

Back to the Future: The Sikh Message

Sir, - The Guest Editorial by Dr. Jasjit Singh Walia, [SR Feb. 2007] raises a crucial question: How can the universally applicable teachings of Guru Nanak become beneficial for all the people of the world who are truly yearning for spirituality, regardless of Gender, Creed, Faith or Nationality?

For the crucial issue mentioned above, Sikhs in India and in foreign lands must first become good spiritual role model themselves. Towards this end, all the suggestions offered by the learned Guest Editor are relevant and need to be adopted expeditiously. However, I humbly recommend the following additional actions that all Sikhs must take individually:-

- At homes, all Sikhs to converse in Punjabi. We need to develop greater pride in our mothertongue. Besides learning other languages as may be necessary, we all must learn Gurmukhi so that we can study and fully understand our scriptures; which is vital.
- At homes, all members should recite / listen to *Gurbani Paath* for a minimum of 10-15 minutes daily. This period may be suitably extended subsequently.
- Elders at home should narrate '*Sakhies*' to children. Elementary books in this regard may be provided to children in the language that they know.
- Sikhs must study Sikh History to gain insight in their glorious Heritage and develop pride in it.
- All members of the family to go to Gurdwaras more often, preferably once daily.

Maj Gen I.S. SETHI (Retd)

A-22, Sector-36, Noida

U.P.-201303

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Bhai Gurdas: Epic Poet-Philosopher

Bhai Gurdas Ji described India's detailed condition at the advent of Guru Nanak. One of the main ideas behind Vaars was to record as to who was Guru Nanak in relation to Akal Purakh and the relation of Guru Nanak with successor Gurus. To make this point clear he repeats in several Vaars. On account of the political pressure put on them, no scholar has written the message of Vaar of Bhai Gurdas in the print era that is after 1875. Nanaksdas has come to this decision after a long time research guided by Guru Nanak Himself. Nanaksdas would convince you that all that is in print between 1875 to 2007 does not describe the real Guru Nanak and his Sikhi. He hopes that the scholars would come around and start accepting SGGs. Real Sikhi is given in the three texts written in the Guru period from 1499 to 1708.

(DR.) KULDIP SINGH, FRCS

Email: nanaksdas@yahoo.com

Rattan Singh Bhangoo: English Tr. by Prof. Kulwant Singh

I feel extremely rewarded by the choice of vocabulary that you have used to sum up my rendering of this very difficult "archaic" verse into English translation. Your use of a phrase 'a remarkable perception and empathy' is worth the whole effort that I have put in. After this remark I need no further certification or authentication to do my job. More than your literary appreciation, what I value more is your sense of telepathy through which, I feel, you have struck the innermost chord in my heart as indeed I might have done to the spirit of Late Sardar Rattan Singh Bhangoo as you have rightly observed in your review. This meeting of

the minds among the writer, translator and the reviewer does not seem to be merely coincidental. I visualize a “method in this madness” of the higher order. May your blessings be upon me and may I remain worthy of receiving your valuable *Shabaash* as I proceed to complete this onerous task.

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In SR November '06 issue I was pleased to read Swami Ananda Acharya's narration in his book “Snow Birds” about the visit which is true in every sense. The painting, showing Guru Nanak sitting on a slab giving sermon to Shah Bahlol, has been in circulation for a long time in India before independence. I have one with me but there is no description thereof. One claim is that Guru Nanak is having a discourse with Mardana.

It will be appreciated if some one can throw light on the period of the painting and the artist and whether it represents the Baghdad visit of the Great Guru.

RANBIR SINGH SURI, JP

Apartment 43 & 44,
Mercury House, London W5 3BF.

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Sick Humour

Sir, - Gur Fateh. Please give place to my article given below in your esteemed monthly. “Now ample evidence exist which indicates that the brain behind inventing and propagating cheap illogical anti-sikh jokes in first instance are no secular or neutral Hindu mind but communally polarised and poisoned minds, as a multi purpose psychological tool to divert the attention from drawbacks in their own faith, a symbol of communal apartheid. When these elements FAILED TO DISCOVER anything bad enough (in sikh faith, history culture, heritage and ethos) to foment anti-Sikh feelings in masses they resorted to INVENTING anti sikh jokes as a ploy. (living in glass houses, at same time throwing stones on others). This Rumour Spreading Shop behind manufacturing and marketting anti-Sikh jokes have already propagated since long many so-called bad things (hoaxes) about Muslims, that muslims were cruel, they have ‘trapped’ lord Shiva in Mecca, and a Hindu should take Ganga *jal* to kaaba, etc.

It is ironical that no Hindu jokes appears in Sikh-owned print and electronic media, at same time there are no anti Sikh jokes among Muslims and Christians. Psychology tells us that the tantrums, like inventing racist jokes in order to demolish the faith symbol of others, etc are veiled form of prejudice and hatred, stemming from an unhealthy mental state. History throws light on how shrewd Shakuni and Hitler invented jokes against Pandavas and Jews, respectively.

“The true and healthy sense of humour lies in laughing with others and not laughing at others. The movies and electronic media should serve their sole purpose of entertainment rather than poking in furthering the prejudices on behest of ideological orientation Khushwant relishes both Sikh jokes and also attacks Hindu and sikh faith symbols like a motivated Marxist and also writes articles for atheist magazines like tarksheel. If a Hindu(s) enjoys anti-Hindu jokes one cannot say such jokes are acceptable to all Hindus. The persons on receiving end of racial jokes are to decide how they feel rather than others to play them down.

It goes without saying that slander recoils on the slanderer and spitting towards the sky lands upon oneself. “THOSE WHO LIVE IN GLASS HOUSES SHOULD NOT THROW STONES ON OTHERS”.

KULJEET SINGH

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Voluntary 'Sewa' in USA

Sir: Your readers will be glad to know the following volunteers in guru-Sewa: 81-year old Sardar **Joginder Singh**, has been serving on the Library Board for over 12 years as a volunteer in Montgomery County in the Washington area. He has contributed immensely to raise the positive profile of the Sikh community. He is a member of the Guru Gobind Singh Foundation Sangat. (www.ggsfusa.com)

Visit the following links:

http://www.gazette.net/stories/020707/gaitnew231048_32324.shtml

Jaskaran Singh, 6 year old Sikh boy spoke on civil rights leader Dr. Martin Luther King and left a very positive impression on behalf of the Sikhs in the community he lives.

[http://www.record-journal/site/news.cfm?](http://www.record-journal/site/news.cfm?brd+2755&ss=1&pag+628&cat_id=402&DateRange=last30&search=1&full=jaskaran+singh)

[brd+2755&ss=1&pag+628&cat_id=402& DateRange= last30 &search= 1& full = jaskaran+singh](http://www.record-journal/site/news.cfm?brd+2755&ss=1&pag+628&cat_id=402&DateRange=last30&search=1&full=jaskaran+singh)

Latest Videos

February 14, 2007

Filmed and edited by Chris Zajac, Record-Journal

Video: Jaskaran Singh Shares a Dream

On Tuesday, Feb. 13, Six-year-old Jaskaran Singh shared his address on Martin Luther King with the Southington Town Council. To read the Record-Journal article about Jaskaran, [click here](#). Local News.

February 13, 2007

By Robert C. Pollack, Record-Journal

He may be only 6, but Jaskaran Singh has a dream

"I have a dream that my four little children will one day be judged, not by the color of their skin, but by the content of their character." - Martin Luther King, Aug. 28, 1963.

Dr. RAJWANT SINGH

Sikh Council on Religion and Education

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