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## MEDITATION

### The alchemy of transforming Psychological Lead (Manmukh) to Spiritual Gold (Gurmukh)

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥  
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥  
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥  
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥  
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥  
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥  
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

ਜਪੁ ਜੀ ਸਾਹਿਬ ਪਉੜੀ ॥੩੮॥ [SGGS: 8]



### Translation\*

Make your body-mind the smithy (pahara). With discipline (jat) and the patience of a goldsmith (dhîraj suniar), apply the tools of knowledge (ved hathiar) on the anvil of discernment (aharan mat).

Make awe and wonder the bellows (bhau khala) with which to ignite the inner flame of intensity (agan tap tau). Into the crucible of love (bhanhda bhau), pour the elixir of Guru-wisdom (amrit). Cast (gharia) the coin of life (sabad) in this mint of Truth (sachi takasal).

For those who are so honored (jin kau nadar) it is their daily task (karam tin kar). Says Nanak, they are graced with vision (nanak nadari nadar nihal)

---

\*Translation by : S. Ravinder Singh Taneja

## A Hair-Raising Concern

S. BHUPINDER SINGH\*

Sometime back, I went to Amritsar Sahib for a darshan of Sri Darbar Sahib. After the darshan, I took a tour of the city to visit other historic Gurdwaras. The car ride was a revelation as every street was proliferated with hair salons and new churches. The signboards of the hair salons and the advertised images in their show windows were brazen, ugly on your face type, and truly an eyesore. I have traveled extensively throughout India and several countries around the world, but I have never seen such unappealing signs outside hair salons anywhere. Now was seeing those in Amritsar, the holiest place for the Sikhs. Obviously, the salons are doing good business and are trying to attract clientele with their advertising. Suddenly, I remembered that as a child, we used to hear that the barbers in Amritsar were extremely poor, because of the lack of customers, and that they went to Guru Ramdas Langar for food. Everybody had unshorn hair, and their customer base was very shallow.

Obviously, the scenario has changed drastically and transformed beyond recognition. But this new reality was not just shocking alone, albeit it was painful as well. What has happened to my siblings, who always kept long, unshorn hair?

### Historical Perspective of Sikh Long Hair

If we look at all the religious and spiritual leaders, irrespective of faith and geographical location, from the past, we find that all of them had long unshorn hair. The founder of Sikhi, Guru Nanak Dev Ji, kept his hair unshorn and even asked Bhai Mardana, his close friend, to keep hair. When Guru Ji started his first long journey (Uddassi) with his companion Mardana, they both were long-haired with untrimmed beards. Guru Arjan Dev Ji describes God as:

ਨਿਰਹਾਰੀ ਕੇਸਵ ਨਿਰਵੈਰਾ ॥

*Nirhaaree kesav nirvaeraa ॥*

(SGGS, Pg. No. 98)

**Translation:** He does not need to eat; His Hair is Wondrous and Beautiful; He is free of hate.

---

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We believe in a formless God, so this portrait is a projection of the self-image. All the subsequent Gurus also kept long hair. The Tenth Master Guru Gobind Singh at the Vaisakhi of 1699, made it part of Sikh identity. Guru Ji at that time had declared that I would make my Sikh so unique in appearance that even if one in a thousand, he would be identifiable by the distinct appearance. The hair became cherished as the Guru's given gift. Kabir Ji has described God abiding within hair:

ਰੋਮ ਰੋਮ ਮਹਿ ਬਸਹਿ ਮੁਰਾਰਿ ॥

*Rome rome meh baseh muraar.*

(SGGS, Pg. No. 344)

**Translation:** On every hair, the God abides.

That brings back memories of Bhai Taru Singh, who belonged to Phula village in Amritsar District. He was born on 6th October 1720, in a farmer's family. In his youth, he was tilling the soil diligently and lived frugally. He was happy with his lot, with his savings, and he and his sister used to help the Sikh brethren with food, who were forced into exile by government persecution. An informer named Harbhagat Niranjania, from Jandiala village, informed Governor Zakaria Khan about his activities. Soon, both he and his sister were arrested and taken to Lahore. His sister's release was secured by the villagers by paying a fine, but Bhai Taru Singh refused to seek a pardon with a fine. Zakaria Khan asked him to embrace Islam to save his life and give Khan his hair as an offering. His other option for non-compliance was death. Bhai Taru Singh said that hair was Guru's gift, so he cannot part with it. He refused the conversion option and said he could only give what belonged to him. So, he offered his scalp to the Governor, who wanted his hair. A cobbler was called to execute the Governor's orders. His scalp was removed, but he did not die immediately. Finally, after 22 days, on 1st July 1745, he died, only after Governor Zakaria Khan's death. His dead body was cremated outside Delhi Gate in Lahore. That place has a memorial called Shahid Ganj, which has become a memorial and a place of pilgrimage for Sikhs. His bravery and commitment to faith are immortalized by a line in the Sikh prayer as an inspiration for the faithful.

### Now the Modern Reality

What we are witnessing today is a stark drift from the historical reality and connection. Let us explore the factors:

- The tendency to fit in society and to blend with the majority around them. Also, everyone wants to make a fashion statement with their hairstyle.

- Young mothers find upkeep of long hair for their children cumbersome and an unnecessary chore in their busy lives. If the children don't keep their hair from their early life, it is exceedingly difficult to make that lifestyle change later.
- Some parents are cutting hair of their children because they were bullied in school.
- Some children are making that decision for themselves upon coming of age, even if that decision is not approved by their parents. The rationale or alibi being offered is that "it is my life, and this is how I wish to live it."
- To comply with the Job Grooming Requirements of the employers – Some job requirements stipulate such a mandate. Not trying to get into the rationale or necessity of such job requirements, but suffice to say that sometimes it becomes a convenient route instead of challenging it and trying to get it amended.
- Emulating after the role models – In a world where the icons of movies, singers, social media, and sports personalities are idolized, it is exceedingly rare to find a Sikh role model complete with hair and turban. The blind aping by the young, aspiring, and growing minds of the grooming styles, rich and famous, whose images are all over the media, results in the discarding of unshorn hair to look like their favorite idol.
- Peer Pressure – Many times, the child succumbs to the peer pressure or bullying because the child with unshorn hair looks different from the other kids. So, his/her friends circle exerts pressure on them to comply with current social trends.
- Bride Pressure – Some brides would want their grooms to be shaved.
- There was a time when mothers lovingly caressed their children's long hair while combing and reminded the child that it was their Guru's gift. But today, the would-be mothers are choosing the opposite route, even in their spouse, so the fate of children is sealed beforehand -everyone will be with shorn hair.
- Lure of going abroad and the mental impression that there, one is not required to adhere to the unshorn hair practice.
- Feeling freedom from taking care of long hair, washing, combing, tying a hair knot, and then turban on top of it.



This is not a complete list of all the causes, rather just a beginning of the malice that is running deep and eroding the unique identity. We have seen that workplace pressures, society, friends circle pressure, and in some cases even family pressure to conform with rest who have shorn hair have all contributed to the trend. The societal bias can be seen from the term “clean shaven,” coined to define a person who has removed his facial hair. What is being conveyed with such a term is that unshaven equals unclean. The prejudices and the implications behind such a term are blatant and obvious.

Unfortunately, social biases should not become a challenge in society. Even the adherents should not be looking for an excuse not to comply with the Guru’s given gift of unshorn hair. The example of Bhai Taru Singh should be an inspiration for every Sikh to look up to. Guru Gobind Singh gave us a unique dress code so that the identity is unique, open, and visible. But if in the name of convenience, bullying, peer pressure, bride pre-requisite, job requirements, going abroad, fashion, etc., we feel challenged, then the option is to challenge those existing norms. Succumbing to the pressures will be like volunteering to be the scapegoat. Our Gurus have made us into lions and princesses, who define the norms and not those who just succumb and comply with those.

### Gurbani Evidence

There are many quotes in Gurbani where we find mention of long hair or the beard. But just two quotes by Guru Arjan Ji will suffice for now, where we find quite unconventional and reverential usage of hair is mentioned:

ਕੇਸ ਸੰਗਿ ਦਾਸ ਪਗ ਝਾਰਉ ਇਹੈ ਮਨੋਰਥ ਮੋਰ ॥੧॥

*Kes sung dhaas pag jhaarau ihai manorath mor ||1||* (SGGS, Pg. No. 500)

**Translation:** With my hair, I wash the feet of Your slave; this is my life's purpose. ||1||

ਨੈਨਹੁ ਸੰਗਿ ਸੰਤਨ ਕੀ ਸੇਵਾ ਚਰਨ ਝਾਰੀ ਕੇਸਾਇਓ ॥

*Nainahu sung santan kee sevaa charan jhaaree kesaio ||* (SGGS, Pg. No. 1217)

**Translation:** (O God! Bless me so that) With my eyes I have darshan of the Saints and dedicate myself to serving them; I wash their feet with my hair.

If our Gurus found a unique usage of their hair, obviously, they kept unshorn hair in their lives and found its usefulness in cultivating humility and building a relationship of reverence. If we could also cultivate these two virtues, we would find ourselves getting

closer to that Supreme entity who has endowed humans with hair. Let us honor the Guru's gift and become strong in our conviction and faith as Bhai Taru Singh. Let us make the words of Ardas "Sikhi Kesan swasa naal nibaahee" (ਸਿਖੀ ਕੇਸਾਂ ਸਵਾਸਾਂ ਨਾਲ ਨਿਭਾਈ) a lasting legacy.

The elders at home are the first inspiration that young people like to emulate and always try to be like them. In earlier times, joint families were under one roof from grandparents to grandkids, who exercised a significant moral influence on the younger. But these days, with nuclear families and single parents, the grandparents' influence has disappeared, or it is really minimal. Now it is more of a mother's role to provide spiritual bearings to their children. Also, having the father in full Sikhi sends the right message to the children. It is time that the parents woke up and took their children's grooming needs more passionately, and we will be seeing its dramatic impact in reversing the trend. This long, unshorn hair has been the Sikh collective legacy; it is under threat and needs nurturing to bring it back. The benefit will be that, besides being our cultural identity, it will help forge an emotional attachment to them and a connection with the Almighty. One small way to bolster the connection is to make every night before bedtime an inspiring story time instead of TV or any other digital prop, which we use to ask, "entertain me." Let us become the change we want to see in our family and our community. When every family starts doing it, we will see its colossal impact on our collective society.



FOR BASIC KNOWLEDGE,  
BOLD COMMENT READ

**The Sikh Review**



## Understanding The Mool Mantar (ਮੰਗਲਾ ਚਰਨ)

GAGANDEEP SINGH ISSAR\*

Understanding The Mool Mantar (ਮੰਗਲਾ ਚਰਨ)

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

Mool (ਮੂਲ) means root or fundamental. Man (ਮਨ) refers to the mind, and tar (ਤਰ) means a tool. Together, the Mool Mantar means a tool to guide the mind, a fundamental spiritual compass, a lens to view the world, and a philosophy for daily life. Guru Nanak Dev Ji begins his teachings with this profound invocation of the Divine.

In many popular translations, Ik Oankaar (ੴ) is rendered simply as “There is One God,” and Sat Naam as “Truth is His Name.” While these convey part of the meaning, they can risk reducing Guru Nanak Dev Ji’s vision to doctrinal statements. The Mool Mantar is not Mantar (ਮੰਤਰ) or merely a declaration of belief, but a profound framework, a spiritual compass, and a philosophy for daily life. This article seeks to explore these terms in their fuller depth, drawing upon Gurbani itself as well as insights from science and philosophy. Mool Mantar begins with:

**Ik:** The one ultimate reality, starting with numerical 1.

**Oankaar:** Infinite awareness that flows through all creation. Together, Ek Oankaar (ੴ) proclaims that:

- The Creator and the Creation are not separate — the same divine light permeates everything.
- All living beings, nature, and the cosmos are interconnected as expressions of the same One.
- Diversity is real, but beneath it lies unity in essence.

---

*\*Author of The Leadership Odyssey: Transforming Cost Management into Competitive Advantage (2025) and the forthcoming Walking with Guru Nanak Dev Ji: Universal Wisdom from the Janam Sakhis. He serves as a Board of Trustee with the Sikh Society Calgary, the oldest Sikh institution in Alberta, Canada. His writing explores the intersection of Sikh spirituality, philosophy, and contemporary thought, with a focus on making Guru Nanak Dev Ji’s teachings accessible and relevant for today’s world. Email : singhgaga@gmail.com*

---

While Gurbani speaks in the language of spirituality, Physics and Biology offer parallel insights that echo this idea of Oneness of creation. Physics tells us the universe began from a single point of infinite density and energy - the singularity or Ek. At the deepest level, all particles (electrons, quarks, photons) arise as excitations of one underlying quantum field, temporarily appearing as different forms. The law of conservation of energy states that energy and matter cannot be created or destroyed; they can only be transformed. What we eat, breathe, and use all circulate endlessly. Furthermore, all living beings, plants, animals, and humans share the same genetic code (DNA). The fact that humans share ~98% of DNA with chimpanzees, and even ~60% with bananas, shows life is one tree with many branches. No species exists in isolation. Plants release oxygen for animals; animals release carbon dioxide for plants. Microbes in our gut help digest food. This web of interdependence reflects the Oneness of Ek Oankaar.

**Sat** (ਸਤਿ) : Means Truth, eternal reality, that which does not perish.

**Naam** (ਨਾਮ) : refers to the divine presence, identity, or vibration that permeates all existence, known through awakened consciousness. Together, Sat Naam tells us that:

- The Divine is not bound to any form, ritual, or image - Its essence is Truth.
- When we connect with Naam (the inner remembrance of the Divine), we awaken to this Truth.
- This awakening shifts us from illusion (Maya) to reality (Sat), leading us to live authentically, fearlessly, and compassionately.

In practice, to live by Sat Naam means to live truthfully by aligning thoughts, words, and actions with divine integrity.

**Karta** (ਕਰਤਾ) : The Doer, Creator, the One who acts.

**Purakh** (ਪੁਰਖ) : The Creative Being (not in the human sense, but as the all-pervading conscious force). Guru Nanak Dev Ji says that the Divine is not distant or passive. The Creator is:

- Dynamic: not just a clockmaker who winds up the universe and leaves it, but constantly active.
- Immanent: present within creation, not separate from it.
- Sustainer: nurturing, regulating, and balancing existence.



This means every heartbeat, sunrise, breath of air, or sprouting seed is an expression of Karta Purakh (ਕਰਤਾ ਪੁਰਖੁ) Living in awareness of this truth humbles the ego (ਹਉਮੈ) reminding us that we are not the ultimate “doers.” We participate, but the ultimate creative energy flows through the Divine.

Harvard University Astrophysicist Eric Chaisson, in his book *Cosmic Evolution: The Rise of Complexity in Nature* (2001), mentions that the Big Bang birthed the universe, but creativity didn't stop there - galaxies still form, stars ignite, planets evolve. Gurbani calls it the ceaseless work of Karta. From cells forming tissues, to ecosystems sustaining balance, to galaxies clustering, nature is inherently self-organizing. To embrace Karta Purakh is to:

- See divinity in action everywhere - from a flower blooming to a child learning.
- Shed excessive ego - recognizing that while we act, the greater creative force flows through us.
- Act responsibly - since we are instruments of this creativity, our choices must sustain and not destroy creation.

**Nirbhau** (ਨਿਰਭਾਉ) : Without fear. The Divine is fearless and free of insecurity, because nothing exists outside of It.

**Nirvair** (ਨਿਰਵੈਰ) : Without enmity or hatred. The Divine holds no grudges, no duality of “friend vs enemy,” because all are equally part of the One.

Fear arises from duality: the sense of “me vs. other,” of losing what we cling to. Guru Nanak Dev Ji teaches us that when we see the Divine as the only ultimate reality, fear dissolves. Death, loss, failure - all are seen as part of the One's play. Likewise, Hatred arises when we divide creation into “us” and “them.” By recognizing the same Divine light in all, we see no “other” to oppose. Compassion naturally replaces hostility. Together, Nirbhau Nirvair is the foundation for living in peace, with courage, and love.

Neuroscience too tells us that Fear and hatred are survival instincts driven by the amygdala in the brain. But higher awareness (prefrontal cortex engagement) can override these reactions, cultivating empathy and calmness. Likewise, Quantum entanglement shows that particles remain connected beyond space and time — reminding us that there truly is no absolute “other.” Further, Evolutionary biology shows that cooperation, not just competition, is key to survival (symbiosis, social bonds). Facing life with courage and refusing to carry bitterness empowers us to live as saint-soldiers (ਸੈਂਤ ਸਿਪਾਹੀ) – a Sikh ideal, embodying both compassion yet courage.

Akaal Moorat (ਅਕਾਲ ਮੂਰਤਿ) – Formless and Timeless; not bound by age or decay. Guru Nanak Dev Ji says that everything we see, the stars, mountains, bodies is temporary and subject to change. But beyond this flux, there is an eternal reality that neither ages nor dies. While Moorat means “form,” Guru Nanak Dev Ji uses it paradoxically: the Divine is not limited to any one form yet manifests in every form. Just as water takes the shape of its container but remains water, the Divine permeates creation without being confined to it.

While the law of conservation of energy alludes to the eternal essence beneath changing forms, Modern physics explores realms beyond space and time (e.g., quantum fields, string theory). Likewise, in biology, decay is not an end, the cells, molecules, and atoms continue into new forms.

Humans often fear death and change, but Akaal Moorat reminds us that our essence, the spark of Divine within, belongs to eternity, not decay. Anchoring ourselves in values that do not decay like truth, compassion, and love allows us to live beyond the tyranny of time.

**Ajooni** (ਅਜੂਨੀ) – beyond the cycle of birth and death. All living beings (humans, animals, plants) go through cycles of birth, growth, death, and rebirth (joon). The Divine, however, is uncaused. It simply is. Aristotle spoke of the “Unmoved Mover,” Aquinas of the “First Cause,” and modern philosophers of “necessary being.” Ajooni echoes this timeless truth: the ultimate reality is not contingent upon anything else. Eastern traditions speak of sansara — the endless cycle of birth and rebirth. Guru Nanak Dev Ji places the Divine outside of this cycle: while creation comes and goes, the Divine itself remains untouched. The Divine is the background reality in which the drama of birth and death unfolds. Aligning ourselves with Ajooni frees us from fear of death and attachment to rebirth.

Awareness of Ajooni deepens our compassion and responsibility that our actions ripple through an eternal reality and clinging to temporary identities (body, possessions, status) loses meaning.

**Saibhang** (ਸੈਭੰਗ) – Self-illuminated, self-existent. Guru Nanak Dev Ji here affirms that God is not “made,” not dependent, not born. It is completely independent and sovereign. Physics seeks a “theory of everything” to unify all the fundamental interactions of nature: gravitation, the strong interaction, the weak interaction, and electromagnetism as a

fundamental ground from which all forces and particles arise. Saibhang echoes this: the Divine as the ultimate self-sustaining ground of existence.

Saibhang underscores that God does not need rituals, offerings, or intermediaries to exist. This light shines within all of the creation, and within us, as consciousness. When awakened, we perceive this self-radiant presence, the Jyot within us.

Gur Prasaad (ਗੁਰ ਪ੍ਰਸਾਦਿ)—Known through the grace of wisdom. The Mool Mantar lists the Divine's qualities: One, Truth, Creative Being, Fearless, Beyond Hatred, Timeless, Unborn, Self-existent. But Guru Nanak Dev Ji ends by reminding us that these truths cannot be grasped by intellect, ritual, or ego-driven effort. They are realized only by prasaad - grace. Gur here is not limited to a human teacher. It means the guiding light of Divine wisdom that awakens consciousness. While we must engage in Simran, Seva, and righteous living, realization is never "earned" like wages. It blossoms as grace, a gift that comes when ego dissolves.

By living truthfully, compassionately, and remembering Naam, we make ourselves receptive to the gift of realization. But we must recognize that the ultimate realization is not under our control. This recognition nurtures surrender instead of arrogance.

This is Guru Nanak Dev Ji's first teaching, a radical vision of unity. It tells us that Diversity is not division, instead it is harmony in motion. When we honor the light in each other, we awaken the light in ourselves. The Mool Mantar (ਮੂਲ ਮੰਤਰ ਚਰਨ) is not merely to be recited, but to be used as a compass pointing us toward fearless living, compassionate action, and awakened consciousness. □

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਿਸੁ ਵਡਿਆਈ ਵਡੀ ਹੋਇ ॥

*One who walks in harmony with the Will of the True Guru,  
obtains the greatest glory.*

[SGGS: 90]

## (ਹਉਮੈ) Haumai - the Big Barrier to a Purpose Driven Life

*SOHAN SINGH, MA. BSC (HONS.) CQSW\**

### Abstract

It is imperative that we understand the meaning of the term 'Haumai' before discussing why it is a barrier to a purpose driven life.

Writers have offered different interpretations of 'Haumai. Space does not permit a lengthy discussion. It is conceded that some writers have used Self-centeredness to describes the term.

However, Haumai also means - Ego, i.e. Self-importance. In this Essay, the term - ego or self-importance has been used as an interpretation or exegesis of Haumai.

The aim of the Article is to demonstrate that Haumai can be subdued if we act on the Teachings in SGGS.

### Introduction

We human beings set different goals to be achieved, and quite often, when one is achieved, we set ourselves another one. However, our spiritual or primary goal is completely different and is not akin to temporal or worldly goals. Let us explore what our primary spiritual goal is and should be:

### Development

Bani (the utterances of the Gurus and bhagats recorded in SGGS) is explicit that we came to this world for a Purpose.

### Bhagat Kabir Sahib tells us:

ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ॥ ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਹੀ ਲਾਹੁ ॥੧॥ ਰਹਾਉ ॥

Bhajahu Guobind Bhool Math Jaahu || Maanas Janam Kaa aehee Laahu ||1|| Rehaao ||

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Translation: Remember and reflect on the Master of the Universe and never forget Him. This is the blessed opportunity of this human birth ||1|| (SGGS Pg. 1159)

Guru Arjun Sahib stresses:

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

Bhaee paraapat maanukh dehuman uria || Gobind milan kee eh teree bari-aa ||

Translation: You have been blessed with this human body. This (life) is your chance (time) to meet the Lord of the Universe. (SGGS Pg.378)

### Barriers to get close to the Divine-haumai

It must be acknowledged that there are barriers to get close to the Divine. Perhaps, Haumai is a major one.

Guru Nanak Sahib has described haumai as a chronic ailment:

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥ ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥

Haumai deeragh rog hai daroo bhee iss maah-ei || Kirpaa karae jae aapnee taa gur kaa sabad kamaahe ||

Translation: Ego /Self-importance is a chronic disease, (yet) there is also medicine in it. If the Almighty grants His Grace, one acts according to the Guru's Sabad (Word - Teachings in SGGS), i.e. lives according to the teachings. (SGGS Pg. 466)

### Why is it a Chronic malady?

In most of us, the dominant impulse is haumai, a concept which has been emphasised by the Gurus and Bhagats in SGGS. It dominates our Mann (mind) and influences our conduct. It leads to egoistic attachments as we, instead of controlling passions and purging ourselves of bad habits that darken our spirit or interior, we wallow in them. Instead of seeking emancipation from vices by cultivating divine virtues and acting on Teachings in our Scriptures, we bind ourselves to vices.

Guru Nanak Sahib says:

ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥

Hau Vich Aaeiaa Hau Vich Gaeiaa ||

In self-importance they come, and in ego/self-importance they go-self-importance creeps in soon after a baby is born and persists though out one's life span.

ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ॥

Hau Vich Janmiaa Ho Vich Muaa ||

In ego / self-importance, they are born, and in pride of self /ego they die.

ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ ॥

Hau Vich Dita Ho Vich Laeiaa ||

In self-importance, they give, and in ego or self-importance they take - the thinking is:  
'I am giving such and such thing to such and such charity or so and so.'

ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥

Hau Vich Khattiaa Hau Vich Gaeiaa ||

In ego /self-importance they earn, and in I-ness they lose.

ਹਉ ਵਿਚਿ ਸਚਿਆਰੁ ਕੂੜਿਆਰੁ ॥

Hau Vich Sachiaar Koorriaar ||

(SGGS Pg. 466)

In self-importance they become truthful or false-even when one acts righteously, it spawns the ego.

### **To Overcome the Barrier**

#### **Haumai. A Barrier to spiritual progress**

If we accept that Haumai is- self-centredness, then, we can say that somebody who is suffused with haumai-with self-importance and cannot think of or remember the Creator. So, to get close to the Creator, we need to rid ourselves of self-hood and the sense of self-importance.

Guru Nanak Sahib's exhortation:

ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ ॥

Aap Gavaaeai Thaa Sahu Paaeeai Aour Kaisee Chathuraaee|| (SGGS Pg. 722)

Translation: Give up your selfhood-self-importance, and so obtain your Husband Master; what other clever tricks are of any use?

In loose popular usage, Haumai-is associated with Pride, a sense of self- importance.

Let us shed some light on -Aap gavaaeai. to underst and the term Haumai better. Here Guru Nanak Sahib is asking you to give up your self-importance- that is 'I'. 'Me' and 'Mine.' In other words, do not be preoccupied with yourself and your affairs only, but instead

be focused on the Creator. To shift the focus of attention from the self to the Creator-is a barrier that needs to be overcome.

Most of us think that we are well balanced persons. But for people with ambitions, talents, drives and potential to achieve the goals, haumai- Ego-self-importance come with the territory. When success comes, it is- 'I, Me and Mine.'

Bhagat Kabir Sahib is a prime example of one who gave up self-centredness and embraced the Creator. In other words, instead of being a prey to Haumai or Ego-self - importance, he became Divine centred or Divine oriented.

His verse:

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੂਆ ਮੁੜ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥  
ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂੰ ॥੨੦੪॥

Kabir Toon Toon Karathaa Toon Hooaa Mujh Mehi Rehaa N Hoon || Jab Aapaa Par  
Kaa Mitt Gaeiaa Jat Daekho Tath Too ||204|| (SGGS Pg. 1375)

Translation: Kabeer, repeating, "You, You-and embodying Your qualities - I have become like You. Nothing of me remains in myself- Haumai or Ego has dissipated. When the difference between myself and others is removed, then wherever I look, I see only You- see the Divine everywhere.

## Conclusion

We can be haumai free - ego free-if we remember how fast things fall prey to oblivion, the hollowness of renown, the fickleness and fatuousness of those who make a show of praising us.

So, let us aspire to seek success in our endeavours without haumai-ego or sense of self-importance. Let us work on our projects, with dedication, steadfastness, and as moral citizens of the world.

We need to be self-aware of our feelings and thought processes and sweep Haumai whenever it comes in our mind. And sweep again.

Let go of whatever project or endeavour we have completed and let in the Almighty- wait for His Nadar/ Grace.

In this way we will be-Haumai -free.



## **“Darshan” – (ANU BHAV PARKASH) As Peak Experience In SIKHI**

*DR. S. S. SODHI\**

ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਦਰਸਨੁ ਦੇਖਣੈ ਕਾ ਚਾਉ ॥

MAN BHAIRAAG BHAIA DARSHAN

DAEKHNNAI KAA CHARO

MY MIND HAS BECOME DETACHED FROM WORLDLY DESIRES AND LONGS  
TO HOLD YOUR VISION (DARSHHAN) (SGGS Pg. 50)

ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥

MERAA MAN LOCHAI GUR DARSHAN TAA-A-EE

MY MIND LONGS FOR A BLESSED VISION (DARSHHAN) OF THE  
ENLIGHTENER (GURU ARJAN DEV JI'S LETTER TO HIS FATHER GURU RAM DAS  
JI FROM LAHORE (AGE 18 YEARS) (SGGS Pg. 96)

Darshan is a Panjabi word of Sanskrit origin. It refers to the phenomena of “glimpsing”, having a blessed vision of a person, place, or Guru (A Divine Being). In Sikh scriptures, the soul longs for a Darshan and a possible (Jog/Merger) with SAT GURU. Darshan is that part of longing.

In Sikh theology, it also means inner awakening or "ANUBHAV-PRAKASH" (JAP SAHIB).

Darshan is an intense spiritual experience, a transcendental moment of pure joy and elation. It involves a heightened sense of wonder, awe, and ecstasy.

Darshan makes a person feel at one with the world (SARBAT)/SAT GURU and a sense of compassion for the whole of humanity. Darshan is a peak experience of MASLOW reached through SELF-TRANSCENDENCE, which makes the individual put aside his own needs in favor of the service of society, such as FANA need of Baba Deep Singh, Udham Singh, Bhagat Singh, and many others.

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After the Darshan, it is claimed that the persons become Ego-transcending, Self-Forgetful, and Egoless. Famous psychologists such as Maslow, James, Buck, Goldstein, Murphy, Huxley, Serokin, Watts, Northrop, Whitehead, Bergson call Darshan as “Peak-Experiences”, produce intrinsic humane values such as simplicity, just-so-ness, fairness, oughtness, aliveness, spontaneity, beauty, benevolence, novelty, uniqueness, playfulness, exuberance, autonomy, “not-needing-other-than-itself-in-order-to-be-itself”, transcendence, separateness and living by ones own laws. After internalizing these values, the Mystics of ALL traditions develop what Aldous Huxley has called Perennial Philosophy. Guru Granth Sahib, the "living" Guru of the Sikhs, had presented the Perennial Philosophic way of living a life in 1604 AD to humanity. It is projected that the post-modern generation is getting out of the cages of various religions and craving peak experiences of “Darshan” through perennial philosophy as conceptualized by huxley in his famous book of the same name.

A person who has achieved the Darshan stage becomes a " SAT GURU Like" – Complete, loving, uncondemning, lack of fear, anxiety, uninhibited, and willing to regress in the service of the Ego (Rogers, On Becoming a Person, 1961). A "Darshanic" person starts putting others' needs before his own. He develops a need for solitude to do his reflective writings, just like the Sikh Gurus did for SHABAD writings. He starts experiencing life fully and vividly and acts with integrity and courage. He develops conditions for Darshanic experiences by removing his ego defences. He uses NAM meditation for the “Whole Brain” synchronization (LHS & RHS).

“Darshan” as religious ecstasy has been mentioned in the writings of many saints such as Teresa of Avila, Caitanya Mahaprabhu, Rumi, KABIR, RAVIDAS, Farid, Hafez, Chishti, and Mother Teresa, to mention a few.

Psychologists of positive and neuro-theology (NEWBERG) tradition claim that during Darshan, there is a reduction in external awareness, but extreme expansion of interior, mental/spiritual awareness accompanied by visions and euphoria. Cognitive Psychologists and psycholinguists claim that the time Excellent Shabads of SGGGS may have been recited by our Gurus and Sants as (Dhur Ki Bani (SGGS)).

In Sufism, Darshan is compared to WAJAD. Yoga of Patanjali calls Darshan as NIRVIKALPA SAMADHI. Buddhism claims Darshan is the final stage of absorption of the self ("RUPA", "ARUPA", and finally "VISUDDHIIMAGGA".

Dr. Charles Tart, Emeritus Professor of Transpersonal Psychology, University of California, Davis, considers that Darshan is the first stage of starting "ALTERED STATE OF CONSCIOUSNESS". "Darshan" of the Guru takes you from the Normal Waking State to a "Mystic" state. Neurological researchers such as RAMA CHANDRAM (Tell Tale Brain 1911) claim that the Temporal Lobes seem to be involved in Mystical ("Darshan") experiences. Furthermore, it is claimed that the ANTERIOR INSULA part of the human brain, when combined with the temporal lobes of the brain, produces a "strong feeling of certainty" which can't be expressed in words "GUNGE DA GURD" (ਗੁੰਗੇ ਦਾ ਗੁੜ).

### Final Word

With the scientific inventions such as PET, Functional MRI, Neuro-Psychologists are breaking new ground in the emerging fields of neurotheology. Proponents of neuroscience (Newberg, James Austin, Rama Chandram) are saying that there is a neurological evolutionary basis of subjective religious experiences, which are universally perceived by human beings. People have been asking questions about such phenomena as spiritual awe, ecstatic trance, addictive attachment, (sudden enlightenment curing addictive behaviour), sudden awakening producing complete change of personality functioning, since ancient times. It is about time religious spiritual writers should not be threatened by science; we should look at the writings of such leaders in the field as:

1. David Biello – Searching For God in the Brain, Scientific American 2007
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5. Carr, Robert – God Men and Conmen March 2003
6. New Berg A – Why God Won't Go Away
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9. Tinoce Carlos – God Helmet 2014
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11. Ramachandran V. – Phatoms in the Brain 1998
12. Ramachandran V. – Tell Tale Brain 2011
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16. Runehov A. – Sacred or Neural 2007
17. Kandel, Eric M.W. – The New Science of Mind 2013
18. Kandel, Eric M.W. – The Future of Psychiatric Research 2010
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20. Ramachandran V. – The Emerging Mind and a brief Tour of Human Consciousness 2003

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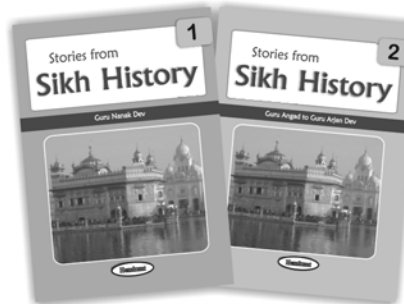
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## The Liberation of 52 Rajas by Guru Hargobind Sahib: A Pillar of Sikh Justice and Compassion

*DR JASBIR SINGH SARNA\**

The release of 52 Rajas from Gwalior prison by Guru Hargobind Sahib, the sixth Sikh Guru, marks a pivotal episode underscoring Sikh values of justice, courage, and selfless service. Known as “Bandi Chhor Divas,” this event is celebrated as a testament to the Guru’s commitment to freedom and solidarity.

After his father, Sri Guru Arjan Dev, was martyred on the orders of Emperor Jahangir, Guru Hargobind ascended as the sixth Guru, promoting “Miri-Piri”—dual spiritual and temporal sovereignty. This approach established Sikhs as defenders of justice. When Guru Hargobind Sahib was detained at Gwalior Fort by Jahangir, who viewed his influence with suspicion, he encountered 52 Hindu Rajas imprisoned for opposing Mughal rule. Through his resilience and spiritual leadership, he gained their respect and uplifted their spirits.

Upon his release, Guru Hargobind insisted on securing the freedom of the Rajas as well, symbolically leading them out by a special robe with 52 tails, signifying unity. This act reinforced his dedication to justice and the well-being of others. The legacy of Guru Hargobind Sahib as a “Miri-Piri” leader and his defense of the oppressed laid a foundation for Sikh principles, inspiring future leaders, like Guru Gobind Singh, in upholding autonomy, justice, and compassion. The story of the 52 Rajas remains a powerful reminder of leadership that champions collective liberation.

I have compiled and tried my best a list of these 52 Rajas released by Guru Hargobind Sahib from Gwalior Fort.

### 1. Raja Dharam Chand of Narmada

Little information is recorded about Raja Dharam Chand of Narmada, but he was known for his regional influence near the Narmada River, highlighting his reign’s importance in central India.

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**2. Raja Vikramajit Singh of Mewar**

Raja Vikramajit Singh (d 1531) was a ruler of Mewar, Though his reign faced significant challenges from external threats, he is remembered for his internal conflicts and struggles for power within the Mewar dynasty.

**3. Raja Jai Singh of Marwar**

Jai Singh (1619–1678) was a notable ruler of Marwar (Jodhpur). He played a significant role in expanding Marwar's influence and had a tumultuous relationship with the Mughal Empire, balancing allegiance and autonomy.

**4. Raja Gaj Singh of Marwar**

Gaj Singh (ruled 1619–1638) was the ruler of Marwar after the decline of the Mughals. He is remembered for his efforts in consolidating Marwar's territories during a period of regional instability.

**5. Raja Rai Singh of Bikaner**

Rai Singh (r. 1571–1612) was a celebrated ruler of Bikaner, known for his loyalty to the Mughal emperor Akbar. He expanded Bikaner's boundaries and erected the renowned Junagarh Fort, symbolizing his architectural legacy.

**6. Raja Karan Singh of Bikaner**

Karan Singh (r. 1631–1669) was Rai Singh's successor in Bikaner, known for his military and administrative skills. He is often noted for maintaining his kingdom's stability during the complex Mughal-Sikh conflicts.

**7. Raja Suraj Mal of Bharatpur**

Suraj Mal (d . 1763) was one of Bharatpur's most famous rulers. Known as the "Plato of the Jats," he expanded Bharatpur's reach, building the formidable Lohagarh Fort and frequently clashing with the Mughals and Marathas.

**8. Raja Anup Singh of Bikaner**

Anup Singh (d. 1698) was a scholarly ruler of Bikaner who expanded the kingdom's cultural pursuits. He was also a military commander under the Mughal Empire, with achievements noted in the Deccan campaigns.

**9. Raja Jaswant Singh of Jodhpur**

Jaswant Singh (d. 1678) was a key figure in Marwar's history and served as a Mughal general. Despite his loyalty to the Mughal emperor, his kingdom faced conflicts upon his death, impacting Marwar's succession.

**10. Raja Udaybhan Singh of Dholpur**

Udaybhan Singh was the last ruling monarch of Dholpur before the princely states were merged into India. His rule is remembered as a transitional period leading up to India's integration of princely states.

**11. Raja Chhatrasal of Bundelkhand**

(D. 1731) Raja Chhatrasal was a prominent leader in Bundelkhand, known for his resistance against Mughal domination and for establishing a powerful kingdom.

**12. Raja Indraman of Orchha**

(Dates unknown) Raja Indraman was a ruler of Orchha, a central Indian state, remembered for maintaining Orchha's autonomy in a politically complex era.

**13. Raja Pratap Singh of Idar**

Raja Pratap Singh is noted for defending Idar and for his efforts to strengthen his state's position in the face of regional conflict.

**14. Raja Bhim Singh of Kishangarh**

(R. 1706–1748) Known as a patron of art, Raja Bhim Singh's court in Kishangarh was notable for its support of miniature paintings, especially the Kishangarh style.

**15. Raja Kesar Singh of Kishangarh**

(Dates unknown) Raja Kesar Singh contributed to the development of Kishangarh, supporting cultural advancements and strengthening local governance.

**16. Raja Shyam Singh of Mewar**

(Dates unknown) Raja Shyam Singh played a role in regional administration and governance, continuing Mewar's legacy of independence.

**17. Raja Sujan Singh of Jodhpur**

(R. 18th century) Raja Sujan Singh worked to maintain Jodhpur's stability amidst shifting alliances and regional conflicts in Rajasthan.

**18. Raja Durjan Sal of Idar**

(D. 1739) Raja Durjan Sal, a powerful figure in Idar, faced significant challenges from neighboring states but managed to keep Idar's influence intact.

**19. Raja Prithvi Singh of Kishangarh**

(R. early 18th century) Raja Prithvi Singh is known for fostering the arts in Kishangarh and for his efforts to develop the state's administration.

**20. Raja Raj Singh of Bundi**

(R. 1692–1707) Raja Raj Singh is noted for his strong leadership in Bundi, strengthening its fortifications and consolidating the state's defense.

**21. Raja Budh Singh of Bundi**

(Dates unknown) Raja Budh Singh continued Bundi's tradition of resistance and expansion, contributing to its standing in Rajasthan.

**22. Raja Churamani of Rewa**

(Dates unknown) Raja Churamani upheld Rewa's sovereignty and focused on regional stability in the central Indian region.

**23. Raja Shiv Singh of Gwalior**

(R. early 18th century) Raja Shiv Singh led Gwalior during a period of political flux, striving to enhance the kingdom's security and influence.

**24. Raja Jai Singh of Jaipur**

(D. 1743) Also known as Jai Singh II, he was an astute statesman, builder, and astronomer who founded Jaipur City and built observatories across India.

**25. Raja Ram Singh of Jaipur**

(D. mid-17th century) Raja Ram Singh ruled Jaipur during a time of Mughal expansion, often navigating complex relations with the Mughal court.

**26. Raja Kirat Singh of Chamba**

(R. 17th century) Known for strengthening Chamba, Raja Kirat Singh enhanced the kingdom's defenses and oversaw peaceful relations with neighboring states.

**27. Raja Dharam Singh of Sirmour**

(R. early 18th century) A skilled administrator, Raja Dharam Singh expanded Sirmour's reach and maintained its stability during his rule.

**28. Raja Fateh Singh of Sirmour**

(R. 18th century) Raja Fateh Singh's rule is remembered for efforts in administration and regional diplomacy.

**29. Raja Ajmer Singh of Kahlur**

(Dates unknown) He played a role in reinforcing the Kahlur region's defenses and promoting internal growth.

**30. Raja Gopal Singh of Nurpur**

(Dates unknown) Known for his cultural patronage, Raja Gopal Singh contributed to the arts and architecture of Nurpur.

**31. Raja Raghunath Singh of Jaisalmer**

(R. 18th century) Raja Raghunath Singh helped to maintain Jaisalmer's strategic position in trade routes through the desert.

**32. Raja Sawai Singh of Jodhpur**

(Dates unknown) A ruler dedicated to strengthening Jodhpur, Sawai Singh contributed to its defense infrastructure.

**33. Raja Umaid Singh of Jodhpur**

Known for modernizing Jodhpur, Raja Umaid Singh built the Umaid Bhawan Palace and improved infrastructure.

**34. Raja Abhay Singh of Jodhpur**

(D.1749) A celebrated military leader, he expanded Jodhpur's territories through successful campaigns.

**35. Raja Bahadur Singh of Jodhpur**

(Dates unknown) He worked to consolidate Jodhpur's internal administration and maintain regional alliances.

**36. Raja Anand Singh of Jhalawar**

Known for fostering the growth of Jhalawar, Raja Anand Singh focused on development and administration.

**37. Raja Zorawar Singh of Jhalawar**

(Dates unknown) Raja Zorawar Singh strengthened Jhalawar's governance and promoted agricultural expansion.

**38. Raja Pratap Singh of Alwar**

(R. early 18th century) He was a dedicated leader, focusing on administrative reforms and regional stability.

**39. Raja Bakhtawar Singh of Alwar**

(R. late 18th century) A strong ruler who worked to expand Alwar's influence and enhance its governance.

**40. Raja Vinay Singh of Alwar**

Known for his progressive outlook, Raja Vinay Singh promoted education and infrastructure.

**41. Raja Shiv Singh of Udaipur**

(Dates unknown) He maintained Udaipur's status as a center of Rajput pride and resisted external threats.

**42. Raja Arjun Singh of Udaipur**

(Dates unknown) Raja Arjun Singh was known for his administrative acumen and efforts to consolidate the state.

**43. Raja Raj Singh of Udaipur**

(R. 1652–1680) An influential ruler, he is remembered for his defense against Mughal encroachment and patronage of the arts.

**44. Raja Jai Singh of Kotah**

(Dates unknown) Known for his patronage of the arts and state-building, he played a key role in Kotah's development.



**45. Raja Bhim Singh of Kotah**

(R. 1707–1756) A skilled administrator, he consolidated Kotah's position and promoted cultural development.

**46. Raja Jagat Singh of Kotah**

(Dates unknown) Raja Jagat Singh contributed to the defense and administration of Kotah, emphasizing regional security.

**47. Raja Raj Singh of Banswara**

(Dates unknown) He focused on strengthening Banswara's autonomy and governance.

**48. Raja Lal Singh of Banswara**

(Dates unknown) Known for his administrative contributions, he promoted internal stability in Banswara.

**49. Raja Prithvi Singh of Shahpura**

(Dates unknown) Raja Prithvi Singh worked to establish Shahpura's cultural and economic prominence.

**50. Raja Narayan Singh of Shahpura**

(Dates unknown) Known for his governance, he contributed to Shahpura's resilience and development.

**51. Raja Udai Singh of Jodhpur**

A strategic ruler, he focused on alliances to strengthen Jodhpur's political standing.

**52. Raja Sangram Singh of Mewar**

(R. 1509–1528) A renowned warrior, he defended Mewar against invasions and is celebrated for his bravery and statecraft. □

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## **Bhagat Namdev: Life and Legacy**

***BHUPINDER SINGH\****

Sri Guru Granth Sahib has recognized and honored fifteen saints of the Bhakti movement from medieval India by including their compositions in it. When the Fifth Guru, Guru Arjan Dev Ji compiled Guru Granth Sahib, he included their compositions, so even today when a Sikh bows to Guru Granth Sahib Ji, he/she is bowing to these fifteen saints as well. As most of these Bhagats came from lower castes, which were discriminated against, Guru Ji erased that. He had elevated them, and they don the throne along with all the Gurus in the scripture, garnering the same reverence. The bani of Bhagat Namdev were collected by Guru Nanak Dev Ji from his place of birth during his second Udassi (Long Journey) in the south.

This year, 2025, is the 755th birth anniversary of Bhagat Namdev. In his honour, let us explore his life and legacy. Bhagat Namdev was born on 26th October 1270 in the village of Narsi Bahamni in Satara district in Maharashtra. This place is quite close to Nanded, where Guru Gobind Singh Ji spent his last years and breathed his last. His ancestry begins with Yadushet, who was a tailor by caste. His father's name was Damashet, and his mother's name was Gunai or Gonabai. At the age of two, Namdev started repeating the name of Sri Vithal. Sri Vithal is a form of Krishna that is worshipped in Maharashtra. At the age of five, he went to school, and his teacher asked him to write "Onama" and Namdev wrote "Sri Vithal", so strong was his devotion to Vithal. Namdev was still quite young when his parents left Narsi Bahmani (now known as Narsi Namdev) and settled in Pandharpur. In Pandharpur, there was a temple of Shri Vithal, and Namdev became its frequent visitor. Namdev grew up in Pandharpur in Maharashtra on the banks of the River Bhima.

An incident took place early in his life at the age of eight. One day, while going out of town on some business, his father assigned Namdev the task of making the offerings at the temple of Aundha Nagnath (Nageshwaram). This is a very famous temple in the village and is also considered as eighth of the twelfth jyotirlingas in India, an important place of

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pilgrimage. The next morning, he took milk in a bowl, which had been freshly milked, and a pot of water as an offering called “Naivedya”. Namdev did realize that idols cannot partake in the offerings, but he later used the incident as a metaphor to describe his meeting with the Almighty, which he captured in these words:

ਦੁਧੁ ਕਟੋਰੈ ਗਡਵੈ ਪਾਨੀ ॥ ਕਪਲ ਗਾਇ ਨਾਮੈ ਦੁਹਿ ਆਨੀ ॥੧॥ ਦੁਧੁ ਪੀਓ ਗੋਬਿੰਦੇ ਰਾਇ ॥

ਦੁਧੁ ਪੀਓ ਮੇਰੇ ਮਨੁ ਪਤੀਆਇ ॥ ਨਾਹੀ ਤ ਘਰ ਕੋ ਬਾਪੁ ਰਿਸਾਇ ॥੧॥ ਰਹਾਉ ॥

ਸੋਇਨ ਕਟੋਰੀ ਅੰਮ੍ਰਿਤ ਭਰੀ ॥ ਲੈ ਨਾਮੈ ਹਰਿ ਆਗੈ ਧਰੀ ॥੨॥

ਏਕੁ ਭਗਤੁ ਮੇਰੇ ਹਿਰਦੈ ਬਸੈ ॥ ਨਾਮੇ ਦੇਖਿ ਨਾਰਾਇਨੁ ਹਸੈ ॥੩॥

ਦੁਧੁ ਪੀਆਇ ਭਗਤੁ ਘਰਿ ਗਇਆ ॥ ਨਾਮੇ ਹਰਿ ਕਾ ਦਰਸਨੁ ਭਇਆ ॥੪॥੩॥

*“Dhoodh ka Torai gaddavai paanee. Kapal gai naamai dhuh aanee. 1. Dhoodh peeau gobi(n)dhe rai. Dhoodh peeau mero man pateeaai. Naahee ta ghar ko baaprisai. 1. Rahaau. Suoin ka Toree a(n)mirat bharee. Lai naamai har aagai dharee. 2. Ek bhagat mere hiradhe basai. Naame dhekh narain hasai. 3. Dhoodh peeaaai bhagat ghar giaa. Naame har kaa dharasan bhiaa. 4. 3.”*  
(SGGS, Pg. No.1163)

Translation: Namdev milked the brown cow and brought a cup of milk and a pot of water as an offering to God. "Please drink this milk, O my Sovereign Lord God. Drink this milk, and my mind will be happy. Otherwise, my father will be angry with me."Pause. Taking the golden cup, Namdev filled it with the ambrosial milk and placed it before the Lord. The Lord looked upon Namdev and smiled. "This one devotee abides within my heart." The offered milk was partaken (Namdev believes it was by God), and the happy devotee returned home. Thus did Namdev come to receive the Blessed Vision of the Lord's Darshan.

Namdev was married early by his parents at the age of eleven to Rajabai. Rajabai was the daughter of Govinda Sheti Sadavarte. They had four sons and a daughter. One day, a holy man stole a merchant's money bag and falsely implicated Namdev. The merchant had taken his clothes and bag to have a bath in the river, only to find the bag missing on return. The merchant could not think of attributing the theft to a person in a religious garb. So, Namdev was charged with theft. Namdev's denials were of no avail, and he was flogged at the orders of the merchant. While Namdev was being punished, a storm raged, lifting the sheet on which the reputed holy man was sitting. The missing bag was found under the sheet. Namdev addressed the following verse to the hypocrite by calling the spade a spade in these words:

ਸਾਪੁ ਕੁੰਚ ਛੋਡੈ ਬਿਖੁ ਨਹੀ ਛਾਡੈ ॥ ਉਦਕ ਮਾਹਿ ਜੈਸੇ ਬਗੁ ਧਿਆਨੁ ਮਾਡੈ ॥੧॥  
ਕਾਹੇ ਕਉ ਕੀਜੈ ਧਿਆਨੁ ਜਪਨਾ ॥ ਜਬ ਤੇ ਸੁਧੁ ਨਾਹੀ ਮਨੁ ਅਪਨਾ ॥੧॥ ਰਹਾਉ ॥

*“Saap ku(n)ch chhoddai bikh nahee chhaaddai. Audhak maeh jaise bag dhiaan maaddai. 1. Kaahe kau keejai dhiaan japa(n)naa. Jab te sudh naahee man apanaa. 1. Rahaau.”* (SGGS, Pg. No. 485)

Translation: The snake sheds its skin, but does not lose its venom. The heron appears to be meditating, but it is concentrating on the water. Why do you practice meditation and chanting when your mind is not pure?

Namdev found a worthy master in Visobha Khecher. Visobha Khecher explained to Namdev, “God is everywhere, but our sensory organs do not realize that.” Visobha helped Namdev in his spiritual growth. He realized that all big and small, rich and poor, are God’s equal creation. He started believing Lord in everything and everywhere. He gave up idol worship. His following words describe his new experience:

ਏਕੈ ਪਾਥਰ ਕੀਜੈ ਭਾਉ ॥ ਦੂਜੈ ਪਾਥਰ ਧਰੀਐ ਪਾਉ ॥  
ਜੇ ਓਹੁ ਦੇਉ ਤ ਓਹੁ ਭੀ ਦੇਵਾ ॥ ਕਹਿ ਨਾਮਦੇਉ ਹਮ ਹਰਿ ਕੀ ਸੇਵਾ ॥੪॥੧॥

*“Ekai paathar keejai bhaau. Dhoojai paathar dhareeaa paau. Joe oh dheau ta oh bhee dhevaa. Kahae naamadheau ham har kee sevaa. 4. 1.”* (SGGS, Pg. No. 525)

Translation: One stone is lovingly decorated, while another stone is walked upon. If one is a god, then the other must also be a god. Says Namdev, I serve the Lord.

Namdev realized that one stone is reverently touched with the forehead while the other is stepped on. He added that my Guru has cleared these doubts, thus putting him on the path of devotion to the Lord. The following words shed further light on his new understanding:

ਈਭੈ ਬੀਠਲੁ ਉਭੈ ਬੀਠਲੁ ਬੀਠਲੁ ਬਿਨੁ ਸੰਸਾਰੁ ਨਹੀ ॥  
ਬਾਨ ਬਨੰਤਰਿ ਨਾਮਾ ਪੁਣਵੈ ਪੂਰਿ ਰਹਿਓ ਤੂੰ ਸਰਬ ਮਹੀ ॥੪॥੨॥

*“E’eebhay beettal uobhay beettal beettal bin sa(n)saar nahee. Thaan thana(n)tar naamaa pranavai poor rahio too(n) sarab mahee. 4. 2.”* (SGGS, Pg. No. 485)

Translation: The Lord is here, the Lord is there; without the Lord, there is no world at all. Prays Namdev, O Lord, You are totally permeating and pervading all places and interspaces.

When Namdev was about twenty years old, he met a great saint, Jnanadev, at Pandharpur. Jnanadev was also a disciple of Vishoba Khecher. Jnanadev was naturally attracted to Namdev as a great devotee of Vishoba. Jnanadev was very devastated by the death of Vishoba; he thought that traveling to places of pilgrimage would provide solace to his heart. He thought he would benefit from the company of Namdev, so he persuaded Namdev to go with him to all the holy places on pilgrimage. Namdev did not want to go, as he had lost interest in worship of idols, bathing at places of pilgrimage, or giving alms, etc. He had expressed his viewpoint as:

ਭੈਰਉ ਭੂਤ ਸੀਤਲਾ ਧਾਵੈ ॥ ਖਰ ਬਾਹਨੁ ਉਹੁ ਛਾਰੁ ਉਡਾਵੈ ॥੧॥

*“Bhairau bhoot seetalaa dhaavai. Khar baahan auh chhaar auddaavai. 1.”*

(SGGS, Pg. No. 874)

Translation: One who chases after the god Bhairau will turn to evil spirits, and those who venerate the goddess of small pox is riding on a donkey, just kicking up the dust.

In the next line, he shares his own practice as:

ਹਉ ਤਉ ਏਕੁ ਰਮਈਆ ਲੈਹਉ ॥ ਆਨ ਦੇਵ ਬਦਲਾਵਨਿ ਦੈਹਉ ॥੧॥ ਰਹਾਉ ॥

*“Hau tau ek ramieeaa lai hau. Aan dev badhalaavan dhai hau. 1. Rahaau.”*

(SGGS, Pg. No. 874)

Translation: I take only the Name of the One Lord. I have given away all other gods in exchange for Him.

Still, Namdev agreed to accompany Jnanadev as he thought that it would be a good opportunity for him to meet a lot of pilgrims at these places and urge them about the futility of such hypocrisy. This became the most important period in the life of Namdev. Practically from this time, the two great saints rarely separated till death parted them. The pilgrimage extended to all parts of India and almost all the holy places.

A Brahmin of Bidar invited Namdev to do Bhajan in his house. Namdev went there with a large number of devotees. The Sultan (Ruler) Muhammad Bin Tughlaq of Delhi, who was there, mistook them for rebel troops and sent General Kasi Pant against them. The general reported to the Sultan that it was only a religious party, along with the relevant details. He was informed that Namdev was a very elevated soul, and his touch had revived a dead Brahmin. The Sultan ordered that Namdev should be arrested, and he wanted to test the powers of Namdev. He asked Namdev to rouse the butchered cow to life, failing which to embrace Islam. Namdev has written the account in his own words as:



ਸੁਲਤਾਨੁ ਪੂਛੈ ਸੁਨੁ ਬੇ ਨਾਮਾ ॥ ਦੇਖਹੁ ਰਾਮ ਤੁਮਾਰੇ ਕਾਮਾ ॥੧॥

*"Sulataan poochhai sun be naamaa. Dhekhau raam tum(h)aare kaamaa. 1."*

(SGGS, Pg. No.1165)

Translation: The Sultan said, "Listen, Namdev: let me see the actions of your Lord."

Namdev pleaded that it was not in his power to do such a miracle and revive a dead cow. Namdev's response to Sultan infuriated him further, and he ordered Namdev's arrest in these words:

ਨਾਮਾ ਸੁਲਤਾਨੇ ਬਾਧਿਲਾ ॥ ਦੇਖਉ ਤੇਰਾ ਹਰਿ ਬੀਨੁਲਾ ॥੧॥ ਰਹਾਉ ॥  
ਬਿਸਮਿਲਿ ਗਉ ਦੇਹੁ ਜੀਵਾਇ ॥ ਨਾਤਰੁ ਗਰਦਨਿ ਮਾਰਉ ਠਾਇ ॥੨॥

*"Naamaa sulataane baadhilaa. Dhekhau teraa har beettulaa. 1. Rahaau. Bisamil guoo dheh jeevai. Naatar garadhan maarau ttaa(n)i. 2."*

(SGGS, Pg. No.1165)

Translation: The Sultan arrested Namdev and said, "Let me see your Beloved Lord." Pause. "Bring this dead cow back to life. Otherwise, I shall cut off your head here and now."

Although threatened, still Namdev did not waver in his devotion and faith. He said that it was not possible; no one can revive the dead to life. He added, "Nothing happens by my will. Everything happens as willed by God." The response further enraged Sultan, and he ordered that the elephant besent to crush Namdev to death. Namdev's grief-stricken mother, scared for his safety, requested her son to start saying "Khuda" instead of "Ram" to save his life. After all, there is only one God called with many different names. Namdev paints the grim picture of her pleadings in these words:

ਰੁਦਨੁ ਕਰੈ ਨਾਮੇ ਕੀ ਮਾਇ ॥ ਛੋਡਿ ਰਾਮੁ ਕੀ ਨ ਭਜਹਿ ਖੁਦਾਇ ॥੬॥

*"Rudhan karai name kee mai. Chhodd raam kee na bhajeh khudhai. 6."*

(SGGS, Pg. No.1165)

Translation: Namdev's mother began to cry, and she said, "Why don't you abandon your Lord Ram, and worship his Lord Allah?"

Namdev was very disappointed with his mother for the suggestion. He was prepared to disown his mother and to die. Namdev admonished her in these words:

ਨ ਹਉ ਤੇਰਾ ਪ੍ਰਗੜਾ ਨ ਤੂ ਮੇਰੀ ਮਾਇ ॥ ਪਿੰਡੁ ਪੜੈ ਤਉ ਹਰਿ ਗੁਨ ਗਾਇ ॥੭॥

*"Na hau teraa poonga Raa na too mere mai. Pindd pa Rai tau har gun gai. 7."*

(SGGS, Pg. No.1165)

Translation: Namdev answered, "I am not your son, and you are not my mother. Even if my body dies, I will still sing the Glorious Praises of the Lord."

Namdev was not worried about his own life; he was upholding the freedom to practice one's faith and the right to worship. In the meantime, the elephant, wild with rage, came charging towards Namdev. Namdev described the spectacle in these words:

ਕਰੈ ਗਜਿੰਦੁ ਸੁੰਡ ਕੀ ਚੋਟ ॥ ਨਾਮਾ ਉਬਰੈ ਹਰਿ ਕੀ ਓਟ ॥੮॥  
ਕਾਜੀ ਮੁਲਾ ਕਰਹਿ ਸਲਾਮੁ ॥ ਇਨਿ ਹਿੰਦੂ ਮੇਰਾ ਮਲਿਆ ਮਾਨੁ ॥੯॥

*"Karai gaji(n)dh su(n)dd keechoT. Naamaa aubarai har kee oT. 8. Kaajee mulaa(n) kareh salaam. Ein hi(n)dhoo meraa maliaa maan. 9."* (SGGS, Pg. No.1165)

Translation: The elephant attacked him with its trunk, but Namdev was saved, protected by the Lord. The king said, "The Qazis and the Mullahs bow down to me, but this Hindu has trampled my honor."

On getting close, suddenly he lowered his enormous trunk and gently touched Namdev's feet. Everyone watching the spectacle was in shock and surprise. In the meantime, the Hindus gathered there got together and petitioned the king: "Hear our prayer, O king! Here, take Namdev's weight in gold, and release him." The Sultan responded, "If I take the gold, then I will be consigned to hell, by forsaking my faith and gathering worldly wealth." Now, Namdev, still with his feet in shackles, was loudly chanting his prayer of thankfulness by clapping his hands to keep the beat. Seven hours passed in this way, and then a miracle happened:

ਕਹਹਿ ਤਾ ਧਰਣਿ ਇਕੋਡੀ ਕਰਉ ॥ ਕਹਹਿ ਤ ਲੇ ਕਰਿ ਉਪਰਿ ਧਰਉ ॥੧੭॥  
ਕਹਹਿ ਤਾ ਮੁਈ ਗਉ ਦੇਉ ਜੀਆਇ ॥ ਸਭੁ ਕੋਈ ਦੇਖੇ ਪਤੀਆਇ ॥੧੮॥

*"Kaheh ta dharan ikoddee karau. Kaheh ta le kar uopar dharau. 17. Kaheh ta muiee guoo dheau jeeaaai. Sabh koiee dhekhai pateeeaaai. 18."* (SGGS, Pg. No.1165)

Translation: The Lord said to him, "If you wish, I shall turn the earth sideways. If you wish, I shall turn it upside down. If you wish, I shall bring the dead cow back to life. Everyone will see, be convinced, and have faith."

Namdev asked the severed head of the cow to be set back on the neck of the cow. Namdev asked the rear legs of the cow to be tethered, its calf to be brought near the cow, and then she was milked. The pot of milk was presented to the king. Namdev Ji describes the scenario in these words:

ਨਾਮਾ ਪੁਣਵੈ ਸੇਲ ਮਸੇਲ ॥ ਗਊ ਦੁਹਾਈ ਬਛਰਾ ਮੇਲਿ ॥੧੯॥  
 ਦੂਧਹਿ ਦੁਹਿ ਜਬ ਮਟੁਕੀ ਭਰੀ ॥ ਲੇ ਬਾਦਿਸਾਹ ਕੇ ਆਗੇ ਧਰੀ ॥੨੦॥

*“Naamaa pranavai sel masel. Guoo dhuhaiee bachharaa mel. 19. Dhoodheh dhuh jab ma Tukee bharee. Le baadhisaeh ke aage dharee. 20.”* (SGGS, Pg. No.1165)

Translation: Namdev prayed and milked the cow. He brought the calf to the cow and milked her. When the pitcher was filled with milk, Namdev took it and placed it before the king.

The Sultan and others were struck with amazement. Namdev had won the admiration of the Sultan and his royal entourage. The Sultan went back to his palace. But he had severe pain in the abdomen. Sultan sent a message of forgiveness to Namdev in these words:

ਕਾਜੀ ਮੁਲਾ ਬਿਨਤੀ ਫੁਰਮਾਇ ॥ ਬਖਸੀ ਹਿੰਦੂ ਮੈ ਤੇਰੀ ਗਾਇ ॥੨੨॥

*“Kaajee mulaa(n) binatee furamai. Bakhasee hi(n)dhoo mai teree gai. 22.”*  
 (SGGS, Pg. No.1166)

Translation: Through the Qazis and the Mullahs, the king offered his prayer, "Forgive me, please, O Hindu; I am just like a cow before you.

The Sultan asked for forgiveness and offered the revived cow as a token of regard to Namdev. Namdev was not looking for any material gift from the ruler, so he refused. Further, Namdev advised the Sultan:

ਨਾਮਾ ਕਹੈ ਸੁਨਹੁ ਬਾਦਿਸਾਹ ॥ ਇਹੁ ਕਿਛੁ ਪਤੀਆ ਮੁਝੈ ਦਿਖਾਇ ॥੨੩॥  
 ਇਸ ਪਤੀਆ ਕਾ ਇਹੈ ਪਰਵਾਨੁ ॥ ਸਾਚਿ ਸੀਲਿ ਚਾਲਹੁ ਸੁਲਿਤਾਨ ॥੨੪॥

*“Naamaa kahai sunahu baadhisaeh. Eih kichh pateeha mujhai dhikhai. 23. Eis pateeha kaa ihai paravaan. Saach seel chaalahu sulitaan. 24.”* (SGGS, Pg. No.1166)

Translation: Namdev said, "Listen, O king: I can forgive you on a condition. The objective of this condition is that you, O king, should walk on the path of truth and civil behavior (humility)."

We saw how Namdev had a conversation with God under challenging circumstances, and now let us see how he converses in the course of a regular day. Like an innocent child, he opens his heart and pleads in these words:

ਮੇ ਕਉ ਤਾਰਿ ਲੇ ਰਾਮਾ ਤਾਰਿ ਲੇ ॥ ਮੈ ਅਜਾਨੁ ਜਨੁ ਤਰਿਬੇ ਨ ਜਾਨਉ ਬਾਪ ਬੀਨੁਲਾ ਬਾਹ ਦੇ ॥੧॥ ਰਹਾਉ ॥  
ਨਰ ਤੇ ਸੁਰ ਹੋਇ ਜਾਤ ਨਿਮਖ ਮੈ ਸਤਿਗੁਰ ਬੁਧਿ ਸਿਖਲਾਈ ॥ ਨਰ ਤੇ ਉਪਜਿ ਸੁਰਗ ਕਉ ਜੀਤਿਓ ਸੋ ਅਵਖਧ ਮੈ  
ਪਾਈ ॥੧॥ ਜਹਾ ਜਹਾ ਧੂਅ ਨਾਰਦੁ ਟੇਕੇ ਨੈਕੁ ਟਿਕਾਵਹੁ ਮੋਹਿ ॥ ਤੇਰੇ ਨਾਮ ਅਵਿਲੰਬਿ ਬਹੁਤੁ ਜਨ ਉਧਰੇ ਨਾਮੇ ਕੀ ਨਿਜ  
ਮਤਿ ਏਹ ॥੨॥੩॥

*“Mo kau taar le raamaa taar le. Mai ajaan jan taribe na jaanau baap beettulaa baeh  
dhe. 1. Rahaau. Nar te sur hoi jaat nimakh mai satigur budh sikhalaiee. Nar te aupaj surag  
kau jeetio so avakhadh mai payee. 1. Jahaa jahaa dhooa naaradh Teke naik  
Tikaavahumoh. Tere naam avila(n)b bahut jan audhare name kee nij mat eh. 2. 3.”*

(SGGS, Pg. No. 873)

Translation: Carry me across, O Lord, carry me across. I am ignorant, and I do not know how to swim. O my Beloved Father, kindly give me Your arm. Pause. Next, describing the priceless advice that he obtained from his master, he says, “One is transformed into an angel from a human in an instant.” He pleads that please give that medicine with which a person born of human flesh can conquer the heavens. Further, he pleads, please place me where You placed Dhruv and Naarad, O my Master. With the Support of Your Naam, so many have been saved; this is Namdev's understanding.

By concluding with such an understanding, he is subtly expressing his wish. By these words, he is inspiring us to ask for such a divine grace. Namdev was a pioneer of the radical bhakti school, which emphasizes achieving a direct, loving relationship with Brahman (the Supreme Personality of Godhead) through constant, sincere devotion. His legacy is reflected in these words:

ਹਿੰਦੂ ਪੂਜੈ ਦੇਹੁਰਾ ਮੁਸਲਮਾਣੁ ਮਸੀਤਿ ॥ ਨਾਮੇ ਸੋਈ ਸੇਵਿਆ ਜਹ ਦੇਹੁਰਾ ਨ ਮਸੀਤਿ ॥੪॥੩॥੭॥

*“Hindu poojai dhehuraa musulamaan maseet. Naame soiee seviala jeh dhehuraa na  
maseet.4.3. 7.”*

(SGGS, Pg. No. 874)

Translation: The Hindu worships at the temple, the Muslim at the mosque. Nam Dev serves that Lord, who is not limited to either the temple or the mosque. 4. 3. 7.

These words succinctly sum up his unifying legacy, where the people, divided by the name of religion, believing in the superiority of their religion over the other, could see the Almighty everywhere. Later in his life, he moved to Punjab and settled in Ghuman. He breathed his last there in 1350 CE, where a Gurudwara exists in his memory. An annual fair is held around mid-January (on dates of 1 and 2 Magh) to commemorate it. □



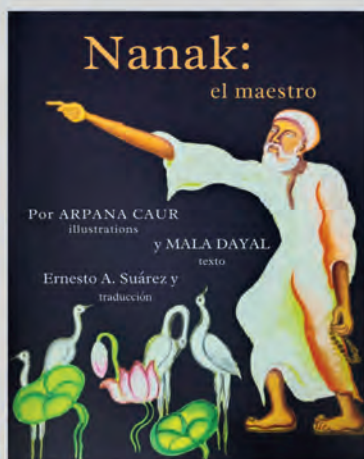
## The Sikh Cultural Centre - The Sikh Review

*Guru Nanak Dev Ji's ideology centered on the oneness of God, equality of all humans regardless of caste, creed, or gender, and the importance of earning an honest living, sharing with others, and meditating on the divine name to achieve spiritual liberation.*

Earlier to mark the 550th Birth Anniversary of Guru Nanak special initiative was taken to educate children about the teachings of Guru Nanak through a beautiful and informative pictorial publication title: **Nanak - The Guru**. The book was published in Punjabi, Hindi, English, Telugu, Tamil, Marathi, Oriya, Spanish and German languages, under sponsorship from philanthropists, and distributed among children free of cost. The book is available on the TSR website for worldwide readership.



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## May We Soften Enough to See

*CONTRIBUTED\**

Bhagat Beni ji is one of the fifteen revered Bhagats whose compositions are enshrined in Sri Guru Granth Sahib Ji. A mystic. A seeker. A voice of quiet intensity. He lived in a time when spiritual life was draped in ritual – when the performance of devotion was often mistaken for its essence. But Bhagat Beni ji's words rise above that noise. He doesn't shout. He invites. He pleads gently with us to turn inward – to go beyond the show, and into the sanctuary of remembrance.

In a world where appearances dazzle and rituals are glorified, he offers something radical: Stillness. Sincerity. A return to what is real.

His preserved words are tender, yet piercing. They remind us that the heart of devotion is not measured by what we do, but by what we become. Through yogic imagery and layered metaphors, he nudges us – sometimes lovingly, sometimes firmly – to see beyond the surface. Bliss, he says, is not earned through bathing in holy waters or by twisting the body into discipline. It flows from the remembrance of Nam – the eternal Identification with the One.

And then, he offers this radiant insight: O saintly beings! There dwells Ram, the One without the blemish of Maya, the illusion. Having reached the Guru, a rare one realizes this. There, the seeker becomes like the Beautiful Ram, the One without the blemish of Maya.

These are not abstract words. They are a whisper of a possibility. A truth we sense but often overlook. The One, untouched by illusion, does not live in places of worship or mountain tops alone. The One dwells there – in an inner realm. And that there is no destination on any map. It is a state of being, an awakening that arises only through the grace of the Wisdom-Guru.

In that place, quiet, vast, and luminous, the seeker doesn't just encounter the One. The seeker becomes like the One. Beautiful. Unblemished. Free.

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We reflect.

How many times have we wandered, thinking the One is distant, just out of reach?  
How many rituals have we performed, hoping they would bring us closer, while the gentle truth within us waited patiently?

Bhagat Beni ji turns our gaze inward.

He does not ask for more striving.

He asks for surrender.

Are we willing to sit with the Wisdom-Guru long enough, still enough, for our illusions to soften, for our awareness to open?

It is not far.

It is near.

It is here.

It is within.

And when we begin to dwell in that space, where illusions fall away, where clarity dawns, we don't just find the One. We begin to resemble the One.

May we soften enough to see.

May the Wisdom-Guru guide us!



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## Missing Kalgi (ਕਲਗੀ) of Guru Gobind Singh

DR. MOHINDER SINGH\*

The new year of 1966 brought a precious gift for the Sikh community - the return of the relics of Guru Gobind Singh taken from the Toshakhana of Maharaja Ranjit Singh in 1849 by Lord Dalhousie, then Governor-General of India. Return of the relics, through the efforts of the Government of India, then headed by a gentle Prime Minister, Lal Bahadur Shastri, was a milestone in recent Sikh history. Enthusiasm created by the news of the return of the relics from the United Kingdom was so great that I travelled from Patiala to Delhi, knowing fully well that the precious heritage was to be taken in procession to my city as well. Watching the arrival of Air India's special aeroplane - Akash Doot - at the Safdarjung airport was an experience that can't be described in finite words. The relics were reverently received by Prime Minister Lal Bhadur Shastri and handed over to S.B. Ujjal Singh, then Governor of Panjab. For young enthusiasts like me, it was a moment of fulfilment and joy to watch the guard of honour being given to the relics by the Sikh regiment. After being taken in procession for darshan by devotees in different parts of the national capital and other important cities of Panjab, this precious heritage found a permanent home in Takhat Kesgarh Sahib, Anandpur, where Guru Gobind Singh created the order of the Khalsa.

While the community was glad to get back their precious heritage, there was disappointment that the precious Kalgi (ਕਲਗੀ) of Guru Gobind Singh was missing. There are clear proofs about the Kalgi and other relics preserved in the Toshakhana of Maharaja Ranjit Singh. As per account given in an urzee (petition) of Misar Megh Raj, In-charge of the Toshakhana, following items were presented to Majaraja Ranjit Singh by a Sahibzada (descendant of Guru Nanak) of Vairawal on 7th Chet, 1881 (1824 AD): Dae-Ahinee, Neza, Chakar-i-Ahinee, Shamsheer Tegh, Kulgee-i-Kuch (a crest of glass in a silver case), Burchee, Burcha (Mentioned in letter no. 236 from Maj. G.H. MacGregor to P. Malville Esquire, Secy. Board of Admn., Lahore. File Nos. 23-24/Foreign -C, NAI).

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In the files of National Archives of India, I also found a handwritten note by Lord Dalhousie, Governor of India, saying, "It would not be politic to permit any Sikh institution to obtain possession either by way of gift (for the intrinsic value of them is insignificant) or utilizing sales of these sacred and war like symbols of a war like faith" (Letter no. 2903 18th December 1858 in file no. 111-12, 27th December, 1850). Given the intrinsic value of the Kalgi, Lord Dalhousie took personal interest in getting the item insured before its shipment to London. That the sacred kalgi of Guru Gobind Singh was present in the Toshakhana of Maharaja Ranjit Singh is also supported by the popular accounts which mention that after morning ablutions, the Maharaja would take a Waak (ਵਾਕ) from the original Adi Granth Bir (SGGS) and reverently kiss the kalgi before proceeding on the day's routine. Again, the fact of the kalgi being in the possession of descendants of Lord Dalhousie is proved beyond doubt from the correspondence between Col. W.H. Broun of the Dalhousie family and Cecil Smith of the South Kensington Museum, London, which mentions about this precious relic being loaned to the Museum on 28th August 1918 for display in the Exhibition on Indian Jewels and Arms.

After the receipt of relics of Guru Gobind Singh in January 1966, no serious effort was made by the authorities to locate the missing Kalgi, until 1976, when Giani Zail Singh, Chief Minister of Punjab, constituted a high-level committee consisting of Dr. Ganda Singh, Prof. Harbans Singh, Prof. Pritam Singh, Giani Nahar Singh M.A. and Sardar Tarlochan Singh. Since I had spent some time on locating this plume while I was in England pursuing my doctoral research, I was also co-opted to the committee on my return. In the meeting held on 5th October, 1976, the committee seriously deliberated on ways and means of carrying on further research with a view to trace and bring back this important relic. To my surprise, the CM suggested that I should go to London to carry on further research and help in bringing back the Kalgi. As I had just returned after finishing my field work in the UK and was keen to complete my doctoral thesis, I expressed my inability to accept the generous offer.

My interest in the Kalgi suddenly revived when the SGPC announced the 'arrival of the missing Kalgi' and its display in the Akal Takhat along with other relics through the efforts of S. Kamaljit Singh Boparai. As controversy erupted over the authenticity of Kalgi, SGPC formed a committee of scholars to investigate the matter and come

out with a report. While I expressed my inability to serve on the committee, my old teacher, Prof. Prithipal Singh Kapur, persuaded me to accept the responsibility and help the SGPC get out of the impasse. When I reached for the meeting, I was surprised to find several TV channels and other non-members already sitting and discussing the issue. On my request, TV channels and non-members left the committee room to ensure a serious and meaningful discussion and resolution of the issue. As I had already done some spade work on the subject while in London and later in the National Archive of India, New Delhi, I posed a simple question to Mr. Boparai, as to how the Kalgi had travelled from Lord Dalhousie's descendants in England to Canada and was now with the daughter of Dr. Chanan Singh Chan, an antique dealer, of questionable credentials. Rather than offering any logical explanation, he replied that he got the Kalgi from the collection of Princess Bamba in Lahore. I told him that I had seen the Bamba collection in the Lahore Fort Museum in May 2000. I showed him the original catalogue which mentions this as Kalgi of Horse of Maharaja Ranjit Singh with the following description:

“Sar Band: set with 77 small and 6 medium-sized flowers, in plate gold, with eight petals, each petal studded with turquoise; a tika weight 10 tolas of gold with ten pendants of 100 kt. One Kalgi and two solid gold buckles – The Tika and Kalgi are richly studded with jewels”.

After seeing the original catalogue and reading the description therein, Boparai and his colleague, S. Harpreet Singh Sidhu, found it difficult to defend themselves. Rather than continuing the dialogue, they abruptly left the meeting. The President of SGPC and other members were pleased that the dubious claims of Boparai and his team had been exposed. To ensure that the issue does not resurface, I requested the authorities to bring the ‘Kalgi’ so that all members could see it for themselves. After being fully convinced, the ‘fake Kalgi’ was sent to the Maal-Khana.

While there is a clear evidence of Guru Gobind Singh's Kalgi being dispatched to London and given on loan by the Dalhousie family to the South Kensington Museum for display at an exhibition in London on 9th June, 1898, there is no evidence of it being either returned to the Dalhousie family or sold at auction. This is a riddle that remains unresolved. □



## Polluted Mind And How To Clean It?

ਮਸਕਤਿ ਜਾ ਮਸ ਕਤਿ?

AVTAR SINGH DHALIWAL, MD\*

### ABSTRACT

The Bani in the Aad Guru Granth Sahib frequently references the polluted mind as a reflection of human intentions, which can lead the mind to become burnt and reduced to blackened ashes (ਕਾਲਖ). The human mind, influenced by the three Gunas (ਗੁਣੇ, ਰਜੋ, ਤਮੋ, ਸਤੋ) - Rajas, Tamas, and Sattva of Maya become polluted in daily life. All humans, except prophets and exalted individuals, are liable to be heavily affected by worldly indulgences. Understandably, humans are prone to errors and make mistakes everyday. The results of these errors accumulate over the lifespan of the individual and pollute the mind, impacting the consciousness, causing stress, anxiety, depression, and multiple other mental disorders. However, with the help of Bani blackening soot (ਮਸ) of the mind can be cleansed (ਕਤਿ), and not only does the person become liberated himself/herself, but it also liberates many others. This paper will attempt to discuss various sources that pollute the mind and how to purify it, while promoting the pronunciation of the term ਮਸਿਕਤਿ (maskat), not as ਮਸਕੱਤ (mushkat), but as ਮਸਿ ਕਤਿ (mas kat).

### INTRODUCTION

Humanity has made significant progress in technology, enabling us to live in space stations, reach the moon's surface, and now dream of colonizing Mars. Along the way, the mind of the average human, indulging in worldly pleasures, becomes filled with sinful thoughts or malicious intentions to harm others or even themselves. The collection of various malicious intentions causes frustrations and imbalance in consciousness, with the result that man feels stressed, anxious, and depressed.

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## DISCUSSION

According to Vedic mythology, we live through the times of Kal-Yuga (technology age), and everything is evolving rapidly. Humans are deeply dependent on worldly indulgences and become stained by evil thoughts, polluting their minds, and causing stress. The Kal Yuga is the fourth among three previous yugas, Satya, Treta, Dvapara, and the currently running Kal Yuga. Humanity has progressed through these Yugas to reach the Kal Yuga, a period of rapid technological advancement, while shedding unnecessary myths.

Guru Arjun Saheb Ji noticed the profoundly ignorant myths promoted by Vedic Mythology and believed by the Indian population. Guru Arjun Saheb Ji makes us aware of these by narrating:

ਕਲਿ ਕਾਲਖ ਅੰਧਿਆਰੀਆ ॥

*In the times of Kal yoga, evolving technology is having utter darkness (effective ignorance)*

ਗੁਰ ਗਿਆਨ ਦੀਪਕ ਉਜਿਆਰੀਆ ॥੧॥

*The spiritual wisdom of the Guru illuminates and enlightens ||1||* SGGS PG.210

In the age of evolving technology, humanity involved in worldly indulgences is living through utter darkness due to effective ignorance. Falsity is prevalent everywhere and in everything humans can think of, which causes unnecessary stress and depression.

To get rid of mental disorders, understanding the spiritual wisdom of the Guru can enlighten our minds to live righteously. Considering the prevalence of falsehood everywhere and in everything, Guru Nanak wrote the following statement about humanity.

ਕੂੜ ਰਾਜਾ ਕੂੜ ਪਰਜਾ ਕੂੜ ਸਭੁ ਸੰਸਾਰੁ ॥

Koor raajaa koor parjaa koor sabh sansar.

*False the king, false are the subject, and the whole world.*

ਕੂੜ ਮੰਡਪ ਕੂੜ ਮਾੜੀ ਕੂੜ ਬੈਸਣਹਾਰੁ ॥

Koor mandap koor maaree koor bæsanhaar

*False is the mansion, false are the skyscrapers; false are the ones who live in them.*

ਕੂੜ ਸੁਇਨਾ ਕੂੜ ਰੁਪਾ ਕੂੜ ਪੈਨਣਹਾਰੁ ॥

Koor soinaa koor rupaa koor pænanhaar

*False is the gold, false is the silver; false are those who wear them.*

ਕੂੜ ਕਾਇਆ ਕੂੜ ਕਪੜ ਕੂੜ ਰੂਪੁ ਅਪਾਰੁ ॥

Koor kaaiaa koor kapar koor roop apaar

*False is the body, false are the clothes; false is the incomparable beauty.*

ਕੂੜ ਮੀਆ ਕੂੜ ਬੀਬੀ ਖਪਿ ਹੋਇ ਖਾਰੁ ॥

Koor meea koor beebie khap hoé khaar

*False is the husband, false is the wife; they mourn and waste away.*

ਕੂੜਿ ਕੂੜੇ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥

Koo? koo?æ néhu lagaa visri?aa kar?aar

*False ones love falsehood and forget their creator.*

ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥

Kis naal keechæ dostee sabh jag chalanhaar

*With whom should I become friends, if all the world shall pass away.*

ਕੂੜ ਮਿਠਾ ਕੂੜ ਮਾਖਿਓ ਕੂੜ ਡੋਬੇ ਪੂਰੁ ॥

Koor mithaa koor maakhio koor dobé poor

*False is sweet, false is honey; through falsehood, boatloads of men have drowned.*

ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੇ ਕੂੜੁ ॥੧॥

Naanak vakhaanæ béntee tuh baajh kooro koor. ||1||

*Nanak speaks this prayer, without you, Lord, everything is false.*

SGGS. M. 1, p. 468 (transliteration by Sant Singh Khalsa)

Living in falsehood causes the most tension, increases unnecessary stress, and contributes to a mentally imbalanced mind. That is the true picture of the world today. Everybody believes the falsehood instead of the truth. How truthful is the old saying that falsehood goes around the world while the truth is hardly putting on sneakers? He further wrote:

ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ ॥

Sach kaal koorr varatiaa kal kaalakh betaal

*In the famine of Truth, falsehood prevails, and the blackness of the Kali Yuga has turned everything blackened and into chaos.*

SGGS PG.468

To reduce stress and a clean mind of various worldly indulgences, remember the attributes of the Supreme Entity and live righteously. We will discuss the different causes of becoming entangled in worldly indulgences that perpetuate darkness in the mind and explore ways to purify it.

Worldly indulgences are trapping the mind.

How a human gets trapped in these worldly indulgences, Guru Nanak explains in the following:

ਜੇਤਾ ਮੋਹੁ ਪਰੀਤਿ ਸੁਆਦ ॥

Jétaa moh pareet suaad

*All these worldly attachments and pleasurable tastes,*

ਸਭਾ ਕਾਲਖ ਦਾਗਾ ਦਾਗ ॥

Sabhaa kaalakh daagaa daag

*All are just black stains (on the honor of the human)*

ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ ॥

daag dos muhi chaliaa laaé

*The one who departs, with these black stains of sin on his face*

ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਜਾਇ ॥੩॥

Dargeh baesan Naahee Jaae.

*Shall find no place in the court of God. 3.*

SGGS PG. 662

ਕਰਮਿ ਮਿਲੈ ਆਖਣੁ ਤੇਰਾ ਨਾਉ ॥

Karam milæ aakhan téraa naao.

*With the blessings of Your Grace, we chant Your name.*

ਜਿਤੁ ਲਗਿ ਤਰਣਾ ਹੋਰੁ ਨਹੀ ਥਾਉ ॥

Jit lag tarnaa hor nahee thaao.

*Becoming attached to Naam one is saved; there is no other way.* SGGS PG.662

From the quotations above, it becomes clear that negative worldly indulgences are the main cause of stress leading to anxiety, depression, and other mental disorders. The remedy for controlling stress is not just seeking psychological help, but turning to the Gurbani Naam for a Sikh and to other religious mentors accordingly.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇ ॥

Amrit Naam ridh maaih smaae.

*The ambrosial Naam gets established in the mind.*

SGGS PG.263

Hinduism at the time of Guru Nanak aimed to rid itself of falsehood and ego by promoting various torturous mythological acts to be performed by Brahmins, as well as the rest of humanity. These were various torturous actions to be adopted by the physical bodies of humans for cleansing their minds of the soot of evil deeds.

Guru Arjun Saheb Ji in Sukhmani Sahib narrated various Hindu rituals to get rid of a filthy mind by performing the following rituals:

ਨਿਮਖ ਨਿਮਖ ਕਰਿ ਸਰੀਰੁ ਕਟਾਵੈ ॥

Nimkh nimkh kur Sareer katawae??

*It's a fact that some Gard Puranas recommended cutting the body piece by piece to get rid of the filthy egoistic blackness from the mind.*

ਤਉ ਭੀ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਵੈ .

thaaoe bhee haumae mael na jaawae.

*Even then, the filthy ego cannot be eliminated.*

Then he wrote:

ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥

Soch karae dins aur raath

*Cleaning body day and night,*

ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ ॥

Munn kee mael na tann te jaath.

*The filth of the mind cannot be eliminated from the body.*

SGGS PG. 265

Giving the true picture of Humanity at the time, Guru Nanak wrote:

ਅੰਦਰਹੁ ਝੁਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ ॥

Andrahu jhoothé pæj baahar duneaaa andar fæl

False within but honorable outside, they are very famous people in the world.

ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੇ ਨਾਹੀ ਮੈਲੁ ॥

Utthsutth theerath jae naaveh utrae naahi. Mcael.

*The filthy mind can't be cleaned even if one bathes in sixty-eight sacred pools.*

SGGS PG.473

The internal falsehood cannot even be cleansed by bathing in sixty-eight sacred pools.

### Hard labor in remembering Naam

Doing repetitive Simran or Naam Japnaa is considered by Guru Nanak, although he wrote the following worth of this practice.

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

Ik doo jeebhoh lakh hohi lakh hoveh lakh vees.

*From one tongue may there be one hundred thousand, and the hundred thousand be multiplied by a hundred thousand twenty times over,*

ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

Lakh lakh géraa aakheeahi ék naam jagdees

*And the One Naam of the God be recited hundreds of thousand times over.*

ਅਰਥ: ਜੋ ਇਕ ਜੀਭ ਤੋ ਲੱਖ ਜੀਭਾਂ ਹੋ ਜਾਣ, ਅਤੇ ਲੱਖ ਜੀਭਾਂ ਤੋਂ ਵੀਹ ਲੱਖ ਬਣ ਜਾਣ, (ਇਹਨਾਂ ਵੀਹ ਲੱਖ ਜੀਭਾਂ ਨਾਲ ਜੋ) ਅਕਾਲ ਪੁਰਖ ਦੇ ਇਕ ਨਾਮ ਨੂੰ ਇਕ ਇਕ ਲੱਖ ਵਾਰੀ ਆਖੀਏ (ਤਾਂ ਭੀ ਕੂੜੇ ਮਨੁੱਖ ਦੀ ਇਹ ਕੂੜੀ ਹੀ ਠੀਸ ਹੈ) ਭਾਵ, ਜੋ ਮਨੁੱਖ ਇਹ ਖਿਆਲ ਕਰੇ ਕਿ ਮੈਂ ਆਪਣੇ ਉੱਦਮ ਦੇ ਆਸਰੇ ਇਸ ਤਰ੍ਹਾਂ ਨਾਮ ਸਿਮਰ ਕੇ ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਪਾ ਸਕਦਾ ਹਾਂ, ਤਾਂ ਇਹ ਬੁਠਾ ਅਹੰਕਾਰ ਹੈ ॥

(Translation: If one hundred thousand tongues become from one tongue, and from these tongues they become twenty times hundred thousand; and then with each tongue one recites the Naam of the God hundredth thousand times over to achieve liberations, even then this is only false fraudulent fraud of the gullible people.)

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Ét raahi pat pavreeaa chareeæ hoé ikees

*Along this path to our Husband Lord, we climb the steps of the ladder and come to merge with Him.*

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥

Sun gala aakaas kee keetaa aaee rees

*Hearing of the etheric realms, even worms long to reach the heights of the sky.*

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੇ ਠੀਸ ॥੩੨॥

Nanak nadree paaeeæ kooree kooræ thees. ||32||

*O Nanak! By His Grace, He is obtained. False are the boastings of the false. ||32||*

SGGS PG.7

And Guru Arjan Saheb Ji narrated further,

ਪਾਠੁ ਪੜ੍ਹਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਤੁਅੰਗਮੁ ਸਾਧੇ ॥

Paath pario ar béd beechaario nival buangam saadhé.

They read scriptures and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath.

ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥1॥

Panch janaa sio sang na chhutkio adhik ahanbudh baadhé. ||1||

*The five vices/passions cannot be ridden, as these are increasingly attached to egotism.*

(Five vices are lust, anger, greed, affection, and ego) Cleansing and controlling the breath is of no help.)

ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ॥

Piaaré in bidh milan na jaaee mæ keeaé karam anékaa.

*Oh dear, that is not the way to meet God. I have performed such rituals so many times.*

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ ਰਹਾਉ ॥

Haar pariou suaamee kae duaarai deejhai budh bibaekaa. ||pause||

Losing every hope, I sought shelter at the door of God to get discerning wisdom from God.

SGGS PG.641

Guru Arjun Saheb Ji, in the foregoing quotation, is clearly referring to the hardship of various torturous maneuvers for getting rid of our ego, and still, we cannot be liberated.

The Yogis must undergo various torturous physical maneuvers to control the five vices, and it remains questionable whether they control vices 100%.

## RESOLVING THE DEBATE

The Sloka in Jap Bani:

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

SGGS PG.8

Jinhee Naam dhiayaa gae maskat ghaal.

*Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brows.*

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

Naanak té mukh ujlé kétee chhutee naal. ||1||

*O Nanak! Their faces are radiant in the Court of the Lord, and many are saved along with them! ||1||*

I have also been saying the same interpretation since my childhood, and I still hear the same is done in Gurdwaras everywhere, including Sri Harmandar Sahib, Amritsar.

My attention was drawn when a Sikh gentleman from California asked if the term ਮਸਕਤਿ (maskat) was pronounced correctly. I questioned why, as that is the way it has always been done. Then he said, "It should be two words spoken as ਮਸ ਕਤਿ (mas kat) instead of ਮਸਕਤਿ (masukt). The term spoken as mushakat means exercising, labor, or working for wages. Kahn Singh Nabha translated it as:

ਮਸਕਤ (مَشَقَّت) ਮਸੱਕਤ ਨਾਮ ਤਕਲੀਫ ਕਸ਼੍ ਮਿਹਨਤ ਘਾਲਣਾ

Kahn Singh Nabha starts with ਮਸਕਤ ) ਅ. [مَشَقَّت] ਮਸੱਕਤ translates as labor, working with difficulty, hard work. Now the question is, does hard work or labor cleanse anyone's mind or face? No, it does not. With all due apologies, I would like to discuss the pronunciation of the term maskat (ਮਸਕਤਿ). The way it is spelled and the way the following sentence reflects radiant faces after hard labor does not make sense to me.

Following interpretation of ਮਸਕਤਿ is provided by Kulbir Singh Thind as: toil, labor, wages.

Translated from the Mayan Josh Encyclopedia: (ਮਸਕਤ) ਅ.

[مَشَقَّت] ਮਸੱਕਤ ਨਾਮ ਤਕਲੀਫ ਕਸ਼੍ ਮਿਹਨਤ ਘਾਲਣਾ, "ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ॥"

SGGS PG.8



Firstly, please note the difference in spellings of the referred term (ਮਸਕਤ) ਅ.

[مشقت] ਮਸੱਕਤ These Persian terms mean, no doubt, hard labor.

Remembering God by name 24/7 is not an easy task, and only a few people who have renounced householder life can do that. The important thing is that the mind still cannot be thoroughly cleansed. It keeps wandering in ten different directions, as the mind's nature, even while narrating Bani.

Also, when pronouncing the term ਮਸਤਕਿ ॥

ਜਾ ਕੈ ਮਸਤਕਿ ਕਰਮ ਪ੍ਰਭਿ ਪਾਏ ॥

Jaa kae Mustak Karan PRABH paaie.

ਸਾਧ ਸਰਾਨਿ ਨਾਨਕ ਤੇ ਆਏ ॥੭॥

Saadh saranni Nanak thae aaie.

SGGS PG. 295

Thus, we do not say mastak (ਮਸੱਤਕ), but as mas tak (ਮਸ ਤਕਿ), even though spellings are similar.

Considering the earlier-referred quotes, hard labor does not help eliminate filth; only understanding and internalizing the attributes of the Supreme Entity can liberate humans from worldly indulgences. These fundamentals are being followed by several householders while narrating Gurbani in daily life.

And, with all respect, I propose the pronunciation of the term ਮਸਕਤਿ (maskat) as ਮਸ ਕਤਿ (mas kat), by considering the term as a conjoined word of Mas and Kat.

The blackened soot (ਮਸ - mus) of the mind is decimated (ਕਤਿ - kat), and the faces become radiant not only of the self but many of the accompaniments.

I don't believe anybody under the present circumstances of worldly indulgences can do so much hard work to recite the Naam of God to attain liberation. However, understanding the profound meanings of the Gurbani and the attributes of the Supreme Entity, and then realizing and internalizing them, can help one achieve peace of mind and live a righteous life.

Thus, realizing the realities of life, Guru Nanak explained the status of fraudulent exploitation of Naam. He wrote:

ਅੰਦਰਹੁ ਝੁਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ॥

Andrahu jhoothé pæj baahar duneaa andar fæl.

*Those who are false within and honorable on the outside They are very common in this world.*

ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ ॥

Athsath tirath jé naaveh utræ naahee mæl.

*Even though they may take baths at sixty-eight sacred shrines of pilgrimage, still, the filth of their mind doesn't disappear.*

SGGS. M1, p. 473

## CONCLUSION

The Gurbani frequently refers to the polluted mind as a reflection of human intentions to avoid evil deeds, which can lead to the mind becoming consumed and reduced to blackened ashes. Guru Amar Das uses the metaphor of an oily rag (ਝੋਲੀ) to describe the polluted mind that cannot be cleansed even with repeated washings. The spiritual wisdom of the Guru is said to illuminate and enlighten, helping to reduce stress and purify the mind of worldly indulgences by focusing on the attributes of the Supreme Entity. The human mind becomes polluted with daily life indulgences influenced by the three Gunas of Maya, leading to sinful thoughts and mal. Guru Arjun Saheb Ji explains how humans get trapped in worldly indulgences, accumulating black stains of sin over multiple lifetimes. By seeking the Guru's Grace and becoming detached from worldly indulgences through Naam, one can be saved from the accumulation of negative karma. Ultimately, negative worldly indulgences are identified as the source of stress, anxiety, depression, and other mental illnesses. Various worldly indulgences affect the mind and burn it almost to blackened ashes that, by earnest Naam Simran, can be cleansed. Having done that, people attain radiant facial (ਮੁੱਖ ਉਜਲੇ) expressions, not simply by hard labor, but with the blessings of the Grace of the Supreme Entity. In this connection, I propose pronouncing the term ਮਸਕਤਿ (maskat) as ਮਸ ਕਤਿ (mas kat), considering the term as a conjoined word of Mas and Kat. The blackened soot (ਮਸ - mus) of the mind is decimated (ਕਤਿ - kat), and the faces become radiant not only of the self but many of the accompaniments. □

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## Reflecting on My Pilgrimage to Baba Bakala Sahib on the Auspicious Occasion of "Rakhar Puniya"

*K B S SIDHU\**

Greetings to one and all on the auspicious occasion of "Rakhar Puniya," when the annual gathering ("Jor Mela") is held on the full moon (Puniya or Pooranmashi) of the month of Bhadon at Sri Baba Bakala Sahib. My head bows in reverence to the Ninth Guru, Sri Guru Tegh Bahadar Sahib Ji, whose life and legacy are intimately connected with this sacred place in the Amritsar district, just a few miles away from the Beas bridge.

As I reflect on this day, my mind goes back to my visit to this holy site a year ago, and I take this opportunity to share with you what I wrote then.

**Introduction:** Today (28th June, 2023), I had the incredible privilege of visiting the sacred Gurdwara Sri Bhora Sahib in Baba Bakala, a town in Amritsar district, steeped in Sikh history and associated with the revered ninth Sikh Guru, Sri Guru Tegh Bahadar Ji. This journey became a virtual spiritual pilgrimage—a profound experience that filled my heart with immense blessings and ignited a surge of devotion within me. In this narrative, I will share the captivating story of Baba Bakala and the discovery of the true Ninth Guru, as well as the significance of Gurdwara Sri Bhora Sahib. Along the way, I will also incorporate personal reflections, to help capture the essence of this soul-stirring journey.

**A Historic Haven of Sikh Spirituality:** Baba Bakala, a town resonating with historical significance, became the dwelling place of the Sixth Sikh Guru, Sri Guru Hargobind Sahib Ji, and later, Sri Guru Tegh Bahadar Ji, during the 1640s. It was a vibrant town adorned with beautiful pools, wells, and 'baolis', radiating a sense of prosperity and tranquility. Sri Guru Tegh Bahadar Ji, along with his wife and mother, led a life of strict devotion and meditation in Bakala, while still attending to his family responsibilities and making visits to

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other places in the east such as Patna in Bihar and Assam and also Delhi, where he met Sri Guru Harkrishan Ji, the eighth Sikh Guru, also known as the “Bal Guru”, twice.

**The Ambiguity and the Pretenders:** During his stay in Delhi, Guru Harkrishan Ji, who was barely 8 years old, fell ill with small pox. When asked about his successor, he cryptically replied, “*Baba Bakale*,” ( ਬਾਬਾ ਬਕਾਲੇ ) indicating that the next Guru would be found in Bakala. He merged with the Almighty on March 30, 1664. Seizing upon this ambiguity, several pretenders emerged, claiming to be the ninth Sikh Guru. Around 22 individuals proclaimed themselves as the true Guru, including Dhir Mall, the influential nephew of Sri Guru Tegh Bahadar Ji. The perplexed Sikh community found themselves at a loss, unable to discern the identity of the rightful Guru amidst the sea of claimants.

**The Arrival of Baba Makhan Shah Labana:** Amidst the confusion and chaos, a significant turning point arrived with the arrival of Baba Makhan Shah Labana, a trader hailing from the Jhelum district. His life took a transformative turn when his ship faced a fierce storm, and he fervently prayed to God and Guru Nanak for safety. In his prayers, he vowed to donate five hundred dinars to the Guru for charitable purposes if he reached the nearest port unscathed. True to his word, the ship landed safely, and Baba Makhan Shah Labana made his way to Delhi, where he learned of Guru Harkrishan Ji's passing and his statement about the next Guru residing in Bakala.

**The True Guru Revealed:** Bound by his pledge, Baba Makhan Shah Labana decided to offer only two Dinars to each claimant, earnestly hoping that the true Guru would be undoubtedly aware of the exact amount he had vowed to donate. The impostors, lacking spiritual insight and character, would settle for the two golden mohurs. As expected, none of the pretenders recognized him as the rightful donor. However, Baba Makhan Shah Labana faced a dilemma—where was the true Guru if none of these men were authentic? It was then that a child informed him about a holy man named Tegh Bahadar, meditating nearby, who made no such claims about himself.

**Life-Altering Encounter:** Baba Makhan Shah Labana approached Guru Tegh Bahadar Ji and offered him two golden coins ( ਮੋਹਰ ) as he did with the impostors. To his surprise, Guru Tegh Bahadar Ji politely chided him, stating that he had broken his promise. The Guru reminded him of the 500 gold coins ( ਮੋਹਰਾਂ ) he had vowed to donate when praying

for his safety during the storm. Moved by the Guru's words, Baba Makhan Shah Labana proclaimed that he would inform everyone about finding the true Guru, despite Guru Tegh Bahadar Ji's warning that it could lead to dishonor. Undeterred, Baba Makhan Shah Labana marked his devotion by putting ash on his face and ascending to the rooftop, where he proclaimed to the entire village of Bakala, "Guru Ladho Rae" (ਗੁਰੂ ਲਾਧੋ ਰੇ) (meaning "Found the Guru" in Lubanki, the language of the Labanas). This bold act led to the mass exodus of the false and self-styled "gurus", leaving behind the village now known as Baba Bakala.

**Gurdwara Sri Bhora Sahib:** A Sanctuary of Divine Presence: It was at this very location that Guru Tegh Bahadar Ji chose to reside, meditating on the divine name for an astounding span of 26 years, 9 months, and 13 days. Gurdwara Sri Bhora Sahib stands as a testament to this significant period in Sikh history. Today, the Gurdwara boasts a nine-floor building, symbolizing the spiritual heights and divine connection experienced by the ninth Guru, Sri Guru Tegh Bahadar Ji, during his stay. The tranquil atmosphere, the rhythmic chanting of Gurbani, and the spiritual energy exuded by this hallowed place enveloped me in a profound sense of awe and reverence.

**A Personal Journey of Blessings and Devotion:** As I stepped into Gurdwara Sri Bhora Sahib, a wave of gratitude engulfed me. I felt truly blessed to be standing on this sacred ground, where the true Guru, Sri Guru Tegh Bahadar Ji, resided, meditated, and graced humanity with his divine wisdom. The profound history and spiritual significance of this place stirred my soul, deepening my devotion and strengthening my faith. The ambiance resonated with love, unity, and reverence, as devotees from all walks of life came together to pay homage and seek solace in the eternal teachings of Sikhism.

**Parting Words:** My visit to Gurdwara Sri Bhora Sahib in Baba Bakala has been an unforgettable journey, etching indelible memories of spiritual bliss and divine connection in my heart. The discovery of the true Guru by Baba Makhan Shah Labana stands as a testament to the unwavering faith and devotion of the followers of Sikhism. Gurdwara Sri Bhora Sahib, with its serene ambiance and rich historical significance, serves as a beacon of enlightenment and a sanctuary for all seekers of truth. May the blessings of Guru Tegh Bahadar Ji continue to guide and inspire us on our own spiritual paths, leading us towards unity, compassion, and eternal peace. □



## **Morcha Tarn Taran Sahib The First Sikh Morcha During British Rule**

*DR. AMRIT KAUR\**

Tarn Taran Sahib (also spelled Tarun Taarun Sahib) is a historic city in Punjab. On June 16, 2006, during the 400th Martyrdom Anniversary of Sri Guru Arjan Dev Ji, it was declared a district. The city is home to Gurdwara Sri Darbar Sahib, founded by Sri Guru Arjan Dev Ji (1563–1606), the fifth Sikh Guru. This sacred shrine is renowned for its vast sarovar (holy pool), the largest among all Sikh gurdwaras, with a circumference of nearly 1.5 kilometers.

The word Morcha is derived from the Persian Murchah or Murchal, meaning entrenchment, fortification, or battlefield. In Sikh history, however, the term came to represent organized, peaceful struggles undertaken to achieve specific goals. In the early 1920s, the Sikh community waged several morchas as part of the Gurdwara Reform Movement, a campaign to liberate their sacred shrines from corrupt management and restore them to Sikh custodianship. These struggles often brought the Akalis into direct confrontation with the British colonial rulers.

### **Background of the Reform Movement**

During the 19th century, many gurdwaras came under the control of mahants (hereditary caretakers), who were often supported by the British administration. Over time, corruption, misuse of offerings, and even immoral practices crept into the management of several shrines. The Sikh community viewed this as a desecration of their sacred spaces.

The Singh Sabha Movement, founded in 1873, laid the groundwork for reform by spreading awareness and urging Sikhs to reclaim control of their gurdwaras. Leaders such as Bhai Harsa Singh, a Granthi of Tarn Taran Sahib and an early teacher of the

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Singh Sabha, played a vital role in this awakening. By the early 20th century, the movement evolved into open struggles—morchas—for justice.

### **The Tarn Taran Sahib Morcha (1921)**

Among these struggles, the Morcha of Tarn Taran Sahib holds a special place as the first major confrontation of the Gurdwara Reform Movement.

In January 1921, reports of corruption and immoral practices at Sri Darbar Sahib Tarn Taran Sahib deeply disturbed the Sikh community. The mahants who controlled the shrine not only misused the gurdwara's income but also resisted reform efforts. On January 25, 1921, Akali reformers attempted to assert community control over the gurdwara. In response, the mahants and their hired men attacked them.

This violent clash resulted in the martyrdom of Sardar Hazara Singh Ji (the first to fall) and Sardar Hukam Singh Ji, while 17 other Sikhs were injured. Their sacrifice ignited the broader Akali Movement, strengthening the resolve of Sikhs to continue the peaceful struggle for their shrines.

### **Legacy and Outcome**

The Tarn Taran Sahib Morcha became a rallying point for the Sikh community. It was the spark that set the Gurdwara Reform Movement into full momentum. The movement continued with determination and ultimately led to the passage of the Sikh Gurdwara Act of 1925, which placed historical gurdwaras under the management of the Shiromani Gurdwara Parbandhak Committee (SGPC), ensuring administration in accordance with Sikh principles.

Tarn Taran Sahib thus occupies a central place in Sikh history—not only as a sacred city founded by Guru Arjan Dev Ji but also as the site of the first major morcha of the Akali Movement. The courage and sacrifices made here paved the way for the liberation of gurdwaras across Punjab.

### **Hail the Martyrs!**

Their sacrifice lit the path for justice, faith, and the rightful stewardship of Sikh heritage.





## For The Love Of Wheat Head Of University Of Alberta Wheat Breeding Program Finds His True Calling

*JASPREET SINGH\**

Gurcharn Singh Brar jokes that he's in a long-term relationship with wheat. He grew up on a small rice and wheat farm in India's Punjab state, though his rural upbringing didn't at first set him on an agricultural career path. He initially wished to become a medical doctor, but earned admission to the prestigious Punjab Agricultural University. There, he developed a scientific fascination with wheat, and even displays his commitment to the crop by wearing a golden wheat spike pendant.

From the breadbasket of India, he moved to the breadbasket of Canada in 2012. At the University of Saskatchewan's Crop Development Centre, he studied wheat pathology.

Focused on wheat rust, he completed a master's degree and, at the urging of his supervisors, a PhD in wheat breeding for which he studied Fusarium head blight resistance. This was followed by four years as an assistant professor at the University of British Columbia, where he studied the genetics of disease resistance and drought tolerance in wheat and barley. His ambition was to develop or lead a wheat breeding program. "Plant breeders have a very tangible impact on the lives of growers," said Brar. "That's very, very fulfilling."

When Dean Spaner retired as head of the University of Alberta wheat breeding program in July 2023, Brar eagerly applied to fill this vacancy.

### **Grains West: What is your approach to crop breeding?**

Gurcharn Singh Brar: Canadian breeders produce some of the world's best quality wheat. There are hundreds of varieties a grower can choose, but do we really need all these? I will be very happy if I commercialize, say, only 10 wheat varieties in my whole career. But these 10 varieties should be unique and should provide extra advantages for farmers. And it will be easier for growers to choose among those varieties.

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*\*via groups.io jsingh.oberoi@gmail.com@groups.io*

I'm a strong advocate of public research and public wheat breeding. It is very important for Canadian growers, Canadian producer groups, and everybody associated with agriculture to keep supporting public research.

**GW: What resources and staff does the breeding program have at its disposal?**

**GB:** I work with 10 staff members. Thanks to our producer groups—Alberta Grains, Manitoba Crop Alliance, Sask Wheat, BC Peace River Grain Industry Development Council—for their core breeding funding, which is very important for the functioning of the program.

Plant breeding programs require a large financial investment because we need many technicians. This program is quite productive and has lots of potential. I look forward to exploiting that potential in a good way to bring the best out of it for the next 25 or 30 years.

**GW: How will the U of A program meet its breeding goals, and what is its timeline to deliver new varieties for Alberta's northern Parkland region?**

**GB:** It takes nine to 11 years before farmers get the seed in their hands. That timeline is reasonable. So, we need to envision what the priorities of growers will be 10 years down the road.

We are one of North America's northernmost wheat breeding programs. We are in an ideal location to breed for the Parkland region. And there is more grain acreage to the north of Edmonton on the Prairies, including the B.C. Peace region, than in the whole province of Manitoba.

However, I will not exclusively breed for the Parkland region. I have three main breeding goals in the two market classes. One is high-yielding CPS wheat. And I will breed CWRS wheat for the Parkland region and the standard Prairies.

**GW: What challenges do you face in the development of new varieties for the northern Prairies?**

**GB:** The biggest challenge is developing varieties that are early maturing yet high yielding. If you look at the Parkland region, growers are still growing varieties like AAC Brandon and AAC Viewfield, which are not necessarily early maturing. Sometimes farmers may think they don't need early maturing varieties, but one in five years they can get an early frost, and it damages the crop because of pre-harvest sprouting.

Also, the Parkland region gets more moisture. This means plant varieties suitable for southern Alberta or southern Saskatchewan grow taller and then lodge. We have to breed

shorter, early maturing varieties with strong straw. However, when we introduce shortness and early maturity in a variety, the yield goes down.

Today, we need a variety that yields like Brandon or Viewfield and has the maturity of Parata, which is five days earlier maturing than standard wheat varieties. Five days can make a lot of difference. That will be a game-changer.

GW: How tricky is it to produce varieties that perform well in the field yet have high-quality end-use characteristics?

GB: Each wheat breeder runs two programs. One is breeding and one is genetics. Breeding is all about developing varieties, and genetics is improving traits and developing the parent plants for crosses that will give us a variety.

Wheat breeders deal with more than 20 quality traits they stack in a variety. Each trait should be above a certain threshold. As far as quality goes, it is challenging to breed a perfect variety. For example, when we cross a non-Canadian line from a non-adapted region, we start to deal with a lot of end-use quality problems. You cross the best, you hope for the best.

For example, most of the lines our program developed have poor Fusarium resistance relative to other programs. We do have elite breeding lines with really good Fusarium resistance, but these probably have poor performance for some of the end-use quality traits.

It's challenging, but it's not impossible. And again, it's about choosing the right parents for crosses. But if we do it right, and if we have large enough breeding populations to select from, it is possible to breed varieties that are very high-yielding, early maturing, and have premium end-use quality traits that meet the requirements of the CWRS class.

GW: Will emerging data technologies, such as artificial intelligence (AI), further enhance the breeding process for your program?

GB: These technologies are beneficial for research and will add value to the breeding process. But breeding is about making crosses, and there is no quicker way to grow the wheat. AI will be of use for discovery, maybe characterizing traits relevant to breeding, but for developing varieties, phenotyping, and the actual field work and making crosses, I don't think.

AI can expedite the process. It can be one of the many tools that we use to make selections or add value to the breeding pipeline, but nothing more than that.

**GW: What's next for the U of A breeding program?**

**GB:** The U of A breeding program has done very well in the past, and I hope to take it a few steps forward. With the varieties Dean Spaner developed over the last few years, we have good germplasm to work with to breed even better varieties. The program shares and exchanges germplasm with other public wheat breeder colleagues at Agriculture and Agri Food Canada and universities. That's crucial for public wheat breeding. But my biggest goal is to increase the [acreage of U of A varieties under cultivation]. That can only happen if we bring forward very competitive varieties, and that requires a lot of time and dedication. I am very keen to contribute to an impactful breeding program that Alberta farmers can take pride in.

This is the only Alberta program that breeds for the CWRS class. And we will need more financial support from producer groups over the coming years. With that additional support, we will achieve good results in the short and long term.

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Let us join hands in our common mission of *Gurmat Prachar* through The Sikh Review.

***Publisher – The Sikh Review***

# HEPATITIS

*DR. GURMANPREET KAUR\**

## **Abstract:**

Hepatitis, an inflammation of the liver caused by viral infections, remains a significant global health issue. Among the five main types—hepatitis A, B, C, D, and E—hepatitis B and C are the most severe, often leading to chronic liver disease, cirrhosis, or hepatocellular carcinoma. Although preventable and treatable, hepatitis still affects millions, especially in low- and middle-income countries where awareness, diagnosis, and healthcare access are limited. In India, particularly in regions like Punjab, unsafe medical practices and the spread of unqualified practitioners contribute to the ongoing problem.

## **Hepatitis: Let's Break It Down**

July 28 is observed annually as World Hepatitis Day in remembrance of its founder, Dr. Baruch Blumberg. Undoubtedly, the virus affects millions of households. It's quite alarming that India ranks second after China.

## **A comprehensive review of hepatitis:**

This RNA virus resides in the host's liver. Seven different types of hepatitis have been identified, distinguished by how they are acquired (mode of transmission) and their clinical symptoms. Here's a breakdown:

### **Hepatitis A:**

#### **Mode of transmissions:**

Fecal-oral route, meaning consuming water and food contaminated with infected feces.

The World Health Organization estimates that in highly endemic regions, nearly all children are infected with hepatitis A by age 10, often without symptoms. Recently, reports

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from India indicated a surge of 30-40% of hepatitis A and E cases reported between late July and August 2025, primarily due to poor sanitation and contaminated water. Children under 15 and pregnant women are particularly at risk.

**Outbreaks are occurring in:**

Europe: Austria, Czechia, Hungary, Slovakia

India: Kerala, Delhi-NCR, Mumbai.

Risk factors for hepatitis A:

Poor sanitation,

Unsafe drinking water,

Contaminated food,

Close contact with infected persons,

Poor personal hygiene,

Occupations like food handlers and healthcare workers,

Drug use,

Living in overcrowded conditions.

**Hepatitis B:**

This form of hepatitis is considered a global health burden because recent data from the World Health Organization report that 254-257 million people worldwide live with chronic HBV infection, representing 3.2% to 3.3% of the global population. Only 13-14% of those infected are diagnosed, and just 2.6-8% receive treatment. Activities that increase risk include:

Unprotected sexual contact,

Sharing needles or syringes,

The use of contaminated syringes for drug injection is a leading cause.

**Mother-to-child transmission:**

This can occur during pregnancy. Therefore, pregnant women should definitely undergo hepatitis B screening.

**Beauty shouldn't come at the risk of infection:**

While Sikhs are naturally beautiful inside and out and have nothing to do with beauty studios, it's important to recognize that such facilities can be potential sources of hepatitis B infection. How?

Using unsterilized equipment like razors, scissors, needles, and nail clippers on multiple clients increases vulnerability.

Unsterilized piercing or tattooing needles pose a major threat.

Waxing sticks can cause cross-contamination if double-dipped.

Procedures involving skin puncture, such as permanent makeup or ear and nose piercing, increase the risk if sterilization and hygiene protocols are not followed.

"Safe blood tests save lives."

In my experience, I have encountered many people obsessed with regular health checkups, often undergoing tests once or twice a month.

During blood draws, ensure the technician wears gloves and uses unused, properly sterilized syringes. Do not hesitate to voice concerns if you feel unsure.

Hepatitis B is also the source of hepatitis D.

**Hepatitis C:**

Lack of awareness leads to high dropout rates in hepatitis C treatment in Punjab, according to a study (The Times of India, Apr 15, 2025).

This type is prevalent in Punjab, with estimated prevalence rates ranging from 0.56% to 3.6%, compared to the national average of 0.32%.

**1. Major contributors:**

Injection drug use,

Unsafe medical practices,

and low public awareness.

Punjab bears a disproportionate share of India's hepatitis C burden. While proactive public health initiatives—such as free treatment, wide screening, and a robust referral

network—have made significant progress, challenges remain in treatment adherence and community awareness.

Improving patient education about treatment importance, outcomes, and availability—and ensuring supportive follow-up—will be essential if Punjab is to reach its goal of eliminating Hepatitis C by 2030.

### **Hepatitis E:**

On July 29, 2025, the Times of India published an article about increasing concerns regarding hepatitis E under the headline, 'Monsoon Causes a Surge in Hepatitis Cases in the Capital.' Causes of hepatitis E include: consuming contaminated water, inadequate sanitation, and poor hygiene, eating undercooked meat, and zoonotic transmission (from animals to humans). Pigs, deer, and wild boars have been known reservoirs for HEV. Human infection can occur through direct contact with infected animals or meat.

### **2. Monsoon Precautions to Prevent Hepatitis E:**

- Drink safe water.
- Practice good food hygiene.
- Eat only fresh, home-cooked food.
- Wash fruits and vegetables thoroughly with clean or boiled water.
- Avoid raw salads, juices, or uncooked street food.
- Cook meat thoroughly, especially pork.

### **3. Improve personal hygiene:**

- Wash hands with soap and clean water before cooking or eating, after using the toilet.
- Use hand sanitizers only as a backup—soap and water are best.

### **4. Ensure proper sanitation:**

- Use toilets; avoid open defecation.
- Dispose of waste properly; keep surroundings clean.
- Keep water tanks and containers covered and cleaned regularly.

**5. Avoid stagnant water:**

- Prevent mosquito breeding (although not directly related to Hepatitis E, it improves overall monsoon hygiene).

- Avoid walking in contaminated floodwater.

**6. Be cautious when pregnant:**

- Pregnant women are at the highest risk of severe Hepatitis E.

- They should take extra precautions with water and food safety.

**Global Message (WHO-aligned):**

"Hepatitis Can't Wait—Act Now, Save Lives."

(Inspired by WHO's campaign slogan)

**Curb the Quacks:** A Fight for Safe Healthcare" emphasizes the rise of unqualified practitioners—people posing as medical professionals—especially in developing areas like rural India, including Punjab. These fake doctors exploit weaknesses in the healthcare system by offering inexpensive, quick treatments that often cause more harm than good. Quacks frequently administer unsafe injections, misuse antibiotics, and misdiagnose serious illnesses, leading to complications such as drug resistance, delayed treatment, and the spread of infections like hepatitis B and C. In Punjab, unsafe practices by unlicensed practitioners are a major cause of the high hepatitis C rates.

While quacks may appear to be healers, they operate in the shadows of medicine, turning hope into harm. It's time we say no to quackery and yes to safe, scientific, and ethical healthcare.

Seek medical attention immediately if you notice symptoms or risk factors that could indicate hepatitis (A, B, C, D, or E):

Key Symptoms That Require Medical Attention:

- Yellowing of eyes or skin (jaundice)

- Dark-colored urine

- Pale or clay-colored stools

- Fatigue or unusual tiredness
- Loss of appetite
- Nausea or vomiting
- Abdominal pain, especially in the upper right side (liver area)
- Fever (particularly with Hep A or E)
- Joint pain (more common with Hep B)

**Seek immediate medical help if:**

- You or someone you know has a sudden onset of jaundice.
- A pregnant woman develops symptoms like vomiting, fatigue, or jaundice (HEV is especially dangerous in pregnancy).
- Symptoms are persistent, worsening, or accompanied by confusion, drowsiness, or bleeding (signs of severe liver damage).
- You had recent exposure to contaminated water, unsafe injections, or unprotected sex and feel unwell.
- You've been in contact with someone diagnosed with hepatitis.
- You are part of a high-risk group (healthcare worker, IV drug user, dialysis patient).

**Also, consider medical testing if:**

- You recently traveled to areas with poor sanitation.
- You received a tattoo, piercing, or dental procedure at an unregulated place.
- You are planning a pregnancy and are unsure of your hepatitis status.
- Have you ever shared razors, needles, or toothbrushes with others?

Early detection improves outcomes. Hepatitis is manageable and even curable – especially types A, B (preventable), C (treatable), and E (self-limiting or dangerous during pregnancy). But early diagnosis is crucial to prevent serious liver damage. Early diagnosis is crucial in avoiding serious liver damage.



## **Diljit Singh Bedi : The Custodian of Sikh Literary Heritage**

*DR JASBIR SINGH SARNA\**

The Bedi family of Amritsar, heirs to a luminous tradition of literary, spiritual, and intellectual service, have left an indelible imprint on Punjabi letters and Sikh historiography. From Lal Singh Bedi (1920–2000), whose Bedi Nivas became a nucleus of literary exchange, to the critical voices of Dr. Harjit Singh Bedi and Dr. Harchand Singh Bedi, this lineage has nurtured a fertile ground for reflection, creativity, and scholarship. Among them, in spite of Dr Harchand Singh Bedi, the name of Diljit Singh Bedi (1960–2025) shines with particular distinction for his relentless dedication to Sikh history, heritage, and literary documentation.

S. Diljit Singh Bedi, revered scholar and humble sevadar of the Panth, passed away on Saturday night after a brief illness. His demise cast a wave of grief across Sikh circles. Known for his erudition and gentle nature, he enriched Sikh heritage through numerous writings and books. Bedi Sahib's life was one of quiet dedication, where scholarship and humility found their true expression in service to the Panth.

Born on 31 December 1960 in Narain Garh, Amritsar, into the illustrious household of Bedi Lal Singh Sahitkar, Diljit Singh Bedi grew up in a milieu that was deeply infused with letters, manuscripts, and discourses of Sikh heritage. Over the years, he has emerged as a known figure in Sikh literary circles, recognized for his rigorous scholarship, editorial stewardship, and cultural leadership.

Bedi's oeuvre encompasses a wide range of writings and editorial projects that bring together both historical narrative and literary sensibility. His books—Baba Sham Singh (2010), Sikhi di Taksal (2011), Jathedar Teja Singh Akarpuri (2013), Adabi Mulakatan, and

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Virasat Khalsa Panth (2019)—are more than literary contributions; they are repositories of Sikh institutional memory, while Virasat Khalsa Panth demonstrates his engagement with the collective identity and resilience of the Sikh community.

After retiring as Secretary of the SGPC, he continued to serve the community as Secretary of the Shiromani Akali Dal Buddha Dal under Baba Balbir Singh. On his passing, Baba Balbir Singh and SGPC President Advocate Harjinder Singh Dhami offered condolences, praying for peace to his soul and strength to his family.

As an editor, Diljit Singh Bedi has played a decisive role in shaping the discourse of Sikh thought and history. His long stewardship of Gurdwara Gazette, Shromani Bulletin, and Nihang Singh Sandesh situates him not only as a chronicler but as an interpreter of contemporary Sikh concerns. Through these editorial ventures, he has consistently created platforms for dialogue between tradition and modernity, history and literature, Sikh praxis and global challenges. In addition to his writings, Bedi's service as Secretary of Baba Budha Dal, Amritsar, positions him within the living institutions of Sikh heritage. His role there underscores his commitment to both the preservation of tradition and the dissemination of Sikh philosophy in changing times.

What distinguishes Diljit Singh Bedi's contribution is the way he bridges the archival with the contemporary, the scholarly with the accessible. His works are not confined to academic study; they are imbued with a sense of cultural responsibility, ensuring that Sikh heritage remains a dynamic force in the present.

The Bedi family has undoubtedly enriched the literary and intellectual life of Punjab, yet Diljit Singh Bedi stands out as a custodian of Sikh historical consciousness. His writings, editorial initiatives, and institutional service collectively mark him as a vital figure in the preservation and propagation of Sikh heritage in the late twentieth and early twenty-first centuries. In honoring Diljit Singh Bedi, one acknowledges not merely the achievements of an individual but the continuity of a family's devotion to Sikh letters, and, more importantly, the enduring vitality of Sikh heritage itself.





## A Memorable Day: Where Humility Spoke Louder Than Words

*MANMEEN KAUR\**

Today was one of the memorable days of my life,  
getting answers to questions for which I have strived.  
I met Dr. Brijpal Singh Ji — the epitome of simplicity,  
A soul filled with grace and deep-rooted humility.  
Delving into the moments to reflect on the self,  
it all assisted me to pause and reconnect.

It instilled in me more faith and trust,  
to remove from life the materialistic dust.  
Success in life is more important than  
success in the present —  
A timeless lesson, so deeply pleasant.

Life is about moving ahead on the hill and climbing,  
with lessons in rhythm and moments in rhyme.  
One great learning forever to keep:  
Choose wisely the thoughts you reap.

Efforts and Ardaas — that's all it takes.  
Still be strong if life offers you breaks.  
Whatever happens is His divine will —  
Just stay in faith through every test and grill.

Make the spiritual union the goal of life.  
Be it any situation — you will thrive.  
Be consistent. Be resilient. And always go with the flow.  
When Waheguru leads, your light will glow.

Then came the wisdom of Dr. Gurmail Singh,  
A soul so grounded, whose silence could sing.  
He spoke not to impress, but to awaken within,  
teaching that depth begins where haste grows thin.  
His words were not just shared — they stayed,  
Planting seeds of clarity that will never fade.

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But more than the teachings, more than the talk,  
It was the unconditional love that walked the walk.

The way we were welcomed, the warmth in their eyes,  
was beyond this world: pure, sincere, and wise.  
The experience was above everything known,  
A reminder that simplicity helps you be shown.  
Not by noise or by titles we rise, But by humility,  
where true greatness lies.  
Words fell short to capture the view  
Of Dr. Brijpal Singh and his beloved — so pure, so true.

In their presence, we didn't just learn —  
we felt that to live a true life, simplicity must be deeply held.  
Some days don't just pass — they bless...  
And today I walk the way with nothing less.

Taking admission in Waheguru's school is the first milestone.  
He is always there — you are never alone.  
He helps you sort the sand from the stone.  
Learn to respect and accept the One on the throne.  
Life becomes dynamic, lively — not drone.  
You'll surpass all the obstacles thrown.

When things crumble, your courage grows,  
but this only happens when you're closer to the Known.

Do Ardaas.  
Do hard work.  
Practice patience.  
Embrace your imperfections.

God will guide you in the right directions —  
So stay in His protection,  
Building with Him a deep connection.



## First Sikh in Space

A story appeared in The Times of India regarding a Suborbital Flight to the edge of Space. Every one of us should be happy to know that S. Arvinder Singh Bahal is the first Sikh in history who was part of the six-member crew. 80 years old S. Arvinder Singh Bahal, an American citizen, along with five others, was part of the flight that flew to the internationally recognized boundary that separates Earth's atmosphere from Space. With Satguru's

blessings, S. Arvinder Singh Bahal, a businessman, is a lifelong traveler and adventurer. He has been to the North and South Poles and skydived off Mount Everest. His brother, Captain Lakhwinder Singh Bahal, President of the Indo-Dutch Chamber, New Delhi told me that their family migrated from Pakistan. He and his elder brother Arvinder Singh joined the Defence Academy in Pune.

S. Arvinder Singh Bahal's journey, from being part of the Defence Academy in Pune to exploring the North and South Poles, skydiving Mount Everest, and now venturing into space, showcases his fearless and adventurous nature. His family's migration story and his brother Captain Lakhwinder Singh Bahal's involvement with the Indo-Dutch Chamber also highlight the diverse experiences that have shaped their lives.

This achievement not only brings pride to the Sikh community but also serves as an inspiration for people of all ages and backgrounds. It's heartening to see individuals like S. Arvinder Singh Bahal pushing boundaries and exploring new frontiers, reminding us that with determination and courage, we can achieve great things.

Kudos to S. Arvinder Singh Bahal for this incredible achievement, and may his story inspire many more to pursue their passions and dreams !!

Courtesy: The Times of India

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## First-Ever Sikh in Nepal's Army : Karan Singh

Sikhs are known all over the world as a martial race. They have honourably served in the Police as well as in the Army of various countries from time to time. Even today, besides India, a good number of turbaned Sikhs are admirably performing their duties in the Police and the Army of several countries including the USA, Canada, the UK, Australia, and Malaysia.

Over the past few decades, scores of observant Sikhs from Nepal's Nepalgunj area joined Nepal's Regular Police and also Nepal's Armed Police. But the turbaned Sikhs were conspicuous by their absence in the Himalayan country's Army. However, this position has changed now.

Karan Singh has made history by becoming the first-ever soldier from the Sikh community to join Nepal's Army. This significant milestone was achieved in June 2025, marking a momentous occasion for Nepal's Sikhs as well as for the country's military.

It may be mentioned here that Karan Singh, who is a ninth generation descendant from the Sikhs who had arrived in Nepal with Maharani Jind Kaur (wife of Maharaja Ranjit Singh) in 1849, hails from Bankatwa village in Banke district of Nepalgunj region.

He began his military journey by enrolling at Bahini Adda in Nepalgunj on 16th July, 2024, and successfully completed his basic military training at the Gorkha Baks Battalion in Achham on 6th June, 2025. Thereafter, he was officially inducted into the country's military service. He is presently posted at Chandrauta in Kapilbastu region.

"Joining Nepal's Army was the fulfillment of a lifelong dream," said Karan Singh happily. Battalion Chief Sangam Adhikari described the moment as "rare and proud in the military history of Nepal". He further added: "Karan Singh's journey reflects both personal perseverance and the Army's evolving inclusivity in embracing different communities."

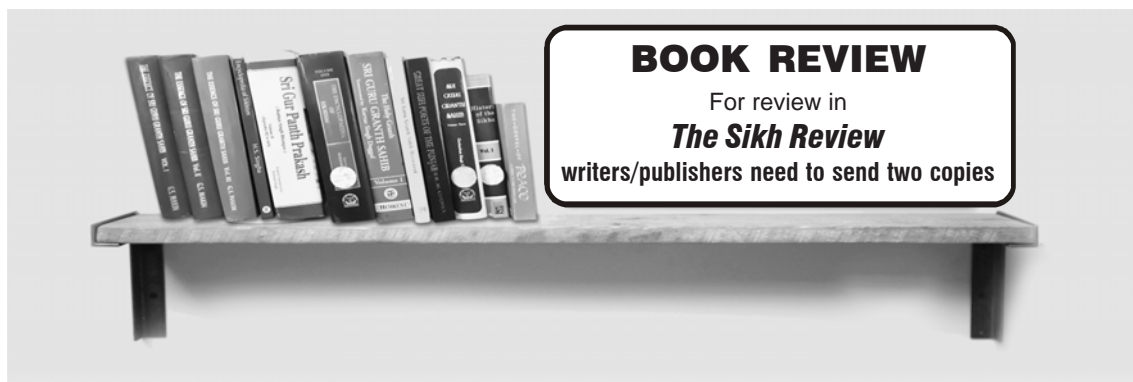
Shankar Singh, Deputy Superintendent of Police in Nepal's Armed Police (Retired), flew from Nepalgunj to Kathmandu to thank General Ashok Raj Sigdel, the Chief of the Army Staff (COAS), for accepting a turbaned Sikh in the Himalayan country's military. While welcoming Shankar Singh, the General said that Nepal's Army is guided by the country's constitutional provisions that uphold the principle of inclusiveness, ensuring that all citizens of Nepal – regardless of caste, religion or ethnicity – have equal opportunity to serve in the country's Army.

Karan Singh's induction into Nepal's Army is a testament to the growing inclusivity and diversity within the country's military. It sets a precedent for future recruitment policy that welcomes individuals from all communities including turbaned Sikhs.

Nepal's Sikhs have heartily welcomed Karan Singh's induction into the country's Army. Hopefully Nepal's many turbaned Sikh youths will now come forward to join the country's military without any hesitation.

Courtesy : Santokh Singh Bains

★ ★ ★ ★ ★



<b>Title</b>	<b>: Some Prominent Sikh Scientists</b>
<b>Author</b>	<b>: Prof. (Dr.) Surjit Singh Bhatti</b>
<b>Co-authors</b>	<b>: Dr. Raja Balraj Singh and Dr. Rajbir Singh Bhatti</b>
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### A Review by Dr. Devinder Pal Singh\*

Some Prominent Sikh Scientists by Professor Dr. Surjit Singh Bhatti is a compelling and inspirational compilation that honours the life and achievements of outstanding Sikh figures in the world of science and technology. This well-researched volume, co-contributed by Dr. Raja Balraj Singh and Dr. Rajbir Singh Bhatti, bridges the often under-acknowledged gap between Sikh identity and scientific innovation, revealing the global contributions made by individuals whose faith and cultural background shaped their scientific journeys.

The book is organized into fourteen chapters, each dedicated to a prominent Sikh scientist, detailing their biographical journey, scientific achievements, and broader societal contributions. The book chapters are complemented by a foreword, preface, appendices, and an epilogue. Appendices provide additional details, such as research papers, patents, and literary works, enriching the reader's understanding of each scientist's impact. The epilogue contextualizes the overlooked recognition of some of these scientists.

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The foreword by Prof. Dr. Jai Rup Singh sets the tone by emphasizing the resilience and ingenuity of the Sikh community in global scientific advancements. The preface outlines the book's aim: to highlight lesser-known contributions in a non-technical manner, making complex scientific concepts accessible to a broad audience.

Some Prominent Sikh Scientists opens with a write-up on Professor Puran Singh, a pioneering industrial chemist and mystic poet. In addition to revolutionizing the extraction of essential and industrial oils from forest products, he was also a spiritual writer influenced by Sikhism, Japanese aesthetics, and Walt Whitman. It is followed by an article on Dr. Bawa Kartar Singh, known as the Father of Stereochemistry in India. He researched optical activity and asymmetric molecules, verifying Pasteur's theories. A direct descendant of Guru Amar Das Ji, he bridged spiritual legacy with scientific innovation. The next chapter describes the life and works of Dr. Narinder Singh Kapany - The "Father of Fiber Optics." Dr. Kapany invented optical fiber cable technology that forms the backbone of the modern Internet. Despite holding 120 patents, he remained humble and promoted Sikh art and education worldwide. The following article on Dr. Sohan Singh Hayreh, a world-renowned ophthalmologist, elaborates on his pioneering efforts in fluorescein angiography and making groundbreaking discoveries in optic nerve and retinal diseases, earning him global accolades and reshaping the field of eye surgery.

Chapter 5 enunciates the contributions of Dr. Harkishan Singh, a celebrated pharmacologist and science historian. He developed new neuromuscular blocking drugs and authored pivotal works on pharmaceutical education. He played a vital role in founding India's premier institute, NIPER, and was honoured with the Padma Shri for his scientific contributions. A write-up on Dr. Khem Singh Gill follows it. Known as the Father of India's Green Revolution in wheat, Dr. Gill developed high-yield, disease-resistant crop varieties. As Vice-Chancellor of Punjab Agricultural University, he mentored generations of agricultural scientists. Chapter 7 elaborates on the contributions of Dr. Kartar Singh Lalvani, a pharma entrepreneur and innovator. He patented affordable, nutrient-rich health supplements and founded the global brand Vitabiotics. Awarded the OBE in the UK, he was a philanthropist who was focused on maternal and child health.

The accomplishments of Dr. Devinder Singh Chahal, a microbiologist and spiritual scholar, are described in Chapter 8. Dr. Chahal developed patented bioconversion processes to convert waste into fuel, feed, and food. He also founded the Institute for



Understanding Sikhism in Canada to promote rational Gurbani interpretation. This chapter is followed by the outstanding work of a globally acclaimed rice geneticist, Dr. Gurdev Singh Khush. It is worth noting that Dr. Khush developed over 300 improved rice varieties and led the Rice Revolution in Asia. A World Food Prize and Padma Shri laureate, he was the first Sikh to be elected as a Fellow of the Royal Society. Chapter 10 outlines the achievements of Dr. Naranjan Singh Dhalla, a globally respected cardiovascular scientist, who discovered new hormonal effects in heart disease and contributed to heart failure treatments. He is honoured with Canada's highest civilian awards and remains a pillar of medical research.

The last four chapters of the book are devoted to five outstanding researchers, e.g. Dr. Harvinder Singh Sahota, Dr. Raghbir Singh Khandpur, Dr. Gurtej Singh Sandhu, Engineer Jasbir Singh Sethi and Dr. Santokh Singh Badesha. Chapter 11 succinctly describes the inventor of the perfusion angioplasty balloon - Dr. Harvinder Singh Sahota. Known as the "Hero of American Hearts," he saved millions of lives with his minimally invasive heart treatments. He holds 24 medical patents and has won countless awards. The next chapter elaborates on the contributions of Dr. Raghbir Singh Khandpur, a leader in electronic and biomedical instrumentation. He played a critical role in establishing India's first LINAC for cancer treatment. As founder of CEDTI and Science City, he advanced medical tech and science education nationwide.

Writing about Dr. Gurtej Singh Sandhu, an innovator, the author proclaims that Dr. Sandhu is one of the world's most prolific inventors of nanotechnology and semiconductor devices. He holds over 1300 patents. His innovations in IC chip design have revolutionized data storage and electronics globally. The book's last chapter details the contributions of Engineer Jasbir Singh Sethi and Dr. Santokh Singh Badesha. It is pointed out that Sethi contributed significantly to engineering in the U.S., while Badesha holds over 270 U.S. patents and advises the U.S. government. Together, they exemplify Sikh excellence in technical innovation and policy leadership.

One of the book's standout features is its use of non-technical language to explain complex scientific concepts. Terms like "optical activity" (Chapter 2) and "fluorescein angiography" (Chapter 4) are simplified without sacrificing accuracy, making the content approachable for readers without a scientific background. This aligns with the book's goal of inspiring young aspirants, as stated in the preface: "Aspiring to Inspire the Aspirants of Scientific Knowledge."

The book seamlessly weaves Sikh philosophy and spirituality into the narrative, portraying science as a pursuit of truth that aligns with the teachings of the Sikh Gurus. The dedication to the Ten Sikh Gurus and Sri Guru Granth Sahib underscores this connection, while quotes like “Contemplation and Reflection upon Learning are for the Benefit of Others” (SGGS, Page 6) reinforce the altruistic motivations of these scientists. This integration makes the book a unique contribution to both scientific and cultural literature.

The epilogue and appendices, particularly the note on “The Unsung Heroes of Science,” address the systemic oversight of Indian and Sikh scientists in global recognition, such as Dr. Narinder Singh Kapany’s exclusion from the Nobel Prize despite his foundational work in fiber optics. This critical perspective adds depth, encouraging readers to reflect on biases in scientific accolades.

*Some Prominent Sikh Scientists* is a timely and significant work, particularly in an era where diversity in STEM is increasingly valued. By spotlighting Sikh scientists, the book challenges Eurocentric narratives in scientific history and celebrates the global impact of a community often underrepresented in such contexts. Its emphasis on philanthropy—evident in Dr. Kapany’s establishment of the Sikh Foundation or Dr. Harkishan Singh’s founding of NIPER—highlights the societal benefits of scientific innovation.

For young readers, especially those from the Sikh diaspora, the book offers role models who embody the fusion of intellectual rigour and cultural pride. Educators and researchers will find the appendices valuable for their references to primary sources, such as research papers and patents, facilitating further study.

*Some Prominent Sikh Scientists* is a remarkable book that honours the past and inspires the future. It encourages readers, especially the youth, to dream boldly and serve humanity through science. The lives profiled in this book demonstrate that true scientific greatness is born not only of intellect but also of compassion, humility, and an unwavering commitment to truth.

Professor Dr. Surjit Singh Bhatti’s *Some Prominent Sikh Scientists* is a commendable effort to document and celebrate the extraordinary contributions of Sikh scientists. Its blend of scientific exposition, biographical storytelling, and cultural reverence makes it a unique and inspiring read. The book succeeds in its mission to inform and motivate. It is a must-read for anyone interested in the history of science, Sikh heritage, or the power of perseverance in the face of challenges. □

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