

Sir, I wish to commend you and your staff for bringing out a very informative journal. Upon going to the July 2006 issue of *The Sikh Review*, it was observed that an omission had been made in the meditational shabad. The Shabad, as given on page 197 of SGGS has the heading of "Gauri Mahala 5" and not of "Gauri Mahala 5, Ek Onkar Sat Gur Parsad, Raag Aasa Ghar 7 Mohala 5".

Secondly, in the Guest Editorial, "Role Model for New Generation", the writer, while doing a tremendous job of reviewing Sikhs' immediate history for the information of our new generation, somehow forgot to mention two stalwarts of Independent India's Defence Forces, viz. Air Chief Marshal Arjun Singh and Lt. General Jagjit Singh Aurora, the liberator of Bangladesh. Knowledge of these two warriors will add to the list of great Sikhs, their lives and achievements.

**HARBINDER SINGH SABHARWAL**

Email: bhupin43@yahoo.ca

\* \* \* \* \*

### **Dr. Kapany Deserves Nobel Prize in Physics**

Sir, : Dr. Narinder Singh Kapani, universally respected as Father of Fibre Optics and an eminent physicist is well known across the world because of his contribution to field of Communication Physics. Let me quote *The Tribune* (Chandigarh dated 18-11-2000). "THE MAN WHO BENT THE LIGHT-He was in the Silicon Valley before it was called by that name. He is a pioneer who opened up the whole new field of fibre optics that effected change in ways that had seemed inconceivable earlier much before other Indian hi-tech entrepreneurs. The man who "bent light", Narinder Singh Kapani, has been at the centre of the hi-tech world for over 50 years now, and is still going strong at 70." Indian people should draw the attention of The Royal Swedish Academy of Sciences (which confers the Nobel prizes annually), so that the contribution of this great scientist get due recognition. An appeal is tendered to being to Royal Swedish academy of sciences to look into the candidature of Dr. Kapani for future Nobel Prize in physics.

**KAMAL JIT SINGH**

Jammu

Email: kjits1@yahoo.com

\* \* \* \* \*

Sir, The tragic and brutal killing of the Orissa DIG (Police) Jaswinder Singh on 23 October, 2006 has shocked us. The story of the Maoist hand behind the act is disingenuous. Such argument invented by pooja organisers is common in the Eastern India. These extortionist arguments often end up into heated scuffles - even bloodshed. Being a senior IPS officer, Mr Singh should have taken his killer's demand for Kali pooja more seriously.

Pooja organisers in Eastern India are often 'clubs' run by goons under the patronage of political parties. These clubwallas make it a point to collect money from people on one pretext or another throughout the year. The plea may be organising football or cricket tournaments, some natural calamity or, as in this case, organising pujas. This explains the high-budget pujas in West Bengal, Orissa and Assam. People belonging to other communities are targetted.

However, things have changed for the better in recent times, specially in West Bengal, thanks to the timely/strict action taken by the state government. Consequently there are hardly any cases of forceful extortion of money in the Dooards region in North Bengal. In North Bengal where NGOs like Nature & Adventure Society and Himalayan Nature &

Adventure Foundation in the region to do away with animal sacrifices during this Kali pooja, Jaswinder Singh's human sacrifice (nar-bali) is indeed shameful! May his soul rest in peace!

**BALBIR SINGH JASS**

Vice President  
Nature & Adventure Society  
Oodlabati, Dist. Jalpaiguri  
West Bengal

\* \* \* \* \*

### **Cricketer Harbhajan & Keshas**

Harbhajan Singh invited wrath of the Sikhs by appearing with open hair in an advertisement. Indeed Shiromani Gurudwara Prabandhak Committee chose to reprimand him officially. He has since expressed his regret over the unseemly display.

The issue has not been viewed in proper perspective. Guru Gobind Singh Ji's edict directs all members of the community to keep five K's, including Keshas. It has been through custom and social convention, that whenever we appear before Guru Granth Sahib, we should cover our heads, men as well as women. But customs or conventions do not become law, much less the dictates of the Gurus.

We wash our hair, dry them up and tie them in a knot. At home, we do not wear a turban all the time, and some prefer to keep them loose, especially in summer days. The binding law is to keep hair in any style or form, never to trim them. But the law must be obeyed to keep the hair long. Form and manner are one's individual choice.

Look at other religious conventions, be they in Islam, Christianity or Buddhism. Laws are enforceable, but the conventions change, to suit the changing scenario one need not cover one's head, going to a temple or a church. Here the surrounding social practices influence your behaviour.

SGPC officials need to be fully assured to appreciate the difference between commands of the Gurus and the social conventions. Let them not waste their time, on irrelevant issues, but serve the community in a positive manner, for its upliftment.

We are proud of Bhajji & his achievements. Let him climb the Everest in full glory as a Sikh.

**SWARANJIT SINGH**

15, Ajnala Road  
Cantonment  
Amritsar 143 001

*Mr. Singh is a former cricketer who toured West Indies with an All England XI in 1956, while a student at Cambridge University. The BCCI had granted him a Benefit Match in 1992, which should materialize during 2006-07, provided Punjab Cricket Association show interest.* -

Ed. SR

\* \* \* \* \*

### **“Khands” in Japji: The Five Spiritual Realms**

While deliberating on the meaning of “Dharam Khand”, in Japji, let us consider another possible explanation: The earth has been created for good of living creatures and as the place to practice righteousness. Living species of innumerable kinds and names who have vastly different modes of living, inhabit it.

As for the FIVE “regions”, one aspect is that all creation is subject to Nature's scrutiny. For humans, the account of their actions is scrutinized (judged) by the court of True Lord. There good and blessed are robed with honour, and the mark of Grace of merciful God shines forth on their faces. In final judgement only one's perfection and imperfection are assessed. One realizes this only by introspection and deeper contemplation.

Indeed, in God's court, a superior caste (or any class) is of no avail. Actually, in the stanza 16, the characteristics and qualities of the noble five are indicated. Their consciousness remains focused on Guru as God's Word. It becomes clear that the blessed "Panch" remain absorbed in Gurushabd or Naam. Actually they are noble souls practicing the instructions of Guru in *toto*, i.e. Gurmukhs.

In the worldly example, a Panch is elected member of a Panchayat who is supposed to be of better qualities than the general members of a Panchayat. But here a panch is the one who is accomplished in the practice of religion. Gurbani unfolds in Sri Guru Granth Sahib (SGGS) that Panchs are saints and Gurmukhs;

MAAJH, THIRD MEHL: Your devotees (Bhagat) look beautiful in the True Court. Through the Word of the Guru's Shabad, they are adorned with the Naam. They are forever in bliss, day and night; chanting the Glorious Praises of the Lord, they merge with the Lord. || 1/8 ||22||23||123

The Gurmukhs, the devotees, are exalted and beautified in the Court of the Lord. They are embellished with the True Word of His Bani, and the Word of the Shabad. Night and day, they sing the Glorious Praises of the Lord, day and night, and they intuitively go to their own home. || 14 ||1057

When one meets the True Guru, he is called into the 'Mansion of the Lord's Presence'. In the True Court, he is blessed with salvation and honor. The faithless cynic has no place of rest in the Lord's palace; he suffers the pains of birth and death. || 7 ||

siqguru imlY q mhl bulwey ] swcl drgh giq piq pwey ] swkq

Taur nwhl hir mMdr jnm mrY duKu pwieAw ] 7/15 ]7]22]1045

It indicates that Mansion of Lord and the court are same or at the same location. **Gurbani further enlightens that the mansion of God is within the human beings.** Upon that Highest Plane of Sublime Beauty, stands the Mansion of the Lord. By true actions, this human body is obtained, and the door within ourselves which leads to the Mansion of the Beloved, is found. The Gurmukhs train their minds to contemplate the Lord, the Supreme Soul. || 2/4 ||12||18

aUcau Qwnu suhwvxw aUpir mhlu murwir ]

scu krxl dy pweIAY dru Gru mhlu ipAwir ] gurmuiK mnu smJweIAY Awqm rwmu blcwir ] 2/4 ]12]18

Within the home of the self, the Mansion of His Presence is realized when He bestows His Glance of Grace and washes away our pollution. || 3/4 ||12||18

inj Gir mhlu pCwxIAY ndir kry mlu Doie ]3/4]12] {pMnw 18}

The faces of the Gurmukhs are radiant and bright; they reflect on the Word of the Guru's Shabad. They obtain peace in this world and the next, chanting and meditating within their hearts on the Lord. Within the home of their own inner being, they obtain the Mansion of the Lord's Presence, reflecting on the Guru's Shabad. || 2/4 ||9||42||30

gurmuKw ky muK aujly gur sddl blcwir ] hliq pliq suKu pwiedy jip jip irdY murwir ] Gr hl ivic mhlu pwieAw gur sddl vlcwir ]2/4]9]42] {pMnw 30}

When a seeker submits to Guru, he is called Gurmukh- this is the initial state of a Gurmukh. There is another and final state of a Gurmukh where Gurmukh becomes perfect and he is illuminated within with the light of God. For this to achieve, he has to pass through the different realm or khands. To arrive at a decision, whether there is spiritual upliftment of a seeker or a seeker is subjected to the different levels of God conscious is very difficult. Only a Gurmukh who has attained the state of oneness with the God can enlightens about it. However, it seems both are equally applicable. If one proceeds from the basic disposition of a man, then a man has to be transformed from the ego-conscious to God consciousness.

**TARSEM SINGH**

196, 1st Main St. ISRO Layout  
Vikram Nagar  
Bangalore. 560020

