5

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ (2)

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥ (2)

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ (2)

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥ (2)

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ (2)

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ (2)
 ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ (2)
 ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥ (2)
 ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥ (2)
 ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ (2)
 ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥ (2)

Stair's Step – 5

(Without help from priests, we ourselves should work for attaining contentment in our life.)

1. Honour of redemption can neither be graced nor imposed by any one, nor can it be attained without putting in efforts.
2. Anyone can attain Sachiarhood or impeccability, with free will, dedication and hard work, put in during this lifetime.
3. Those who experience and obey the Commandments of Nature are honored by everyone in their present lifespan.
4. Nanak's doctrine exhorts us, to grasp the cardinal purpose of redeeming our life, by following the laws of the Nature.
5. If we appreciate and imbibe the ethical way of living in our own life, with complete dedication and utmost sincerity.
6. Then, the turmoil and confusion created by our mind will vanish, and we shall attain eternal peace and contentment.
7. Composed on music, Nanak's ideology in *Gurmukhi* language elucidates the eternal relevance of global humanism.
8. Paths of *Vaishnavism*, *Saivism*, creator Brahma, or contradictory axioms adopted by goddesses for attaining *Mukti*,
9. If asked, if I have grasped them, I would say 'No!', they all are so mumbo jumbo, that they can never be explained!
10. Nanak's doctrine has explicitly resolved, the most fundamental, yet intricate issue of the salvation, for the mankind,

11. That omniscience of our Savior, and His vigilance on us, should never be forgotten, nor should we ever wander astray.

Pauri 6

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥ (2)
 ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥ (2)
 ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
 (2)
 ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ (2)
 ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥ (2)

Stair's Step – 6

(Only those who follow teaching of Gur Nanak can live in harmony with Nature.)

- 1 Attitude can be improved, only if you resolve to do it, but without your efforts, what verdict can be delivered!
2. Have you seen any entity in the universe, which gets any reward or return, without putting in honest efforts!
3. A Sikh's attitude and conscience, gets awareness of Oneness, as he starts living as per Guru Nanak's doctrine.
4. Nanak has solved man's most frustrating puzzle of salvation, and has explained the meaning and mission of life,
5. That all beings have emanated from that One Source, and that we all should live lovingly as one global family.

Pauri 7

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥ (2)
 ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥ (2)
 ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੋਇ ॥ (2)
 ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥ (2)
 ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥ (2)
 ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੀਤਿਆ ਗੁਣੁ ਦੇ ॥ (2)

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥ (2)

Stair's Step – 7

(Without right understanding, even ten Avtars of Vishnu could not live in harmony with Nature.)

1. If, in the so called four mythical eras, an iconic individual lives a life, and even if he may incarnate for ten times,
2. And becomes very hallowed to make it to the celebrity charts, and all follow or fulfill his divine commandments,
3. And even if he establishes a very reputed doctrine, and also has it glorified in its complete domain or kingdom,
4. If his cosmetic dictums do not enunciate the philosophy of the cosmic constitution, then his existence is in futility.
5. Then, even the lowliest of the lowly ones, will see through this fundamental lapse, and will cast aspersions on him.
6. Nanak's doctrine imparts education to the atheists or ignorant oppressed ones, and enlightens the wise beings.
7. Nanak knows of none, who precisely, perfectly and properly, set out to redeem the *dalits* and deprived mankind.

Pauri 8

- ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ (2)
 ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥ (2)
 ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ (2)
 ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥ (2)
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (2)
 ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥ (2)

Stair's Step – 8

(Gurbani gives us awareness about cosmos and exposes mythology.)

1. Empathic study of Gurbani improves wisdom, grows awareness, instills logic, and makes us a seasoned person.
2. It exposes falsehoods of mythological notions, that an ox is balancing the earth in space, and not the gravity.
3. Gurbani educates us about scientific relationship in cosmology, of moon, sun and the intervening empty space.
4. Deep understanding of Gurbani makes us so potent and powerful, that even the fear of death cannot seize us.
5. Followers of Nanak's commandments awaken the divine in them, and live a 'God size' dignified everlasting life.
6. Gurbani helps to eliminate the ego and war of within, and tranquilizes the mind, and infuses love and compassion.

Pauri 9

- ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ (2)
 ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥ (2)
 ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ (2)
 ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥ (2)
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (2)
 ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥ (3)

Stair's Step – 9

(Nanak's teachings expose mythical icons in various scriptures.)

1. Gurbani describes the true picture of contrary axioms of iconic deities, like Brahma, Shiva and the lord Indira.
2. Gurbani's explanations of truth are accepted and praised by even skeptics, and staunch opponents of Sikh faith.
3. Gurbani bares the secrets and inefficacy of Yoga paths, or other mystical methods, used for attaining salvation.
4. Gurbani exposes the outdated dogmas rendered in various scriptures, like *Sastras*, *Simrtis* and

Vedic texts.

5. Motivated associates of Nanak's pacifist faith, always remain in high spirits, peace and ultimate beatitude.

6. Gurbani relieves all frustrations, fears and anger arising out of social pressures, as also the pangs of sufferings.

Pauri 10

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ (3)

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥ (3)

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ (3)

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥ (3)

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (3)

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥ (3)

Stair's Step – 10

(Nanak's teachings show the path towards peace and contentment.)

1. Gurbani teaches the science of living, helps attain cosmic awareness, and instills patience, to evolve as a Sachiar.

2. Knowledge of Gurbani is the experience, a common man strives to achieve, by pilgrimages to the 68 holy shrines.

3. Adopting education of the Gurbani values in life helps to gain self-esteem, courage of conviction and integrity.

4. Wisdom of Gurbani instinctively kindles a meditative calm of self-realization, and of the god that resides within us.

5. True comrades of Nanak's doctrine, experience sublime serenity, perfect composure and earnest peace of within.

6. Gurbani helps to overcome tyranny, turpitude, malpractices and unethical wickednesses that afflict our society.

Pauri 11

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ (3)

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥ (3)

ਸੁਣਿਐ ਅਧਿ ਪਾਵਹਿ ਰਾਹੁ ॥ (3)

ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥ (3)

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (3)

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥ (3)

Stair's Step – 11

(Nanak bani makes us aware of Islamic Shari'ah law and their practices.)

1. Gurbani has deeply studied the concept of *Nejaat* or New after-life, as advocated, by the *Shari'ah* law of Islam.

2. Gurbani improves and elevates us, to the level of an honorable revered man of wisdom, like a Peer or a Sheikh.

3. Gurbani rescues superstitious paranoid persons, from the shackles of foolish beliefs, and illogical futile rituals.

4. Guidance of Gurbani also extricates and atones sinners who have fallen into the roaring pit of evil and vices.

5. Friends of Nanak enjoy each and every movement, and lead a spiritual, enthusiastic, meaningful, heavenly life.

6. Regular contemplation of Gurbani, helps to discover the 'divine being' within you, and seek refuge in your Self.

Pauri 12

ਮਨੋ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ (3)

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ (3)

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ (3)

ਮਨੋ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥ (3)

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ (3)

ਜੇ ਕੋ ਮੀਨ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥ (3)

Stair's Step – 12

(Gurbani has to be discussed among seekers to

find its teachings for correcting our life.)

1. Mystic process of the attitudinal transformation, and realization of the 'self', by a Sikh, can never be explained.
2. Those who ever tried to narrate this proselyte process have miserably failed, and finally they had to repent.
3. The self-steering redemption process of the Nanak *Marg* can never be penned down in a simple point form.
4. True Sikhs, devote exclusive time to read, discuss and deliberate to understand the written words of Gurbani.
5. Only by adopting the ethical moral values of Gurmat in life, can we awaken our own glory, and attain Nirvana.
6. The keyword is to wage *jehad* to reorientate our contrived obscured mind and to kindle the spark within.

Pauri 13

- ਮਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ (3)
 ਮਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ (3)
 ਮਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ (3)
 ਮਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥ (3)
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ (3)
 ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥ (3)

Stair's Step – 13**(Gurbani transforms our attitude and makes us aware, fair and fearless.)**

1. Absolute knowledge of Gurmat awakens your dormant divine, consciousness, intellect and intuitiveness.
2. Gurmat makes you fully aware of the concept of *Karmic* cycle, or the *Kaal-chakra* in the conscious universe.
3. Objectivity imbibed by Gurmat protects you, from being cheated by religious or spiritual commission agents.

4. Daring followers of Nanak's doctrine, never get death scared, in any event, or at any stage, during their life time.
5. Imbibing principles, moral values, and ethos, is the only way to eradicate temptations, and our cravings of greed.
6. It can happen, only if we avail the gift of 'freedom of choice', Vis a Vis the purpose of our life, and live according.

Pauri 14

- ਮਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ (3)
 ਮਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥ (3)
 ਮਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ (3)
 ਮਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥ (3)
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ (3)
 ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥ (3)

Stair's Step - 14**(Guru Nanak rejects dogmatic organized religions and teaches us to be ethical.)**

1. There is no restriction of cast, creed, race, religion, gender or age, to adopt and walk the smooth path to Sikhi.
2. Guru Nanak's teachings help us to evolve as a very useful and respectable citizen of the entire global society.
3. A true scientific spiritualist never treads the path of various superstitious and ambiguous rituals of any religion.
4. Dedicated faithfuls are always focused, and steadfast, towards their ethical moral duties, and secular principles.
5. Only by adopting the sacred sacraments penned by Nanak, can we learn the art and science of a blissful living.
6. But it demands strict self-control, to cleanse the negative greedy thoughts, emotions, desires and temptations.

Pauri 15

ਮਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ (3)
 ਮਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ (3)
 ਮਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ (3)
 ਮਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ (3)
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ (3)
 ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥ (3)

Stair's Step - 15

(Guru Nanak rejects begging for blessings and promotes deep introspection.)

1. The true follower is completely emancipated and liberated, from the turmoil of worldly stresses and strains.
2. Emulating examples manifested by a Sikh, the latent potentiality of his loved ones gets enriched and harmonized.
3. While being redeemed, a true Sikh missionary also acts as a kosher savior, for his community and the mankind.
4. Nanak strictly forbids his Sikhs, to beg or seek illusionary blessings, from any sham god-man, or even from God.
5. Only by emulating the principles of moral ethics, in your life-style, can you change attitude, and be emancipated.
6. It is possible, only if you undertake self-reflection, hear the voices of within, and liberate yourself from 'self'.

Pauri 16

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ (3)
 ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ (3)
 ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥ (3)
 ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥ (3)
 ਜੇ ਕੇ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥ (3)
 ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥ (3)
 ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ (3)

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥ (3)
 ਜੇ ਕੇ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ (3)
 ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥ (3)
 ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ (3)
 ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥ (3)
 ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ (3)
 ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥ (3)
 ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ (3)
 ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥ (3)
 ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ (3)
 ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥ (3)
 ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ (3)
 ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ (3)
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ (3)
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ (3)
 ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ (3)
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥ (3)

Stair's Step - 16

(Gurbani manifests Sachiaaras and rejects mythical stories and Scriptures. Also it states that cosmos got created with a big bang.)

1. The empowered 'Five' converts are honored, with a very respectable title of 'Sirdarji', in the global panchayat.
2. These blessed ones are respected by everyone, at the holy, or any other important secular congregations.
3. These redeemed ones, the principled Sikhs, are offered a seat of honor in all assemblies of cultured persons.
4. United in their mind, the sole principle of all these Sikh Saint Soldiers is to work in harmony with His Nature.
5. If anyone probes you to discuss the creation, or

tries to seek proof of the existence of Ekencar, the Designer.

6. Remember, that the intricacies of the Nature are beyond sense perception level of present human wisdom.

7. For the sake of illustration, let us take Vedantic speculative theory of that dutiful and merciful white ox.

8. Because of whose benevolence, our planet deems to have been balanced in equilibrium, on its horns!

9. Deceptive and fanciful fallacy of such crafty authorships can be perceived, only by deep penetrating study.

10. If this Vedantic doctrine is factual, then there would be colossal heavy load on top of this mythical bull.

11. But our earth is a solitary planet, while all other planets are far away and are completely isolated from it.

12. In that case, what is that mystical power, which is supporting the bull, or all other planets from underneath!

13. In fact, all ethnic nationalities espouse and advocate various Atlas types of fanciful fabricated theorems.

14. All religions have authored many illogical mythical stories about god, cosmos and evolution, in their books.

15. Can a human being ever manifest who could perceive and expound this highly complex intelligent design!

16. Can you ever imagine as to how assiduous, extensive and complicated this whole topic would become!

17. To learn about the magnitude of divine powers, and about the extraordinary mysterious origin of evolution,

18. And about the unexplored far flung creations, which arrogant theoretical physicist can ever claim to know!

19. Ekencar put to generation everything in the infinite universe, in a nano second, with a single command of his.

20. From one source, streams of self- breeding galaxies and Natures sprang, which we are always

discovering!

21. After all, how can our shallow understanding perceive Nature's application of quantum science in universe!

22. My whole life is worth an iota of insignificant offering to this matchless divine creation in entire cosmos.

23. O, the Guardian of Mankind, i know that whatever thou desired is forever, with some purpose for all of us.

24. After all, you are the omniscient secular spirit, or soul, and the omnipresent Truth for all times to come.

Pauri 17

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ (3)

ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥ (3)

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ (3)

ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥ (3)

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ (4)

ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥ (4)

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ (4)

ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥ (4)

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ (4)

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ (4)

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ (4)

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥ (4)

Stair's Step - 17

(All traditional paths to attain salvation after death are rejected.)

1. In the hope of attaining salvation or liberation, prayers are recited by all faiths in various forms or rituals.

2. Many rituals of worshiping are conducted by various religions with butter lamps and by burning incense.

3. All religions have their own holy books of

divine knowledge, which are crammed and recited ritualistically.

4. Despite practicing according to the advocated Yoga paths of Patanjali, yet all aspirants remain discontented.

5. Many devotees are engrossed in propagating manufactured truths of the Gyan marg of acquiring knowledge.

6. While some disciples offer human sacrifices, or donate everything they possess, as per Karma or Bhakti marg.

7. Some awesome zealots, willingly undergo, very agonizingly harsh physical self-mortification of Hath Yoga.

8. Some ascetic hermits resort to meditation in the solitude, to attain self- enlightenment through Dhyan Yoga.

9. I wonder as to why they don't interact with, and take lessons of organic unity from our mentor mother nature!

10. I would always willingly agree to offer myself to be a slave of such an inquisitive true aspirant or seeker.

11. While I am aware that everyone has the right to 'free will', yet, I seek forgiveness for the entire mankind.

12. In spite of all dogmatic orthodoxy, I am confident, that somehow, discretion and humanism will always survive.

Pauri 18

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ (4)

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥ (4)

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥ (4)

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥ (4)

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ (4)

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥ (4)

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ (4)

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥ (4)

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥ (4)

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ (4)

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ (4)

ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥ (4)

Stair's Step - 18

(Exploitation of innocent followers of all organized religions by clever, crafty and corrupt clergy is rejected.)

1. Human slaves, driven like sheep and cows, are exploited under the spells of illogical canonical blind faiths.

2. Many corrupt and crafty preachers, priests, pathis, peers and pujaris are living off them, by dubious means.

3. Many mafia like god-men acquire name, fame and power by manipulations, and showing magical spectacles.

4. Many barbarian sorcerers, and tantric, are brutally sacrificing animals and humans, in the name of religion.

5. Many malevolent tricksters and cut-throat thugs are persistently perpetuating satanic morbid holy offences.

6. Mahants and ministers of many sects are spreading unscientific and illogical fabricated fables and impiety.

7. Many meek puppets are heading religions, with the help of bigots and fascist rulers, just to plunder coffers.

8. These putrid slanderers are constantly adding on to their garbage, and are a slur on their religions and society.

9. Nanak is trying to counsel these legalized cheats to be heedful of the wrath that will befall on all of them.

10. He cites his own example of life-long sacrifices, for the sake of the unprivileged and the exploited mankind.

11. O my Master, your idea, and the laws laid down by you are ultimately the best solutions for the humanity.

12. After all fostering of all entities of universe also falls under your own preview for all the times to come.

Pauri19

- ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ (4)
 ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ (4)
 ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ (4)
 ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ (4)
 ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ (4)
 ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ (4)
 ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ (4)
 ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ (4)
 ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ (4)
 ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ (4)
 ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥ (4)
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ (4)
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ (4)
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ (4)
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥ (4)

Stair's Step - 19

(Do not waste time to learn all secrets of Nature – just enjoy its bounties. You will get rewarded for all your efforts.)

1. There are countless planets in the universe which flourish with extremely diverse principles of nature.
2. Far beyond the finite perception of human beings there exist many huge sun like stars, unknown to us.
3. Their numbers are so large, that it would always be foolish to attempt to put them to any enumerations.
4. The principles of their operating existence are so intricate that it is well-nigh impossible to elucidate them.
5. It is inconceivable to comprehend complete cosmology; we should simply accept its laws and relish its bounty.

6. Various chronicles and scriptures, which claim to have known the divine mysteries, are totally baseless.
7. This subject is too intricate to be decoded by human mind; we may learn it only by some gifted chance!
8. The writer (Nanak), who has tried to pen it down, too, initially did not have that deep divine perception.
9. By and by, as the Nature unfolded various complexities, was he able to understand basic fundamentals.
10. O seeker, your attitude and deeds alone will determine the repute and rank of your identity, in the society.
11. Without moral ethics and proper conduct, you cannot get any honors or respect, at any place in the world.
12. To authenticate what I am saying, you must reconcile, and contemplate on the cosmic Laws of Nature.
13. I now, very humbly, am offering the complete gist of my lifetime search for Truth, for you to capitalize on.
14. Do as you feel like, yet I always seek blessings for the wellbeing of the complete lot of the mankind.
15. O Master, you too must be concerned about the wellbeing of all your subjects, in this Garden of Eden!

Pauri 20

- ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ (4)
 ਪਾਣੀ ਧੋਤੇ ਉਤਰਸੁ ਖੇਹ ॥ (4)
 ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ (4)
 ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥ (4)
 ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੀਗਿ ॥ (4)
 ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੀਗਿ ॥ (4)
 ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ (4)
 ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ (4)
 ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ (4)

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥ (4)

Stair's Step – 20

(Transformation to Sachiaarhood can take place only if we put in our own sincere concerted efforts to adopt Gurbani in our daily life.)

1. If we soil or smear our body, that is, hands, feet and torso, with mud and dirt,
2. Then, we can easily clean them up, by simply washing them with fresh water.
3. And, if our garments are smeared and drenched with urine and excretion,
4. Then, we have to wash and clean them very carefully, by applying soap.
5. But if our attitude becomes sinister, and gets corrupted with negative emotions, and wicked intentions,
6. Then our conscience can be reformed, only by imbibing good ethics, upright values and moral laws.
7. No one can be designated as a sinner or virtuous being, just because some concepts proclaim it to be so.
8. Your every thought, action and deed becomes the basis of your destiny according to your own free will.
9. Whatever you sow today, you will have to reap, eat, and consume it all, in your present lifespan itself.
10. As per Nanak, the 'One Life' existence of our own identity is extinguished innately, under the code of divine system.

Pauri 21

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ (4)

ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ (4)

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ (4)

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥ (4)

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ (4)

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ (4)

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ (4)

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ (4)

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ (4)

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ (4)

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ (4)

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ (4)

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ (4)

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ (4)

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ (4)

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥ (5)

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ (5)

ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥ (5)

Stair's Step - 21

(Pilgrimages, meditation or worshipping, austerities and charity are rejected by Gur Nanak. Without self-retrospection nothing can be achieved.)

1. By going on pilgrimages, doing penance, benevolent works, renunciation or giving away charities,
2. If at all you achieve anything, it is just your own ego satisfaction, with some hollow praise in the society.
3. But, by understanding, and then by imbibing the values and principles propagated by Gurbani, in your life,
4. You will be redeemed, with your transformed attitude, awakened conscience, and improved character.
5. This noble task has to be executed by you, all by yourself, i (Nanak), cannot play any active role in it.
6. Without becoming virtuous, merely by performing the rituals, nothing worthwhile can ever be achieved.

11. To get blessed, and attain redemption, you have to carve your life, and live, as propagated by Gurbani
12. Thereafter, you will be able to savor the life of everlasting ecstasy of the divine bliss, till the eternity.
13. What precisely was that auspicious time, exact date and the day of the week, of the advent of Genesis?
14. Or which pleasant providential season or lucky month was it when the universe was created or came into existence.
13. The pundits could not calculate that propitious time or else they would have written it in the Puranas.
14. Even the Qazis could never visualize that event otherwise it would have been recorded in the Quran.
17. Day or date is neither known to any yogi nor the season or month can be guessed by any missionary.
18. Only the divine Architect of the universe would know all those intricate details, of the birth of cosmos.
19. How can I tell you, with what logic can I explain the truth to you, and how I can make you understand!
20. Nanak tried to expose falsehoods of each faith but all countered with their own dogmatic doctrines.
- 17 The governance as per cosmic blueprint is so fair that we always get the just rewards of all our deeds.
18. Nanak bani emphasizes that unless we manifest the divine within we cannot walk the path of salvation.

Pauri 22

- ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ (5)
 ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ (5)
 ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ (5)
 ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥ (5)
 ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥ (5)

Stair's Step - 22

(Deep secrets of Nature cannot be understood by our finite mind. Wise are those who try introspection.)

1. In zillions of cosmic spaces, there are countless coexisting galaxies, which are stabilized with gravity.
2. All Vedic scriptures blatantly confess their inability to understand all intricacies of the cosmology.
3. Semitic scriptures also mention only eighteen thousand beings having originated from that one source.
4. We should explore such assignments, only if it is worth the efforts, otherwise it is a sheer waste of time.
5. Nanak asserts, that wise is he who listens to his inner voice and becomes aware of his own truthful self.

Pauri 23

- ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ (5)
 ਨਦੀਆ ਅਤੇ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥ (5)
 ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ (5)
 ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥ (5)

Stair's Step - 23

(Mere acquisition of knowledge is insignificant compared to one who abides by the Laws of Nature.)

1. Why these prisoners of dogmas advocating authenticity of their doctrines are unable to comprehend,
2. That even the mighty rivers longing to merge in the ocean are unable to fathom the soul of the sea.
3. One may become an intellectual scholar with omniscience profound knowledge and Giyan of all issues,
4. Yet, he cannot equate even an ordinary ant which follows the conscience of Ekencar as a

routine nature.

Pauri 24

- ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ (5)
 ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥ (5)
 ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ (5)
 ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥ (5)
 ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ (5)
 ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥ (5)
 ਅੰਤੁ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ (5)
 ਤਾ ਕੇ ਅੰਤੁ ਨ ਪਾਏ ਜਾਹਿ ॥ (5)
 ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ (5)
 ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥ (5)
 ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥ (5)
 ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥ (5)
 ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥ (5)
 ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥ (5)
 ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ (5)
 ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥ (5)

Stair's Step - 24

(To understand complete functioning of the Nature is beyond the scope of our learning. Only by self-control we can get contentment in our present life.)

9. Traits and attributes of the Almighty Ekencar are far beyond verbal explanations, or human chronicling.
10. Knowledge of His infinite creation, providence, grants and gratuities, can never be successfully acquired.
11. Ekencar can be seen manifested in countless entities as also he is incessantly speaking through all beings.
12. No prophet pundit or messenger of god can forecast or predict as to what is in

His blue print of the future.

13. We can never ever perceive as to from where the cosmos expanding in front of us, could have so evolved!
14. To try to learn all about the vast expanse of the universe is an impossible task and is an effort in futility.
15. Scare mongering prophesies of the 'dooms-day', have caused apprehension in our world many a times.
16. SO far, all predictions about the 'Day of Judgment' or Retribution have proved unfounded, illusory mirages.
17. The deep secrets of the Divine Truth can never be traced or comprehended, by any theoretical physicists.
18. All explorations will prove futile, and this muddle will keep getting more and more intricate, and complicated.
19. Ekencar the Master, is infinite, and is too far above the perception and reasoning senses of our finite mind.
20. His Commandments, ethos, principles and dealings are phenomenally amazing, trustworthy and gracious.
21. If at all, or whenever, any seer manifests, with exceptional analytical skill, and phenomenal perception level,
22. That genius alone may be able to experience, the omnipresent aura of God through his objective discretion.
23. Those who get convinced of this stark reality and those who objectively introspect just their own self being,
24. Nanak promises them that such creativity on their part will endow bounties of blessings in all their actions.

Pauri 25

- ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ (5)
 ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ (5)
 ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥ (5)
 ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ (5)

- ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ (5)
 ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ (5)
 ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥ (5)
 ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ (5)
 ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥ (5)
 ਬੀਦ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ (5)
 ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥ (5)
 ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ (5)
 ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥ (5)
 ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ (5)
 ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ ॥ (5)
 ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ (5)
 ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥ (5)

Stair's Step - 25

(It is useless to bribe God by prayers and worshipping, only your own efforts can bear fruits. We should be thankful for all that we have got.)

1. Methods adopted by all races and religions to 'lure' God are so varied that they can never be enumerated.
2. God is a unique benefactor who is an unconditional giver without emotions and he can never be corrupted.
3. So many iconic Avatars and pharaoh like rulers keep begging to invoke God's blessings by prodigal rituals.
4. Their demands are so absurd, preposterous and staggering that we get totally perplexed and bewildered.
5. Most people remain engrossed in lecherous immoral deeds and exhaust themselves to an ignoble death.
6. Many ungrateful indignants, having satiated all their desires, yet remain thankless to the cosmic providence.

7. While many ignoramus inapt ignorant ones, spend entire life time, in licentious luxury and pleasure seeking.
8. Large multitudes of people keep suffering stress due to their unjustified desires and exorbitant demands.
9. Challenging facets of life are to be accepted as blessings in disguise to gain experiences and learn lessons.
10. Salvation, redemption or bliss can be achieved by following laws of nature and by honest laborious efforts.
11. Up till now no messenger or prophet of God has been able to suggest any system, or path, better than this.
12. If any cunning and crafty spiritual healer, Baba or missionary of any holy sect, tries to trap or hoodwink you,
- 13 he very well knows that at the end of it he will have to face music and will get ridiculed by all and sundry.
14. In the fair and moral court of Ekencar all our deeds are evaluated and all our dues are paid automatically.
15. There are very few people who realize and appreciate this and express their gratitude for all benevolences.
16. He, who becomes aware of this unique cosmic principle, and performs thanks-giving by spreading the Truth,
- 17 Nanak acclaims such a Sachiar to be worthy of being crowned the most sacrosanct sovereign king of kings.

Pauri 26

- ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥ (5)
 ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥ (5)
 ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ (5)
 ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥ (5)
 ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ ॥ (5)
 ਅਮੁਲ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥ (5)
 ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ (5)

- ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥ (5)
 ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ (5)
 ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ (5)
 ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ (5)
 ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥ (5)
 ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ (5)
 ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥ (6)
 ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥ (6)
 ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥ (6)
 ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥ (6)
 ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥ (6)
 ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ (6)
 ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥ (6)
 ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੋਹਿ ॥ (6)
 ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥ (6)
 ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥ (6)
 ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥ (6)
 ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾੜੁ ॥ (6)
 ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥ (6)

Stair's Step - 26

(Professional business of marketing of organized religions by clergy to exploit innocents in the name of mythical icons to promise salvation after death is strongly rejected by Gur Nanak.)

1. Concocted 'concept' of an Atma's after-life in heaven, or union with God, is a dirty business of extortion.
2. Merchants of religions have converted religious places into booming mega-malls, and holy super-markets.
3. Dumb and crazy crowds flock to the divine shops to do ostensible bargain shopping for soul

and spirituality.

4. Devotees come with lots of hopes and expectations but it is very seldom that someone feels truly satiated.
5. Wholesalers of this trade have fabricated impressive fortresses of stone and gold as their religious courts.
6. Cleansing of all types of sins is undertaken by these quacks at fixed or negotiable rates and commissions.
7. These cheats guarantee redemption or salvation, by using wide variety of labeled curative antidote measures.
8. To wash off sins of your lifetime misdeeds they have 'Quick-fix' concoctions of Mantras, spells or charms.
9. There are many well established rituals, ceremonies and ostentations, which cannot be enumerated here.
10. These Pied Pipers try to lure you from the day break with resounding melodious hymns, verses and calls.
11. They expound remedies, written by philosophers in their scriptures as an evidence or proof to their pleas.
12. They read from these holy books to give discourses or elucidations, and sing hymns in grand conventions.
13. All cunning pop-spiritualists, try to manipulate the dictates, purportedly given by messengers of their gods.
14. They entice you with fictitious, but very juicy and lucid tales of love making of Krishna, with his consorts.
15. They forcefully boast about the divine and miraculous super human powers, attained by Shiva and Yogis.
16. These crafty clerics claim that with their efforts, many devotees have attained enlightenment like Budha!
17. They try to convince us, that many decent, as also evil persons, keep approaching them to attain salvation.
18. And also, that a very large number of common needy devotees, regularly keep seeking their holy services.

19. While all these swindlers claim that numerous devotees have been able to attain Nirvana through them,
20. Yet, all these meandering charlatan god-men, themselves, have a very deplorable pathetic end in their life.
21. All faith healers who perish supplant their heir, to continue this murky business of emotional blackmailing.
22. In spite of this, not even a single stalwart, dares to stand up, to expose this great Mafia syndicate of clergy.
23. I know that in spite of all my stern warnings, finally you will do as per your own genetic dogmatic whims!
24. According to the Nanak bani, those who can discern or see through this murky business are redeemed.
25. If any fanatic, tries to entangle you, in discursive wranglings of heaven, hell, after life or union with God,
26. Then he may be spurned, and completely avoided, but must be branded, as a big sloven blockheaded ass.

Pauri 27

- ਸੇ ਦਰੁ ਕੇਹਾ ਸੇ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ (6)
- ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥ (6)
- ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥ (6)
- ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ (6)
- ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥ (6)
- ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥ (6)
- ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ (6)
- ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥ (6)
- ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥ (6)
- ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥ (6)
- ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥ (6)

- ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥ (6)
- ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥ (6)
- ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥ (6)
- ਸੇਈ ਤੁਧੁਨੇ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ (6)
- ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥ (6)
- ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ (6)
- ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥ (6)
- ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥ (6)
- ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥ (6)
- ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੇਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ (6)
- ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥ (6)

Stair's Step - 27

(There is no mythical heaven anywhere else. Our planet Earth is the ultimate Heaven where we should live in harmony with Nature.)

1. How elegant the gateway to the mythical 'heaven' must be, from where you are 'controlling' entire cosmos!
2. There must be many exquisite instruments of heavenly music, along with a grand royal orchestra in attendance!
3. People say that in the kingdom of God, fairies and celestial bards are performing on melodious symphonies!
4. But, all mythical angles of wind, water and fire, are performing their call of duty, on this mother earth itself.
5. Even mythical Nizam of justice, dispenses judgments, as per recordings on our book of life, only on our planet.
6. All legendary creators and destroyers, and their divine consorts, are also functioning only on this planet earth.
7. Indira, god of heaven, along with all his

godlings, are also known to bow to you, only on this garden of earth.

8. All monks in trance, as well as all spiritualists, search for you on this very humble, but a very unique planet.

9. Many virtuous celibates are patiently and valiantly, trying to restraint their sensual pleasures, in this world itself.

10. Many Pundits expound the scriptures, composed by mythical icons, to huge congregations, all around the globe.

11. The illusionary captivating tantalizing celestial fairies and angels are also heard of, only on our mother earth.

12. Spawning of organic life, from lifeless elements, and its evolution on the Earth, is a living proof of your divinity.

13. Saint soldiers with self-control, diverse living beings, and all civilizations, pray only to you, on our green planet.

14. All continents, our moon and solar system, are also coexisting in complete harmony, as per your universal laws.

15. All those devout entities, who are convinced of your omnipresence, willingly follow all your commandments.

16. I am not aware of everyone else, who sings glory to you, and after all, how much can I penetrate in your creation!

17. Prospectors, who are imploring that graceful sacred abode, your paradise, blessed kingdom, Zion or Shangri-La,

18. That Utopia is nowhere else, but is on the Earth itself, where His creation and the governance is par-excellence.

19. Innate spawning from a single living cell, by impulsive sex, and mingling inorganic inert elements with enzymes,

20. The omniscient architect is constantly observing, unfolding of evolutionary process, as it is his creative liability.

21. He has managed everything in an ideal and integral order, but our perception is unable to grasp this simple fact.

22. Only those lion-like, deserve sovereignty or Sachiarhood, who comply with the Gurmat and

the cosmic laws.

Pauri 28

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ (6)

ਖਿੰਬਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥ (6)

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ (6)

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ (6)

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੨੮॥ (6)

Stair's Step– 28

(Celibate life of begging sadhus and Jogis is rejected and equality of all is promoted.)

1. O roving yogi, shed the hypocrite acting of being a hermit, become conscientious and live a householder's life.

2. Instead of wearing the black robe of death, and flouting occultism, transform yourself with reverence to all life.

3. Discard egoism and become tolerant, we all are distant cousins of one universal family, try to conquer your own Self.

4. For you being such a seeker, I then will bow my head to you, in true earnest, solemn respect, and in admiration.

5. Axiomatically, only an ethical and moral person can attain immortality in his lifetime, at any age, period or era.

Pauri 29

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

(6)

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥ (6)

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥ (6)

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ (7)

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੨੯॥ (7)

Stair's Step– 29

(Attainment of supernatural and miraculous

powers by humans is rejected.)

1. Instead of soliciting alms from women, connect yourself to the resonating cosmic conscience, and share wisdom.
2. Manifest into an image of god, who is the universal patron, and discard your quest for queer transcendentalism.
3. Life and death are the basic essential principles of nature, only your accomplishments will establish your entity.
4. You have to learn to bow with respectful reverence to life, and obediently abide by the cosmic laws of Ekencar,
5. Who is distinct, and actually a true eternal reality, reverberating in each and every particle of entire universe.

Pauri 30

- ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ (7)
 ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥ (7)
 ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ (7)
 ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥ (7)
 ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ (7)
 ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥ (7)

Stair's Step - 30**(Philosophy of Trinity and Maya concept is rejected by Gur Nanak.)**

6. Mythical virgin mother Maya, got pregnant by some trick, and gave birth to three legitimized iconic godlings!
7. Brahma as god of fertility, Vishnu as the provider on earth, and mighty Shiva as god of destruction and destiny.
8. Whereas, it is only according to His explicit idea and desire, that the nature is managing our planet dutifully.
9. Just because Ekencar is imperceptible and unperceived by humans, scriptures have fabricated such paradoxes.

10. It is an irony of luck, that most of us are duped, and forced to bow to such illogical mythological deceptions,
6. In spite of the fact, that the Logos is the cardinal truth, and is an omnipresent manifestation, as an actual reality.

Pauri 31

- ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ (7)
 ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥ (7)
 ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ (7)
 ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥ (7)
 ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ (7)
 ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥ (7)

Stair's Step - 31**(The Cosmos is a Reality and not a Grand illusion and the cosmic system is perfect and very fair.)**

- 1 Ekencar has manifested in every entity, molecule and atom as the Energy, and is independently self-sufficient.
2. Ekencar had authored every conceptual entity, with just one leap of his quantum perception or notion or idea.
3. Ekencar, the creator of cosmic Natures, is only 'observing' the blooming and balancing of evolutionary process.
4. Nanak Bani rejects prevailing misconception of Maya, and emphasizes the truth of existence as a solid reality.
5. I very humbly and respectfully bow to the all-powerful and an all-wise, inconspicuous omnipresent creator,
6. who has undertaken the entire responsibility of the genesis of visible, and the entire imperceptible kingdom.

Pauri 32

- ਇਕ ਦੁ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ (7)

ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ (7)
 ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ (7)
 ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥ (7)
 ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੇ ਠੀਸ ॥੩੨॥ (7)

Stair's Step - 32

(Do not get lured by clever marketing strategy of crafty clergy. Use your discretion to see through their falsehoods.)

1 One or two speakers may turn to millions, and may try to push and exhort you, to follow their path or doctrine.
 2. In spite of their circumvential jugglings, the path of ethical moral conduct is the single right way to redemption.
 3. Scaling steps of this venerable ladder, i.e. the writ of Nanak, can we relish Nirvana during our present life itself?
 4. Listening to the holy touts, bragging of heavenly exploits, even a wretched sinner starts dreaming of salvation!
 5. Gurbani gives us wisdom and logic, by which, we can discern, the futility of illusive testimonials of these thugs.

Pauri 33

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ (7)
 ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥ (7)
 ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ (7)
 ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥ (7)
 ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ (7)
 ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥ (7)
 ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ (7)
 ਨਾਨਕ ਉਤਮੁ ਠੀਚੁ ਨ ਕੋਇ ॥੩੩॥ (7)

Stair's Step - 33

(Acquisition of miraculous powers by humans

is out rightly rejected. All humans are equally empowered.)

1. All faiths advocate icons acquiring miraculous mystic powers, yet, mute meditation does not help acquire any.
 2. All quests of supernatural powers, by praying in ritualistic worships, or by offerings and sacrificing, are futile.
 3. No one can unusually extend his life span, or tame death, by any method, including Yogic or tantric practices.
 4. Riches of Raj Yog, too, do not bestow any wonder quality; in fact it breeds more chaos, agitation and egoism.
 5. Even the prestigious Gian Yog's expertise too, does not help, to attain peace, or stir the divinity within us.
 6. All types of dexterities, or so called extraordinary powers of obstinate Yogis, are futile in attaining salvation.
 7. Let any Yogi, tantric, saint or occultist, show or demonstrate miracles, if he has acquired any mystic powers!
 8. As per Nanak bani, claiming of possession of mystic powers by anyone, and performance of miracles, is a hoax.

Pauri 34

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ (7)
 ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ (7)
 ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ (7)
 ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ (7)
 ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ (7)
 ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ (7)
 ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ (7)
 ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ (7)
 ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ (7)
 ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ (7)
 ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥ (7)

Stair's Step - 34

(Planet earth is a special abode for savoring human life where our deeds are rewarded justly, and Sachiaars are honored in their life.)

1. Maintaining light and darkness, varying seasons, all on an accurate lunar scale, for metrical duration of a day.
2. Apt moist atmospheric pressure, solar temperatures, and ensuring equilibrium in the gravity controlled space.
3. A very finely tuned 'heavenly planet' is architected, as a sojourn, to savor our 'one world one existence' life.
4. In this sanctuary coexist, countless organically related creatures of spectacular colors, creeds and habits,
5. who have very diversified methods and principles, for their survival, living styles, desires and ambitions of life.
6. Balance sheet of our daily deeds is automatically being scrutinized regularly, on the scale of the cosmic laws.
7. Impartial and ultimate justice of the Universal Judge is delivered by Nature, to everyone, on planet earth itself.
8. It is only here, on this wonder planet that the most deserving, ethical, conscientious 'chosen ones' are honored.
9. Each and every action of ours, is scrutinized in detail, is assessed, evaluated, and is being stamped accordingly.
10. Invariably, an interim justice is being bestowed on us, for all our actions, in each and every phase of our life.
11. At death, fully aware of its last station, our soul separates from the self and dissipates in cosmic consciousness.

Pauri 35

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ (7)

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥ (7)

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ (7)

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ (7)

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥ (7)

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ (7)

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥ (7)

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ (7)

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ (7)

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥ (7)

Stair's Step - 35

(Gyan Yog and its mythology, icons, god lings, scriptures, rituals etc are rejected by Gur Nanak.)

1. Genetically programmed system of sharing responsibility with beings, on planet earth, is as enumerated above.
2. I now expose the crafty methods of Pundits and Gyanis, of shepherding multitudes of cows, sheep and slaves.
3. They have spawned mystic mythological icons of 'gods' of water, air, fire, as also gods of love and destruction.
4. They have replicated multiple masquerading images of One Almighty, to suit colors and costumes of their races.
5. All faiths have their own conservative sets of mythical axioms, commandments, and manuals of rituals and rites.
6. All religions and nations have custom-made gods of rain, sun, moon and many other imposing heavenly bodies.
7. They have their own mystics, enlightened mentors, messengers and sons of god, sages, goddesses and fairies.
8. They have various Avatars, tutelary deities, Satan and devils, as also revered scriptures and spiritual hypotheses.
9. Assorted civilizations have different languages, distinct ways of living, and histories of their imposing pharaohs.
10. There are countless sects of all faiths, with

conflicting ideologies, yet with infinite devout, die-hard followers!

Pauri 36

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ (7)

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥ (7)

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ (8)

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ (8)

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ (8)

ਜੇ ਕੇ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ (8)

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ (8)

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥ (8)

Stair's Step – 36

(If we follow Gurbani teachings then it bears miraculous results transforming us into Sachiaars.)

1. In the domain of the professional clergy of religious bigots, literary encyclopedic gospel grasps, rules the roost.
- 2*. Under their strangulating spell, one meets an unexpected fatal end, cloaked with a hallucinatory ecstasy, all the way!
3. In the confederation of honest toilers, the ultimate aim is to turn every devotee into a true image of Gurbani.
4. From a very raw stock, with spiritual surgery, it aids to carve out a true, peerless, perfect, noble human being.
5. The automatic modus operandi of the ecstatic transformation to Godhood cannot be illustrated or enumerated.
6. If any zealot fool shows the audacity to attempt any explanation, eventually, he is obliged to atone for his act.
7. One's conscience is awakened, and psyche is carved, by reorienting his moral values, and discretionary intellect.
8. His axiom, attitude and ethics are transformed

and refined, akin to the graceful instincts of a holy divine being.

*(Sudden illusionary death of a deer lured with the sound of drum beats is **Nadanand**, of a moth by burning its wings in the flame of a candle is **Binodanand** and of a fish caught on a bait hook is **Kodanand**.)

Pauri 37

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ (8)

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ (8)

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ (8)

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥ (8)

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ (8)

ਤਾ ਕੇ ਰੂਪੁ ਨ ਕਥਨੇ ਜਾਹਿ ॥ (8)

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ (8)

ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ (8)

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ (8)

ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ (8)

ਸਚ ਖੰਡ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ (8)

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥ (8)

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ (8)

ਜੇ ਕੇ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥ (8)

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ (8)

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥ (8)

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ (8)

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥ (8)

Stair's Step - 37

(Nanak's Sachiaars perform their duties in harmony with Nature as all other cosmic entities perform and always remain in Hukum.)

1. Easy and smooth process, advocated in Gurbani, performs a miraculous role in reforming

all amateur toilers.

2. On Nanak path to entering a blissful life, there is no scope for superstitions, rituals or unscientific blind faiths.

3. Here, only conscientious and principled saint soldiers dwell, who have toiled to conquer their 'war of within'.

4. And whose 'self' is in complete surrender, to the universal husband Ekencar, and to His cosmic constitution.

5. These die-hard humane humans replicate iconic Sita, who eternally sang the praises of her loving lord master.

6. The splendor, and the halo of these redeemed enlightened humanitarians, is beyond any graphic explanations.

7. Evolved with discreet objectivity, they never kill their conscience, nor can they be cheated by any hypocrite;

8. just because they have manifested the 'god within', and are the reminiscent of His presence at every moment.

9. In the realm of toiling humanism, only those deified enlightened individuals, with unflinching integrity, prevail,

10. who relish the entire existence, in a very aware and blissful ecstatic state, after having humbled their attitude.

11. In this celestial Garden of Eden, Shangri-La or the realm of truth, endure only those selected immortal ones,

12. who have, with their delicate intuitive insight, persevered an arduous struggle, to evolve their super conscious.

13. In the same manner as all other heavenly bodies, like planets, planetary systems, nebulas or the milky ways,

14. the detailed list of this ever expanding devout creation, if ever we start narrating, will never get completed.

15. Similar to that real huge and massive sun like burning stars, and planetary systems, or glittering galaxies,

16. that relish executing all responsibilities entrusted to them, as per the eternal wishes of Ekencar, faithfully.

17. Having initiated the self-evolving creation, with His single thought, now, He is only a spectator to its blooming.

18. Nanak bani reiterate, that it is well-nigh impossible, to put to words, all His creative innovative future plans.

(The conception and creation of Gurbani and Gurmukhi.)

Pauri 38

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ (8)

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥ (8)

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥ (8)

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ (8)

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥ (8)

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ (8)

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥ (8)

Stair's Step - 38

(This Pauri explains the conception and creation of Gurbani and Gurmukhi words by Gur Nanak. Those who understand and imbibe Gurbani in their life always remain in harmony.)

1. Emulating a goldsmith, who waits in his shop with patience, keeping his emotions and anxiety under control,

2. with resolve of an anvil, using the hammer of discretion and wisdom, to manifest immaculacy in creativity,

3. with finesse, blowing bellows, to maintain appropriate temperature, to separate the spurious from sterling,

4. and with great veneration, this Japp Bani has been molded, compiled, and presented to you, on a golden platter.

5. In the mint of ultimate Truth, fresh Gurmukhi lexicon has been coined, unifying languages of many diverse faiths.

6. Those, with the super manifested discretion, will comprehend the commandments, and can easily mould their self.

7. Nanakian astute discerning humble toilers attain bliss and immortality during their journey to the final terminus.

ਸਲੋਕੁ ॥ (8)

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ (8)

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ (8)

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ (8)

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥ (8)

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ (8)

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥ (8)

Epilogue – Salok

(Our deeds are evaluated fairly in our life and if we have followed the teachings of Gurbani then all our wanderings vanish and we live our life as per harmony with Nature.)

1. For evolution of living beings, air is mandatory, while water, earth and procreators too, are also very important.
2. Humanity is evolving, within the polar duality of the light of spiritual confidence, and the darkness of clever wickedness.
3. Your good and evil intents are automatically differentiated and evaluated, on the scale of the law of humanism.
4. As per your ethics, actions and attitude, you would remain nearer to or far off from your goal or the final station.
5. Those who live as per the laws of humanity, enumerated in gurbani, can steer the worldly obstacles very smoothly.
6. Nanak's doctrine transforms you into a radiant fearless and fair god-like, fully liberated, living human being.

AAD GURU GRANTH SAHIB FORM PARKASH DIVAS TO GURGADHI DIVAS

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INTRODUCTION

This year the Sikhs all over the world celebrated the *Parkash Divas* (Installation Day) of the Holy Scriptures (*Pothi* - Granth/book) of the Sikhs on September 1, 2015. Since the *Parkash Divas* in 1604 the *Pothi* is being treated as *Parmesar* (God) at Drabar Sahib, Amritsar and in all the Gurdwaras all over the world because Guru Arjan declared it so (**Fig. 1**):



ਪੇਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥

Pothi Parmeshar ka Thaan.

Later on this *Pothi* was called *Aad Granth* (spelled *Adi Granth* in English) by Prof Sahib Singh [1]. After 104 years in 1708 the same *Aad Granth* was declared as the GURU for the Sikhs after adding the bani of Guru Teg Bahadur (**Fig. 2**) and it became as *Aad Guru Granth*. Since 1604 and 1708 the *Aad Guru Granth* is treated as *Parmesar* (God) or as the *Guru*.



DISCUSSION

While the *Pothi* is being treated as *Parmesar* (God) or *Guru* the irony is that very little attention is being paid to the message in this *Pothi*. Moreover, the Sikhi promulgated by Guru Nanak is being misrepresented. It will not be possible to deal in details in this article; however, we will discuss how the message in this *Pothi* is being misunderstood under the influence of Vedanta and ancient philosophy.

Although no specific title was given to the Holy Scriptures by Guru Arjan but in the Table of Contents it has been addressed as *Pothi*:

ਸੰਮਤ 1661 ਮਿਤੀ ਭਾਦੋਉ ਵਦੀ ਏਕਮ (1) ਪੋਥੀ ਲਿਖਿ ਪਹੁੰਚੇ। (*Samat 1661 miti Bhadoo vidi akam (1) pothi likh pohnchai*). (The compilation of *Pothi* was completed on first *Bhadoo* of second fortnight (dark nights) of *Samat* 1661, which corresponds to September 1, 1604 according to the Nanakshahi Calendar.)

In 1604 it was installed at the *Darbar Sahib* (commonly called as *Har (Hari) Mandir* under the influence Vedanta and *Golden Temple* by its gold plated domes. This manuscript prepared by Guru Arjan is believed to be by most accounts the volume (called *Bir* in Punjabi) that is presently in the possession of the Sodhi family of Kartarpur

(near Jalandhar) although it is a subject of controversy. Let us examine the following quote of Guru Arjan:

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥

Pothi Parmeshar ka Thaan.

Faridkot Vala Teeka says that this *Pothi* (Holy Scriptures) is a place of God. However, Prof Sahib Singh suggests that *Gurbani* is a place to meet God. Most English scholars interpret the *Pothi* (Holy Book) as the abode (dwelling) of God as follows:

This Holy Book (the Adi Granth) is the abode of the Transcendent Lord. [2]

With this interpretation, however, Sikh theologians and scholars have ignored the characteristics of the Entity (commonly called God) represented as a logo, **ੴ**, (One and Only That is Infinite) by Guru Nanak. According to the basic principles of Nanakian Philosophy that Entity (God) neither lives at any particular place on this Earth nor anywhere else in the Universe. If we keep in mind that Entity (God) described in the Commencing Verse (commonly called Mool Mantra) then the complete phrase can be interpreted as follows:

ਪੋਥੀ¹ ਪਰਮੇਸਰ² ਕਾ ਥਾਨੁ³ ॥

Pothī parmesar kā thān.

This Pothi¹ (book) is the place (source)³ where-in one can find the attributes of God².

This interpretation is supported by the next phrase:

ਸਾਧਸੰਗਿ⁴ ਗਾਵਹਿ⁵ ਗੁਣ⁶ ਗੋਬਿੰਦ⁷ ਪੂਰਨ ਬ੍ਰਹਮ⁸ ਗਿਆ

ਨੁ⁹ ॥੧॥ ਰਹਾਉ ॥

Sādhsang gāvahi guṇ gobind pūran barahm giān. ||1|| rahāo.

This phrase advises the Sikhs:

To sit in the company of noble people^{4} and try to comprehend⁵ not only the attributes⁶ of God⁷ but*

also great knowledge⁹ about the Universe⁸.
AGGS, M 5, p 1226.

*Noble people: People having or showing fine personal qualities or high moral principles and ideas.

The above discussion clearly indicates that Guru Arjan is not declaring this *Pothi* as the dwelling place of that Entity (God) as being misunderstood by many Sikhs and to treat it as God rather advising the Sikh to **discuss the message in this *Pothi* in a group of intellectuals to understand that Entity (God) and about the Universe.**

According to Sikh history, on October 20, 1708 after 104 years *Gurgadhi* (Guru-ship) was bestowed onto this *Pothi* in place of any living human Guru. The following verse is recited in every Gurdwara in the world after the *ardas* as reported by Giani Gian Singh in "[Twarikh Guru Khalsa](#)" and "[Panth Parkash](#)":

*Agya bhai Akal ki tabhi chalayo Panth
Sabh Sikhan ko hukam hai **Guru manyo Granth**
Guru Granth Ji manyo pargat Guran ki deh
Jo Prabhu ko milbo chahe khoj shabad mein le
Raj karega Khalsa aqi rahei na koe
Khwar hoe sabh milange bache sharan jo hoe."*
Under orders of the Immortal Being, the Panth was created.

All the Sikhs are enjoined to accept the Granth as their Guru.

Consider the Guru Granth as embodiment of the Gurus.

Those who want to meet God, can find Him in its hymns.

*The pure shall rule, and impure will be no more,
Those separated will unite and all the devotees shall be saved.*

(https://www.sikhiwiki.org/index.php/Guru_Maneo_Granth)

Although there are many other versions about this occasion, however, there is another version reported by Bhai Nand Lal, who was at Nanded in the camp of Emperor of Bahadur Shah as one of

his ministers at the time of Guru Gobind Singh's passing away:

*He who wish to see the Guru,
Let him come and see the Granth,
He who would wish to speak with him,
Let him read and reflect upon what says the Granth.*

*He who would wish to hear his words,
He should with his heart read the Granth or
Listen to the Granth being read. [3]*

In this report there is no indication of bestowing Guru-ship onto the *Pothi* (Granth) but it is an advice to the Sikh that if someone wants to see the Guru and talk to the Guru after Guru Gobind Singh should read the Granth and reflect upon the message in that Granth. This seems to be more logical message of Guru Gobind Singh about that *Pothi* (Granth) rather than to declare it as the Living Guru (bodies of ten Gurus) as reported in some versions.

Title of the *Pothi* (Granth)

The Sikh writers are not unanimous about the title of this *Pothi*. It is being entitled as follows:

Pothi (Granth).

Aad Granth (but spelled as *Adi Granth* in English).

Guru Granth

Guru Granth Sahib

Aad Guru Granth

Aad Guru Granth Sahib

Sri Guru Granth

Sri Guru Granth Sahib

Sri Aad Guru Granth Sahib Ji (by SGPC, Amritsar)

Aad Guru Granth Sahib (Abbreviated as AGGS by the Institute of Understanding Sikhism since Sri is redundant before Aad and Ji is redundant after Sahib) [4]. Here we will use *Aad Guru Granth Sahib* (AGGS)

Some devout Sikh writers have started to write the page number of the AGGS as *Ang Number* considering the AGGS as living body of the Guru.

Ang is a Punjabi word meaning part of the body. Does it mean that there are at least 1430 *angs* of the AGGS? Moreover, it means that each *ang* has two numbers (1 and 2 since each leaf has two sides, called pages). It is scientifically and logically wrong to number the pages of the AGGS as *angs*.

Period between 1469 and 1604

The main idea of Guru Arjan was to compile the Bani of Guru Nanak and that of other Gurus and Bhagats in a *Pothi* (Granth/book) to make it easily available to the Sikhs. But when we analyse various exegeses of this *Pothi* we find that it is dominated with Vedanta and ancient philosophies [5]. Moreover what is being taught and preached in these days about Sikhi (Sikhism) is quite contrary to the basic principles of Guru Nanak's Philosophy, termed as "Nanakian Philosophy" [6].

A few examples

Let us go back to the time of Guru Nanak (1469-1539), the founder of Sikhi (Sikhism). During his life Guru Nanak travelled to various religious shrines in India and Middle East and had discussions with their sages. One of the discussions with the Siddhas, the most intelligent and expert in ancient philosophy, he was questioned about his Guru. In Hinduism every person or spiritual leader must have a Guru. For example, in the Bhagavad Gita, Arjun, a *Kshatriya* prince, accepts Krishna as his guru on the battlefield. The Siddhas had Gorakh Nath as their Guru and Bhagat Kabir had Ramanand as his Guru. Many Hindu families have their own personal Gurus. Therefore, the Siddhas wanted to know the Guru of Nanak during the discourse with Siddhas.

Question by Siddhas:

ਕਵਣ ਮੂਲੀ ਕਵਣ ਮਤਿ ਵੇਲਾ^੩ ॥

ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥

Kavaṇ mūl kavaṇ maṭ velā.

Ferā kavaṇ gurū jis kā tū chelā.

AGGS, M 1, p 943.

What is the source of beginning¹ and which type of philosophy² is of this Age³?

Who is that Guru of whom you are his disciple?

Note: ਵੇਲਾ³ (Age³): A distinct period of history.

For example, Stone Age, the Copper Age, the Bronze Age, the Iron Age, Middle Ages (1066 - 1485), Atomic Age, Space Age, and Computer and Information Age. Thus, the Siddhas were questioning that what is that Age we are passing through?

Guru Nanak answers about his Guru as follows:

ਪਵਨੀ ਅਰੰਭੁ ਸਤਿ ਗੁਰ ਮਤਿ ਵੇਲਾ^੬ ॥

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਯੁਨਿ^{੧੦} ਚੇਲਾ੧੧ ॥

Pavan arambh satgur maṭ velā.

Sabaḍ gurū suraṭ ḍhūn chelā.

The air¹ is the beginning² of every life and this is the Age⁶ of enlightenment⁵ through True⁴ Guru³.

Who is that true Guru?

It has been explained in the second sentence:

The Sabd⁷ is the Guru⁸ (enlightener) and my keen¹⁰ conscience⁹ is its disciple¹¹.

Notes:

ਸਤਿ ਗੁਰ ਮਤਿ ਵੇਲਾ^੬ = This is the Age of

Enlightenment through the true Guru.

Now there is a new question what is that 'Sabd' that is the 'Guru' of Nanak? Many theologians interpret 'Sabd' either as 'Sabd' or as God. However they ignore the fact that that 'Sabd' has been explained by Guru Nanak himself in stanza #38 of *Jap bani* as follows:

ਜਤੁ¹ ਪਾਹਾਰਾ² ਧੀਰਜੁ³ ਸੁਨਿਆਰੁ⁴ ॥

ਅਹਰਣਿ⁵ ਮਤਿ⁶ ਵੇਦੁ⁷ ਹਥੀਆਰੁ⁸ ॥

Jaṭ pāhārā ḍhīraj suniār.

Ahraṇ maṭ vedu hathiār.

Self-control¹ should be the furnace², and patience³ the goldsmith⁴.

Wisdom⁶ should be the anvil⁵ and knowledge⁷ should be the tools⁸.

ਭਉ⁹ ਖਲਾ¹⁰ ਅਗਨਿ¹¹ ਤਪ ਤਾਉ ॥

ਭਾਂਡਾ¹² ਭਾਉ¹³ ਅੰਮ੍ਰਿਤ¹⁴ ਤਿਤੁ¹⁵ ਢਾਲਿ¹⁶ ॥

ਘੜੀਐ¹⁷ ਸਬਦੁ¹⁸ ਸਚੀ ਟਕਸਾਲ¹⁹ ॥

Bhāo khalā agan tap t̄āo.

Bhā'ndā bhāo amrit̄ t̄it̄ dhāl.

Ghāṛīai sabad sachī taksāl.

Love⁹ for that Entity (God) should be the bellows¹⁰ to blow air into fire¹¹ to make it super-hot.

The body (mind), full of love¹³, is the melting pot¹² where the above-mentioned self-control, patience, wisdom and knowledge as matter¹⁵ to be melted¹⁶ together to coin¹⁷ the Sabd (idea/philosophy)¹⁸ as an Amrit (elixir)¹⁴ in the mint¹⁹ of truth.

ਜਿਨ ਕਉ ਨਦਰਿ²⁰ ਕਰਮੁ²¹ ਤਿਨ ਕਾਰ²² ॥

ਨਾਨਕ ਨਦਰੀ²³ ਨਦਰਿ²⁴ ਨਿਹਾਲ²⁵ ॥੩੮॥

Jin kao naḍar karam tin kār.

Nānak naḍrī naḍar nihāl. ||38||

Such type of work²² to coin Sabd (idea/philosophy) can only be done by those who have the capability²¹ of vision²⁰.

That Entity (God) is happy²⁵ for such people who have this type of vision^{23, 24}. 38.

AGGS, Jap # 38, p 8.

Therefore, the ‘Sabd’ is that ‘idea or philosophy’ which enlightens a person to discover the right path of life. Therefore, ‘Sabd’ is interpreted as ‘Enlightening philosophy’ which can be achieved through self-control, having patience, and use of wisdom by application of knowledge already known. But most of the authors interpret **ਸਬਦੁ ਗੁਰੂ** (Sabd Guru) either as ‘Sabd is the Guru’ or ‘God is the Guru’; ignoring the fact that Guru

Nanak has described a process to coin/construct the word, SABDA, as above.

After Guru Nanak, Guru Ramdas, states that *bani* is the Guru:

ਬਾਣੀ¹ ਗੁਰੂ² ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

Baṇī gurū gurū hai baṇī vich̄ baṇī amrit̄ sāre.

AGGS, M 4, p 982.

Bani¹ is the Guru² and Guru is the Bani and it contains all types of elixirs of life.

Almost every theologian interprets **ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ**

ਬਾਣੀ (Baṇī gurū gurū hai baṇī) as “The *bani* is the Guru and the Guru is the *bani*” without defining/explaining the ‘*bani*’ and the ‘Guru’.

However, Guru Ramdas himself explained that Guru says *bani*:

ਗੁਰੁ³ ਬਾਣੀ ਕਰੈ ਸੇਵਕੁ⁴ ਜਨੁ⁵ ਮਾਨੈ⁶ ਪਰਤਖਿ⁷ ਗੁਰੁ

ਨਿਸਤਾਰੈ⁸ ॥੫॥

Gur baṇī kahai sevak jan mānai partakh̄ gurū nistāre. ||5|| AGGS, M 4, p 982.

Guru³ says Bani and the servant (Sikh)^{4, 5} accepts⁶ and practices⁶ it.

Obviously⁷, this is the Guru who helps to get salvation⁸.

2 & 3 ਗੁਰ, ਗੁਰੁ, ਗੁਰੂ and ਗੁਰਿ mean ਗੁਰੂ according to Bhai Kahn Singh's *Mahan Kosh*.

Now it raises another question:

Who is that Guru in that above phrase who says the *bani*?

This has also been declared by Guru Ramdas that that ‘Guru’ is ‘Nanak:

ਜਨੁ¹ ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤੁ² ਬਾਣੀ³ ॥

Jan Nānak bolai amrit̄ baṇī.

ਗੁਰਸਿਖਾ⁴ ਕੈ ਮਨਿ ਪਿਆਰੀ ਭਾਣੀ ॥

Gursikhā'n kai man piārī bhāṇī.

ਉਪਦੇਸੁ⁵ ਕਰੇ ਗੁਰੁ⁶ ਸਤਿਗੁਰੁ⁷ ਪੂਰਾ⁸ ਗੁਰੁ⁹ ਸਤਿਗੁਰੁ¹⁰

ਪਰਉਪਕਾਰੀਆ¹¹ ਜੀਉ ॥੪॥੭॥

Updes kare gur satgur pūrā gur satgur parupkārī

jīo. ||4||7| AGGS, M 4, p 96.

Nanak person¹ (himself, not as pen name) says bani³, the Elixir of Life².

It is dear and pleasing to the minds of the Guru-oriented Sikhs⁴.

The Guru⁶, the True Guru⁷ (Nanak), preaches the teachings⁵ of the Perfect⁸ Guru⁹, the True Guru¹⁰, who is Generous¹¹ to all.

Still there is another question to be resolved.

Who is that *Satguru* and *Satguru Pura* in the above phrase of Guru Ramdas?

Guru Ramdas has explained that *Satguru* and *Satguru Pura* as follows:

**ਨਾਨਕ ਗੁਰੂ¹ ਗੁਰੂ² ਹੈ ਪੂਰਾ³ ਮਿਲਿ⁴ ਸਤਿਗੁਰ⁵ ਨਾਮੁ⁶
ਧਿਆਇਆ⁷ ॥**

Nānak gurū gurū hai pūrā mil satgur nām dhiāiā.

ਅਗਗਸ, ਮ 4, ਪੰਨਾ 882.

Nanak is the Guru¹ of Gurus^{2}, is the complete³ and true Guru⁵ by understanding⁴ him one can realize/comprehend⁷ God⁶. AGGS, M 4, p 882.*

* ਗੁਰੂ¹ ਗੁਰੂ² ‘Guru Guru’ means ‘Guru of the Gurus’ according to Bhai Kahn Singh [7]

Guru Arjan has explained ‘Satguru’ as follows:

ਸਤਿ¹ ਪੁਰਖੁ¹ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ² ਤਿਸ ਕਾ ਨਾਉ¹ ॥

Saṭ purakh jīn jāni ā sātgur tīs kā nā o.

ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ³ ਗੁਨ ਗਾਉ⁴

॥੧॥

Fis kai sang sikh udhrai Nānak har gun gāo. ||1||
AGGS, M 5, p 286.

The one who has realized the Ever-Existing Entity¹ is named as the True Guru².

And whose association saves the Sikhs.

Nanak says:

Understand⁴ (sing) the attributes of Ever-Existing Entity³.

The Ever-Existing Entity has been represented by Guru Nanak in a Logo, **ੴ**, followed by its many attributes which distinguish it from that Entity, so called God in English or by many other names, Ram, Gobind, Parmesar, Thakar, and Allah, etc. Chahal explains this Entity in detail [6, 8-10].

Chahal, et al. [11] have documented in details that Nanak has been accepted as the Guru by Guru Angad, Guru Amardas, Guru Ramdas and Guru Arjan. The following phrase of Guru Arjan to accept Nanak as the Guru will be sufficient here:

**ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਸੁਣਿਆ¹ ਪੇਖਿਆ² ਸੇ ਫਿਰਿ ਗਰਭਾਸਿ³
ਨ ਪਰਿਆ ਰੇ ॥**

Gur Nānak jin suṇiā pekhiā se fir garbhās na pariā re.

Those, who have heard¹ and analyzed² the philosophy of Guru Nanak, do not fall into ignorance³ again. AGGS, M 5, p 612.

The above discussion clearly explains the meaning the real meanings of Sabd, Guru, Sat Guru and bani which are usually not explained in may exegeses of the AGGS.

Misrepresentation of Sikhi and Sikh

Sikhi founded by Guru Nanak is being represented in different ways by every Sikh institute and most of the Sikh writers. In fact the word Sikhi has been defined by Guru Nanak as follows:

ਸਿਖੀ¹ ਸਿਖਿਆ² ਗੁਰ³ ਵੀਚਾਰਿ⁴ ॥

Sikhī sikhīā gur vīchār.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 456.

*Sikhi¹ is that teaching^{*2} which is based on the philosophy^{**4} of the Guru^{3***}.*

AGGS, M 1, p 465.

*Teachings: something that is taught, e.g. a point of doctrine.

**Philosophy: the branch of knowledge or academic study devoted to the systematic examination of basic concepts such as truth, existence, reality, causality, and freedom; a particular system of thought or doctrine.

*** Guru: Here ‘Guru’ stands for Nanak.
Therefore, Sikhi means the philosophy of the Guru (Nanak).

This is the ‘Sikhi’, which is based on the teachings/philosophy of Guru (Nanak). It has been anglicized as ‘Sikhism’. The irony is that many Sikh theologians consider that Punjabi word ‘Sikh’ has been derived from Sanskrit ‘Shishya’ and ‘Sikhism’ is the religion of the Sikhs.

In Hinduism the *Shishya* (Sikh) means the follower of the Guru but in Sikhi of Guru Nanak the Sikh means the follower of the knowledge/philosophy, which helps to live successful life:

ਅੰਮ੍ਰਿਤੁ ਨੀਰੁ ਗਿਆਨਿ ਮਨ ਮਜਨੁ ਅਠਸਠਿ ਤੀਰਥ ਸੰਗਿ

ਗਰੇ ॥

Amrit nīr giān man majan athsath tīrath sang gahe. One who bathes (studies) the knowledge/philosophy, which helps to live successful life that is equivalent to bathing in so-called 68 sarovars (ponds) at sacred places.

ਗੁਰ ਉਪਦੇਸਿ ਜਵਾਹਰ ਮਾਣਕ ਸੇਵੇ ਸਿਖੁ ਸੇ ਖੋਜਿ ਲਹੈ ॥੧

॥

Gur updes javāhar māṇak seve sikh so khōj lahai. ||1||

The above teachings of the Guru are like valuable gems the one who can discover that is a **Sikh**.

AGGS, M 1, p 1328.

It means the Sikh is the follower of knowledge/philosophy, which helps to live successful life, but not a follower of any Guru as in Hinduism.

Comprehension and Deliberation of Sikhi is Missing.

The main message in the Aad Guru Granth Sahib is about comprehension and deliberation (*Vichaar*) of the Sabd. Guru Nanak is advising the Pundit to discover the philosophy in the sacred books rather than just reciting it to their followers.

ਪੰਡਿਤ¹ ਵਾਚਹਿ² ਪੋਥੀਆ³ ਨਾ ਬੁਝਹਿ⁴ ਵੀਚਾਰੁ⁵ ॥

Pandit vāchēh pothīā nā būjhēh vīchār.

ਅਨ⁶ ਕਉ ਮਤੀ⁷ ਦੇ ਚਲਹਿ⁸ ਮਾਇਆ⁹ ਕਾ ਵਾਪਾਰੁ¹⁰ ॥

An kao mati de chālēh māiā kā vāpār.

ਕਥਨੀ¹¹ ਝੂਠੀ¹² ਜਗੁ¹³ ਭਵੈ¹⁴ ਰਹਈ¹⁵ ਸਬਦੁ¹⁶ ਸੁ ਸਾਰੁ

॥੬॥

Kathnī jhūthī jag bhavai rahēi sabaḍ so sār. ||6||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 56.

During the time of Guru Nanak:

The Pundits¹ recite/read² the sacred books³ for the people but never tried to discover⁴ and explain the philosophy⁵ in them.

Advising⁷ others⁶ for money⁹ is nothing more than conducting⁸ business¹⁰ for personal gain.

The whole world (population)¹³ is wondering¹⁴ about the discussion¹¹ of falsehood¹² but do not try to live¹⁵ according to the (sabd) philosophy¹⁶.

AGGS, M 1, p 56.

ਸਬਦੁ¹⁶: Sabd here means philosophy which has been explained by Guru Nanak in Stanza (*pauri*) # 38 of *Jap bani*.

Now the same jobs of *Pundits* have been taken up by *granthis* and the Sikh mentors who recite bani from the Aad Guru Granth Sahib for the Sikh families either at their homes or at a Gurdwaras but don't explain to them the philosophy in the *bani*.

They take the money for this job and go home.

In most of the cases the Sikh families arrange *Akhand Paaths* to be recited but none of the family members ever listen to the *bani*.

Same thing is happening in many Gurdwaras all over the world, especially at the Darbar Sahib, Amritsar where many *Akhand Paaths* are recited under the same roof and **none is found to be listening** [12, 13].

Fig. 3.



However, Guru Nanak emphasizes that deliberation/discussion on Sabd is most important for the Sikh to understand Gurbani in its real perspective:

ਸਭਸੈ¹ ਉਪਰਿ² ਗੁਰ³ ਸਬਦੁ⁴ ਬੀਚਾਰੁ⁵ ॥

Sabhsai ūpar gur sabaḍ bīchār.

The highest¹ importance² is given to the deliberation / discussion⁵ on the sabd (philosophy)⁴ of the Guru³. AGGS, M 1, p 904.

Guru Nanak further says that the service to the Guru or that Entity (God) is to deliberate and comprehend the Sabd:

ਗੁਰ ਕੀ ਸੇਵਾ¹ ਸਬਦੁ² ਵੀਚਾਰੁ³ ॥

Gur kī sevā sabaḍ vīchār.

ਹਉਮੈ⁴ ਮਾਰੇ⁵ ਕਰਣੀ⁶ ਸਾਰੁ⁷ ॥੭॥

Haumai māre karṇī sār. ॥7॥

ਜਪ⁸ ਤਪ⁹ ਸੰਜਮ¹⁰ ਪਾਠ¹¹ ਪੁਰਾਣੁ¹² ॥

Jap ṭap sanjam pāṭh purāṇ.

ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ¹³ ਮਾਨੁ¹⁴ ॥੮॥੬॥

Kaho Nānak aprampar mān. ॥8॥6॥

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 223.

The service¹ to the Guru is to comprehend³ the philosophy² of the Guru.

What is that philosophy ?

Getting rid⁵ of ego⁴ and to do good⁷ deeds.⁶

What is the benefit of good deeds and getting rid of ego?

Accept¹⁴ that doing good deeds and knowing the God is above¹³ all your meditation⁸, austerities⁹, self-control and reading¹¹ of the Puranas¹².

AGGS, M 1, p 223

Interpolation in Verses

A simple and best example of interpolation of the Commencing Verse of the AGGS is as follows.

1. Complete (Unbridged) Form has been divided into three parts as follows:

ੴ¹

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ

ਅਜੂਨੀ ਸੈਭੰ²

ਗੁਰ ਪ੍ਰਸਾਦਿ³ ॥

This complete form appears 33 times in the AGGS.

The One and Only - That is Infinite¹;

Exists;

Source of every creation;

Without fear

(Not governed by any other);

Without enmity;

Timeless (Without effect of time);

Neither takes birth nor dies;

(Never comes into an anthropomorphic form)

Originated by Itself²;

Enlightener; and

Bounteous³.

2. Abridged Forms

ੴ¹

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ²

ਗੁਰ ਪ੍ਰਸਾਦਿ³ ॥

Here ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ have been eliminated. This abridged form appears 8 times in the AGGS

3. Abridged Form

ੴ¹

ਸਤਿ ਨਾਮੁ²

ਗੁਰ ਪ੍ਰਸਾਦਿ³ ॥

Here ਕਰਤਾ ਪੁਰਖੁ has been eliminated.

This abridged form appears 2 times in the AGGS.

4. Abridged Form

ੴ¹

ਸਤਿ²

ਗੁਰ ਪ੍ਰਸਾਦਿ³ ॥

ਨਾਮੁ, used as metaphor, has been eliminated.

This abridged form appears 523 times in the AGGS.

Interpolation of Final Abridged Form

The most commonly used abridged form of Commencing Verse in the AGGS is as follows:

ੴ¹ ਸਤਿ² ਗੁਰ ਪ੍ਰਸਾਦਿ³

It occurs in the AGGS for 523 times.

That means ੴ¹ from the first part, only ਸਤਿ² from the second part and ਗੁਰ ਪ੍ਰਸਾਦਿ³ from the third part of the Commencing Verse have been retained. There is another thing to be noticed is that ਸਤਿ is found joined with ਗੁਰ to make ਸਤਿਗੁਰ as one word in the AGGS published by the SGPC. Most probably the scholars, who were responsible for *padshaed* (separation) of joined words, failed to notice the fact that ਸਤਿ is a separate and independent attribute from part 2 rather than as a prefix of ਗੁਰ which is from the third part of the Commencing Verse.

The words, ਸਤਿ, ਗੁਰ and ਪ੍ਰਸਾਦਿ are three distinct independent attributes of ੴ (that Entity - God). Therefore, the shortest abridged form of

Commencing Verse most commonly used (523 times) in the AGGS is as follows:

ੴ¹ ਸਤਿ² ਗੁਰ ਪ੍ਰਸਾਦਿ³

The irony is that many Sikhs do not use this form in day-to-day lives and in their Gurdwaras. Instead a new form, coined by somebody, is used very commonly. The new form has been created by re-introducing ਨਾਮ with ਸਤਿ and by replacing ਗੁਰ ਪ੍ਰਸਾਦਿ with a new word ਵਾਹਿਗੁਰੂ, which has neither been used by Guru Nanak nor by any Sikh Gurus in their *bani* incorporated in the AGGS. Now the new form is found written almost in every Gurdwara of the world *and also at various places in the Darbar Sahib Complex (Golden Temple Complex), Amritsar.* The newly interpolated form is as follows:

ੴ ਸਤਿਨਾਮ ਵਾਹਿਗੁਰੂ ॥

I could not trace out from the available literature that who could have coined this form. Nevertheless, I do wonder why the Sikhs at large like to follow the things that are not found or recommended in any *bani* by any Sikh Guru, incorporated in the AGGS.

It is becoming a common practice that Sikh scholars, preachers, Sants, etc. prefer to invent their own new terms, new phrases, new code of conducts, new rituals, etc. that may be contrary to the Gurbani incorporated in the AGGS.

By and by such new terms, codes, rituals, etc. become part and parcel of Sikhi (Sikhism) and many Sikhs will put all their forces to defend them at all costs.

The other interpolation rather misrepresentation is that the complete form of the Commencing Verse is called Mool Mantra whereas Guru Nanak does not believe in any mantra system.

Moreover, it has become a very common practice in Gurdwaras to repeat Commencing Verse along with the Sloka of *Jap bani* as Mool Mantra:

ੴ

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ

ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

॥ ਜਪੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

If we look into the first page of the AGGS one can easily find that *Jap* is an independent bani and is separated by two parallel lines on both sides to indicate that a new section, *Jap*, is starting with a Sloka.

There are many such interpolations, misrepresentations and misinterpretations of bani of the AGGS which are hard to discover but critical analysis is needed to know if there is any such interpolations.

There is a need of examining the whole composition of the AGGS by expert theologians, linguistics, scientists, philosophers, historians, etc.

CONCLUSIONS

The phrase of Guru Arjan, *Pothi pamesar ka Thaan*, has been misunderstood by many Sikh theologians, consequently, this *Pothi* is being treated as *Pamesar* or Living Guru at the Darbar Sahib, Amritsar and also at all the Gurdwaras.

Sikh writers are not unanimous to one standardized title of the Aad Guru Granth Sahib (AGGS) and some devout Sikhs are using *Ang* (body part) to represent page number of the AGGS. This practice is unscientific and illogical.

In spite of the fact that ritualism is condemned by Guru Nanak still a number of *Akhand Paaths* of the Aad Guru Granth Sahib are performed at many houses and in Gurdwaras all over the world

without paying any attention to understand the message in it.

The word Sabd means idea/philosophy coined by self-control, having patience, and application of wisdom and the knowledge known. And this Sabd is the Guru of Nanak. However, Nanak has been accepted as the Guru by Guru Angad, Guru Amardas, Guru Ramdas and Guru Arjan in their bani. Therefore, that Sabd (bani) which enlightens us to live a successful life is also a Guru. Nevertheless, Sabd has many other meanings.

The words *Sikhi* and *Sikh* which are usually misunderstood have been explained in their real perspective by Guru Nanak

Is the *Pothi* a *Pamesar* or a Guru?

The discussion indicates that the *Pothi* is neither a *Pamesar* nor a *Guru*; however, according to Guru Nanak **SABD is the Guru**. On the other hand Bhai Nand Lal's reports also indicated that Guru Gobind Singh advised the Sikhs that the SABD in the Granth (*Pothi*) is the GURU. Since the SABD is the GURU Ipso facto the GRANTH IS THE GURU. That is why the most appropriate and respectful title for this *Pothi* is AAD GURU GRANTH SAHIB and we, all, should pay utmost respect to this GURU and try to understand the message in it in its real perspective.

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GURU NANAK SAHIB KNEW MORE THAN HUNDRED LANGUAGES AND MANY SUBJECTS. HOW MUCH DO WE KNOW?

Guru Nanak Sahib travelled a long distance and visited large number of places of the world during his life period. He taught people to live a proper, fruitful and dignified way of life. He used to meet the common public and leaders of various sects and religions. He taught people to learn and adopt the system of Akal Purkh which is running the whole universe in a perfect manner. His method of teaching was simple, clear and effective. He used to teach people in their own language taking similarities around them so that they could understand and adopt the concept in their life for their betterment. Guru Nanak Sahib used to learn the language and rituals of that community and then used the information in making them realise the futility of their ritualistic actions in their own language and by a way they would understand.

Guru Nanak Sahib may be the first or second person who has travelled a lot in this world and most of his journey was on foot with his companion Bhai Mardana. In between he might have travelled on boats or small ships. He travelled in all four directions - North, East, West and South. He might have travelled more than 28,000 kilometres in his five major tours of the world during the period from 1500 to 1524. It is believed that language changes after a distance of 12 Kohs (ਕੋਹਾਂ). Even if we take 12 Koh as 100 kilometre then this estimates shows that Guru Nanak Sahib knew more than 280 languages and dialects.

The data about major tours of Guru Nanak Sahib was taken from reference:

http://www.sikhiwiki.org/index.php/The_Udasis_of_Guru_Nanak

During his **first tour** he covered the regions including Sultanpur, Saidpur (Eminabad), Tolumba (Makadampur), Hardwar, Almora, Gorakhmata (Pilibhit) (Nanakmata), Reetha Sahib, Gola, Ayudhya, Prayag (Allahabad), Banaras

(Varanasi), Gaya, Patna, Hajipur, Kantnagar, Malda, Dhubri, Kamrup, Golaghat Nagar, Dhanasri valley, Gauhati, Shillong, Silhet, Dacca, Calcutta, Puri, etc. According to the Puratan Janamsakhi, Guru Nanak Sahib ended his first tour with the visit to Puri and returned to Punjab.

During the **second tour** Guru Nanak Sahib went towards to the south. He covered the regions like Vijayawada, Guntur (Andhra Pradesh), Nagapatnam, Kanchipuram, Tiruvannamalai, Tiruchirappally, Trivanmalay, Rameshwaram (Tamil Nadu), Matiakalam, Katargama, Batticoola, Sita Eliya (Sri Lanka), Cochin, Palghat, Nilgiri Hills, Rangapatan, Bidar (Karnataka), Kerala, Nanded, Narsi Bamini, Barsi (Sholapur), Nasik, Poona, Amarnath, Aurangabad (Maharashtra), Omkareshwar, Betma (Indore), Burhanpur (Khandwa), Gwarighat, Indore, Ujjain (Madhya Pradesh), Palitana, Dwarka, Bet Dwarka, Kutch, Baroach, Junagarh, Vadodara (Gujarat), Jabalpur, Chitrakoot, Rikhanpur, Pushkar, Ajmer, etc.

There is some discussion among Sikh scholars whether the first and second tour were in fact just one continuous journey. It is stated by some that: "If the Guru had returned from Puri on the first tour, he must have visited some important places on his way back, but there is no mention of it in the Janamsakhi.

During his **3rd tour** he covered the northern regions like Una, Mandi, Rawalsar, Kullu, Manikaran, Mount Kaag Bhasund, Garhwal, Haridwar, Nanak Mata, Tanda, Nepal (Kathmandu), Chungthang (Sikkim), Lhasha (Tibet), Mount Sumeru, Leh, Anantnag, Matton, Bramaula, Berwa (Budgam), etc. During his journeys to the Himalayas and in the Far East, Guru Nanak Sahib visited Mansarovar, Tibet, China, Ladakh, Jammu and Kashmir. He visited Srinagar, Anantnag and reached Mattan in the interior of the valley.

During his **4th tour** he covered the Mecca and Arab countries i.e. Multan, Lakhpat, Karachi, Adan, Jeddah, Al Mecca, Medina, Baghdad, Basra, Karbala, Bushehar, KhorramShahr, Tehran, Ashghabat, Urgench, Bukhara, Samarkand, Kandahar, Kabul, Hassan Abdal, Jalalabad, etc.

During the **5th tour** Guru Nanak Sahib covered the places around Kartarpur and within the Punjab regions.

According to SGPC (<http://sgpc.net/gurus/gurunanak.asp>) Guru Nanak Sahib visited different religious places preaching Sikhism. He went to Kurukshetra, Hardwar, Joshi Math, Reetha Sahib, Gorakh Matta (Nanak Matta), Ayudhya, Prayag, Varanasi, Gaya, Patna, Dhubri and Gauhati in Assam, Dacca, Puri, Cuttock, Rameshwaram, Ceylon, Bidar, Baroach, Somnath, Dwarka, Janagarh, Ujjain, Ajmer, Mathura, Pakpattan, Talwandi, Lahore, Sultanpur, Bilaspur, Rawalsar, Jawalaji, Spiti Valley, Tibet, Ladakh, Kargil, Amarnath, Srinagar and Baramula. Guru Nanak Sahib also paid visit to Muslim holy places. In this regard he went to Mecca, Medina, Baghdad via Multan, Peshawar Sachar, Son Miani, Hinglaj etc. Some accounts say that Guru Sahib reached Mecca by sea-route. Guru Sahib also visited Syria, Turkey and Tehran (the present capital of Iran). From Tehran Guru Sahib set out on the caravan route and covered Kabul, Kandahar and Jalalabad.

In fact famous historian Dr. Ganda Singh had researched what routes and transport mechanism Guru Nanak Sahib would have adopted to visit the places and he tried to find the proofs of his visits. According to the book "A Short History of the Sikhs", Volume one (1469 – 1765) by Teja Singh & Ganda Singh, Publication Bureau, Punjabi University, Patiala. During his first tour Guru Nanak Sahib visited the places like Saidpur (Eminabad), Tolumba (near Multan), Kurukshetra, Panipat, Delhi, Hardwar, Banaras, Gay, Patna, Kamrup (Assam), Assam, Dacca, Twenty four Pargnas, Cuttock, Puri, Central India, Punjab, Pak Pattan, Dipalpur, Kanganpur, Kasur,

Patti, Sultanpur, Vairoval, Jalalabad, Kiri Pathanan, Lahore, Kartarpur. The second tour was towards South with places like, Ceylon, western coast, Punjab. During his 3rd tour he covered the northern regions like Gorakhmata (Nanakmata), Nepal, Tibet, Kailash Mountain, Mansrovar Lake, Ladakh, Srinagar, Jammu, Sialkot. The fourth itinerary of Guru Nanak was to the West to places like Mecca, Baghdad, Hassan Abdal (Panja Sahib), Saidpur.

Note: I have tried to contact the author (http://www.sikhiwiki.org/index.php/The_Udasis_of_Guru_Nanak) (S. Hari Singh) by email (December 9, 2014) to know about the sources of information which he had used and how much authentic each source is? But I did not get any reply to that. However, all the information he has tried to take from Janamsakhi's. I have added the information from SGPC and S. Ganda Singh also. In order to have idea about the number of languages we need the estimate of locations only. So for the present purpose we can take the information as reliable.

Guru Nanak Sahib has covered almost all the states of India during his tours i.e., Punjab, Haryana, Himachal, Jammu & Kashmir, Delhi, Utrakhnad, Utter Pradesh, Bihar, Bengal, Assam, Rajasthan, Madhya Pradesh, Chhattisgarh, Gujarat, Maharashtra, Andhra Pradesh, Orissa, Karnataka, Kerala, Tamil Naidu, etc.

Generally Punjab can be divided into 4 parts i.e. Majha, Duaba, Malwa, and Jhanab. If we just count 4 languages for Punjab, the languages of whole India having 19 states becomes as 76 (4*19).

During his all the tours Guru Nanak Sahib had covered other countries like, Pakistan (12), Sri Lanka (5), Nepal (4), Sikham (9), Tibet (25), Bangla Desh (4), China (8), Afghanistan (8), Iran (7), Iraq (7), Kuwait (1), Turkey (1), Saudi Arabia (9), etc. During the present period these countries have approximately 100 prominent languages (12+5+4+ 9+25+4+8+ 8+7+7+1+1+9 = 100).

In addition to these prominent languages of each country, there will still be more sub languages

which might be common among less population. If we count on the average 5 sub languages for each country, then there will be 65 more sub languages. It is also possible that Guru Sahib might not have gone to all the places of these countries and might have visited some selected areas. The modes of transport and communication were very poor in those days as compared to the present day times. Then naturally the difference among the languages and customs of nearby areas will also be large. If we combine the prominent languages of India and other countries then this figure goes above 176 (=76+100). The large varieties of words used in Guru Granth Sahib also support these figures. Hence, Guru Nanak Sahib might be having deep knowledge of more than 100 languages.

The lack in the progress of the Sikhs and propagation of Sikhism is that most of the present day Sikhs have limited knowledge and education. Most of our Granthis and Ragis are illiterate or having education limited to 10th or 12th class. Very rarely we may find graduate or post graduate one among them. With this limited education and exposure, how can they have deep study or knowledge about Guru Granth Sahib? What type or depth of knowledge they can impart to us. Only that person can know about Guru Granth Sahib who has some knowledge and has good level of intelligence. If Guru Nanak Sahib knew more than 100 languages then do our preachers even know 10 languages and have some measure of in depth knowledge as Guru Nanak Sahib was having?

ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥ ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥ (੫)

Gurbani written in Guru Granth Sahib contains deep knowledge about subjects like sociology, political science, home science, history, geography, economics, chemistry, physics, astronomy, space and psychology of human beings and mind. The purpose of this vast knowledge was to transform the mankind in the right direction and successful life.

Most of the religions or sects of the world have

tried to give the definition of Akal Purkh on the basis of imagination. But the definition of Akal Purkh given in the beginning of Guru Granth Sahib is based on scientific facts. In fact we can call Guru Granth Sahib as the origin of science about Akal Purkh.

**ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ (੧)**

The controller of this universe can neither be any material or living being, because all of them are temporary or perishable. These cannot last endlessly. Akal Purkh can only be some system or law or some form which is endless and without any boundary. It is very difficult to describe such an entity in our language or words, because it is beyond the limits of our imagination and knowledge.

Newton invented about Gravitational force in 1686, but Guru Nanak Sahib hinted about these 500 years back in Japu Ji Sahib. Galileo made his telescope in 1609, but Guru Nanak Sahib has told long back that there are unlimited numbers of earths. Few decades back only scientists have started talking about many Galaxies.

**ਧੌਲ ਧਰਮੁ ਦਇਆ ਕਾ ਪੁਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ
॥ ਜੇ ਕੇ ਬੂਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥
(੩) (ਜਪੁਜੀ)**

Gurbani written by Guru Nanak Sahib clearly shows that he had deep knowledge about Physics and Astronomy. An ox cannot support the earth. It has to be some system or law which has control over these planets, moons, stars and galaxies. Now a days we call this system as Newtons law of gravitation. Guru Nanak Sahib has taught us the facts of nature in a logical manner.

There are millions of Stars, Suns, planets and Moons which are giving or reflecting light. There are millions of living beings who are getting their

food. Unlimited number of seas, airs, vegetations, clouds, lightening, etc. This creation is going on from the unlimited period. But that Akal Purkh is one and only one who is controlling the whole universe.

**ਕਈ ਕੋਟਿ ਖਾਣੀ ਅਰੁ ਖੰਡ ॥ ਕਈ ਕੋਟਿ ਅਕਾਸ ਬ੍ਰਹਮੰਡ ॥
ਕਈ ਕੋਟਿ ਹੋਏ ਅਵਤਾਰ ॥ ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ ॥ ਕਈ
ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥ ਕਈ ਕੋਟਿ
ਕੀਨੇ ਬਹੁ ਭਾਤਿ ॥ ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਤਿ ॥ ਤਾ ਕਾ
ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਇ ॥ ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਸੋਇ ॥੨॥
(੨੭੫,੨੭੬)**

This Shabad shows that Guru Nanak Sahib knew about Physics, Biology, Botany and many other subjects. Guru Nanak Sahib even taught that there are living beings in each and every one and water is the basis of all living beings. In fact those persons who are very much concerned about the killing of living being should stop taking grains and water, because both of them contain living beings.

**ਸਲੋਕੁ ਮਃ ੧ ॥ ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ ॥
ਗੋਰੇ ਅਤੈ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ ॥ ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ
ਬਾਝੁ ਨ ਕੋਇ ॥ ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ
॥ ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ ॥ ਨਾਨਕ ਸੂਤਕੁ
ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥੧॥ (੪੭੨-੪੭੩)**

The present day big bang theory about the origin of universe also says that large amounts of Hydrogen have combined to form Helium and other heavier gases. Water was formed with the combination oxygen and hydrogen which has led to the evolution of life. Guru Granth Sahib also teaches that Akal Purkh has created air (gases) which eventually led to the formation of water. From water all these living beings have come in to existence and Akal Purkh is present in each and every living being. The Hukam of Akal Purkh can be understood and realised with the Shabad of the Guru. Those who are absorbed in the Shabad of the Guru are able to wash away the sins present in their mind.

**ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥ ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ
ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥ ਨਿਰਮਲੁ ਮੈਲਾ ਨਾ ਬੀਐ
ਸਬਦਿ ਰਤੇ ਪਤਿ ਹੋਇ ॥੩॥ (੧੯,੨੦)**

This Shabad also shows that Guru Nanak Sahib knew about Chemistry, Biology and Geography.

Science can create various types of materials or can know how the living beings behave. But science cannot create a new life or any new living beings. The laws which are applicable at mental level are beyond the scope of science. Guru Sahib has clarified that water is necessary for our living and at the same time he has talked about water (Amrit or Naam) which is required to fulfil the thirst of mind. This Amrit can be obtained through the teachings of the Guru only.

Each and every living being is formed from the Akal Purkh and He is present in all of them. But very few can understand this fact. Once a person understands this fact with the grace of Guru, then his ego gets eliminated and he starts leading his life without having sins in his mind. Those who obtain this Amrit with the help of Gurbani get satisfied with whatever they have got and lead a peaceful and contented life. Now they do not have any desire to collect wealth by unfair means.

**ਨਾਨਕ ਇਹੁ ਜਗਤੁ ਸਭੁ ਜਲੁ ਹੈ ਜਲੁ ਹੀ ਤੇ ਸਭ ਕੋਇ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਕੋ ਵਿਰਲਾ ਬੁਝੈ ਸੋ ਜਨੁ ਮੁਕਤੁ ਸਦਾ ਹੋਇ ॥੨॥
(੧੨੮੩)**

**ਜਲੁ ਹੀ ਤੇ ਸਭ ਉਪਜੈ ਬਿਨੁ ਜਲੁ ਪਿਆਸ ਨ ਜਾਇ ॥ ਨਾਨਕ
ਹਰਿ ਜਲੁ ਜਿਨਿ ਪੀਆ ਤਿਸੁ ਭੁਖ ਨ ਲਾਗੈ ਆਇ ॥੫੫॥ (ਪੰਨਾ
੧੪੧੯, ੧੪੨੦)**

In this Shabad the example of rain bird have been taken which is not satisfied with the ordinary water, but wants only the drop of water which it receives directly from the sky. Though the thirst of mouth can be fulfilled with ordinary water, but the thirst of mind can only be fulfilled with the help of Shabad of Guru. Hence, we have to remember the Akal Purkh all the time in each and every one and lead our life according to His Hukam as taught by Guru Granth Sahib.

These Shabads further clarify that Guru Nanak Sahib knew very well about the Psychology of mind also.

Guru Nanak Sahib has clarified that this universe was created by Akal Purkh from Sunn (ਸੁੰਨ). Now a day's science also talks about the creation of this universe from vacuum or black hole.

**ਮਾਰੂ ਮਹਲਾ ੧ ॥ ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ ॥ ਆਪਿ ਨਿਰਾਲਮੁ
ਅਪਰ ਅਪਾਰੀ ॥ ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ ਦੇਖੈ ਸੁੰਨਹੁ ਸੁੰਨੁ
ਉਪਾਇਦਾ ॥੧॥ ਪਉਣੁ ਪਾਣੀ ਸੁੰਨੈ ਤੇ ਸਾਜੇ ॥ ਸਿਸਟਿ ਉਪਾਇ
ਕਾਇਆ ਗੜ ਰਾਜੇ ॥ ਅਗਨਿ ਪਾਣੀ ਜੀਉ ਜੋਤਿ ਤੁਮਾਰੀ ਸੁੰਨੈ
ਕਲਾ ਰਹਾਇਦਾ ॥੨॥ (੧੦੩੨, ੧੦੩੮)
ਕੇਤਿਆ ਦਿਨ ਗੁਪਤੁ ਕਹਾਇਆ ॥ ਕੇਤਿਆ ਦਿਨ ਸੁੰਨਿ
ਸਮਾਇਆ ॥ ਕੇਤਿਆ ਦਿਨ ਧੁੰਧੁਕਾਰਾ ਆਪੇ ਕਰਤਾ ਪਰਗਟੜਾ
॥੧੨॥ (੧੦੮੧, ੧੦੮੨)**

These Shabads clearly prove that Guru Nanak Sahib was having deep knowledge about nature at that time, which we understand with the help of science these days. Gurbani Shabads prove his deep knowledge about the subjects of Physics, chemistry, Biology, Botany, zoology, Psychology, etc.

The detailed clarifications can be obtained from the articles related to the topic of “**Gurmat and science in present scenario (Part 1 to Part 26)**” published in the following websites.

<http://www.geocities.ws/sarbjitsingh/GurbaniIndexGurmukhi.htm>

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

The above mentioned Shabads prove that not only Guru Nanak Sahib knew more than 100 languages, but also having deep knowledge about the various subjects like Physics, Chemistry, Geography, Astronomy, Biology, Botany, Psychology, etc. which are also important in understanding the realities of life. The Gurbani written in Guru Granth Sahib proves that Guru Nanak Sahib was having in depth knowledge of Gurmukhi script and grammar. Great knowledge and pursuance

ability is also available in Guru Granth Sahib about various matters like social, political, economic, domestic, historical, etc. which are also very much relevant to our day to day life.

The success of any community depends upon the level of education of the common public. In 1911 the position of Punjab regarding the percentage of educated within India was 4th. The position was 7th in 1961, 11th in 1971 and it went to 24th in 2001. This clearly shows that level of education was going down day by day after the independence.

This is the main reason that the economic situation of Punjab has gone down very low. The level of education standard in Government schools in villages is very low. The purpose of private schools and colleges is to collect money as any other business. In majority of the cases, it appears that neither children want to study and nor the teachers are interested in teaching.

Parents are more bothered about their wards passing in the class and not about the educational level of their children. Nation can progress if more importance is given to the subjects related to science, commerce, farming and other technical matters. Most of the children studying in Agriculture University are from the cities or whose children do not have any farming background.

While defining a GurSikh Guru Ram Das Sahib has given great importance to the Amrit Vela. During early morning the mind is fresh and there is no outside disturbance. Hence, deep thinking and study can be carried out in a better manner.

<http://www.geocities.ws/sarbjitsingh/Bani2220EngMag201007.pdf>.

Not only a Sikh should study Gurbani for himself, but he should also share with others. The purpose of Gurdwara Sahib is to impart knowledge about Gurbani and not to just perform the rituals or formalities.

ਮਃ ੪ ॥ ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥ ਉਪਦੇਸਿ ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥ ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੁ ਮਨਿ ਭਾਵੈ ॥ ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੁ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥ ਜਨੁ ਨਾਨਕੁ ਯੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖੁ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥ (੩੦੫-੩੦੬)

If we try to understand the definition of a Sikh given in the above mentioned Shabad and try to combine it with the in-depth knowledge of Guru Nanak Sahib about more than 100 languages and various subjects related to Physics, Chemistry, Geography, Astronomy, Biology, Botany, Psychology, etc. then we can say that an illiterate person is not fit to be called a Sikh. If we want to be called a Sikh then we must have knowledge about the general subjects and Guru Granth Sahib in particular. Instead of getting distracted by the partially literate or illiterate preachers we should appoint educated, intelligent and progressive type of Granthis in our Gurdwara Sahibs.

ਸਚੁ ਵਾਪਰੁ ਕਰਹੁ ਵਾਪਾਰੀ ॥ ਦਰਗਹੁ ਨਿਬਰੈ ਖੇਪ ਤੁਮਾਰੀ ॥ ਏਕਾ ਟੇਕ ਰਖਹੁ ਮਨ ਮਾਹਿ ॥ ਨਾਨਕ ਬਹੁਰਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥੬॥ (੨੯੩)

**Hard work → Good Marks → Good Colleges
→ Good Job → Good status
Gurmat Vichar → Principles of Gurbani →
Balanced Family life → Harmony in life →
(ਬੋਗਮਪੁਰਾ, ਅਨੰਦ)**

We have to put efforts for each and every thing. If we do not take the first step then we cannot move forward. Gurbani also teaches to put sustained efforts in our development, success will automatically follow.

ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੰਚੁ ॥ ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੁ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ ॥੧॥ (੫੨੨)

Gurbani teaches us again and again to move forward and not to look back. Put efforts to raise our level. Be successful in this life so that one need not take birth again.

*ਡਖਣੇ ਮਃ ੫ ॥ ਆਗਾਹਾ ਕੂ ਤੁਾਘਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡੜਾ ॥
ਨਾਨਕ ਸਿਭਿ ਇਵੇਹਾ ਵਾਰ ਬਹੁੜਿ ਨ ਹੋਵੀ ਜਨਮੜਾ ॥੧॥
(੧੦੯੯)*

We should always keep in our mind that if Guru Nanak Sahib knew more than hundred languages and many subjects then we should raise our level at least up to 10% of that. Sikh History proves that the successors of Guru Nanak Sahib have tried to raise their level up to the Guru. Hence, all of us should take pledge to get good education in our life by following the guidelines taught in Guru Granth Sahib. Let Gurbani be the basic principle of our life to become a good preacher. By putting sustained efforts we should take the mankind to a successful and prosperous living standard.

Waheguru Ji Ka Khalsa Waheguru Ji Ke Fateh

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POPE FRANCIS IN USA 2015

The following is the prepared text of Pope Francis's address to a joint meeting of Congress, delivered Thursday, September 24, 2015 in Washington.

Pope Francis addresses a joint meeting of Congress urging lawmakers to take action on climate change, and sharing his views on the death penalty and immigration.

Mr. Vice-President,
Mr. Speaker,
Honorable Members of Congress,
Dear Friends,

I am most grateful for your invitation to address this Joint Session of Congress in “the land of the free and the home of the brave”. I would like to think that the reason for this is that I too am a son of this great continent, from which we have all received so much and toward which we share a common responsibility.

Each son or daughter of a given country has a mission, a personal and social responsibility. Your own responsibility as members of Congress is to enable this country, by your legislative activity, to grow as a nation. You are the face of its people, their representatives. You are called to defend and preserve the dignity of your fellow citizens in the tireless and demanding pursuit of the common good, for this is the chief aim of all politics.

A political society endures when it seeks, as a vocation, to satisfy common needs by stimulating the growth of all its members, especially those in situations of greater vulnerability or risk. Legislative activity is always based on **care for the people**. To this you have been invited, called and convened by those who elected you.

Yours is a work which makes me reflect in two ways on the figure of Moses. On the one hand, the patriarch and lawgiver of the people of Israel symbolizes the need of peoples to keep alive their sense of unity by means of just legislation. On the other, the figure of Moses leads us directly to God and thus to the **transcendent dignity of the human being**. Moses provides us with a good synthesis of your work: you are asked to protect, by means of the law, the image and likeness fashioned by **God on every human face**.

Today I would like not only to address you, but through you the entire people of the United States. Here, together with their representatives, I would like to take this opportunity to dialogue with the many thousands of men and women who strive each day to do an honest day's work, to bring home their daily bread, to save money and –one step at a time – to build a better life for their

families. These are men and women who are not concerned simply with paying their taxes, but in their own quiet way sustain the life of society. They generate solidarity by their actions, and they create organizations which offer a helping hand to those most in need.

I would also like to enter into dialogue with the many elderly persons who are a storehouse of wisdom forged by experience, and who seek in many ways, especially through volunteer work, to share their stories and their insights. I know that many of them are retired, but still active; they keep working to build up this land. I also want to dialogue with all those young people who are working to realize their great and noble aspirations, who are not led astray by facile proposals, and who face difficult situations, often as a result of immaturity on the part of many adults. I wish to dialogue with all of you, and I would like to do so through the historical memory of your people.

My visit takes place at a time when men and women of good will are marking the anniversaries of several great Americans. The complexities of history and the reality of human weakness notwithstanding, these men and women, for all their many differences and limitations, were able by hard work and self-sacrifice – some at the cost of their lives – to build a better future. They shaped fundamental values which will endure forever in the spirit of the American people. A people with this spirit can live through many crises, tensions and conflicts, while always finding the resources to move forward, and to do so with dignity. These men and women offer us a way of seeing and interpreting reality. In honoring their memory, we are inspired, even amid conflicts, and in the here and now of each day, to draw upon our deepest cultural reserves.

I would like to mention four of these Americans: Abraham Lincoln, Martin Luther King, Dorothy Day and Thomas Merton.

This year marks the one hundred and fiftieth anniversary of the assassination of President Abraham Lincoln, the guardian of liberty, who labored tirelessly that “this nation, under God, [might] have a new birth of freedom”. Building a future of freedom requires love of the common good and cooperation in a spirit of subsidiarity and solidarity.

All of us are quite aware of, and deeply worried by, the **disturbing social and political situation of the world today.** Our world is increasingly a place of **violent conflict, hatred and brutal atrocities, committed even in the name of God and of religion.** We know that **no religion is immune from forms of individual delusion or ideological extremism.** This means that we must be especially attentive to every type of fundamentalism, whether religious or of any other kind. A delicate balance is required to combat violence perpetrated in the name of a religion, an ideology or an economic system, while also safeguarding **religious freedom, intellectual freedom and individual freedoms.** But there is another temptation which we must especially guard against: the simplistic reductionism which sees only good or evil; or, if you will, the righteous and sinners. The contemporary world, with its open wounds which affect so many of our brothers and sisters, demands that we confront every form of polarization which would divide it into these two camps. We know that in the attempt to be freed of the enemy without, we can be tempted to feed the **enemy within.** To imitate the hatred and violence of tyrants and murderers is the best way to take their place. That is something which you, as a people, reject.

Our response must instead be one of **hope and healing, of peace and justice.** We are asked to summon the **courage and the intelligence** to resolve today’s many geopolitical and economic crises. Even in the developed world, the effects of **unjust structures** and actions are all too apparent. Our efforts must aim at restoring hope, righting wrongs, maintaining commitments, and thus

promoting the well-being of individuals and of peoples. We must move forward together, as one, in a renewed spirit of fraternity and solidarity, cooperating generously for the common good.

The challenges facing us today call for a renewal of that spirit of cooperation, which has accomplished so much good throughout the history of the United States. The complexity, the gravity and the urgency of these challenges demand that we pool our resources and talents, and resolve to support one another, with respect for our differences and our convictions of conscience.

In this land, the various religious denominations have greatly contributed to building and strengthening society. It is important that today, as in the past, the voice of faith continue to be heard, for it is a voice of fraternity and love, which tries to bring out the best in each person and in each society. Such cooperation is a powerful resource in the battle to eliminate new global forms of slavery, born of grave injustices which can be overcome only through new policies and new forms of social consensus.

Politics is, instead, an expression of our compelling need to live as one, in order to build as one the greatest common good: that of a **community which sacrifices particular interests in order to share, in justice and peace, its goods, its interests, its social life.** I do not underestimate the difficulty that this involves, but I encourage you in this effort.

Here too I think of the march which Martin Luther King led from Selma to Montgomery fifty years ago as part of the campaign to fulfill his “dream” of full civil and political rights for African Americans. That dream continues to inspire us all. I am happy that America continues to be, for many, a land of “dreams”. Dreams which lead to action, to participation, to commitment. Dreams which awaken what is deepest and truest in the life of a people.

In recent centuries, millions of people came to this land to pursue their dream of building a future in freedom. We, the people of this continent, are not fearful of foreigners, because most of us were once foreigners. I say this to you as the son of immigrants, knowing that so many of you are also descended from immigrants. Tragically, the rights of those who were here long before us were not always respected. For those peoples and their nations, from the heart of American democracy, I wish to reaffirm my highest esteem and appreciation. Those first contacts were often turbulent and violent, but it is difficult to judge the past by the criteria of the present. Nonetheless, when the stranger in our midst appeals to us, we must not repeat the sins and the errors of the past. We must resolve now to live as nobly and as justly as possible, as we educate new generations not to turn their back on our “neighbors” and everything around us. Building a nation calls us to recognize that we must constantly relate to others, rejecting a mindset of hostility in order to adopt one of reciprocal subsidiarity, in a constant effort to do our best. I am confident that we can do this.

Our world is facing a refugee crisis of a magnitude not seen since the Second World War. This presents us with great challenges and many hard decisions. On this continent, too, thousands of persons are led to travel north in search of a better life for themselves and for their loved ones, in search of greater opportunities. Is this not what we want for our own children? We must not be taken aback by their numbers, but rather view them as persons, seeing their faces and listening to their stories, trying to respond as best we can to their situation. To respond in a way which is always humane, just and fraternal. We need to avoid a common temptation nowadays: to discard whatever proves troublesome. Let us remember the Golden Rule: **“Do unto others as you would have them do unto you” (Mt 7:12).**

This Rule points us in a clear direction. Let us treat others with the same passion and compassion with which we want to be treated. Let us seek for

others the same possibilities which we seek for ourselves. Let us help others to grow, as we would like to be helped ourselves. In a word, if we want security, let us give security; if we want life, let us give life; if we want opportunities, let us provide opportunities. The yardstick we use for others will be the yardstick which time will use for us. The Golden Rule also reminds us of our responsibility to protect and defend human life at every stage of its development.

This conviction has led me, from the beginning of my ministry, to advocate at different levels for the global abolition of the death penalty. I am convinced that this way is the best, since every life is sacred, **every human person is endowed with an inalienable dignity**, and society can only benefit from the rehabilitation of those convicted of crimes. Recently my brother bishops here in the United States renewed their call for the abolition of the death penalty. Not only do I support them, but I also offer encouragement to all those who are convinced that a just and necessary punishment must never exclude the dimension of hope and the goal of rehabilitation.

In these times when social concerns are so important, I cannot fail to mention the Servant of God Dorothy Day, who founded the Catholic Worker Movement. Her social activism, her passion for justice and for the cause of the oppressed, was inspired by the Gospel, her faith, and the example of the saints.

How much progress has been made in this area in so many parts of the world! How much has been done in these first years of the third millennium to raise people out of extreme poverty! I know that you share my conviction that much more still needs to be done, and that in times of crisis and economic hardship a spirit of global solidarity must not be lost. At the same time I would encourage you to keep in mind all those people around us who are trapped in a **cycle of poverty**. They too need to be given hope. The fight against poverty and hunger must be fought constantly and

on many fronts, especially in its causes. I know that many Americans today, as in the past, are working to deal with this problem.

It goes without saying that part of this great effort is the creation and distribution of wealth. The **right use of natural resources**, the proper application of technology and the harnessing of the spirit of enterprise are essential elements of an economy which seeks to be modern, inclusive and sustainable. “Business is a noble vocation, directed to producing wealth and improving the world. It can be a fruitful source of prosperity for the area in which it operates, especially if it sees the creation of jobs as an essential part of its service to the common good” (Laudato Si’, 129). This common good also includes the **earth**, a central theme of the encyclical which I recently wrote in order to “enter into dialogue with all people about our **common home**” (ibid. 3). “We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all” (ibid., 14).

In Laudato Si’, I call for a courageous and responsible effort to “redirect our steps” (ibid. 61), and to avert the most serious effects of the environmental deterioration caused by human activity. I am convinced that we can make a difference and I have no doubt that the United States – and this Congress – have an important role to play. Now is the time for courageous actions and strategies, aimed at implementing a “**culture of care**” (ibid., 231) and “an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time **protecting nature**” (ibid., 139). “We have the freedom needed to limit and direct technology” (ibid. 112); “to devise intelligent ways of... developing and limiting our power” (ibid. 78); and to put technology “at the service of another type of progress, one which is healthier, more human, more social, more integral” (ibid. 112). In this regard, I am confident that America’s outstanding academic and research institutions can make a

vital contribution in the years ahead.

A century ago, at the beginning of the Great War, which Pope Benedict XV termed a “pointless slaughter”, another notable American was born: the Cistercian monk Thomas Merton. He remains a source of spiritual inspiration and a guide for many people.

In his autobiography he wrote: “I came into the world, free by nature, in the image of God, I was nevertheless the prisoner of my own violence and my own selfishness, in the image of the world into which I was born. That world was the picture of Hell, full of men like myself, loving God, and yet hating him; born to love him, living instead in fear of hopeless self-contradictory hungers”. Merton was above all a man of prayer, a thinker who challenged the certitudes of his time and opened new horizons for souls and for the Church. He was also a man of dialogue, a promoter of peace between peoples and religions.

From this perspective of dialogue, I would like to recognize the efforts made in recent months to help overcome historic differences linked to painful episodes of the past. It is my duty to build bridges and to help all men and women, in any way possible, to do the same. When countries which have been at odds resume the path of dialogue – a dialogue which may have been interrupted for the most legitimate of reasons – new opportunities open up for all. This has required, and requires, courage and daring, which is not the same as irresponsibility. A good political leader is one who, with the interests of all in mind, seizes the moment in a spirit of openness and pragmatism. A good political leader always opts to initiate processes rather than possessing spaces (cf. *Evangelii Gaudium*, 222-223).

Being at the service of dialogue and peace also means being truly determined to minimize and, in the long term, to end the many armed conflicts throughout our world. Here we have to ask ourselves: Why are deadly weapons being sold to

those who plan to inflict untold suffering on individuals and society? Sadly, the answer, as we all know, is simply for money: money that is drenched in blood, often innocent blood. In the face of this shameful and culpable silence, it is our duty to confront the problem and to stop the arms trade.

Four representatives of the American people:

Three sons and a daughter of this land, four individuals and four dreams: Lincoln, liberty; Martin Luther King, liberty in plurality and non-exclusion; Dorothy Day, social justice and the rights of persons; and Thomas Merton, the capacity for dialogue and openness to God.

I will end my visit to your country in Philadelphia, where I will take part in the World Meeting of Families. It is my wish that throughout my visit the family should be a recurrent theme. How essential the family has been to the building of this country! And how worthy it remains of our support and encouragement! Yet I cannot hide my concern for the family, which is threatened, perhaps as never before, from within and without. Fundamental relationships are being called into question, as is the very basis of marriage and the family. I can only reiterate the importance and, above all, the **richness and the beauty of family life**.

In particular, I would like to call attention to those family members who are the most vulnerable, the young. For many of them, a future filled with countless possibilities beckons, yet so many others seem disoriented and aimless, trapped in a hopeless maze of violence, abuse and despair.

Their problems are our problems. We cannot avoid them. We need to face them together, to talk about them and to seek effective solutions rather than getting bogged down in discussions. At the risk of oversimplifying, we might say that we live in a culture which pressures young people not to start a family, because they lack possibilities for the future. Yet this same culture presents others with

so many options that they too are dissuaded from starting a family.

A nation can be considered great when it **defends liberty** as Lincoln did, when it fosters a culture which enables people to “dream” of full rights for all their brothers and sisters, as Martin Luther King sought to do; when it strives for **justice and the cause of the oppressed**, as Dorothy Day did by her tireless work, the fruit of a faith which becomes dialogue and sows peace in the contemplative style of Thomas Merton.

In these remarks I have sought to present some of the richness of your cultural heritage, of the spirit of the American people. It is my desire that this spirit continue to develop and grow, so that as many young people as possible can inherit and dwell in a land which has inspired so many people to dream.

God bless America!

IF YOU HAVE A PROBLEM WITH POPE FRANCIS'S MESSAGE, YOU HAVE A PROBLEM WITH CHRIST

Fareed Zakaria
September 24, 2015



I am not a Christian. But growing up in India, I was immersed in Christianity. I attended Catholic and Anglican schools from ages 5 to 18, where we would sing hymns, recite prayers and study the Scriptures. The words and actions of Pope Francis have reminded me what I, as an outsider, have always admired deeply about Christianity, that its central message is simple and powerful: Be nice to the poor.

I am not a Christian. But growing up in India, I was immersed in Christianity. I attended Catholic and Anglican schools from ages 5 to 18, where we would sing hymns, recite prayers and study

When I came to the United States in the 1980s, I remember being surprised to see what “Christian values” had come to mean in American culture and politics — heated debates over abortion, abstinence, contraception and gays. In 13 years of reading, reciting and studying the Bible, I didn’t recall seeing much about these topics.

Fareed Zakaria writes a foreign affairs column for The Post. He is also the host of CNN’s Fareed Zakaria GPS and a contributing editor for The Atlantic.

That’s because there is very little in there about them. As Garry Wills points out in his perceptive new book, “The Future of the Catholic Church with Pope Francis,” “Many of the most prominent and contested stands taken by Catholic authorities (most of them dealing with sex) have nothing to do with the Gospel.”

The church’s positions on these matters were arrived at through interpretations of “natural law,” which is not based on anything in the Bible. But because those grounds looked weak, conservative clergy sought to bolster their views with biblical sanction. So contraception was condemned by Pope Pius XI, Wills notes, through a pretty tortuous interpretation of a couple of lines in Genesis that say Onan “spilled his seed on the ground” — since it involves ejaculation without the intent of conception.

The ban of women in the Catholic clergy is a similar stretch. When the Anglicans decided to ordain female priests in 1976, Pope Paul VI presented a theological reason not to follow that path. Women could not be priests, he decreed, because Jesus never ordained a female priest. “True enough,” Wills writes. “But neither did he ordain any men. There are no priests (other than the Jewish ones) in the four Gospels. Peter and Paul and their fellows neither call themselves priests nor are called priests by others.”

Wills even takes on abortion, opposition to which

some Catholics have taken as fundamental to their faith. “This is odd,” Wills writes, “since the matter is nowhere mentioned in the Old Testament or New Testament, or in the early creeds. But some people are convinced that God must hate such an immense evil and must have expressed that hatred somewhere in his Bible.” In fact, Wills points out the ban is based on a complex extrapolation from vague language in one verse, Psalm 139:13.

If you want to understand the main message of Jesus Christ, you don't have to search the Scriptures. He says it again and again. “**Blessed be ye poor: for yours is the kingdom of God.**”

Jesus has specific advice on how to handle the poor. Treat them as you would Christ himself, sell your possessions and give to the poor. When you hold a **banquet**, Jesus says, **do not invite the wealthy and powerful, because you do so in the hope that they will return the favor and reward you. Instead, invite the dispossessed** — and you will be rewarded by God. It is because he expects so much from the rich that he said that it was easier for a camel to get through the eye of a needle than for a rich man to get to heaven.

We live in a meritocratic age and believe that people who are successful are more admirable in some way than the rest of us. But the Bible notes that “the race is not to the swift, nor the battle to the strong, neither yet bread to the wise . . . but time and chance happeneth to them all.” In the Kingdom of Heaven, it warns, “the last shall be first, and the first last.” In other words, be thankful for your success, but don't think it makes you superior in any deep sense.

Commentators have taken Francis's speeches and sayings and attacked him or claimed him as a Marxist, a unionist and a radical environmentalist. I don't think the pope is proposing an alternative system of politics or economics. He is simply reminding each of us that we have a **moral obligation to be kind and generous to the poor**

and disadvantaged — especially if we have been fortunate.

If you have a problem with this message, you have a problem not with Pope Francis, but with Jesus Christ.

**POPE FRANCIS
AT THE UNITED NATIONS:
Friday, September 25, 2015**

Thank you for your kind words. Once again, following a tradition, by which I feel honored, the Secretary General of the United Nations has invited the Pope to address this distinguished assembly of nations. In my own name, and that of the entire Catholic community, I wish to express to you, Mr Ban Ki-moon, my heartfelt gratitude.

I greet the Heads of State and Heads of Government present, as well as the ambassadors, diplomats and political and technical officials accompanying them, the personnel of the United Nations engaged in this 70th Session of the General Assembly, the personnel of the various programs and agencies of the United Nations family, and all those who, in one way or another, take part in this meeting. Through you, I also greet the citizens of all the nations represented in this hall. I thank you, each and all, for your efforts in the service of mankind.

This is the fifth time that a Pope has visited the United Nations. I follow in the footsteps of my predecessors Paul VI, in 1965, John Paul II, in 1979 and 1995, and my most recent predecessor, now Pope Emeritus Benedict XVI, in 2008. All of them expressed their great esteem for the Organization, which they considered the appropriate juridical and political response to this present moment of history, marked by our technical ability to overcome distances and frontiers and, apparently, to overcome all natural limits to the exercise of power.

An essential response, inasmuch as technological power, in the hands of nationalistic or falsely Universalist ideologies, is capable of perpetrating tremendous atrocities. I can only reiterate the appreciation expressed by my predecessors, in reaffirming the importance which the Catholic Church attaches to this Institution and the hope which she places in its activities.

The United Nations is presently celebrating its seventieth anniversary. The history of this organized community of states is one of important common achievements over a period of unusually fast-paced changes. Without claiming to be exhaustive, we can mention the codification and development of international law, the establishment of international norms regarding human rights, advances in humanitarian law, the resolution of numerous conflicts, operations of peace-keeping and reconciliation, and any number of other accomplishments in every area of international activity and endeavour. All these achievements are lights which help to dispel the darkness of the disorder caused by unrestrained ambitions and collective forms of selfishness. Certainly, many grave problems remain to be resolved, yet it is clear that, without all those interventions on the international level, mankind would not have been able to survive the unchecked use of its own possibilities. Every one of these political, juridical and technical advances is a path towards attaining the ideal of human fraternity and a means for its greater realization.

For this reason I pay homage to all those men and women whose loyalty and self-sacrifice have benefitted humanity as a whole in these past seventy years. In particular, I would recall today those who gave their lives for peace and reconciliation among peoples, from Dag Hammarskjöld to the many United Nations officials at every level who have been killed in the course of humanitarian missions, and missions of peace and reconciliation.

Beyond these achievements, the experience of the past seventy years has made it clear that reform and adaptation to the times is always necessary in the pursuit of the ultimate goal of granting all countries, without exception, a share in, and a genuine and equitable influence on, decision-making processes.

The need for greater equity is especially true in the case of those bodies with effective executive capability, such as the Security Council, the Financial Agencies and the groups or mechanisms specifically created to deal with economic crises. This will help limit every kind of abuse or usury, especially where developing countries are concerned.

The International Financial Agencies are should care for the sustainable development of countries and should ensure that they are not subjected to oppressive lending systems which, far from promoting progress, subject people to mechanisms which generate greater poverty, exclusion and dependence.

The work of the United Nations, according to the principles set forth in the Preamble and the first Articles of its founding Charter can be seen as the development and promotion of the rule of law, based on the realization that justice is an essential condition for achieving the ideal of universal fraternity.

In this context, it is helpful to recall that the limitation of power is an idea implicit in the concept of law itself. To give to each his own, to cite the classic definition of justice, means that no human individual or group can consider itself absolute, permitted to bypass the dignity and the rights of other individuals or their social groupings.

The effective distribution of power (political, economic, defense-related, technological, etc.) among a plurality of subjects, and the creation of a juridical system for regulating claims and

interests, are one concrete way of limiting power. Yet today's world presents us with many false rights and – at the same time – broad sectors which are vulnerable, victims of power badly exercised: for example, the natural environment and the vast ranks of the excluded. These sectors are closely interconnected and made increasingly fragile by dominant political and economic relationships. That is why their rights must be forcefully affirmed, by working to protect the environment and by putting an end to exclusion.

First, it must be stated that a **true “right of the environment” does exist, for two reasons; First, because we human beings are part of the environment.** We live in communion with it, since the environment itself entails ethical limits which human activity must acknowledge and respect. Man, for all his remarkable gifts, which “are signs of a uniqueness which transcends the spheres of physics and biology” (Laudato Si’, 81), is at the same time a part of these spheres.

He possesses a body shaped by physical, chemical and biological elements, and can only survive and develop if the ecological environment is favourable. Any harm done to the environment, therefore, is harm done to humanity. **Second, because every creature, particularly a living creature, has an intrinsic value, in its existence, its life, its beauty and its interdependence with other creatures.** We Christians, together with the other monotheistic religions, believe that the **universe is the fruit of a loving decision by the Creator, who permits man respectfully to use creation for the good of his fellow men and for the glory of the Creator; he is not authorized to abuse it, much less to destroy it. In all religions, the environment is a fundamental good (cf. ibid.).**

The misuse and destruction of the environment are also accompanied by a relentless process of exclusion. In effect, a selfish and boundless thirst for power and material prosperity leads both to the misuse of available natural resources and to the

exclusion of the weak and disadvantaged, either because they are differently abled (handicapped), or because they lack adequate information and technical expertise, or are incapable of decisive political action.

Economic and social exclusion is a complete denial of human fraternity and a grave offense against human rights and the environment. The poorest are those who suffer most from such offenses, for three serious reasons: they are cast off by society, forced to live off what is discarded and suffer unjustly from the abuse of the environment. They are part of today's widespread and quietly growing “culture of waste”.

The dramatic reality this whole situation of exclusion and inequality, with its evident effects, has led me, in union with the entire Christian people and many others, to take stock of my grave responsibility in this regard and to speak out, together with all those who are seeking urgently-needed and effective solutions. The adoption of the 2030 Agenda for Sustainable Development at the World Summit, which opens today, is an important sign of hope. I am similarly confident that the Paris Conference on Climatic Change will secure fundamental and effective agreements.

Solemn commitments, however, are not enough, even though they are a necessary step toward solutions. The classic definition of justice which I mentioned earlier contains as one of its essential elements a constant and perpetual will: *Iustitia est constans et perpetua voluntas ius sum cuique tribuendi*. Our world demands of all government leaders a will which is effective, practical and constant, concrete steps and immediate measures for preserving and improving the natural environment and thus putting an end as quickly as possible to the phenomenon of social and economic exclusion, with its baneful consequences: human trafficking, the marketing of human organs and tissues, the sexual exploitation of boys and girls, slave labour, including prostitution, the drug and weapons trade, terrorism

and international organized crime. Such is the magnitude of these situations and their toll in innocent lives, that we must avoid every temptation to fall into a declarationist nominalism which would assuage our consciences. We need to ensure that our institutions are truly effective in the struggle against all these scourges.

The number and complexity of the problems require that we possess technical instruments of verification. But this involves two risks. We can rest content with the bureaucratic exercise of drawing up long lists of good proposals – goals, objectives and statistical indicators – or we can think that a single theoretical and aprioristic solution will provide an answer to all the challenges.

It must never be forgotten that political and economic activity is only effective when it is understood as a prudential activity, guided by a perennial concept of justice and constantly conscious of the fact that, above and beyond our plans and programmes, we are dealing with real men and women who live, struggle and suffer, and are often forced to live in great poverty, deprived of all rights.

To enable these real men and women to escape from extreme poverty, we must allow them to be dignified agents of their own destiny. Integral human development and the full exercise of human dignity cannot be imposed. They must be built up and allowed to unfold for each individual, for every family, in communion with others, and in a right relationship with all those areas in which human social life develops – friends, communities, towns and cities, schools, businesses and unions, provinces, nations, etc. This presupposes and requires the right to education – also for girls (excluded in certain places) – which is ensured first and foremost by respecting and reinforcing the primary right of the family to educate its children, as well as the right of churches and social groups to support and assist families in the education of their children. Education conceived

in this way is the basis for the implementation of the 2030 Agenda and for reclaiming the environment.

At the same time, government leaders must do everything possible to ensure that all can have the minimum spiritual and material means needed to live in dignity and to create and support a family, which is the primary cell of any social development. In practical terms, this absolute minimum has three names: lodging, labour, and land; and one spiritual name: spiritual freedom, which includes religious freedom, the right to education and other civil rights.

For all this, the simplest and best measure and indicator of the implementation of the new Agenda for development will be effective, practical and immediate access, on the part of all, to essential material and spiritual goods: housing, dignified and properly remunerated employment, adequate food and drinking water; religious freedom and, more generally, spiritual freedom and education. These pillars of integral human development have a common foundation, which is the right to life and, more generally, what we could call the right to existence of human nature itself.

The ecological crisis, and the large-scale destruction of biodiversity, can threaten the very existence of the human species. The baneful consequences of an irresponsible mismanagement of the global economy, guided only by ambition for wealth and power, must serve as a summons to a forthright reflection on man: “man is not only a freedom which he creates for himself. Man does not create himself. He is spirit and will, but also nature” (BENEDICT XVI, Address to the Bundestag, 22 September 2011, cited in *Laudato Si'*, 6). Creation is compromised “where we ourselves have the final word... The misuse of creation begins when we no longer recognize any instance above ourselves, when we see nothing else but ourselves” (ID. Address to the Clergy of the Diocese of Bolzano-Bressanone, 6 August 2008, cited i

bid.). Consequently, the defence of the environment and the fight against exclusion demand that we recognize a moral law written into human nature itself, one which includes the natural difference between man and woman (cf. *Laudato Si'*, 155), and absolute respect for life in all its stages and dimensions (cf. *ibid.*, 123, 136).

Without the recognition of certain incontestable natural ethical limits and without the immediate implementation of those pillars of integral human development, the ideal of “saving succeeding generations from the scourge of war” (Charter of the United Nations, Preamble), and “promoting social progress and better standards of life in larger freedom” (*ibid.*), risks becoming an unattainable illusion, or, even worse, idle chatter which serves as a cover for all kinds of abuse and corruption, or for carrying out an ideological colonization by the imposition of anomalous models and lifestyles which are alien to people’s identity and, in the end, irresponsible.

War is the negation of all rights and a dramatic assault on the environment. If we want true integral human development for all, we must work tirelessly to avoid war between nations and between peoples.

To this end, there is a need to ensure the uncontested rule of law and tireless recourse to negotiation, mediation and arbitration, as proposed by the Charter of the United Nations, which constitutes truly a fundamental juridical norm. The experience of these seventy years since the founding of the United Nations in general, and in particular the experience of these first fifteen years of the third millennium, reveal both the effectiveness of the full application of international norms and the ineffectiveness of their lack of enforcement.

When the Charter of the United Nations is respected and applied with transparency and sincerity, and without ulterior motives, as an obligatory reference point of justice and not as a

means of masking spurious intentions, peaceful results will be obtained. When, on the other hand, the norm is considered simply as an instrument to be used whenever it proves favourable, and to be avoided when it is not, a true Pandora’s Box is opened, releasing uncontrollable forces which gravely harm defenseless populations, the cultural milieu and even the biological environment.

The Preamble and the first Article of the Charter of the United Nations set forth the foundations of the international juridical framework: peace, the pacific solution of disputes and the development of friendly relations between the nations. Strongly opposed to such statements, and in practice denying them, is the constant tendency to the proliferation of arms, especially weapons of mass distraction, such as nuclear weapons.

An ethics and a law based on the threat of mutual destruction – and possibly the destruction of all mankind – are self-contradictory and an affront to the entire framework of the United Nations, which would end up as “nations united by fear and distrust”. There is urgent need to work for a world free of nuclear weapons, in full application of the non-proliferation Treaty, in letter and spirit, with the goal of a complete prohibition of these weapons.

The recent agreement reached on the nuclear question in a sensitive region of Asia and the Middle East is proof of the potential of political good will and of law, exercised with sincerity, patience and constancy. I express my hope that this agreement will be lasting and efficacious, and bring forth the desired fruits with the cooperation of all the parties involved.

In this sense, hard evidence is not lacking of the negative effects of military and political interventions which are not coordinated between members of the international community. For this reason, while regretting to have to do so, I must renew my repeated appeals regarding to the painful situation of the entire Middle East, North Africa and other African countries, where

Christians, together with other cultural or ethnic groups, and even members of the majority religion who have no desire to be caught up in hatred and folly, have been forced to witness the destruction of their places of worship, their cultural and religious heritage, their houses and property, and have faced the alternative either of fleeing or of paying for their adhesion to good and to peace by their own lives, or by enslavement.

These realities should serve as a grave summons to an examination of conscience on the part of those charged with the conduct of international affairs. Not only in cases of religious or cultural persecution, but in every situation of conflict, as in Ukraine, Syria, Iraq, Libya, South Sudan and the Great Lakes region, real human beings take precedence over partisan interests, however legitimate the latter may be. In wars and conflicts there are individual persons, our brothers and sisters, men and women, young and old, boys and girls who weep, suffer and die. Human beings are easily discarded when our only response is to draw up lists of problems, strategies and disagreements.

As I wrote in my letter to the Secretary-General of the United Nations on 9 August 2014, “the most basic understanding of human dignity compels the international community, particularly through the norms and mechanisms of international law, to do all that it can to stop and to prevent further systematic violence against ethnic and religious minorities” and to protect innocent peoples.

Along the same lines I would mention another kind of conflict which is not always so open, yet is silently killing millions of people; another kind of war experienced by many of our societies as a result of the narcotics trade. A war which is taken for granted and poorly fought. Drug trafficking is by its very nature accompanied by trafficking in persons, money laundering, the arms trade, child exploitation and other forms of corruption. A corruption which has penetrated to different levels of social, political, military, artistic and religious life, and, in many cases, has given rise to a parallel

structure which threatens the credibility of our institutions.

I began this speech recalling the visits of my predecessors. I would hope that my words will be taken above all as a continuation of the final words of the address of Pope Paul VI; although spoken almost exactly fifty years ago, they remain ever timely. “The hour has come when a pause, a moment of recollection, reflection, even of prayer, is absolutely needed so that we may think back over our common origin, our history, our common destiny. The appeal to the moral conscience of man has never been as necessary as it is today... For the danger comes neither from progress nor from science; if these are used well, they can help to solve a great number of the serious problems besetting mankind (Address to the United Nations Organization, 4 October 1965).

Among other things, human genius, well applied, will surely help to meet the grave challenges of ecological deterioration and of exclusion. As Paul VI said: “The real danger comes from man, who has at his disposal ever more powerful instruments that are as well fitted to bring about ruin as they are to achieve lofty conquests” (ibid.).

The common home of all men and women must continue to rise on the foundations of a right understanding of universal fraternity and respect for the sacredness of every human life, of every man and every woman, the poor, the elderly, children, the infirm, the unborn, the unemployed, the abandoned, those considered disposable because they are only considered as part of a statistic. This common home of all men and women must also be built on the understanding of a certain sacredness of created nature.

Such understanding and respect call for a higher degree of wisdom, one which accepts transcendence, rejects the creation of an all-powerful élite, and recognizes that the full meaning of individual and collective life is found in selfless service to others and in the sage and respectful use of creation for the common good.

To repeat the words of Paul VI, “the edifice of modern civilization has to be built on spiritual principles, for they are the only ones capable not only of supporting it, but of shedding light on it” (ibid.).

El Gaucho Martín Fierro, a classic of literature in my native land, says: “Brothers should stand by each other, because this is the first law; keep a true bond between you always, at every time – because if you fight among yourselves, you’ll be devoured by those outside”.

The contemporary world, so apparently connected, is experiencing a growing and steady social fragmentation, which places at risk “the foundations of social life” and consequently leads to “battles over conflicting interests” (Laudato Si’, 229).

The present time invites us to give priority to actions which generate new processes in society, so as to bear fruit in significant and positive historical events (cf. Evangelii Gaudium, 223). We cannot permit ourselves to postpone “certain agendas” for the future. The future demands of us critical and global decisions in the face of worldwide conflicts which increase the number of the excluded and those in need.

The praiseworthy international juridical framework of the United Nations Organization and of all its activities, like any other human endeavour, can be improved, yet it remains necessary; at the same time it can be the pledge of a secure and happy future for future generations. And so it will, if the representatives of the States can set aside partisan and ideological interests, and sincerely strive to serve the common good.

I pray to Almighty God that this will be the case, and I assure you of my support and my prayers, and the support and prayers of all the faithful of the Catholic Church, that this Institution, all its member States, and each of its officials, will always render an effective service to mankind, a

service respectful of diversity and capable of bringing out, for sake of the common good, the best in each people and in every individual.

Upon all of you, and the peoples you represent, I invoke the blessing of the Most High, and all peace and prosperity.

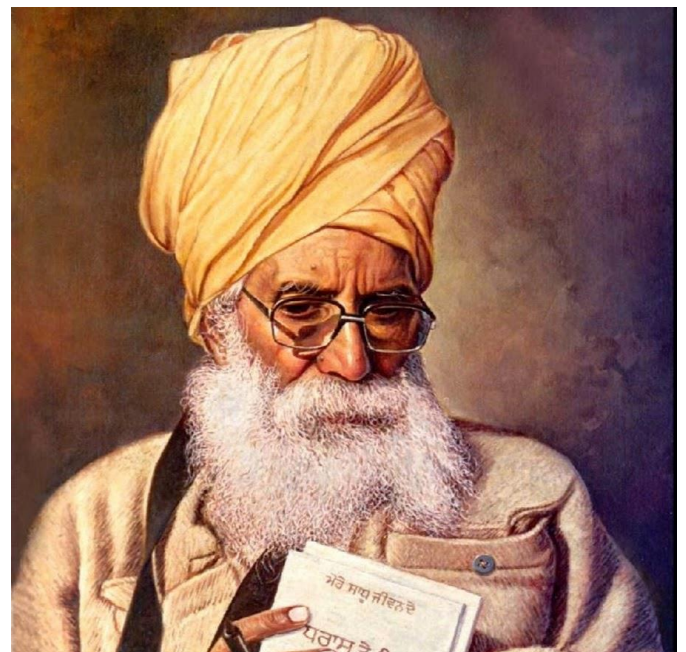
Thank you.

**COMPASSION AND PERSEVERANCE:
SIKH VALUES THAT BHAGAT PURAN
SINGH UPHELD**

September 29, 2015

By

Dr Bhai Harbans Lal



Dr. Inderjit Kaur, the tireless head of Pingalwara, very kindly invited me to speak at the 2015 Anniversary celebration of Bhagat Puran Singh. Since my ageing body does not permit long travel any more, I promised to instead contribute an essay toward Bhagat ji's memorial.

Earlier I had already published my account of Bhagat ji's attributes and about my close

association with him. Here, to benefit from another opportunity, I wish to refresh the national memory of Bhagat ji's commitment to two of the Guru Granth Universals: compassion and perseverance for a noble cause.

Before I go further, let me digress for a moment to tell you how Bhagat ji's institution, now known as Pingalwara, became a physical address for which Bhagat ji had to resort to even to a hunger strike.

This relates to the time when Bhagat ji was confronted with registering the legal name of Pingalwara to qualify for public financial support. He wanted the name to uphold the Sikh values.

HUNGER STRIKE

Soon after the partition of Punjab, Bhagat ji realized that he would not be able to save the patients under his caregiving without a roof on their head. Then, they were all huddled in roofless buildings to which the patients had been transferred from a refugee camp.

They were now on the ground under a banyan tree, exposed to the elements, under the care of Dr. Maan Singh Nirankari who was providing free medical services to Bhagat ji's patients.

The roofless buildings posed a danger of flooding from rain and other serious hazards caused by the chilling cold. All of this greatly distressed Bhagat ji.

Bhagat ji summoned one of his supporters, Lala Des Raj, to tell him that he would rather die than see his patients freeze to death. Bhagat ji proceeded by giving away a piece of *gur*, raw sugar candy, to symbolically begin hunger strike until he found a solution.

Bhai Des Raj immediately contacted a Sikh philanthropist in town for help. Sardar Surjit Singh Majithia responded with an offer to pay for a roof over the building and asked Bhagat ji to postpone

his decision to go on fast while a contractor was being sought for the job.

However, the very next day Bhagat ji was told that he could not continue to occupy the building as the same had been declared an 'evacuee property' earmarked for refugees who were evicted from their homes in Pakistan. Instead, Bhagat ji was offered by the city administration a place in Inder Palace Cinema which was earlier deserted due to the partition related rioting in the city.

BHAGAT JI ACCEPTED THE OFFER.

Soon after Bhagat ji moved his 90 destitute patients to the Cinema building, he was informed for the first time that the Cinema had already been auctioned to the Thapar family for real estate development. Mr. Thapar, when contacted, offered to sell the building to Bhagat ji for the amount he had paid and with no profit.

Bhagat ji tried but could not raise the required amount of funds. The then premier Sikh institution, Shromani Gurdwara Parbandhak Committee (SGPC), offered to pitch in but its contribution was not enough.

SARAI RAM TALAI AS THE FIRST PINGALWARA

By now desperate, Bhagat ji began to scour the city for a shelter to house the destitute patients under his care. He had earlier heard of the philanthropy of a Sehajdhari Sikh family in town. Bhai Parkash Chand and Bhai Rattan Chand had inherited Sikh traditions from their ancestors from Maharaja Ranjit Singh's time.

Originally their five stories home was built in the vicinity of Darbar Sahib for the convenience of daily attendance. Later, circumstances led to the family having to move to Rattan Chand Road in Amritsar.

But they continued to have *parkash* of Guru Granth Sahib in their new home. The family hired a full time granthi for daily seva which included kirtan and Gurbani recitations.

Bhagat Puran Singh sensed an opportunity and went to see the family with a delegation of the city's Sikh elders. Bhagat ji described his desperation to the Bhai Chand family, and explain that his patients were being asked to move out of Inder Palace Cinema. He asked the two brothers for their ancestors' property at Ram Talaai in Amritsar. Bhagat ji reminded his hosts of the high repute of their family for generous philanthropy.

After a few minutes of silence, both brothers folded their hands while thanking Bhagat ji, saying that they felt great honor with the opportunity of serving their Guru in this way. Further, they added a financial grant to the offer, should the property need any repairs. The only thing they wished in return was that Bhagat ji consider keeping the memory of their father Rai Bahadure Kalyan Dass alive.

The Sikh scholar Professor Narinder Singh Soch described the Kalyan Dass property as the first real home of Pingalwara. It was there that the flag of Pingalwara was hoisted for first time. The resident patients now had a roof over their heads and a place to be comfortable while under treatment. That too, for the very first time.

Thenceforth, Bhagat ji could concentrate on moving his institution forward and make plans for further expansion.

NOT JUST A 'SIKH' PINGALWARA

Master Tara Singh, the incontestable leader of the Sikhs in those days, was very close to Bhagat Puran Singh and was a supporter of his cause. But he had another grand idea for Bhagat ji's Pingalwara.

Earlier, when Bhagat ji was trying to raise funds to pay for the Cinema facility, he had almost reached his goal, except for the contribution from Master Tara Singh. Master Ji would not come up with funds from the institutions he controlled. SGPC had already resolved to set aside a significant amount towards buying the Cinema facility but it

was not enough without the assistance of Master Ji.

Master Tara Singh told Bhagat ji that Cinema facility was not suitable for his institution. What Master Ji had in mind was to use land owned by SGPC and build a Sikh Pingalwara under the management of SGPC.

Bhagat ji would not accept any such thing for two reasons. First, he was following his Guru's edicts that all human beings must be served without any distinction of cast, religion or any other distinguishing divider ... the only criterion was to be that they needed care.

Secondly, he would not accept that such an altruistic institution to go under the management of SGPC where group politics and selfish leadership might prevail from time to time. Bhagat ji could clearly envision the future of institutions under the SGPC.

Instead, Bhagat ji wanted that the Pingalwara should radiate Sikh values and remembered as a Pingalwara to serve all without distinction and administratively stay under his authority to ensure its universality. This decision was certainly a wise decision in view of what is going on in the management of SGPC-run institutions in Punjab today.

THE PRESENT LOCATION

After Sardar Hukam Singh was elected to the Indian Parliament, he came to Amritsar to pay his respects at Darbar Sahib. Bhagat ji read of his visit in the newspaper and immediately arranged for the new Sikh MP to visit Pingalwara.

At the end of this visit Bhagat ji asked for financial help to pay for the running expenses of his institution. Sardar Hukam Singh assured Bhagat ji that he would ask the Union Minister Mehar Chand Khanna to visit Pingalwara for this purpose. Soon after Sardar Hukam Singh's visit, Mr. Khanna and his wife visited Pingalwara, and

after a firsthand observation of the helpless patients, the Minister committed to help.

He asked Bhagat ji if his institution was registered under the Charitable Institutions Act so that a grant application could be made. Bhagat ji asked his helpers to comply with it as soon as possible. Here, Master Ji again proposed that it should be registered as a Sikh Pingalwara under SGPC management to seek the grant but Bhagat ji stood fast on his own plan.

The All India Pingalwara Society, Amritsar was registered as such with the Registrar of Companies, Punjab and Himachal Pradesh on March 6, 1957. Soon thereafter Mr. Khanna consulted the Hospital administration and recommended a grant of Rs. 40,000 to the Pingalwara.

On November 11, 1958, Bhagat ji purchased the present site for the Head Office of Pingalwara for Rs. 16,964 from the District Rent and Managing Officer, Amritsar.

This became a reality due to the help of the Union Rehabilitation Minister Mehar Chand Khanna, to whom, this time around; Dr. Gopi Chand Bhargava had spoken. Dr. Bhargava was then the Chief Minister of Punjab. He knew Bhagat ji and his commitment to the universal Sikh values from his Lahore days when he became Bhagat ji's admirer.

ANOTHER ANNIVERSARY

Pingalwara means "the home of the crippled" and it is as such that it serves nothing more and nothing less.

Bhagat Puran Singh would have been 111 years old today. He would have been thrilled to see how far his mission and vision of service had come, and how well it is being served by its current leadership in even going beyond its original boundaries.

Universal Sikh values of steadfastness for compassionate undertakings of altruistic causes and for serving humanity without prejudice are alive and well. Bhagat ji's lifelong struggle is a shining illustration.

Presently, there are many Pingalwaras in Punjab of India, and some outside, in other parts of that country. There are even plans to establish such Pingalwaras beyond.

Friends of Pingalwara in USA recently established Pingalwara in the Nation's capital in USA at 3801, NW Massachusetts Ave. This site is close to the White House and on the historic avenue that houses many embassies and other significant sites. I know that Bhagat Puran Singh ji would be thrilled. He was the kind of person that the Guru Granth Sahib described on page 760.

ਜੀਵਨ ਰੂਪ ਅਨੂਪ ਦਇਆਲਾ ॥

Whose life is an embodiment of unmatched compassion.

Modified from an earlier version published in daily journal Sikhchic of September 25, 2015 issue

<http://www.sikhnet.com/news/compassion-and-perseverance-sikh-values-bhagat-puran-singh-upheld>

THEY REALLY WANT A THEOCRACY:

The GOP candidates who want to make you bow to their lord.

GOP wants Christianity as our official religion.

Middle East's on fire.

Theocrats are marching and must be stopped

Sunday, Oct 25, 2015 02:59 AM PDT

Jeffrey Taylor

[Faces of American 'Christian' ISIS: What do American Christians have to say about them? If Americans can elect Bush, the Son, twice to the Presidency, resulting in the present carnage in Iraq and Syria and rise of militant Islamic state of Iran, it is not impossible for one of these characters to repeat his feat. All that would be required is for 2/3rd of us, who are

sane, to stay at home on Election Day. May the Universal ‘God’ save us all from the multiple parochial Semitic and Hindu ‘Gods’. HSS]



(Credit: AP/Reuters/Chris Keane/Kevin Lamarque/Patrick Semansky)

If the number of those professing no loyalty to make-believe celestial despots (thankfully) continues to grow, faith derangement syndrome is advancing to its final stage among those suffering from it.

A new PPP survey reveals that Republicans are afflicted most, with 44 percent now favoring installing Christianity as the United States’ official religion. (Lest we forget, the GOP’s roster of potential 2016 candidates is stocked with rabid believers, and even faith-faker Donald Trump is courting evangelicals.) A shocking 28 percent of Democrats are also theocratically inclined. Only 53 percent of Republican and Democratic voters combined oppose declaring Jesus jabberwocky our national faith.

The upshot: almost three out of four adult Americans would, in effect, junk the First Amendment, and with it, our gloriously godless system of governance.

These statistics should prompt all rationalists to sound the proverbial tocsin with unrelenting fury. The religious-secular divide among Americans is deepening, putting those who value reason, evidence and consensus-based decisions in direct opposition to putrid supernatural gobbledygook’s

slackwitted votaries; in other words, to those who hear voices, see visions, and engage in kooky superstitious rituals – prayer, for instance – that would lead to their immediate institutionalization if such symptoms were not classified under the (scandalously) ennobling rubric of “religion.”

Remember, the PPP survey deals not with the simple spread of faith, but with the desire of one part of the population to force its antiquated way of life and counterfactual worldview on the other.

The situation, thus, is dire. We no longer have time for niceties. We need to speak out forcibly against faith and expose it for what it is – a delusion deleterious to liberty and the commonwealth.

The stakes are high. The faith-deranged support a (largely successful) nationwide campaign to restrict women’s reproductive rights and introduce Religious Freedom Restoration Acts, of which there are now 21 in force, with others on the way. As a result of decades of Christian propaganda, performing abortions can be life-threatening for doctors. And in times of widespread fiscal austerity, the government loses about \$83 billion a year to religious tax exemptions. This should all outrage us and incite us to act.

Yet we have it relatively easy. Abroad, a terrorist state founded on religion is destroying Syria and driving refugees into Europe. Sectarian violence threatens to bedevil Iraq indefinitely. Boko Haram is wreaking more and more havoc in West Africa. A Christian-Muslim conflict is ripping apart the Central African Republic. The Israeli-Palestinian conflict is spiraling out of control. The longstanding hostility between India and Pakistan could erupt into a nuclear war that would end life on Earth as we know it.

Even in countries at peace, religion offers justification for violence and oppression. Take Saudi Arabia, for instance, where floggings and beheadings, often for apostasy or blasphemy, are routine events. Female genital mutilation is endemic in 28 mostly Muslim countries. Last

January, religion motivated young men to commit mass murder in the heart of Paris, and over cartoons. Then, a month later, another faith-inspired terrorist opened fire on a free speech conference in Copenhagen while the Femen leader Inna Shevchenko was speaking, killing one and wounding three.

This is all almost too depressing to contemplate. Yet there's an even direr reason to speak out forcibly against religion now — our species' fading prospects for survival. Global warming, scientists show, is proceeding far more rapidly than had been predicted. The consequences have been to spark demonstrations in Syria that led to the civil war there, and worsen drought in the Sahel, helping birth Boko Haram. As the Himalayan glaciers melt, the Ganges River plains are threatened. Sea levels may rise as much as four feet by the end of the century. There may well be 150 or 200 million climate change refugees by 2050, and mostly from deeply religious parts of the world.

To worsen matters, our antibiotics are losing their effectiveness, leading to fears of what some have called a "bacterial apocalypse." Overpopulation will also plague us, doubling the population in the next 35 years in Africa alone. Some scientists are even talking of human extinction.

Now, facing all these problems, the last places we should turn to for guidance are the macabre fables of ancient books, books composed before people knew they had to wash their hands after defecating.

Confronting all these perils, are we really going to sit by and keep quiet as religious conflicts divert our attention from solutions, set one group of humans against another and inspire misogyny, mayhem and murder? Are we going to nod humbly as pastors, priests, rabbis and imams preach division and hatred, when now more than ever we need a spirit of comity and union? Are we going to keep mum as faith-charlatans propose

junk science be taught in schools as an "alternative" to evolution?

Will we keep on genuflecting to the avuncular Pope Francis, even as the Vatican aids, abets and shelters child rapists and forbids contraception, which is the same as sentencing people to poverty and underdevelopment in places like Africa and the Philippines?

Are we not going to object as our limited time and our limited resources are diverted to religious studies, faith groups and the building of places of worship?

We don't have time or resources to spare. Every hour passed studying the Bible or the Quran in search of some "sacred" truth could be spent learning about the real world and our universe. We can't tolerate such waste anymore.

Yet we do. By and large, we smile politely to people, humans just like us, who raise themselves above us by merely declaring themselves "saved" in one fashion or another. This, on their part, is unspeakable arrogance. We should stop smiling at once and speak out against such absurd presumption. Ignoring it just helps it continue.

Religion is, after all, implicitly arrogant. It assumes it knows the truth, that its followers are saved and that the rest of us are deluded and even damned. Are we really going to sit by as faith movements demand "tolerance" for such views, and try to make us to submit to their wills? Whether religion offers solace to some isn't the issue. The submission and control it seeks to impose is. Toss out the Supreme Being and we're left with one set of humans striving to dominate another, and justifying themselves with ideology based on nothing but myth.

We need to expose those myths for the lies they are, political correctness be damned.

We've all heard, "This is my religion and it's true for me." Objectively, though, 'my-religion-is-true-for-me' line is false, of course. Jesus

can't be the savior for some, but not others. Muhammad cannot be the prophet of God for one group, but not another. There either is a God, or there isn't – and there is not. There is no middle ground between truth and falsehood. None should be sought.

Everyone is entitled to believe or not. **But no one has a right to air their beliefs, let alone intrude them into public policy, without criticism.** Freedom of speech means being able to criticize, mock, censure and condemn bad ideas. Religion is certainly one of the worst. **We have a constitutional right to speak out against religion.** We now have a *duty* to do so, given the state of the world. And remember, in attacking religion, we attack ideas, not people. We can and should separate the view from the view-holder. The believers of today may be the skeptics or atheists of tomorrow.

I stress the arrogance intrinsic to religion, the arrogance afflicting all who claim to know the truth and demand respect for it because it's in the Bible or the Quran and lots of people believe it and have always believed it. Such arrogance should spur us to show courage, to declare that if science hasn't yet got all the answers, religion has none. We need to elevate reasonable doubt to a virtue, and call faith based on no objective evidence what it is: a vice.

We need to call out all those who tell us that since we can't prove there's no God, we should call ourselves agnostics. Consider Bertrand Russell's response to such misguided epistemological effrontery – the teapot argument.

Wrote Russell:

If I were to suggest that between the Earth and Mars there is a china teapot revolving about the sun in an elliptical orbit, nobody would be able to disprove my assertion provided I were careful to add that the teapot is too small to be revealed even by our most powerful telescopes. But if I were to go on to say that, since my assertion cannot be disproved, it is intolerable presumption on the

part of human reason to doubt it; I should rightly be thought to be talking nonsense. If, however, the existence of such a teapot were affirmed in ancient books, taught as the sacred truth every Sunday, and instilled into the minds of children at school, hesitation to believe in its existence would become a mark of eccentricity and entitle the doubter to the attentions of the psychiatrist in an enlightened age or of the Inquisitor in an earlier time.

The upshot? You don't need to prove God's nonexistence. Turn the tables and ask the religious to provide objective, verifiable proof He exists. In effect, they will give you the teapot argument. Dismiss it and, again, demand evidence. They will have none. **God is the failed hypothesis par excellence.**

Living in the age we do, we nonbelievers find ourselves attacked and labeled intolerant for speaking out against religion. But we have no holy book to kill and die for. Are we really going to sit and let religious folks demand respect for the **Bible and the Quran, when both books bristle with accounts of divinely ordained bloodshed and massacre?**

All that said we cannot divide the world into fixed camps of us and them, into the equivalent of Islam's Dar al-Harb and Dar al-Islam. Any believer today can become a nonbeliever tomorrow, provided he or she wakes up and starts thinking in terms of evidence. Free speech is the way to achieve this outcome.

We cannot betray rationalists in Muslim countries by curbing our speech here out of mistaken notions of political correctness or "respect" for Islam. Think of what Raif Badawi would say, how he'd feel, if he saw us here in the secular West refraining from criticizing the faith of those who flog him and imprison him? Would he not lose heart?

In the fight for free speech about religion, Islam presents us with semantic confusion stemming from the widely used balderdash terms

Islamophobia and Islamophobic. Yet accepting the sort of pseudo-logic offered by denouncers of Islamophobia – that finding fault with the dogmas of Islam is racist – leads one to inescapably *racist* conclusions.

How so? Well, are Syrians and Iraqis just naturally prone to beheading people? They really would behead even without the Quran telling them to smite the infidels at their necks? Men in the Middle East are just born wife-beaters? Or might instructions on wife-beating in the Islamic canon have something to do with it?

(We should recall there's one and only one U.N. Convention on Human Rights. The Convention doesn't make exceptions for culture or religion.)

The don't-blame-religion trope also fails in the United States. Two examples suffice to prove this: is a certain County Clerk named Kim Davis just naturally inclined to deny same-sex couples their marriage licenses? Or might her Christian beliefs be involved? Are some loving parents congenitally disposed to deny their children medical care, and de facto murder them? Or does Christian Science have something to do with it? On the latter point, you might read Jerry Coyne's "Faith Versus Fact," if you have any doubt. But I'm sure you don't.

We arrive at certain inevitable conclusions about what sort of person you have to be if you persist, despite the evidence, in believing in God. If you think little girls' clitorises should be sliced off, then religion is for you. If you think holding one belief instead of another, or renouncing a belief, is a capital offense, then religion is for you. If you think an outbreak of atheism among ISIS's ranks would do nothing to slow that group's commission of atrocities, then religion is for you. If you think women need to wear a certain form of headgear or be considered whores, then religion is for you. If you hold that an aging, kindly-appearing male should rightfully hold sway over whether women can moderate their own

reproductive cycles, then religion is for you. If you believe women should submit to their husbands as unto the Lord, then religion is for you. If you think the myths and nonsense embedded in the Bible qualify that book to serve as some sort of public-policy guidebook, then religion is for you. In short, if you're incapable of thinking straight, and you're willing to lead your life in accordance with wild metaphysical jibber-jabber, then religion, I'm sorry to say, is for you.

Well, I hate to join the "I find that offensive!" crowd, but I hold all the above-mentioned views extremely offensive, worthy of ridicule and excoriation. To believe something on the basis of no objective evidence, given the consequences, is, as William K. Clifford wrote, wrong everywhere and at all times. It is moral cowardice to believe something because you want it to be true. It is nothing short of moral treachery to cede, in the spirit of tolerance, the high ground to people with such beliefs. When we do so, we betray skeptics and nonbelievers everywhere, including, most of all, those in religious countries.

The winds of nonbelief are blowing more strongly than ever. We need to finish off faith and hasten the arrival of the day when we, as a species, free of superstition, can look each other in the eye, no matter what our nationality or skin color or gender is, and see partners, partners in making what we can of our lives.

We can defeat religion, as long as we don't surrender first.

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Theme for the Week:

Since Gurbani is written for the world community at large, we find our Gurus addressing or mentioning different groups ranging from the individual to the family, the community and to men or women in general. The Gurus while preaching used common human relationships to convey the ideas of fraternity, support, loyalty and steadfastness. An example of this is that God is like our father or mother—that is, a source of constant support and comfort and unconditional love.

Similarly, God is sometimes depicted as akin to a brother who you can always count on to protect you and help you. Sikh ideology also postulates that God exists in creation and is actually present in everyone. Hence, all human beings should be considered equal. This further reinforces the idea of the universal brotherhood of man because in a way they are all manifestations of God. This is an important tenet of Sikhism.

This week we will examine five synonyms of the word “brother” in the Gurbani. This will help us to ponder upon **“who is our true brother – who is our true relative, our perpetual support in the world”**.

ਭ੍ਰਾਤਾ (bhraataa)

Meaning: *noun, masculine singular:* brother.

Quote:

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਤਾ॥ ਤੂੰ ਮੇਰਾ ਬੰਧੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ॥

toon meraa pitaa toonhai meraa maataa. toon meraa bañdhap toon meraa bhraataa.

(O God!) You are my father and you are my mother. You are my relative and you are my brother.

- Guru Arjan Sahib, Guru Granth Sahib, Page 103

Message: During good and peaceful times, we tend to take things for granted, and do not give credit to God. When we are in distress or face difficult situations, sometimes even our family members may forsake us. However, God is constant and is always there to support us like a brother or father and like a true friend. He will never abandon us and is often our sole source of support. He is our positive strength. Although we have our own families, God is our greatest asset and family as He comforts us in so many ‘human’ ways. Since, He is with us, we will never feel alone. This does not mean that we do not attempt to solve our problems with due effort. It means that we must always work hard and try our best. God is with us like a true brother constantly, lending support.

The sacrifice of the ego-self at the altar of God is one of the highest ideal man can aspire to. In this way we surrender to God all our worries and fears as God is the cause of all causes. We still use our minds and act on what is best for us, but we also let God take care of the results from our efforts. This is also in the case where we are in control or not in control of things around us. Thus God is our infinite sanctuary where we can place all our hopes and dreams as God is our father, mother, brother, sister etc.

Keen to Explore Further?

Etymology: From Sanskrit *bhraatri/bhraatrika* (brother).

Other forms of the word found in the Guru Granth Sahib:

1. ਭ੍ਰਾਤ/ਭ੍ਰਾਤਰ: variants of ਭ੍ਰਾਤਾ.