

The West is unaware of Guru Nanak's Exposition of Cosmogony

I have already contributed two articles for the Special Issue of *The Sikh Review* to commemorate the *Parkash Divas of Guru Nanak*. During the following week of commemoration an interesting article, "GOD VS. SCIENCE" appeared in *TIME* of November 13, 2006 as was a debate between two great scientists one an atheist and other a Christian.

I have proven in my comments on this article that both the scientists were thinking on the same lines about God as Guru Nanak proclaimed about more than 500 years before but they did not mention anything about the philosophy of Guru Nanak about God. Had the Sikh theologians and the custodians of Sikhism (Shiromani Gurdwara Parbandhak Committee, Amritsar) represented God in its real perspective as explained by Guru Nanak in his Bani, then Dr Richard Dawkins, the atheist scientist, and Dr Francis Collins, the Christian Geneticist, would have quoted God according to the philosophy of Guru Nanak during this debate, 'God vs Science'. The irony is that Sikhism is still being represented as a mythical and ritualistic religion even during this Current Science Age.

Although this article is appearing in our '*UNDERSTANDING SIKHISM – The Research Journal*' of January 2007, it is being submitted for publication in *The Sikh Review* for wider information to the Sikh theologians and the custodians of Sikhism that it is time to represent the philosophy of Guru Nanak in its real perspective for the theologians, philosophers and the humanity of the Current Science Age.

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Anand Karaj The Sikh Wedding Ritual

This refers to Book Section of SR Jan. 2007 issue. No message is being given about the greatness of the GURU or the commitment to be made by the wedding couple and their parents before the GURU that this new bonding will be continued as commitment for life time. Only by such a pledge, the couple can conscientiously earn Guru's blessing which are so invaluable in their lives.

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Three Pillars?

Sir: - "Apropos" importance of 'sewa' in Sikhism by Sampuran Singh Narang (SR December, 2006), besides the three pillars of Sikh faith (Namely, *Sewa*, *Simran* and *Samarpan*). I propose that we add: *Shabad*, *Sangat* and *Sehaj*". Any takers?

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Varan Bhai Gurdas

Sir, - Apropos short piece on Bhai Gurdas, there is another book "41 varan Bhai Gurdas ji, with translation in Gurmukhi script, by Pandit Narain Singh Giani, published on 13.4.1982 by Bhai Jawahar Singh Kirpal Singh of Amritsar. It contains plain meaning, the underlying idea and a more detailed translation.

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Sikhism in Latin America

I visited Belize, Mexico, Cuba, Panama and Ecuador in August/September. It was a visit of discovery for me. It is really amazing how the Sikhs went all over under very difficult circumstances. The Chief justice of Belize was one late George Singh, whose father was a turbaned Sikh but George became a Presbyterian because he was adopted by a Presbyterian god father. His son Douglas Singh, is Chairman of the Opposition Party in Belize. **Panama has a large Gurdwara and Sikhs' contribution in the Canal Works is well known.** I could not locate the so called Khalistan Head Quarters in Quito, Ecuador. I had seen this on internet and read about it in 1984-85. Did **Sikh Review** cover any news item on this at that time. (They even issued token Passports of Khalistan.)

Cuba had Sikh Immigrants way back in the 1920's, or so, but I could not meet any of the older generation immigrants. Mexico has Sikhs but mainly business people who have migrated in 1980's. The older immigrants are in North Mexico bordering USA which I did not visit this time but would do so next visit.

There is a substantial 3-HO Sikh following, and I can never forget the sight of a handsome Sikh in his thirties, with a patka wearing son, coming to pick me up at Xalapa, a 6 hour road journey. How this young Mexican, Satguru Singh Khalsa, is maintaining Sikhi almost all alone as a family is really amazing. Satguru had to take help of Mexican Human Rights Commission to ensure admission in a public School with Patka. All these incidents make me feel that the visit was worthwhile. It gives me great satisfaction that visits such as mine give these people some sense of reassurance in a way.

I have progressed on writing on my visit and would revert soon.

Thank you for remembering me and for making the effort to write in your own hand. I value this immensely.

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Sikhs in New Zealand

I have gone through the just released Census data about the number of religious communities in New Zealand. I am pleased to report that as Sikhs we have grown from 5200, in 2001 to 9507 in 2006. It is almost 100 per cent rate of growth.

"jhW jhW KwlsW jI swihb [qhW qhW riCAw irAwieq]"

GURTEJ SINGH
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Live Kirtan from Har Mandir Sahib

Sir, All over the world, much of the day, one can - gratefully - access on home television,

the keertan from the Golden Temple. But every time that one Raagi yields his place to another, or when the transmission changes from Raagi to the Granthi reading from the Guru Granth Sahib, there is an awkward and unseemly interval with grating noises, as the open mikes are dragged away from one place to the other. The resulting quality of sound is rather poor - at best.

I cannot imagine why, in India, (where Bollywood has mastered the technology of producing quality sound and action movies by the hundred) we cannot use wireless technology, and the almost invisible mikes? The technology is available, and the ETC or the SGPC is not lacking in resources!

The space within the sanctum sanctorum is limited and crowded, the mikes and associated equipment, so cumbersome and with their wires dragging all over the place, that it would be esthetically so much better, and the sound infinitely superior, if we could shift to non-instrusive systems. The sound would then easily acquire resonance and purity that projects to the remotest corners of the holy Complex without dimnution in quality.

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