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Editorial

Pendulum of time ticks and moves on, it does not wait for any one. It is today, about 543 years that the founder of Sikhism was born. The Guru period ranged from 1469-1708. The Sikh values were incorporated in the Sikh holy Scripture Guru Granth Sahib, first compiled by Guru Amardas called Mohan pothis (1570-1572), then by Guru Arjan called Pothis Sahib (1601-1604) and finally edited by Guru Gobind Singh (1706) and called Guru Granth Sahib (1708).

Sikhs were strictly advised by Sikh Gurus and later in Rehatnamas to apply Sikh values in their lives and follow the teachings, as mentioned in Guru Granth Sahib, in their daily living.

Today, the time has come to look into our lives to check if we are following those teachings and if those values are the centre point of our lives. A law which is not enforced is no law, similarly advice and values not applied and practised in life have no value and meaning. The Sikh history has ample proof that the lives of the Sikh Gurus were demonstrative of Sikh values. They practised whatever they taught.

The initial phases of Sikhism were expressive of the Sikh values. Sikh lived and died to preserve the Sikh values. The Sikh history is full with the names of thousand of those martyrs who died for the honour of their faith and country. An Amritdhari Sikh in a village was respected by all and was considered as a symbol of truth and honesty. Many Hindu families took it as a pride to make their first born as a Sikh. The practising Sikhs were respected all over. British called practising Sikhs as a martial race and gave them special positions in the British Army. The values of 'Miri' and 'Piri' had respect all over.

The times since, have changed. Most of the Sikh families both in India and abroad have driven away from the Sikh values. Both internal and external 'Rehat Maryada' instructions have been flouted. The importance of outer symbols has been waning, the meaning of internal rehat – Nam Japo, Kirt Karo and Wand-ke-chhako, has lost its meaning.

The ideal man of Guru Gobind Singh has become an ordinary man.



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REHAT MARIADA-The Sikh Code of Conduct

Mohinder Kaur Kapoor

All world religions teach a life of love, compassion, honesty, purity and peace, but it is a tragedy of history that though religions are fountain of peace the world is engulfed in unprecedented destruction in the name of religions. Jews versus Muslims, Sunnis verses Shias, Roman Catholic verses Protestants, Muslim versus Hindus, Hindus verses Sikhs and so on. There is killing all over and that too is in the name of God.

People who want to live a religious life they have to follow some very strict and stringent rules laid down by prophets and later expounded by scholars. These rules resemble military precision codes. Every religion has developed its own rules. The rules can be classified as inner rules, i.e., rules to clean and tune the mind and external rules i.e., the appearance, the uniform etc. The Sikh Gurus have laid down their own rules, and the Sikhs have been strictly advised to follow them earnestly.

I. The Inner Rehat:

The Inner Rehat means the cleansing of one's mind and thoughts and a strict code to discipline one's daily life.

There are a number of compositions in Guru Granth Sahib, Dasam Granth and Bhai Gurdas dian Varan which deal with this subject. A few compositions selected at random are produced hereunder:

Guru Ramdas, Sloak Mehla 4, page 305/306, preceding pauri 11

The codification of the Rehat from the above Sloak can be interpreted as follow:

੧. ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

The true Sikh should rise early in the morning and start his/her day with the recitation of Nam.

੨. ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥

The Sikh should make an effort to bathe and clean the body before the start of the day.

੩. ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ ॥

The Sikh should follow the instructions of the Guru and recite the Name of God. This will erase all his/her sins.

੪. ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

The Sikh should recite Shabads of Gurbani at the day break and remember His Name at all times.

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

Those Sikhs who remember God all the time, they are loved by Him.

ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥ Those Sikhs who are blessed by God, they strictly follow the divine instructions.

ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖੁ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥ ੨ ॥

Those Sikhs who recite Gurbani and teach the same to others, they are to be revered.

Guru Gobind Singh, Thirty three Swayas, Swaya 1, Dasam Granth

He is the true Khalsa (Sikh) who:

1. Remembers the ever-awakened Light (God) throughout day and night,
ਜਾਗਤਿ ਜੋਤ ਨਿਸ ਬਾਸੁਰ
2. Does not bring anyone else in the mind (except one Almighty)
ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ
3. Practises his/her vows with whole hearted affection,
ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ

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4. Does not believe in, even by oversight, graves, monuments and monasteries,
ਮੜੀ ਮਟ ਭੁਲ ਨ ਮਾਨੈ॥
5. Does not recognize anyone else except one God, not even bestowal of charities, performance of merciful acts, austerities and pilgrim places.
ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ ਏਕ ਪਛਾਨੈ॥ ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ॥

[ਜਾਗਤਿ ਜੋਤ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥ ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮੜੀ ਮਟ ਭੁਲ ਨ ਮਾਨੈ॥ ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ ਏਕ ਪਛਾਨੈ॥ ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ॥]

Bhai Gurdas, Var 40, pauri 11

A Gursikh (true Sikh) is one who:

1. Gets up early in the morning and cleans his/her body.
ਗੁਰਸਿਖ ਭਲਕੇ ਉਠ ਕਰਿ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਸਰਨੁਵੰਦਾ॥
2. Recites holy hymns and goes to Gurdwara,
ਗੁਰੂ ਕੈ ਬਚਨ ਉਚਾਰਿ ਕੈ ਧਰਮਸਾਲ ਦੀ ਸੁਰਤਿ ਕਰੰਦਾ॥
3. Sits in the Sadh Sangat and listens to the Kirtan.
ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਜਾਇ ਕੈ ਗੁਰਬਾਣੀ ਦੇ ਪ੍ਰੀਤਿ ਸੁਣੰਦਾ]
4. Sheds all doubts and serves the other fellow Sikhs.
ਸੰਕਾ ਮਨਹੁੰ ਮਿਟਾਇ ਕੈ ਗੁਰੂ ਸਿਖਾਂ ਦੀ ਸੇਵ ਕਰੰਦਾ॥
5. Goes to work and works honestly.
ਕਿਰਤ ਵਿਰਤ ਕਰਿ ਧਰਮੁ ਦੀ
6. Donates a part of his /her earnings to the needy.

ਲੈ ਪਰਸਾਦ ਆਣਿ ਵਰਤੰਦਾ॥

7. Offers his own share of food first to the fellow Sikhs and then eats himself/herself.
ਗੁਰਸਿਖਾਂ ਨੋ ਦੋਇ ਕਰਿ ਪਿਛੋਂ ਬਚਿਆ ਆਪੁ ਖਵੰਦਾ॥

He illuminated the darkness of the Kalyug, and becomes disciple of his own disciples
ਕਲੀ ਕਾਲ ਪਰਗਾਸ ਕਰਿ ਗੁਰੂ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਸੰਦਾ॥

These are the characteristics of a true Sikh.
ਗੁਰਮੁਖ ਗਾਡੀ ਰਾਹੁ ਚਲੰਦਾ ॥੧੧॥

The Sikh Rehat Maryada Chapter 3, Article III and IV

A true Sikh should comprehend:

1. Meditation on Nam
 - a. Rise early, three hours before the dawn.
 - b. Take bath and concentrate on the Name of God
 - c. Recite: Japji, Jap Sahib, Sudha Swaya (morning), Rehras (consisting of nine shabads – sodar plus sopurkh, Benti Chaupai, Swaya, Doha, Six pauris of Anand Sahib, Mundawni, Sloak- tera kita)(Evening time), and Sohila (bed time). Ardas
2. Leading life according to the teaching of the Gurus.
3. Voluntary Service of the community

II. The Outer Rehat –The Sikh Rehat Maryada, Chapter XIII, articleXXIV



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Thinking Ahead - Moving Forward

A Sikh must wear five Ks

1. Kesh – He/She must keep unshorn hair. It is a sign of saintliness.

2. Kirpan – He/She must wear a sword. It is a sign of strength and bravery. (the length of sword is not mentioned)

3. Kachchera – He/She must wear prescribed shorts. It signifies restraint and chastity.

4. Kanga – He/She must keep a comb tucked in the tied up hair. It is an article of cleaning the hair.

5. Karha – He/She must wear a steel bracelet. It is an article of everlasting love for God.

In addition, a male Sikh must tie a turban to protect his unshorn hair.

There are no rules regarding the wearing of outer clothes, jewelry (piercing of any body part is not allowed) and facial make up.

In food, the only prohibition is of the use of tobacco and the eating of halal (kosher) meat.

Other prohibitions are of the use of drugs and alcohol.

The Sikh bylaws

The following are the Sikh bylaws developed by tradition and customs which every devoted Sikh is instructed to follow in his/her daily life in addition to the provisions of 'Rehat Maryada'.

Before entering the Sikh shrine called 'Gurdwara', everyone must observe the following:

- a. Take off shoes and deposit them in a designated shoe room. Taking off socks is not obligatory in western countries.**

- b. Cover head with a handkerchief (caps/hats are normally not allowed).**
- c. Do not take any tobacco or alcohol in pockets or bags in the complex.**

After entering the Gurdwara, everyone should observe the following:

- a. Bow to Guru Granth Sahib.**
- b. Sit in a comfortable posture at the designated area.**
- c. Do not turn back towards Guru Granth Sahib.**
- d. Do not stretch feet towards Guru Granth Sahib.**
- e. Listen to the service with utmost respect.**
- f. Do not talk and clap during the service.**
- g. Remain sitting during the Service and stand up during Ardas (prayer/supplication).**
- h. After the service a sacramental pudding (prashad) is distributed. It is taken on both hands joined together.**
- i. After the service and prashad, devotees go to the Langar hall (dining hall) for a community meal (only vegetarian food is served).**

A Sikh Gurdwara is open to all irrespective of their beliefs, religion, caste and nationality. It represents the doorway to the house of God.

Mohinder Kaur Kapoor,

Department of Languages, World Sikh University, London

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INTERFAITH AND SIKHISM [PART 1

Dr Sheena Kandhari

Everyone talks about Interfaith but what is it actually? First and foremost it must be stated that Interfaith is not a specific religion. Rather, it is the acceptance and celebration of humankind in all its magnificent faiths, colours, cultures and traditions. It is the acknowledgment that there is but one light that burns brightly through each faith and within each heart. In its essence, this light is love. Although there are many different religious communities, all men have stemmed from one root. As Guru Arjan clearly states:

‘ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ॥

Eaek pithaa eaekas kae ham baarik.

The One God is our father; we are the children of the One God.’¹

Arnold Toynbee said that he was ‘brought up to believe that Christianity was a unique revelation of the truth. But he has now come to believe that all the historic religions and philosophies are partial revelations of the truth in one or other aspects. He goes on to say that for each of us, the easiest approach to the mystery of the Universe is no doubt, his ancestral religion, but this does not mean that he ought to rule out the other approaches that the other religions offer. If one can enter into these as well as into one’s own, it is a gain, not a loss.’²

The following quote very aptly defines what Interfaith means:

‘God is One, but God’s names are many.

Religion is one, but its ways are many.

Spirituality is one, but religions are many.

Humanity is one, but human beings are many.

All religions and spiritual paths originate from and go to the same place - Love.’³

Love is a power so strong that it gives man the strength to sacrifice for others. Love is universal and where it is present God can be found there. By having love for each other, no faith or boundaries can spoil the relationship. Interfaith does not take sides. As the famous South African Archbishop, Desmond Tutu says: ‘We are made complementarily. I have gifts you do not; and you have gifts that I do not.’⁴

The fundamental need of the world today is a spiritual reawakening and a recovery of faith, more than any political, social or economic reform. Justice Mota Singh, in his keynote address at an International Conference on Guru Granth Sahib in Amritsar, 2003 said, ‘Man cannot live and work without the hope that humanity is really capable of rising to a higher moral plain, without the dream that, in the end, he and his fellow mortals will be reconciled and will understand one another. There exist bonds as well as barriers between individuals and nations. The world is today, a madhouse where individuals exaggerate their racial superiority, religious pride or national egotism and thus become the victims of moral and spiritual blindness. Mankind’s highest destiny is to become more humane, more spiritual and more capable of sympathetic understanding. Human societies like human beings live by faith and die when faith disappears. If our society is to recover its health, it must regain its faith.’⁵

In today’s world, men are faced with the cowardly acts of terrorism and violence of the minority. It has been said that the root of all evil in society is pride. ‘According to Greek poet, Hubris, the nemesis of pride brought down the Pharaohs of Egypt, the rulers of Greece and the emperors of Persia.’⁶ Humility is therefore a virtue which is essential for all in order to create a just society for the common good. It is therefore paramount that every man demonstrates his loyalty to all humanity by giving up any ego or

pride and humbly accepting that all are equal and entitled to the same fundamental rights.

The present religious-fuelled nationalism needs to be combated. To effectively target this, inter-faith understanding is essential. Differences between faith communities should be settled by discussions and negotiations and not by violence.

The Holy Granth, which was compiled over 500 years ago, is a highly remarkable example of how religion can become a meeting ground for different faith communities. Reverence for all religions is taught in the Holy Granth and thus the Sikh way of life is based on co-existence. 'The call which heralded the Sikh ministry symbolized the integrative intuition of the founder of the faith: *There is no Hindu and there is no Muslim*. In a world beset with strife and disharmony, Guru Nanak spoke of a single humanity where religious denominations were not significant. What was of ultimate importance was the essence of man which was divine in nature. That is to say, that all human beings are, one and the same, notwithstanding their different religious denominations.'⁷ He proclaimed that all mankind were the same in God's eyes as each and every soul had the same divine spark within implying none is superior or inferior to another. This hymn of his is given below:

‘ਸਭ ਮਹਿ ਜੀਉ ਜੀਉ ਹੈ ਸੋਈ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਈ ॥
Sabh mehi jeeo jeeo hai soee ghatt ghatt rehia sammaae.

*He is the life of the soul in each and every soul, He permeates and pervades each and every heart.*⁸

The human body which is made up of five perishable elements, 'earth, water, air, ether and fire,'⁹ has the divine soul contained within it. Guru Nanak confirms this in his hymn as follows:

‘ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ॥ ਤਿਸ ਮਹਿ ਰਾਮ ਰਤਨੁ ਲੈ ਚੀਨੀ ॥

Panch thath mil kaaeiaa keenee. This mehi raam rathan lai cheenee.

*The body is formed from the union of the five elements. Know that God's jewel is within it.*¹⁰

Guru Nanak did not set out to create a union between religions, nor did he advocate any religion to be superior to another. Rather he impressed upon every man to discover for himself the essential meaning of his religion and its ideals and precepts. He advised a Muslim to be a true Muslim and a Hindu to be a true Hindu. To the Muslim he recited this hymn:

‘ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ॥
Musalamaan kehaavan musakal jaa hoe thaa musalamaan kehaavai.

It is difficult to be called a Muslim; if one is truly a Muslim, then he may be called one.'

ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ ॥
Aval aoul dheen kar mithaa masakal maanaa maal musaavai.

First, let him savor the religion of the Prophet as sweet, then, let his pride of his possessions be scraped away.

ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥
Hoe musulim dheen muhaanai maran jeevan kaa bharam chukaavai.

Becoming a true Muslim, a disciple of the faith of Mohammed, let him put aside the delusion of death and life.

ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ ॥
Rab kee rajaae mannae sir oupar karathaa mannae aap gavaavai.

As he submits to God's Will, and surrenders to the Creator, he is rid of selfishness and conceit.

ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰੰਮਤਿ ਹੋਇ ਤ ਮੁਸਲਮਾਣੁ
ਕਹਾਵੈ ॥

*Tho naanak sarab jeeaa miharanmath hoe th
musalamaan kehaavai.*

*And when, O Nanak, he is merciful to all beings,
only then shall he be called a Muslim.’¹¹*

*Similarly, to the Hindu ascetics (yogis) his advice
is given in the following hymn:*

‘ਜੋਗੁ ਨ ਖਿੰਥਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥
*Jog n khinthaa jog n ddanddai jog n bhasam
charraaeai.*

*Yoga is not the patched coat, yoga is not the
walking stick, yoga is not smearing the body with
ashes.*

ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੂੰਡਿ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿੰਝੀ ਵਾਈਐ ॥
*Jog n mundhee moondd muddaeiai jog n
sinngae vaaeeai.*

*Yoga is not the ear-rings and not the shaven
head, yoga is not the blowing of the horn.*

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥
*Anjan maahi niranjan reheeai jog jugath eiv
paaeeai.*

*Remaining unblemished in the midst of the filth
of the world - this is the way to attain yoga.*

ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥
Galee jog n hoee.

By mere words, yoga is not attained.

ਏਕ ਦ੍ਰਿਸ਼ਟਿ ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥ ਰਹਾਉ ॥
*Eaek dhrisatt kar samasar jaanai jogee keheai
soee. Rehaao*

*One who looks upon all with a single eye and
knows them to be one and the same, he alone is
known as a yogi. Pause*

ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾੜੀ ਲਾਈਐ ॥
*Jog n baahar marree masaanee jog n thaarree
laaeai.*

*Yoga is not wandering to the tombs of the dead,
yoga is not sitting in trances.*

ਜੋਗੁ ਨ ਦੇਸਿ ਦਿਸੰਤਰਿ ਭਵਿਐ ਜੋਗੁ ਨ ਤੀਰਥਿ ਨਾਈਐ ॥
*Jog n dhaes dhisanthar bhaviai jog n theerathh
naaeai.*

*Yoga is not wandering through foreign lands,
yoga is not bathing at sacred shrines of
pilgrimage.*

ਅੰਜਨਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥
*Anjan maahi niranjan reheeai jog jugath eiv
paaeeai.*

*Remaining unblemished in the midst of the filth
of the world - this is the way to attain yoga.’¹²*

Guru Nanak emphasised that true religion consisted of the love of God and good conduct. ‘He brought both at a common platform of reality and taught them to live in the same place as co-existent beneficiaries. He made them to view the best of a Muslim and the best of a Hindu from their own hidden images behind the dubious mirror of distrust. Guru Nanak gave his helping hand to build a new common society under the banner of mutual respect from human values. He built an ever-lasting strong bridge of human understanding for generations of these communities.’

13

When questioned by a crowd of disciples, whether Hindus were superior or Muslims, Guru Nanak replied, ‘without good acts the professors of both religions shall suffer.’¹⁴ This is the fundamental reason why the works of non-sikhs were included in the Holy Granth. Although they may have been different in their mode of worship, their aim was similar to that of the Sikh Gurus, which was to love God and to carry out good deeds.

The Holy Granth clearly gives direction to men of various religions of the world and points them to the correct path. The essence of every religion as enshrined in its scripture is of love and peace, however, some adherents strayed from the path of truth and that is what Guru Nanak was critical of. Although the different religions and their Holy books are supported and not directly criticized, but the followers who do not adhere to these scriptures are rebuked and admonished. A hymn found in Bhai Gurdas's Varan states the following:

*'They call God Ram and Rahim,
His name is one and they both have strayed
They forget the Vedas and the kateb
Tempted by worldly avarice, they are demons
Truth gets discarded in a corner
The Brahmins and Mullahs are in conflict with
each other.'*¹⁵

There is no instance in Sikh history, nor in Sikh tradition, where there has been any attempt to convert anyone to Sikhism. The Sikh Gurus appreciated that each expression of revelation is an attempt to encounter and understand God in a particular localized context, and as such, advocated their followers to respect all religions. It is mentioned in the Holy Granth that the Bhagats Namdev and Kabir, who were both Hindus, attained salvation even though they were not Sikhs, as they were born before Sikhism took root. This reinforces the Sikh Gurus viewpoint that people of other faiths can unite with God and at the same time highlights that Sikhism is not the exclusive path for liberation. The hymn being discussed is by Guru Amar Das and is given below:

*'ਨਾਮਾ ਛੀਬਾ ਕਬੀਰ ਜੋਲਾਹਾ ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ ॥
Naamaa shheebaa kabeer juolaahaa poorae
gur thae gath paaee.
Naam Dayv the printer and Kabeer the
weaver, obtained salvation through the perfect
Guru.'*

*ਬ੍ਰਹਮ ਕੇ ਬੇਤੇ ਸਬਦੁ ਪਛਾਣਹਿ ਹਉਮੈ ਜਾਤਿ ਗਵਾਈ ॥
Braham kae baethae sabadh pashhaanehi
houmai jaath gavaaee.*

*Those who know God and recognize His shabad
lose their ego and class consciousness.'*¹⁶

In fact, Guru Arjan specifies in his renowned *Sukhmani* that the best religion is that of remembering God's name always and to do good deeds. He never made any claim that Sikhism is the best religion:

*'ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ
ਨਿਰਮਲ ਕਰਮੁ ॥
Sarab dharam mehi sraesatt dhharam. Har ko
naam jap niramal karam.*

*Of all religions, the best religion is to chant the
name of God and maintain pure conduct.'*

*'ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਉਤਮ ਕਿਰਿਆ ॥ ਸਾਧਸੰਗਿ ਦੁਰਮਤਿ
ਮਲੁ ਹਿਰਿਆ ॥*

*Sagal kiraaa mehi ootham kiriaa. Saadhhasang
dhuramath mal hiriaa.
Of all religious rituals, the most sublime ritual is
to erase the filth of the dirty mind in the company
of the Holy.'*¹⁷

Teja Singh, a renowned Sikh scholar, commented on the above hymn stating that, 'this was a new orientation of religions which revolutionised the old conception that one's own doxy was orthodoxy and everybody else's was heterodoxy. The Gurus made religion untheological.'¹⁸

Bhai Gurdas, in his discussion about the role of religion in human social relations, said that the Sikh faith played a role of a needle which sews together the fabric of religious life torn by various traditions as opposed to that of a scissor which tears apart the fabric. The relevant hymn taken from his Varan is as follows:

*'Tying the threads, weaver weaves a single yarn
a huge warp and weft.*

*Tailor tears it apart and spoils it, torn cloth
cannot be sold.*

*His scissor cuts the cloth, but the needle stitches
it together again.*

*God is one, but different Hindu and Muslim ways
have been created.*

*The path of Sikhism is pre-eminent, as it accepts
close relation of Guru and Sikh.*

*The double-minded are ever perplexed, and they
suffer thus.'*¹⁹

It can be said that the Sikh doctrine of divine unity and ethnic equality implies the universal fatherhood of God and brotherhood of mankind. This foundation of mutual co-operation and co-existence, equality and tolerance can bring about peace and harmony in society. 'All human beings are subjected to the same methodology for coming in this world. It is man's created society which creates the social segmentalisation of this human family.'²⁰

Guru Gobind Singh in his *Akal Ustat*, talks about the spiritual unity and ethnic equality of the entire human race. Referring to the origin and the ultimate objective of human life he had this to say :

*'As innumerable sparks arise, they arise in
particles, but they arise,*

Only to fall back in the fire.

*Just as innumerable particles arise, they arise
in great numbers,*

Only to fall back on the same tread.

*Just as millions of waves arise, they arise from
one water,*

Only to merge in water again.

*Similarly this world is manifestation of One, it is
born of Him and finally merges with Him.'*²¹

Sikhism unites the people of various religious traditions into a broader unity. It can therefore be said that the Holy Granth was a precursor to the inter-faith movement. The Sikh Gurus transcended all the barriers and boundaries to symbolize a

universal human vision. By their hymns as well as by their actions they demonstrated how interfaith understanding can be achieved. The Sikh Guru's envisaged an ideal social structure wherein love and equality prevailed, human dignity respected and oppression replaced by justice mingled with compassion. It is paramount now that all men come together to try and put into practice this ideal.

(Footnotes)

¹ GGS: Rag Sorath M5, pg 611

² H.H.Mota Singh, 'Keynote Address,' in Dr.B.S.Dhillon, ed., *Interfaith Study of Guru Granth Sahib*, pp 20-21

³ www.dgawlik.com

⁴ www.dgawlik.com

⁵ H.H.Justice Mota Singh, 'Keynote Address,' in Dr.B.S.Dhillon, ed., *Interfaith Study of Guru Granth Sahib*, pg 14

⁶ *Ibid*, pg 22

⁷ D.Singh, *Guru Granth Sahib – Guru Eternal for the Sikhs*, pg 104

⁸ GGS: Rag Malaar M1, pg 1273

⁹ Dr.S.S.Kapoor, *The Sikh Religion and the Sikh People*, pg 166

¹⁰ GGS: Rag Maru M1, pg 1030

¹¹ GGS: Rag Majh M1, pg 141

¹² GGS: Rag Suhi M1, pg 730

¹³ Dr.S.S.Bhatia, *Authority, Audience & Glimpses of Guru Granth Sahib & Traditional Sikh Practices*, pg 201

¹⁴ Bhai Gurdas Varan: Var 1: 33

¹⁵ *Ibid*, pg 1

¹⁶ GGS: Siri Rag M3, pg 66

¹⁷ GGS: Rag Gauri M5, pg 266

¹⁸ K.Singh, 'Guru Granth Sahib: As a precursor of Inter-faith understanding,' in Dr.B.S.Dhillon, ed., *Inteffaith Study of Guru Granth Sahib*, pg 317

¹⁹ Bhai Gurdas Varan

²⁰ Dr.S.S.Bhatia, *Authority, Audience & Glimpses of Guru Granth Sahib & Traditional Sikh Practices*, pg 200

²¹ Dasam Granth Akal Ustat, pg 87

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THE SUBJECT-MATTER OF GURU GRANTH SAHIB

Forum Shah

The table hereunder gives the subject matter of Guru Granth Sahib. For the research study, the study of Guru Granth Sahib has been divided into three sections. The first section has all banis of 'Nitnem', the second section has banis arranged in 31 raga chapters [though there is a mention of 37 ragas and 62 variations of ragas in Guru Granth Sahib]. For long, scholars have been trying to understand the subject matter of Guru Granth Sahib. The under mentioned table is a humble attempt to give a title to each chapter of Guru Granth Sahib to understand its text. The attempt is subjective and in no way final and conclusive.

The Subject-matter of Guru Granth Sahib

<i>No. Subject matter/topics Contents</i>	<i>Page number i-xix</i>	<i>Section heading</i>
SECTION 1		
1 Jap – the recitation of God's name	1-8	Nitnem
2 Sodar – the dwelling from where Waheguru controls the universe	8- 10	Nitnem
3 Soporukh – Waheguru and his creation	10 -12	Nitnem
4 Sohila – praises of the Creator	12 - 13	Nitnem
SECTION 2		
1 The search for God	14-93 (80 pages)	Srirag
2 The importance of congregation	94 – 150 (57 pages)	Raga Maj
3 The necessity to have teacher Guru	151-346 (96 pages)	Raga Gauri
4 Methods of Nam-simran and thanks-giving	347-488 (162 pages)	Raga Asa
5 Worship of one Almighty God and rejection of idol worship	489 – 526 (37 pages)	Raga Gujri
6 Thirst of union with Almighty	527-536 (10 pages)	Raga Devgandhari
7 The manifest world	537-557 (21 pages)	Raga Bihagra
8 The inherent vices and the prescription to wipe them off	557 –595 (38 pages)	Raga Wadhans
9 The path of righteousness	595 – 659 (64 pages)	Raga Sorath
10 The illusionary aspect of the creation	660 – 694 (35 pages)	Raga Dhanasri
11 Nam – the priceless jewel	696 – 710 (14 pages)	Raga Jaitsiri
12 Detachment and the saints	711 – 718 (8 pages)	Raga Todi
13 The dispeller of sins	719 – 720 (2 pages)	Raga Berari
14 The oneness of God (There is no parallel or rival of God)	721 – 727 (7 pages)	Raga Tilang

15	The obstacle and the true path	728 – 794 (67 pages)	Raga Suhi
16	The true supplication – the Ardas	795 – 858 (64 pages)	Raga Bilawal
17	The shabad Guru –true support for humans	859 – 875 (17 pages)	Raga Gaund
18	The methods to break the cobweb of falsehood	876 –974 (98 pages)	Raga Ramkali
19	The love for God	975 – 984 (10 pages)	Raga Nutnarain
20	Waheguru – the ultimate saviour	984 – 988 (5 pages)	Raga Mali Gaura
21	Methods to realise God	989 –1106 (118 pages)	Raga Maru
22	Pangs of separation and joy of union with God	1107 –1117 (11 pages)	Raga Tukhari
23	Karmas and reward/punishment; God is the sole judge	1118-1124 (7 pages)	Raga Kedara
24	The Will of God	1125 – 1167 (43 pages)	Raga Bhairo
25	Rituals are not a pre-requisite for worship	1168 – 1197 (30 pages)	Raga Basant
26	Smashing the wall of ego	1197 – 1253 (57 pages)	Raga Sarang
27	Dispelling sinister thoughts	1254 – 1293 (50 pages)	Raga Malhar
28	Methods to control wandering mind	1294 – 1318 (25 pages)	Raga Kanra
29	The true saints	1319 – 1326 (8 pages)	Raga Kalyan
30	The true honour, wisdom and power	1327 – 1351 (25 pages)	Raga Parbhati Vibhan
31	The cowbell of illusion	1352 –1353 (2 pages)	Raga Jajiwanti

SECTION 3

1	The worldly image is a mirage	1353 – 1384 (32 pages)	Sloaks
2	The necessity to have a Guru-teacher	1385 – 1409 (25 pages)	Swayas
3	The Ideal friend	1409 – 1429 (21 pages)	Sloak varan to wadeek

A list of ragas

1429 –1430 (2 pages)	Raga Mala
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Guru Arjan has given the summary of the Subject matter of Guru Granth Sahib in his hymn titled 'Mundavni':

ਮੁੰਦਾਵਣੀ ਮਹਲਾ ੫ ॥

Mundavni Mehla 5

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥

Over the pages of the Granth, three major concepts have been discussed:

Truth, Contentment and Contemplation.

Here **Truth** is God Himself, it includes the attributes of the Almighty, the modes of His worship and the way to realise Him. It further includes righteous actions and truthful living.

Contentment means the death of 'Trishna'. It refers to satisfaction and thanks to Almighty for His bounties. Remember Him, in happiness, in adversity, in success and in failure. We must accept His 'hukam' under all conditions and should never raise an eyebrow and ask Him questions.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥

The **Nectar of the Nam**, has also been placed in it, it is, in fact, the support of all humanity.

The concept of NAM is discussed all over the Granth. It explains that Nam is a corporate word incorporating the name of God, His attributes, His powers, His 'hukam', His bounties, His ways of functioning, His detachment from His creation and His laws.

ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥

One who recites the Nam and believes in it shall be saved.

ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ ॥

These instructions should never be forsaken; keep these always and forever in your mind.

ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ ॥੧॥

The dark world-ocean is crossed over, by grasping the feet of the Master.

Forum Shah

PhD Student

World Sikh University



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ECLECTIC HUMANISM OF GURU NANAK DEVI JI

Dr. S. S. Sodhi

In this article, I will explore a unique dimension into the Psyche of Guru Nanak – His Eclectic Humanism as stated in HIS SHABADS.

Guru Nanak interpreted and broadened the pre-existing paradigms of spiritualism of India towards Eclectic Humanism. He challenged the exclusivism of Sanskrit as the only language of Scriptures. He rejected the priestly class and their hold on humble folks such as Bh. Lalo. They were recognized as a challenge to feudal imperialistic mentality of India. “Dharma” as a soul force to achieve Moksha (Emancipation) and Nirvana were declared narrow and egocentric by him.

Guru Nanak’s philosophy acted as a purifying and defending force for Indian spiritualism. It was essential as it was being attacked by religions of Arabia (Christianity and Islam). Underprivileged, women and outcast Indians were recognized and respected through his egalitarian statements contained in his many SHABADS.

He became a Guru-spiritual guide of the world and helped humans to reject primitivism, fetishism and blind orthodoxy.

Psychologically speaking Guru Nanak used a cognitive spiritual process of assimilation-accommodation and adaptation to reduce the “positive disintegration” and “cognition dissonance” he was experiencing. His followers internalized his philosophy by using him as a “role model” and became liberated.

Guru Nanak defended some of the basic concepts of Hinduism and challenged the hostile, linear, myopic attitude of Islam which had become the religion of the rulers of India. He wanted Hindus and Muslims and Christians to explore the common concepts in their established religions and perennial

philosophies.

Guru Nanak rejected rituals such as wearing of the sacred thread, general practice of untouchability, caste as determined by birth, worship of STONE as an incarnation of Vishnu, idea of impurity associated with child birth and status of women.

Guru Nanak considered outer form of dress to be non-essential. His dress consisted of features of Hindu, Muslim, Yogi, Sanyasi or Bairagis. He did not want the universal soul of humanity to be categorized and labeled through clothes and outward features.

By adding 1 (one) to Oankar, Guru Nanak emphasized the INDIVISIBLE character of the “Supreme”. To impress this supreme being, Guru Nanak became eclectic and used Hindu/Muslim God-Names interchangeably such as RAM, HARI, KRISHNA, DOMODAR, MADHUSUDAN, GOPAL, BAN WARI, MOHAN, MURARI, GORAKH, SRIRANG, SRIDHAR, NARAYANA, SARANG-PANI, JAGANNATH, PAR-BRAHAM, NIRANJAN, AKAL PURAKH, PARMESHVAR, KARTA, NIRANKAR (FORMLESS) SAT NAM. Muslim names used by Guru Nanak are: ALLAH, KHUDA, SAHIB, PAK-PARVARDGAR, KADIR (ALMIGHTY), KARIM (BOUNTFUL) RAHIM (MERCIFUL) SULTAN (KING). To express spiritual state which human beings are capable of reaching through de-automatizing process, Guru Nanak used: NADAR, KARAM, BAKSHI, DARBAR, NISHAN, RAH, DARGAH, DAR, DIVAN, KURBAN, MEHAR, RAZA, DARVESH, MAHAL, TALAB, GHRIB, MISKIN, DIDAR, KUDRAT, SAZA, REZA, HUKAM FIRMAN, ZOR. Sometimes he would combine the Indian and Islamic words to produce unique phrases such as: KARTA KADIR KARIM, BED-KATEB, RATAN JAWAHAR

MANAK. Guru Nanak felt that human psychopathology is caused by HUMAI (Neurotic Egocentricism) the “I making need deficit mind AHAM KARA”. Humai divides the sacred self producing the “Divided Self” as stated by British Psychiatrist, Dr. R. D. Liang and beautifully described by Guru Nanak in Sloka VII.I of ASA-DI-WAR. “In ego he is absorbed in Maya. In ego he is overtaken by delusion. Man can see the ‘Gate’, if he understands his ego”.

According to Guru Nanak, I-ness and My-ness is the creation of narcissistic mind which does not let the person experience real Reality. Mind can be purified when ego is banished from the psyche of manmukh as Sakat. In Sidhgoshti Guru Nanak compares The Manmukh to a spider who weaves a web of delusions and gets entangle in it and is killed by his own narcissistic libidinal desires.

The method to banish the ego desires from the mind is to meditate on HIS NAME and inculcating habits of non-attachment, moderation, SEVA and gratitude. Nam is the manifestation of Transcendent Spirit which is not available to the linear mind. Nam in Sikhism represents a whole discipline of living, leading to God-realization through his NADAR, DAYA, PRASAD AND KIRPA.

I would like to end this essay with a beautiful SHABAD of Guru Nanak:

“If we put the wick of the Lord’s fear in the lamp of the mind,

If we light it with the fire of truth, this then is the oil, and this is how the lamp is lighted

**If the inside of the person is lit like this
Then the Lord is obtained”.**

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POEM BY

Rabindra Nath Tagore

Bhai Taru Singh

I pity your youth, so your life I spare.

Give me the return gift your lovely long hair.

**Bhai Taru Singh responded; I accept
‘O Navab’**

What you begged a Sikh to share.

Not lovely long hair alone

But my head will also be there.

(Translated by Dr Dalvinder Singh Grewal)

HUKAM (COMMAND) IS ETERNAL LAW: GOD'S CODE OF CONDUCT FOR MANKIND

Dr Jasjit Singh Walia

The *Eternal Law (Hukam, Command)* is that universal Law, which comes straight from God, is established by God, and **is revealed directly to us by God** through prophets, who speak divinely inspired revelations and are one with God, such as **Guru Nanak Dev**. The word *Conduct* is for a mode or standard of personal behavior based on ethical, moral and righteous principles. It was Guru Nanak Dev who, for the first time in the history of world, proclaimed that **Eternal Law is the Absolute Truth**. He has admirably and succinctly illustrated this point in the prelude (introductory) verse of Sikh Scripture, Sri Guru Granth Sahib (SGGS):

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ
ਭੀ ਸਚੁ ਜਪਜੀ, ਪਨਾ ੧
*Aad such jugaadh such hai bhee such
Nanak haosee bhee such*

Japjee, p 1

“Truth primal, truth in the beginning, truth now, oh Nanak, truth will be”.

The concept of Absolute Truth commands **us to speak truth, to act on truth and to make others follow the truth**. It is by its very nature without any dogmas, rituals, and rites. This is the easiest path, which enables any person to be good, to do good deeds, and to advocate philosophy of goodness regardless of one's faith, gender, caste, creed or nationality. It is the simplest and the most practical way through which we can easily acquire genuine goodness of heart to lead a holy lifestyle, and thus fulfill the **real purpose of our human existence to achieve direct union with God**. This paper addresses this objective and shows how the Eternal Law elegantly enunciated in SGGS provides **God's sub-Laws for promoting a personal Code of**

Conduct for all of mankind. Guru Nanak Dev has thus revealed **Principles of God's own Instructions** to guide us to a way of life that leads to, not only physical, mental and spiritual health, but also to eternal union. This Divinely revealed timeless Message from Sri Guru Granth Sahib (SGGS) is inspiring, motivating, and dynamic for all the times, present and future. It has special appeal to the mind and psyche of all seekers of Truth and Spirituality because it is both Eternal and Universal. It is noteworthy that Guru Nanak Dev used to often recite the word “**tairaa**” (Your for God; also for number thirteen). Therefore, we articulate here **thirteen “Divine Principles”, or “Divine sub-Laws” of Eternal Law as God's Code of Conduct** for each one of us to obey, as revealed in SGGS.

Each of the “Thirteen Divine Principles” is subdivided into parts to make it simpler and more convenient. This way we can hopefully **spread “God's Code of Conduct for Mankind” for the benefit of the world community at large**.

GOD'S CODE OF CONDUCT FOR MANKIND

1. To have an Unwavering Faith in God:

- (a) **As the Absolute Truth (Absolute Reality)**
- (b) **As Supreme Creator of the Universe (cosmos)**
- (c) **As Self-Existent, and Independent of time and space**
- (d) **As Eternal (free of cycle of birth and re-birth)**
- (e) **As Fearless, and having no Enemy**
- (f) **As a Realization through Divine Grace of a True-Guru-God.**

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ
ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੧

*Ik onkaar Satt Naam kartaa purkh
nirbhau nirvair Akaal moorat ajooni saibhang
Gurparsaad Guru Granth Sahib, p 1*

“God is one, whose name is Truth (Eternal; Absolute Reality), is the creator of the universe, is fearless, has no enemy, is independent of time and space, does not go through the cycle of birth and re-birth, and is realized through grace of Guru”.

2. To firmly Believe in God as The Divine Light:

- (a) As Soul/Spirit present in every human being (Temple of God)
- (b) As a Vital part of every thing in the Universe (Home of God).

ਹਰਿ ਪਰਪੰਚੁ ਕੀਆ ਸਭੁ ਕਰਤੇ ਵਿਚਿ ਆਪੇ ਆਪਣੀ ਜੋਤਿ ਧਰਈਐ

ਗੌਡ ਮਹਲਾ ੪, ਪਨਾ ੮੬੧
*har parpanch kiaa sabh kartai vich aapai
aapnee jaut dhariyai*

gond mahala 4, p 861

“The Creator (God) has fashioned the entire universe, and has Himself infused His Light therein”.

3. To firmly Believe in God’s Presence every where (all around us):

- (a) Manifestations in Nature, in the Universe, and in the Cosmos
- (b) Within each one of us as our constant Companion and forever Supporter.

ਪਉਣੁ ਪਾਣੀ ਧਰਤੀ ਆਕਾਸ, ਘਰ ਮੰਦਰ ਹਰਿ ਬਨੀ ਵਿਚਿ ਵਰਤੈ ਨਾਨਕ ਆਪ, ਝੂਠ ਕਹੁ ਕਿਆ ਗਨੀ

ਤਿਲੰਗ ਮਹਲਾ ੪, ਪਨਾ ੭੨੩
*pavun paanee dharatee aakaas kur mandir
har banee vich vartai Nanak aap jhoot koh kiaa
ganee tilung mahala 4, p 723*

“God has built His temple in air, water, earth and

sky, oh Nanak, God permeates (everywhere), so tell me what is false (i.e., it is all true)”.

ਹਰਿ ਮੇਰਾ ਸਾਥੀ ਸੰਗਿ ਸਹਾਈ ਆਸਾ ਮਹਲਾ ੫, ਪਨਾ ੩੭੫
har mairaa sathee sangh sahayee

aasa mahala 5, p 375

“God is my companion, and helper (supporter)”

4. To firmly Believe:

- (a) In Divinely revealed, timeless Message in Sri Guru Granth Sahib (SGGS) as God’s own Command (Will)
- (b) In SGGS as our Eternal Living Guru
- (c) In the Divine Principle that Guru Nanak Dev (Sat-Guru), Gurbaanee (Word), and God are one and the Same.

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ, ਤਿਸ ਜੇਵਡ ਅਵਰ ਨ ਕੋਇ ਸਲੋਕ ਮਹਲਾ ੩, ਪਨਾ ੫੧੫

vah vaah Banee Nirunkaar hai, tis jaijud awur na koay

slok mahala 3, p 515

“Applaud, honor the Banee (Word), which is Nirunkaar (God) and no one is greater than Thee”

ਗੁਰ ਪਰਮੇਸਰ ਏਕ ਹੈ, ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ

ਸਿਰੀ ਰਾਗ ਮਹਲਾ ੫, ਪਨਾ ੫੩
*gur parmaisur aik hai, sabh meh rahya samaay
siri rag mahala 5, p 53*

“Guru and God are one, and (God is) present in everyone (every thing)”.

ਗੁਰੁ ਨਾਨਕੁ ਨਾਨਕੁ ਹਰਿ ਸੋਇ

ਗੌਡ ਮਹਲਾ ੫, ਪਨਾ ੮੬੫
Gur Nanak Nanak Har soaiy

gond mahala 5, p 865

“Guru (is) Nanak, (and) Nanak (is) same as Har (God)”.

5. To firmly Believe:

- (a) In God’s Love, Divine Mercy, Divine Grace, Divine Benevolence, and Divine Forgiveness.
- (b) In Divine Grace through which we are, first guided and directed to the Godly (Righteous and Truthful) living,

second to the Forgiveness of all our Sins, and Union with God in this life. third to

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਗੋਬਿੰਦ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦਇਆਲ ਬਖਸੰਦ
ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫, ਪਨਾ ੨੮੩
*parbrahum parmairsar gobind kirpaa nidhaan
dayaal bakhsand*

gauri sukhmani mahala 5, p 283

“The All Pervading (Transcendent Lord), the God, (and) the Master of the universe, is the treasure of Grace, is Benevolent, and is Forgiver”.

ਹਮ ਅਪਰਾਧੀ ਸਦ ਭੁਲਤੇ ਤੁਮ ਬਖਸ਼ਨਹਾਰੇ
ਬਿਲਾਵਲ ਮਹਲਾ ੫, ਪਨਾ ੮੦੯
*hum apraadhee sud bhooltai tum bakhshan
haarai*

bilawal mahala 5, p 809

“We sinners always make mistakes, Thou are forgiver”.

6. To Accept Divine Order(Will, Commandment):

(a) As Divine Happenings for our Good and Benefit

(b) As a result, we are Blessed with a place in Divine Court (Salvation, Liberation or Union with God).

ਹੁਕਮ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ, ਤਾ ਖਸਮੇ ਕਾ ਮਹਲੁ ਪਾਇਸੀ
ਸਲੋਕ ਮਹਲਾ ੧, ਪਨਾ ੪੭੧
*hukam manyai hovai parvaan, ta khasmai ka
mehal paaysee*

slok mahala 1, p 471

“By obeying God’s command one becomes acceptable (to God), and thus acquires husband’s (God’s) mansion (abode)”.

7. To Lovingly and with all our Heart:

(a) Associate with Saints and Holy people (Sat Sangh)

(b) Prostrate (bow) with our head touching the feet (visionary) of our True Sat-Guru (God) in deep Humility

(c) Meditate on Naam (a hymn, or part of a hymn, or holy word like Wahe-Guru, Raam), preferably in the early hours of the morning.

ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਉਤਮ ਕਿਰਿਆ, ਸਾਧ ਸੰਗਿ ਦੁਰਮਤਿ
ਮਲ ਹਿਰਿਆ

ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫, ਪਨਾ ੨੬੬

*sagul kiryaa meh ootum kiryaa, sadh sung
durmud mul hiryaa*

gauri sukhmani mahala 5, p 266

“Of all the rites, the loftiest one is to eliminate filth of evil intellect (from within) through association with saints”.

8. Most Humbly and in utmost Devotion:

- (a) To offer our deep Gratitude and most sincere Thanks to God for the gift of Life and all the worldly Possessions**
- (b) To hear God’s Word with our Ears**
- (c) To sing Praises of God with our Tongue**
- (d) To adore and admire the wondrous Beauty of God (nature) with our Eyes**
- (e) To walk an extra mile with our feet to lend a Helping Hand**
- (f) To serve Unselfishly other people with our own Hands.**

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ, ਮਾਨਸ ਦੇਹ ਲਹੀ
ਸੋਰਠ ਮਹਲਾ ੯, ਪਨਾ ੬੩੧
*firat firat bohtai jug haariau, manus deh lahee
soruth mahala 9, p, 631*

“Grown weary of going through many ages (in different incarnations), human body is obtained”.

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉਨੇੜੀ
ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸੁਵਣੀ ਸੁਣਨਾ ਗੁਰ ਨਾਉ

ਸਲੋਕ ਮਹਲਾ ੫, ਪਨਾ ੫੧੭

*antir gur araadhnaa jihvaa jup gur naau
naitree satgur paikhnaa sarvane sunnaa gur
naau* *slok mahala 5, p 517*

“Within your mind remember the Guru, and with your tongue recite Guru’s Naam. See (visualize) Sat-Gur with your eyes, and listen to Guru’s Word (Naam) with your ears”.

9. To Revere, Praise, and Glorify God (Naam, Word, Divine Hymns) with undivided Attention and a fully Focused Mind through:

- (a) Prayers
- (b) Keertan (singing divine hymns with musical instruments)
- (c) Meditation
- (d) Reflection, Contemplation and Deliberation
- (e) Recitation
- (f) Listening
- (g) Discourses

ਗੁਰ ਕੈ ਬਚਨਿ ਰਿਦੈ ਧਿਆਨੁ ਧਾਰੀ, ਰਸਨਾ ਜਪੁ ਜਪਉ
ਬਨਵਾਰੀ ਸੂਹੀ ਮਹਲਾ ੫, ਪਨਾ ੭੪੦
*gur kai bachun ridai dhayaan dhaaree, rusnaa
jaap japau bunvaree suhi mahala 5, p 740*

“In (your) heart reflect (deliberate) on Guru’s instructions, and with your tongue remember and meditate on God”.

10. To earnestly Beseech (pray and petition God) for Divine Grace:

- (a) So that five evils of Lust, Anger, Greed, Arrogance, and worldly Attachments are eliminated from within us
- (b) So we can avoid Sinful and Evil deeds, including, but not limited to, Drinking, Smoking, abused Drugs, Jealousy, Revenge, Intolerance, Hatred, Violence, and Slandering

(c) So we will be Inspired to speak
ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਝੂਠਿਆਨਿ ਅਪੁਨਿ ਨਿਕਟਿ ਇਹ
ਭੀਤਰ ਤੇ ਇਨ ਕਉ ਡਾਰਹੁ, ਆਪਨ ਨਿਕਟਿ
ਬੁਲਾਵਹੁ ਸੋਰਠ

ਮਹਲਾ ੫, ਪਨਾ ੬੧੭
*kaam krodh lobh jhoot ninda in tai aap
chadavoe
aih bheetur tai in kau daaroo aapun nikat
bulavoe soruth mahala 5, p 617*

“(Please) Oh, God liberate me from lust, anger, greed, falsehood, and slandering, and from within(my) mind drive these away and call me closer to you”.

11. To Lead a Holy lifestyle of:

- (a) Truthfulness and Righteousness
- (b) Contentment and Patience
- (c) Humility, Sweetness of tongue, and Charity
- (d) Practicing Goodwill towards all the people of the world
- (e) Having Malice towards none.

ਬੋਲਹੁ ਸਾਚੁ, ਪਛਾਣਹ ਅੰਦਿਰ ਮਾਰੂ ਮਹਲਾ ੧, ਪਨਾ ੧੦੨੬
*bauloh saach, pachaaneh undir
maru mahala 1, p 1026*

“Speak the truth, recognize (God) within”.

ਮਿਠਤ ਨੀਵੀ ਨਾਨਕਾ, ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ
ਸਲੋਕ ਮਹਲਾ ੧, ਪਨਾ ੪੨੦
*mithut neevie Nanaka, gun chungayaa tut
slok mahala 1, p 470*

“The essence of virtues, oh, Nanak, is sweetness (of tongue) and humility”.

ਜਨ ਨਾਨਕ ਬੋਲੇ ਬ੍ਰਹਮ ਬੀਚਾਰਜੋ ਸੁਣੇ ਕਮਾਵੈ ਸੁ ਉਤਰੇ ਪਾਰਿ
ਆਸਾ ਮਹਲਾ ੫, ਪਨਾ ੩੭੦
*jan Nanak bolai brahum beechhaar jo sunai
kamaavai sau utrai paar
asa mahala 5, p 370*

“Devotee Nanak utters the Divine Word, whosoever listens and practices (on them) is emancipated”.

12. With all our Mind, Heart and Body:

- (a) **Serve Altruistically all the people in the world without expecting anything in return**
- (b) **Share happily our Spirituality, Wisdom, Knowledge, Food, worldly Gifts, and riches (wealth) with everyone around us.**

ਸੇਵਾ ਕਰਤੁ ਹੋਇ ਨਿਹਕਾਮੀ, ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ
ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫, ਪਨਾ ੨੮੧
Haiva karut hoai nehkaamee, tis kau hoat praput swaami

gauri sukhmani mahala 5, p 281

“One, who performs service without any desire or reward, obtains (realizes) God”.

ਨਿਹਕਪਟ ਸੇਵਾ ਕੀਜੈ ਹਰਿ ਕੇਰੀ, ਤਾ ਮੇਰੇ ਮਨ ਸਰਬ ਸੁਖ
ਪਾਈਐ

ਗੰਡ ਮਹਲਾ ੪, ਪਨਾ ੮੬੧

nehkaput saivaa keejai har kairee,taa mairai mun sarubh sukh paayai

gond m ahala 4, p 861

“Serve God (genuinely) with pure heart, then my mind you are blessed with all the joys”.

13. To Honestly:

- (a) **Earn our Livelihood with our own Hands by leading a charitable life of exemplary Ethics and high Moral values**
- (b) **Practice Equality and Oneness of all human beings to demonstrate that we are all Children of the same God.**

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਹਿ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ
ਸਲੋਕ ਮਹਲਾ ੧, ਪਨਾ ੧੨੪
kaal khayi kich hatau dehNanak raah pachanai soaay
slok mahala 1, p 1245

“One who earns through honest labor and offers something in charity, O Nanak, understands (knows) (the true way) of living”.

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ
ਸੋਰਠਿ ਮਹਲਾ ੫, ਪਨਾ ੬੧੧

aik pitaa aikus kai hum baariktoo mairaa gur haay

soruth mahala 5, p 611

“We are children of one Father, and you are my Guru”.

It must be reiterated that **the Message from this Eternal Law** is momentous for the opportunity it presents to put all the mankind in the world on a **new and common spiritual path**. This beacon of Light shines brightly in its godly power, its inspiring spiritual strength, and its motivating divine wisdom in shaping our life. It is as much relevant today as it was when originally revealed. These **Eternal Principles**, because of their simplicity, moral clarity, conciseness, and fundamental nature, have a universal appeal for leading a **personal holy life style**. Perhaps, **parents all over the world** may consider making this **Universal God’s Code of Conduct for mankind** available to their siblings on **“how to lead a lifestyle of nobility”**. Since **the youngsters** all over the world are **exceptionally open-minded, community- and service-oriented** they can be real catalyst in adopting and propagating the wonders of such a universal message. The elegant beauty of this heart-warming Message is that it inspires and motivates anyone and everyone **to practice truthful living regardless of one’s faith, belief, creed, sex and /or nationality**. Science tells us that entropy, the world disorder, is increasing in the universe. It appears that **ignorance about divine knowledge is also on the rise**, and so is the tendency of the people to commit sinful and evil acts, and hence there is even more **dire need for this message to be widely heard, spread, and practiced**. Indeed, these **Divine Principles on God’s own Code of Conduct are Eternal Commandments** for everyone to obey.

In conclusion, the key aspect of **these laws involving God’s own Principles** is not only getting the **divinely right wisdom but also getting the divine wisdom right**, and not only **getting the divinely right philosophy but also getting the**

divine philosophy right. These laws on holy living are an excellent basis of a global model for a great interfaith spiritual guide to acquire inner purification, enlightenment, eternal bliss, and eternal union (salvation, liberation) with God. So always live by truth, practice truth, and promote truth. It is only then that through Divine Grace truth and only truth will fully penetrate, permeate, and direct every aspect of our day-to-day living. This will surely lead to a peaceful and stable world.

Dr. Jasjit Singh Walia: Professor of Chemistry, Loyola University New Orleans, La 70118, U.S.A.



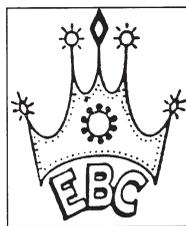
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THE LAST RITES, A COMPARATIVE STUDY

[Sikhism, Hinduism and Islam]

Dr. Sukhbir Singh Kapoor

In the religious traditions, it is believed that there is a world beyond this world where souls are tried [Hinduism and Sikhism] and where souls rest after they leave this world [Judaism, Christianity and Islam]. To bid farewell to souls, different traditions have developed amongst world religions based on religious beliefs, and cultural and local traditions. The Sikh traditions are simple and have no orthodox rituals to follow as in Hindu religion. It stresses only recitation of 'Nam' by the relatives and loved ones to help departed soul to walk on the path of the dead, and for a fair trial in the heavenly court.

A comparative study of different religions follow:

According to the Hindu tradition:

- a. When a person dies his/her body is taken off the bed and put on the floor on a rug (ਦਰੀ, ਟਾਟ) covered with a white sheet.
- b. A diva (lamp), made of flour, is lit and placed on the palm of the body.
- c. Some coins, as an offering for the priest, are put in the diva.

According to the Hindu belief the soul has to pass through very dark routes to reach the transit lounge, where it waits for the final trial. The diva keeps the passage lighted and bright.

The Sikhs also believe that the passage to the transit lounge is very dark, but the route is lighted with the recitation of Gurbani rather than the lighting of an earthen diva.

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਊਹਾ ਸੰਗਿ ਤੋਸਾ ॥ ਜਿਹ

ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥ ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੂ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੂ ॥ ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ ॥ ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਉਪਰਿ ਛਾਮ ॥ ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝੁ ਆਕਰਖੈ ॥ ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਰਖੈ ॥ ੪ ॥

(Gauri Sukhmani Mehla 5, page 264)

On that path where the miles (distance) cannot be counted, there, the Name of God (Waheguru) shall be your sustenance. On that journey of pitch-black darkness, the Name of God shall be the light with you. On that journey where no one knows you, with the Name of God, you shall be recognized. Where there is awesome and terrible heat and blazing sunshine, there, the Name of God will give you shade. Where thirst, O my mind, torments you to cry out, there the divine name of God shall rain down water upon you. ॥ 4 ॥

ਆਸਾ ਮਹਲਾ ੧ ॥ ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥ ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੁਕਾ ਜਮ ਸਿਉ ਮੇਲੁ ॥ ੧ ॥ (Guru Nanak, Raga Asa, page 358)

The Name of God is my lamp (diva); I have put my sufferings in the oil. The flame has burnt my sufferings, and I have escaped my meeting with the (awful) messenger of death. ॥ 1 ॥

- d. Before the cremation, barley or rice buns, placed on leafy plates, are offered and water is sprinkled towards the rising sun.

It is believed that these provisions would reach the dead. Priests also recite a few *mantras* (hymns) from scriptures.

According to the Sikh rites no such rituals are important. The food of the soul is not rice or

barley buns and water but the recitation of Gurbani.

ਪਿੰਡੁ ਪਤਲਿ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥ ਐਥੈ
ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ ॥ ੨ ॥

The Name of God (*Kartar*) is my festive dish, of rice balls on leafy plates; the true Name of the Creator *Waheguru* is my funeral ceremony. Here and hereafter, in the past and in the future, this is my support. ॥ 2 ॥ (Raga Asa Mehla 1, page 358)

- e. On half way to cremation, the coffin is placed on the ground, and a new earthen pot, which is carried by the son of the deceased, is crushed on the ground and the son cries (ਧਾਹ ਮਾਰਣਾ) at the top of his voice. Hindus believe that the soul of the deceased remains attached with the body until it is made scared and is frightened. There is no such ceremony in the Sikh faith.
- f. At the cremation ground, the priest chants few more mantras, before the body is put on the fire.

In Sikhism, hymns of Kirtan Sohila (a cluster of five shabads, three by Guru Nanak and one each by Guru Ramdas and Guru Arjan (Kirtan Sohila is also one of the Nitnem banis of a Sikh) are recited before the body is put on fire.

- g. After the cremation, the bones and ashes are submerged in Ganges. It is believed that this ritual was necessary for the liberation of the soul.

In Sikhism, bones and ashes are submerged in water but there is no such restriction of submerging them in a specific river. The tradition, these days, is to submerge them in river Sutlaj at Kiratpur, where the ashes of

Guru Hargobind were first submerged.

॥ ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥ ਸਚਾ
ਨਾਵਣੁ ਤਾਂ ਥੀਐ ਜਾਂ ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ ॥ ੩ ॥

God's praise is my river Ganges and my city of Benares¹ (now Varanashi); my soul takes its sacred cleansing bath there. My love for You is my true cleansing bath. ॥ 3 ॥ (Asa Mehla 1, page 358)

- h. For thirteen days, the soul, in the form of ghosts, circles the house it had lived in. As it is a very scary thought to face or confront a ghost, the friends or relatives of the deceased normally stay with the immediate family members, to give them moral support. The eldest son of the deceased cries aloud, in the fourth pehr of night, to frighten souls/ghosts and to make them go away.
- i. For thirteen days, stories from the Garur Puran are read. (see para p for stories)
- j. On the thirteenth day the last puja (religious ceremony) is performed, it is believed that it would release the soul from the worldly bonds and put it on the path towards the trial lounge, situated above in skies.
- k. It takes 360 days for a soul to reach the trial chambers. The route is very scary and dark. Hindus normally knit (or buy) 360 wicks and sufficient oil to drench them. After the last puja all 360 wicks are lit together. This is done to keep the path, which a soul is to travel, illuminated.
- l. In addition to the above rituals, oil is regularly sent on every Saturday to the Saturday-god (ਛਨੀ ਦੇਵਤਾ) temple for 360 days.

- m. Brahmins are fed everyday for 360 days until the first death anniversary.
- n. On the first death anniversary donations in the form of utensils, food and other gifts are given to the family priest/s.
- o. After first year, food and other gifts are distributed during the days of *Sharads*. It is believed that these gifts reach the dead wherever they are.
- p. Garur is the name of the bird/vehicle of Vishnu. The stories recorded in the Garur Puran were narrated by Vishnu to Garur, the main stories, however, are as follows:
 - i. After death the soul enters the life/shell of a ghost.
 - ii. The height of the ghost equals the length of a thumb.
 - iii. The post death rituals, as mentioned above, help the size to grow up to the length of a hand within ten days.
 - iv. Just before death, a person must clean himself/herself and worship *saligram* (a sacred stone representing various facets of Vishnu) The worship of *Saligram* destroys all sins.
 - v. If a new drops of water touched by *Saligram* are put in the mouth of the dying person, his/her all sins are destroyed.
 - vi. If a dying person utters the word Ganges, and a few drops of water from Ganges is poured in his/her mouth, he/she is released from the cycle of transmigration.
 - vii. Before the cremation, the sons and other close relations of the deceased must clean-shave their heads, otherwise their rituals are not accepted.
 - viii. To get rid of the ghost (soul-host), ghee and sesames must be burnt.
 - ix. For eleven days a diva (oil lamp) must be lit.
 - x. If the above rituals are earnestly performed then they help in the comfortable travel of the soul to the trial chambers.
 - xi. The Pandit who recites the Garur Puran must be given gifts of clothes, ornaments, a cow, gold, food, and a piece of land etc.

According to the Sikh traditions, none of the above rituals are performed. After cremation, friends and relations go to the Gurdwara, where:

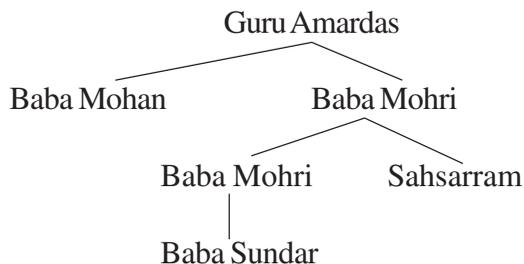
1. Bhog ceremony of the path is performed.
- ii. Compositions of Sadd and Allahnian are read and
- iii. A few relevant shabads (Kirtan) are sung
- iv. Six pauris of Anand Sahib are recited followed by Ardas and Hukam.
- v. Kara Prasad is distributed. Depending on circumstances a simple or light langar is sometimes served.

Those who have Guru Granth Sahib at home, they start a new path (ਘਾਟ), the reading of which is completed by the date of the first death anniversary, popularly called as *Varina*. The first death anniversary is normally conducted in the eleventh month. At the *Varina* the bhog ceremony of the path ((ਘਾਟ) started in the beginning of the year is performed followed by Kirtan and other Sikh service formalities. This tradition of yearly holy reading and the Sikh service is normally kept going by the living spouse or a nearest relative or a friend who had deep love for the departed soul.

Sadd (sdu) – composed by Baba Sundar [Sadd (sdu) here means an invitation, the

invitation sent by Waheguru to Guru Amardas]

Baba Sundar is the great grandson of Guru Amardas. The family tree is as follows:



RAMKALI,SADD ~ THE CALL OF DEATH:

The central-line meaning of the shabad is as follows:

Pada 1

- God is the greatest giver. He loves His devotees.
- Those who meditate on His Name they realize Him.
- By the grace of Guru Nanak and Guru Angad, Guru Amar Das obtained the supreme status, and when the call came for him to depart, he merged in the Name of Waheguru.
- It is through devotional worship that great Waheguru is found. || 1 ||

Pada 2

- Guru Amardas gladly accepted Waheguru's will, and has gone to live with Him forever.
- Waheguru heard the prayer of Guru Amardas, and accepted his request. He showered His Mercy, and blended the true Guru with Himself || 2 ||

Pada 3

- On receiving the call from Waheguru, Guru Amardas said to his followers, "It is Waheguru's will that I must now go to Him..... the pre-ordained death warrant cannot be avoided, he is going to be with the Almighty for ever. || 3 ||

Pada 4

- Guru Amardas sat up and summoned his family and said, "Let no one weep for me after I am gone. This will not please me at all. When a friend receives a robe of honour, then his friends are pleased with his honour. Waheguru has chosen me to give the robe of supreme honour to live with Him."
- Guru Amardas himself has appointed Guru Ramdas as his successor. || 4 ||

Pada 5

- Guru Amardas spoke again and addressed to all, present over there, he said, "When I am gone, sing Kirtan in praise of Waheguru. Invite scholars to read the sermon of Shabads. Do not bother with offerings of rice-balls on leaves, lighting lamps, and other rituals like floating the body out on the Ganges; instead, let my remains be given up to Waheguru's pool."
- Guru Amardas then put the ceremonial tilak mark on the forehead of Guru Ramdas.. || 5 ||

Pada 6

- The relatives of the Guru obeyed His Will. First, son Mohri bowed, and touched Guru Ram Das' feet and then, everyone else bowed and touched his feet and accepted him as the Guru of the Sikhs..|| 6 || 1 ||

ਰਾਮਕਲੀ ਸਦੁ

ਜਗਿ ਦਾਤਾ ਸੋਇ ਭਗਤਿ ਵਛਲੁ ਤਿਹੁ ਲੋਇ ਜੀਉ ॥ ਗੁਰ ਸਬਦਿ ਸਮਾਵਦੇ
ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਇ ਜੀਉ ॥ ਅਵਰੋ ਨ ਜਾਣਹਿ ਸਬਦਿ ਗੁਰ ਕੈ ਏਕੁ ਨਾਮੁ
ਧਿਆਵਹੇ ॥ ਪਰਸਾਦਿ ਨਾਨਕ ਗੁਰੁ ਅੰਗਦ ਪਰਮ ਪਦਵੀ ਪਾਵਹੇ ॥
ਆਇਆ ਹਕਾਰਾ ਚਲਣਵਾਰਾ ਹਰਿ ਰਾਮ ਨਾਮਿ ਸਮਾਇਆ ॥ ਜਗਿ ਅਮਰੁ
ਅਟਲੁ ਅਤੋਲੁ ਠਾਕੁਰੁ ਭਗਤਿ ਤੇ ਹਰਿ ਪਾਇਆ ॥ ੧ ॥

ਹਰਿ ਭਾਣਾ ਗੁਰ ਭਾਇਆ ਗੁਰੁ ਜਾਵੈ ਹਰਿ ਪ੍ਰਭ ਪਾਸਿ ਜੀਉ ॥ ਸਤਿਗੁਰੁ ਕਰੇ
ਹਰਿ ਪਹਿ ਬੋਨਤੀ ਮੇਰੀ ਪੈਜ ਰਖਹੁ ਅਰਦਾਸਿ ਜੀਉ ॥ ਪੈਜ ਰਾਖਹੁ ਹਰਿ
ਜਨਹੁ ਕੇਰੀ ਹਰਿ ਦੇਹੁ ਨਾਮੁ ਨਿਰੰਜਨੋ ॥ ਅੰਤਿ ਚਲਦਿਆ ਹੋਇ ਬੋਲੀ ਜਮਦੂਤ
ਕਾਲੁ ਨਿਖੰਜਨੋ ॥ ਸਤਿਗੁਰੁ ਕੀ ਬੋਨਤੀ ਪਾਈ ਹਰਿ ਪ੍ਰਭਿ ਸੁਣੀ ਅਰਦਾਸਿ
ਜੀਉ ॥ ਹਰਿ ਧਾਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮਿਲਾਇਆ ਧਨੁ ਧਨੁ ਕਹੈ ਸਾਬਾਸਿ
ਜੀਉ ॥ ੨ ॥

ਮੇਰੇ ਸਿਖ ਸੁਣਹੁ ਪੁਤ ਭਾਈਹੋ ਮੇਰੇ ਹਰਿ ਭਾਣਾ ਆਉ ਮੈ ਪਾਸਿ ਜੀਉ ॥ ਹਰਿ
ਭਾਣਾ ਗੁਰ ਭਾਇਆ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰੇ ਸਾਬਾਸਿ ਜੀਉ ॥ ਭਗਤੁ ਸਤਿਗੁਰੁ
ਪੁਰਖੁ ਸੋਈ ਜਿਸੁ ਹਰਿ ਪ੍ਰਭੁ ਭਾਣਾ ਭਾਵਦੇ ॥ ਆਨੰਦ ਅਨਹਦ ਵਜਹਿ ਵਾਜੇ
ਹਰਿ ਆਪਿ ਗਲਿ ਮੇਲਾਵਦੇ ॥ ਤੁਸੀ ਪੁਤ ਭਾਈ ਪਰਵਾਰੁ ਮੇਰਾ ਮਨਿ ਵੇਖਹੁ
ਕਰਿ ਨਿਰਜਾਸਿ ਜੀਉ ॥ ਧੁਰਿ ਲਿਖਿਆ ਪਰਵਾਣਾ ਫਿਰੈ ਨਾਹੀ ਗੁਰੁ ਜਾਇ
ਹਰਿ ਪ੍ਰਭੁ ਪਾਸਿ ਜੀਉ ॥ ੩ ॥

ਸਤਿਗੁਰਿ ਭਾਣੈ ਆਪਣੈ ਬਹਿ ਪਰਵਾਰੁ ਸਦਾਇਆ ॥ ਮਤ ਮੈ ਪਿਛੈ ਕੋਈ
ਰੋਵਸੀ ਸੋ ਮੈ ਮੂਲਿ ਨ ਭਾਇਆ ॥ ਮਿਤੁ ਪੈਝੈ ਮਿਤੁ ਬਿਗਸੈ ਜਿਸੁ ਮਿਤੁ ਕੀ ਪੈਜ
ਭਾਵਦੇ ॥ ਤੁਸੀ ਵੀਚਾਰਿ ਦੇਖਹੁ ਪੁਤ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰੁ ਪੈਨਾਵਦੇ ॥
ਸਤਿਗੁਰੁ ਪਰਤਖਿ ਹੋਏ ਬਹਿ ਰਾਜੁ ਆਪਿ ਟਿਕਾਇਆ ॥ ਸਭਿ ਸਿਖ ਬੰਧਪ
ਪੁਤ ਭਾਈ ਰਾਮਦਾਸ ਪੈਰੀ ਪਾਇਆ ॥ ੪ ॥

ਅੰਤੇ ਸਤਿਗੁਰੁ ਬੋਲਿਆ ਮੈ ਪਿਛੈ ਕੀਰਤਨੁ ਕਰਿਅਹੁ ਨਿਰਬਾਣੁ ਜੀਉ ॥ ਕੇਸੇ
ਗੋਪਾਲ ਪੰਡਿਤ ਸਦਿਅਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਪੜਹਿ ਪੁਰਾਣੁ ਜੀਉ ॥ ਹਰਿ ਕਥਾ
ਪੜੀਐ ਹਰਿ ਨਾਮੁ ਸੁਣੀਐ ਬੋਝਾਣੁ ਹਰਿ ਰੰਗੁ ਗੁਰ ਭਾਵਦੇ ॥ ਪਿੰਡੁ ਪਤਲਿ
ਕਿਰਿਆ ਦੀਵਾ ਫੁਲ ਹਰਿ ਸਰਿ ਪਾਵਦੇ ॥ ਹਰਿ ਭਾਇਆ ਸਤਿਗੁਰੁ ਬੋਲਿਆ
ਹਰਿ ਮਿਲਿਆ ਪੁਰਖੁ ਸੁਜਾਣੁ ਜੀਉ ॥ ਰਾਮਦਾਸ ਸੋਢੀ ਤਿਲਕੁ ਦੀਆ ਗੁਰ
ਸਬਦੁ ਸਚੁ ਨੀਸਾਣੁ ਜੀਉ ॥ ੫ ॥

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਜਿ ਬੋਲਿਆ ਗੁਰਸਿਖਾ ਮੰਨਿ ਲਈ ਰਜਾਇ ਜੀਉ ॥ ਮੋਹਰੀ
ਪੁਤੁ ਸਨਮੁਖੁ ਹੋਇਆ ਰਾਮਦਾਸੈ ਪੈਰੀ ਪਾਇ ਜੀਉ ॥ ਸਭ ਪਵੈ ਪੈਰੀ ਸਤਿਗੁਰੁ
ਕੇਰੀ ਜਿਥੈ ਗੁਰੁ ਆਪੁ ਰਖਿਆ ॥ ਕੋਈ ਕਰਿ ਬਖੀਲੀ ਨਿਵੈ ਨਾਹੀ ਫਿਰਿ
ਸਤਿਗੁਰੁ ਆਣਿ ਨਿਵਾਇਆ ॥ ਹਰਿ ਗੁਰਹਿ ਭਾਣਾ ਦੀਈ ਵਡਿਆਈ ਧੁਰਿ
ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ ਜੀਉ ॥ ਕਹੈ ਸੁੰਦਰੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਭੁ ਜਗਤੁ ਪੈਰੀ
ਪਾਇ ਜੀਉ ॥ ੬ ॥ ੧ ॥

GURU NANAK ON THE LAST RITES:

I. Shabad Raga Asa

ਆਸਾ ਮਹਲਾ ੧ ॥ ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ
ਤੇਲੁ ॥ ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ
॥ ੧ ॥

ਲੋਕਾ ਮਤ ਕੋ ਫਕਤਿ ਪਾਇ ॥ ਲਖ ਮੜਿਆ ਕਰਿ ਏਕਠੇ ਏਕ
ਰਤੀ ਲੇ ਭਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥

ਪਿੰਡੁ ਪਤਲਿ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥ ਐਥੈ
ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ ॥ ੨ ॥ ਗੰਗ ਬਨਾਰਸਿ
ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥ ਸਚਾ ਨਾਵਣੁ ਤਾਂ ਥੀਐ ਜਾਂ
ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ ॥ ੩ ॥

ਇਕ ਲੋਕੀ ਹੋਰੁ ਛਮਿਛਰੀ ਬ੍ਰਾਹਮਣੁ ਵਟਿ ਪਿੰਡੁ ਖਾਇ ॥ ਨਾਨਕ
ਪਿੰਡੁ ਬਖਸੀਸ ਕਾ ਕਬਹੂੰ ਨਿਖੂਟਸਿ ਨਾਹਿ ॥ ੪ ॥ ੨ ॥ ੩੨

Asa Mehla 1:

- God's Name is my lamp; I have put the oil of suffering in the lamp. Its flame has dried up this oil (sufferings), and I have escaped my meeting with the messenger of Death. ॥ 1 ॥
- The truth of life is that thousands of wooden logs, piled up together, need only a tiny flame to burn. ॥ 1 ॥ Rahau ॥
- The recitation of the name of God is my festive dish of rice balls on leafy plates; the true Name of the Creator is my funeral ceremony. Here and hereafter, in the past and in the future, He is my support. ॥ 2 ॥
- The singing of Waheguru's praise is my river Ganges and my city of Benares; my soul takes its sacred cleansing bath in His shabad. ॥ 3 ॥
- The rice balls are offered to gods and the dead ancestors, but it is the Brahmins who eat them. The name of Waheguru is a gift which is never exhausted. ॥ 4 ॥ 2 ॥ 32 ॥

II. SHABADS TITLED 'ALLAHNIAN' (raga Wadhans, pages 578-582)

Allahnian refers to songs sung at the time of a death. In olden times the lyrics of these songs made people cry more intensely and loudly. It was also accompanied by the chest beating.

Guru Nanak composed Allahnian to give a new dimension to those songs. His Allahnian are

composed of five shadads of which first two and the last two are of four padas each, whereas the third Shabad is of eight padas.

The theme of the five Shabads is as follows:

First Shabad:

Meditate on the name of Waheguru. This world is transitory, we are guests over here. One day we all have to leave this world and go to the next world.

Second Shabad

Meditate on the name of Waheguru. This body is given by Him, and He can take it back at His will. Why to cry when the death is imminent? In fact it must be celebrated as it takes us back to our ancestral home.

Third Shabad

Meditate on the name of Waheguru who is the designer of the universe. The two dimensional scenario, which we all know, is also designed by Him. Comforts and grief, union and separation, high and low, birth and death, and laugh and cry etc. are all made by him. One who is born, whether a commoner or royal, a devotee or a prophet, all have to go back through the channel of death.

Fourth Shabad

Meditate on the name of Waheguru who is architect of our destinies. A death paves the way of a new birth. This cycle has been going on since the start of the time, and will go on until the end of the time.

Fifth Shabad

Meditate on the name of Waheguru. This world is a battle ground of Karmas. We live in happiness or in grief depending on our karmas. The end of life is death. It is eminent. Everyone who is born will die. No one can change this divine law. Why

to cry? for death takes us back to our original abode.

GURU ARJAN ON THE LAST RITES:

Var Jaitsiri, pages 705 – 710.

The var has 20 pauris and 40 sloaks. Two sloaks precede each pauri. Both sloaks have the same text but are composed in different languages. Where the first sloak is in Prakrit, the second sloak is in Lehndi.

There was a tradition to continuously recite this var in a house, where someone had died, to avoid unnecessary crying and grief.

The theme of the Var is:

The life is like a dream, happy for someone and painful for others. Let us live a life of righteousness and help others to live comfortably as well. One day the end will come, and only the good deeds will go with us. Let us make life worth living, a pious, holy and enjoyable life. There is no need to cry.

Those who are gone will not come back. Their memories will upset you, sometimes they will make you smile and sometimes will make you cry. This is the only truth of life, there is no other truth.

The perfect last-rite is the recitation of the Name of Waheguru, all other rituals have no significance or usefulness.

THE MUSLIM TRADITION

1. Death is not the end of a life. The dead will live again, in a new form, in a new reality. (56:60-62)

Islam believes in four stages of life:

- a. Conception in the womb, where flesh is united with the spirit (ruh)
 - b. Life on earth (*Dunya*)
 - c. Life after death, where spirit leaves the body.
 - d. End of the world, the doomsday.
3. Life after death has the following stages:
- a. At death the soul is taken from the body by the angel of death.
 - b. If a person had performed noble deeds, soul is taken out gently and peacefully.
 - c. If a person had performed bad karma, then soul is ripped violently from the body.
 - d. The soul hovers near the dead body and can see and hear the scene around, but it cannot communicate with the living.
 - e. The soul can see relations weeping, the corpse being buried and the loved ones leaving the grave.
 - f. Though death separates soul from the body but it remains near it, lying next to it.
 - g. Then two angels named *Munkir and Nakir* arrive and raise the soul to an upright position.
 - h. They ask the soul a few questions about belief in Allah and if the teachings of the Prophet was practised.
 - i. If the answer was in affirmative, then the environment around the soul is softly lighted and resting place in the spiritual dimension made comfortable and roomy . The soul then rests there and sleeps and dreams until the Day of Judgment.
 - j. But if the answer was non-affirmative, then angles become horrifying, they strike the soul and squeeze the resting place to a small suffocating cell. The soul is tormented and tortured until the Day of Judgment.
 - k. On the Domsday, the whole world will come to an end and everyone will perish. All dead then will wait for the Day of Judgment.
 - l. On the Day of Judgment, all people will be sorted into groups based on many factors, the most important is their belief.
 - m. All those who followed the teachings of a Prophet will be standing behind that Prophet. All those who followed idols or fake-gurus, they will be standing behind them
 - n. Muslims will be standing behind Prophet Muhammad.
 - o. Then all people will be shown the record of their *Karmas*, which they had done in their lives.
 - p. Noble people will hold their record in the right hands and the bad people will hold it in their left hands.
 - q. Whatever people had done in their lives will roll back in front of their eyes (like a movie)
 - r. The actions (*karmas*) will then be weighed. Prophets may plead for their followers and can get some or all of their sins pardoned.
 - s. In the end Allah will pronounce the Judgment.
 - t. Firstly, the sinners will be dragged and mercilessly thrown in the pit of hell.
 - u. All others will wait.
 - v. After the worst evildoers are thrown in the pit of hell, a bridge will be stretched over the burning pit.
 - w. This bridge called the *Sirat* leads to different paradises.

- x. Everyone is to cross this bridge and feel the roar of the hell fire below.
- y. The bridge is studded with sharp and jagged edges.
- z. Prophets and righteous people cross the bridge very comfortably and enter the gates of paradises, where they receive their rewards.
- aa. All others left behind then start crossing the bridge.
- bb. According to their deeds they face hardships at the bridge and enter various gates of paradises, or tumble and fall in the pit of fire.
- cc. The worst people will stay in hells for ever, whereas others, after finishing their punishments, will be admitted in marked paradises.
- dd. There is a place between hells and paradises which is called Heights, where people wait before they are admitted in a paradise.
- ee. Those who enter paradise they stay there for ever.

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(Footnotes)

¹

Hindus believe that a person who dies in Benaras he/she directly goes to heavens.



***“Recognise all mankind whether Hindu or Muslims, as one.
The same Lord is the Creator and
Nourisher of all;
Recognise no distinction among them.
The monastery and the mosque are the same;
So are the Hindu worship and
the Muslim prayer.
Men are all one”***

GURU GOBIND SINGH JI

PRIMARY SOURCE OF SIKH LITERATURE – PART II

by Dr. Jagjit Kaur Sirha

Bhai Nand Lal

1. Life

1.1 Bhai Nand Lal was born in Gazni in 1633 and died in 1713, in Multan at the advanced age of 80. He was a linguist having mastery in Panjabi, Persian and Arabic.

1.2 His father Chajju Mall was an official in the service of Dara Shukoh, the eldest son of Emperor Shah Jahan.

1.3 After his father's death in 1652, he came to India and settled in Multan, where he had his ancestral home.

1.4 The Subedar of Multan offered him the post of a Munshi which he readily accepted. He rose to the posts of, first, as Mir Munshi and then as Deputy Governor of Multan.

1.5 During 1678 -1679 he also worked as a private tutor to the Crown Princes, Salim and Mohammed Akbar .

1.6 According to the *Guru kian Sakhian*, Nand Lal arrived in Anandpur on 29th March 1682 and lived, most of the time, with the Guru until the winter of 1705 when the Guru evacuated the fort of Anandpur. Bhai Nand Lal then went back to Multan and later joined Bahadur Shah after his coronation as the Emperor of India

1.7 In 1695, when he was in Agra he was employed by Prince Muazam (later Emperor Bahadur Shah) as his education adviser.

1.8 Once he translated a hymn from Quoran, for

the Prince, and was adjudged as the best translator by Emperor Aurangzeb. Aurangzeb then asked the Prince to convert Nand Lal to Islam.

1.9 When Nand Lal came to know about it, he left Agra and came to the sanctuary of Guru Gobind Singh.

1.10 It is believed that while in Anandpur, he organized a special langar service in his own camp, unlike many other langars being run by other Sikhs in their camps.

1.11 In 1707, He went back in the service of Bahadur Shah when he seized the Delhi throne after the death of his father Aurangzeb.

1.12 Soon after Bahadur Shah's coronation, his brother Prince Azam rose against him to annex the Royal Throne. Bahadur Shah sent Bhai Nand Lal to Guru Gobind Singh for help against Prince Azam.

1.13 In the bloody battle, which ensued, Bahadur Shah's combined forces crushed the resistance of Prince Azam and was crowned as the new Emperor of India.

1.14 On 23rd July 1707, Bahadur Shah invited Guru Gobind Singh in his court and gave him a robe of honour with many expensive gifts.

1.15 Soon after the coronation of Bahadur Shah, his younger brother Kam Bakhsh, who was in the South, revolted against him. Bahadur Shah marched towards the South to contain the revolt and invited Guru Gobind Singh to join him.

1.16 The Royal caravan reached Nanded in August 1708, where Guru Gobind Singh was fatally stabbed

on 4th October 1708 and he succumbed to his injuries on 7th October 1708.

1.17 According to booklet titled ‘Amar Nama’ by Dhadi Nub Mal, Bhai Nand Lal was present at Nanded as coterie of the Emperor. Nub Mal writes:

“Nand Lal was a Minister of the Emperor, and was his companion en-route to the South...”

1.18 It is believed that Bhai Nand Lal was also with the Emperor when he returned to Punjab, in 1711, to crush Banda Singh Bahadur, and, perhaps, returned to Multan, after Bahadur Shah’s death in 1712.

2. Works

2.1 There are ten important works of Bhai Nand Lal available to the readers, of which seven are in Persian and three are in Panjabi.

I. ZINDGINAMA (Persian)

2.2 First work is titled ‘Zindgi Nama’ and was prepared in Anandpur. Its original title was ‘Bandgi Nama’ but Guru Gobind Singh changed it to ‘Zindgi Nama’.

2.3 It is a long composition and has 510 verses. The text of this work is love of God and devotion of the Guru-teacher. A few Gurbani hymns have also been translated in this work.

Examples:

Verse 1

God is the Master of both Earth and Sky, and is the life giver to humans and other living creatures.

Verse 510

O! God, fill my eyes with the light of your beauty,

and take away, every other thought of mine, which is not your thought..

II. DIWAN-E-GOYA (Persian)

2.4 This is a book of gazals and is one of the most famous works of Bhai Nand Lal.. It has 61 gazals of varying stanzas, 19 quatrains (rubais) and 4 couplets.

2.5 The central theme of gazals is both spiritual and philosophical.

Examples:

Gazal 1, verse 3

Those moments when I do not remember you, are moments of virtual death, without your love and remembrance (ग़ज़ल) the life has no meaning.

Gazal 30, verse 3

When a physician diagnoses the pain of a lover’s heart, he normally counsels that the remedy was only in the hands of God.

Gazal 61, verse 2

Sacrifice your life at the altar of your lover’s feet, Give your heart to your beloved, and let both merge into each other.

Quatrain 16

I have used the dust of your threshold as my eyeliner, with the help of which I can see you very clearly. I do not bow to others and wander around, I find the footsteps of my beloved in my own heart.

III. TOSIF-O-SNA (Persian)

This composition is in prose. Its text is praises of God. The language is a mixture of Persian and Arabic and the entire book is very difficult to understand.

Example (a para chosen at random)

When a person earnestly sings the glories of God, he himself becomes God’s image, and his own qualities supersede the qualities of other gods. His own praises are spread in the two worlds, and the

forecourt of soul looks smaller in comparison to the summation of his own glory.

IV. GANJNAMA (Persian)

This composition is in both prose and poetry. The text is praises of the Sikh Gurus and Bhai Nand Lal's own devotion towards them. It is a long composition of 160 couplets.

Table of the distribution of couplets is as follows:

Sequential number of couplets Total couplets

Description/ Eulogy

1-11	11	Opening verses
12-53*	42	Guru Nanak
54-62	9	Guru Angad
63-67	5	Guru Amardas
68-73	6	Guru Ramdas
74-79	6	Guru Arjan
80-85	6	Guru Hargobind
86-91	6	Guru Harrai
92-97	6	Guru Harkishen
98-103	6	Guru TeghBahadur
104-160	57	Guru Gobind Singh

*First couplet of the start of eulogy of each Guru is in prose and the remaining couplets are in poetry.

Example

Couplet 13

His name is Nanak Patshah, and he is the icon of a true religion. No other prophet of his stature had come into this world before him.

Couplet 55

Guru Angad is the prophet of the two worlds. With blessings of Ik-ongkar (Waheguru) he is the dispeller of his devotees' sins.

Couplet 66

With the light of Guru Amardas's pronouncements, this world is shining. With his divine justice, this earth has become an orchard.

Couplet 70

Guru Ramdas has qualities of both spirituality and worldliness, he is the king of kings.

Couplet 77

Not only the two worlds, but all worlds in the galaxy bow to Guru Arjan, all worlds drink drops of his nectar for sustenance.

Couplet 84

Guru Hargobind was popular for his Miri (temporal) and Piri (spiritual) qualities, and all high and low worked under him.

Couplet 88

Guru Harrai blessed both worlds, He is the knight of all.

Couplet 93

Guru Harkishen is the icon of Grace, He is a favourite son of God .

Couplet 99

Guru Tegh Bahadur is master of all top known qualities. He is the honour of God's congregation.

Couplet 106

Guru Gobind Singh is the treasure of truth, He is the fountain of light and gleam.

V. Jot Bigas (Persian)

This composition has 175 couplets. First 22 couplets are in the praise of Guru Nanak, next 7 couplets describe that how the jyoti (light) of Guru Nanak had traveled through the succeeding Gurus until it had reached Guru Gobind Singh. Remaining couplets are in the praise of Waheguru.

Example

Couplet 1

Guru Nanak is the image of Narain (Waheguru), without doubt he is the image of unblemished and

Nirgun Waheguru.

Couplet 23

Nanak and Angad are the same, so is Amardas, the master of all honour and grace.

Couplet 24

So is Ramdas and Arjan, so is Hargobind, who is the greatest of all.

Couplet 25

So is Guru Harrai, who is the knower of everything.

Couplet 26

So is the honoured Harkishen, from whose door all wishes are granted.

Couplet 27

So is Guru Tegh Bahadur, from whose light Guru Gobind Singh was born.

Couplet 28

Guru Nanak and Guru Gobind Singh are the same whose *Shabads* are like rare jewels and shining pearls.

Couplet 174

When Waheguru's honour and qualities are infinite, then how can they be described within pages of this book.

VI. Jot Bigas (Poem in Panjabi)

This composition has 43 couplets. First 26 couplets are in the praise of Waheguru, couplets 27-30 describe the light of Guru Nanak passing to the succeeding Gurus, couplets 31-40 mention the names of Hindu gods and goddesses, and the last 3 couplets are an *Ardas* to Waheguru.

VII Rehat Nama (Panjabi)

This composition has 39 couplets and the text contains the Rehat prescribed for Sikhs by Guru

Gobind Singh. The date of its compilation is 4-5 December 1695 and place of its compilation is Anandpur. This code of conduct is of pre-Khalsa period. The composition is in question answer form, where Bhai Nanad Lal is asking questions and Guru Gobind Singh is answering them.

The rehat prescribed is as follows: A Gursikh should

1. Rise in the early hours of the morning (Couplet 1)
2. Bathe and read Jap and Jaap. (Couplet 2)
3. Visit the Guru (Gurdwara) and concentrate on Waheguru (couplet 3)
4. Listen to *Katha* (commentary on *Shabads*) at the end of the third pehr (quarter) of the day (couplet 4)
5. Recite Rehras at the time of dusk. (couplet 5)
6. Make the above point 1-6, as his/her nitnem. (couplet 6)
7. Perform physical, hearty and financial services for God and His creation. (couplet 27)

Sikhs who perform their nitnem regularly they will gain *mukti* for their twenty one generations. (couplet 7)

8. Those Sikhs who want to have a *darshan* of the Guru (Guru Gobind Singh), they should have the *darshan* of Granth Ji (couplet 14) (please note that this rehat was prescribed in 1695).
9. Those (Sikhs) who want to talk to the Guru, they should recite Granth Ji (couplet 18).
10. Those who want to listen to me, they should read Granth Ji (couplet 19)
11. Granth Ji is my *roop*, do not have any doubt in this. (couplet 20).

VIII Tankha Nama (Panjabi)

This composition has 62 couplets. It was composed after the creation of the Khalsa. It is also in question answer form. The text of the composition is also *Rehat Maryada*.

A Sikh should:

1. Not eat without bathing, meditating and making offerings (couplet 2).
2. Go and join *Sadh Sangat* in the early hours of the morning (couplet 3).
3. Not be greedy and ravenous, otherwise he/she would remain in constant grief (couplet 9).
4. Meditate only on one Waheguru (couplet 12).
5. Be of exemplary character (couplet 18).
6. Control his/her anger (couplet 19).
7. Not live on the earnings of his sister and daughter (couplet 20).
8. Clean his/her hair twice a day, and tie a decent-style turban (couplet 23).
9. Give one-tenth of his/earnings in charity (couplet 24).
10. Not speak lies (couplet 24).

A Sikh who:

11. does not take bath with cold water (couplet 25),
eats food without reading *Jap (Ji)* (couplet 25),
wastes evening without reading *Rehras* (couplet 26),
sleeps without reciting *Kirtan (Sohila)* (couplet 26),
involves himself/herself in back biting (couplet 27),
makes false promises (couplet 28),
eats meat taken from a Muslim (Turk)
does not recite Gurbani (couplet 29)
casts dirty looks on women (couplet 30)

He/she shall be condemned to hell

A Sikh who:

12. starts work without saying his *Ardas* (couplet 31),
eats without the sanctification of food (without saying grace) (couplet 31),
wears discarded clothes (couplet 32),
sleeps with other person's spouse (couplets 32, 39)
mistreats guests (couplet 33), does not concentrate in listening *Kirtan* and *Katha* (couplet 34),
stakes in gambling (couplet 35),
does not give in charity (couplet 37),
cheats in business and service (couplet 37)
asks for grace from gods and goddesses (rather than Waheguru) (couplet 41)

He/she will suffer acute miseries (couplet 35), and will be condemned to one thousand hells (couplet 37)

He is the Khalsa who:

13. does not indulge in back biting, fights against injustice (couplet 44),
sheds egoistic habits (couplet 46),
does not cast dirty eye on other peoples' spouse (couplet 46),
dyes himself/herself in the colour of God's name (couplet 47),
recites Gurbani day and night (couplet 48),
supports the poor and the destitute (couplet 50),
kills the evil and evildoers (couplet 50),
recites *Jap (ji)* (couplet 51),
lives a truthful and detached life (couplet 52),
wears a strong armour (couplet 54),
kills both the enmity and the enemy (couplet 54)

Listen O! Nand Lal

I (Guru Gobind Singh) will:

14. Establish a new kingdom of mine (couplet 56),
merge all castes into one (couplet 57),
make people recite the name of God (couplet 57),
fly my hawk high in the sky (couplet 58),
make one Sikh to fight, heroically, countless (one and a quarter thousand ਸਵਾ ਲਾਖ) of enemy soldiers (couplet 59).

when the Khalsa will rule, there will be no opposition, all will live in harmony and peace.

ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ, ਆਕੀ ਰਹੇ ਨਾ ਕੋਇ

ਖਾਰ ਹੋਇ ਸਭ ਮਿਲੇਗੈ ਬਚੇ ਸਰਨ ਜੋ ਹੋਇ (couplet 62)

IX Dastural-Insha (Persian prose)

It is a collection of some of Bhai Nand Lal's letters which he had written to his friends and relatives. It has valuable information of Bhai Sahib's life and the history of Punjab and Multan.

X. Arzul-Alfaz (Persian)

It is a collection of poems composed in the glory of God and the eulogy of the Sikh Gurus. It is a very large book and has 1346 couplets.



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