

Intra-Religious Dialogue on Sikhism: Re-Discovering the originality and uniqueness of Guru Nanak's Philosophy

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Abstract

Guru Nanak (1469-1539 CE) originated a unique philosophy and challenged the existing concepts about God, heaven/hell, reincarnation/transmigration, idol worship, caste system, astrology, mantra systems, etc. in Southeast Asia. But as the time passed, some theologians started to misrepresent his philosophy under the influence of Vedanta and Islam. Consequently, some scholars started to declare Sikhism as a combination of Vedanta and Islam. Papers are invited for Intra-religious Dialogue to discuss the issues raised by such misrepresentations of the original and unique philosophy of Guru Nanak.

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Introduction

Guru Nanak (1469-1539 CE) originated a unique philosophy during the Period of Renaissance (14th-16th century) when scientists in Europe were challenging some religious concepts. During this period Guru Nanak called to question the existing concepts about God, heaven/hell, reincarnation/transmigration, idol worship, caste system, astrology, mantra systems, etc. in Southeast Asia. During the period of 18th and 19th centuries some theologians started to misrepresent the philosophy of Guru Nanak under the influence of Vedanta and Islam. Such misrepresentations are still going on.^{16 & 25}

I have participated in some 'Inter-religious Dialogue Conferences' where scholars of various religions present the views of their faiths so that their religions are understood properly by others. I have noticed that Sikhism is presented differently by different Sikh scholars; consequently, the scholars of other religions carry home a mixed message. The result of such discordant views about Sikhism has led some scholars to believe that Sikhism is "Syncretism" (combination of Vedanta and Islam). So much so, some have challenged the originality and uniqueness of philosophy of Guru Nanak.

To establish unison, comprehension of Guru Nanak's 'Original and Unique Philosophy', this paper discusses: Causes of misrepresentation of Sikhism as Syncretism and Challenge to Originality and Uniqueness of Sikhism.

Besides, a proposal has been prepared to hold a series of *Intra-religious Dialogues* to resolve this confusion over the philosophy of Guru Nanak.

Background

Bouquet³ writes that "Sikhism is the fruit of hybridization between Islam and Hinduism." McLeod⁸ says that it is the usual interpretation of the religion of Guru Nanak and his successors, and among Western writers it would appear to be universal assumption. Accordingly, he quoted Noss¹⁰ that: "**Sikhism is properly regarded as a blend of Hindu beliefs and Islam, 'an outstanding example of conscious religious syncretism' a noble attempt to fuse in a single system elements drawn from two separate and largely disparate religions.**" McLeod further quotes Khushwant Singh¹⁸ as another metaphor which evidently expresses same interpretation: "Sikhism was born out of wedlock

between Hinduism and Islam.” Grewal⁶ has reported that Guru Nanak’s religion has been regarded as mixture of Hinduism and Islam and also has some influence of Sufism and Yogis by some writers (Aziz Ahmed, Chhajju Singh Bawa, Gurmit Singh, Loehlin, C. H., Sher Singh, Tara Chand, and Trilochan Singh.)

Now, the recent trend is that originality and uniqueness of philosophy of Guru Nanak is being challenged by some writers. This has happened due to misrepresentation of Sikhism.

Causes of misrepresentation of Sikhism

The main cause of misrepresentation of Sikhism has been summed up by **Prof Puran Singh** as follows²³:

*“It is to be regretted that Sikh and Hindu scholars are interpreting Guru Nanak in the futile terms of the colour he used, the brush he took; are analyzing the skin and flesh of his words and dissecting texts to find the Guru’s meaning to be the same as of the Vedas and Upanishad! This indicates enslavement to the power of Brahmanical tradition. **Dead words are used to interpret the fire of the Master’s soul! The results are always grotesque and clumsy translations which have no meaning at all.**”*

Some specific causes are as follows:

i) Status of Bhagat Bani

I sometimes marvel at the observations of McLeod⁸ about placing Guru Nanak in ‘*Sant Tradition*’ might be based on the writings of some Sikh scholars, especially, Sahib Singh²⁴ who has emphatically proved that Bani of the Bhagats of ‘*Sant Tradition*’ is exactly in the conformity with the Bani of Guru Nanak. It has further been confirmed by Harbans Singh¹⁴, Nirbhai Singh²⁰, Shashi Bala² and many others. Consequently, such writings lead to a conclusion that Guru Nanak was following the philosophy of Bhagats.

In examining the Sikh philogopshy, our scholars find it hard to go against the established pet theories of theologians so as to put Sikhism in its true perspective. Same situation is found about the Bhagat Bani, that as soon as anybody dares to write against the established concepts about the Bhagat Bani, such researcher is met with severe criticism, if not excommunication. Therefore, it has become difficult for new researchers to go against the established concept in Sikhism. However, Pashaura Singh²¹ took a courageous step to point out his views about Bhagat Bani as follows:

“...In the light of these observations it may be stated that the selections from the Bhagat Bani were not made exclusively on the basis of identity with the teachings of the Gurus. There is difference as well as identity. It is important to note that the Gurus were deeply concerned about cultivating a particular Sikh view of true teachings, practice and community by way of commenting on - and editing - the prevalent tradition of Bhagat Bani.”

Pashaura Singh²¹ further strengthened his argument: *“It should be emphasized that the disagreement with the Bhagats on essential points are very important in the process of Sikh self-definition. This is a fact that has been ignored in the traditional view that holds that the selection of the Bhagat Bani was made exclusively on the basis of ideological identity with the teachings of the Gurus,”* by quoting the views of Niharranjan Ray¹², which are as follows:

“[The] Sikh Gurus took consciously a series of steps directed towards marking themselves and their followers out as a community with an identity of their own, clearly distinct from both Hindus and Muslims. They are critical of both these communities, on more counts than one, and the Gurus from Guru Nanak downwards never felt tired of repeating this fact of their lives, times without

number, by pointing out where they differed.”

ii) Influence of Vedanta in Universities

Taran Singh²⁵, the then Head, Department of Sri Guru Granth Sahib Studies, Punjabi University, Patiala, admits that the Sikh and non-Sikh writers belonging to various *Viakhia Parnalian* (Schools of Interpretations) of 18th and 19th centuries had accepted that Gurus' philosophy is based on Vedantic philosophy:

“ਵਿਆਖਿਆਕਾਰੀ ਦੇ ਸਾਰੇ ਯਤਨਾਂ ਨੂੰ ਸਮੁੱਚੇ ਤੌਰ ਤੇ ਦ੍ਰਿਸ਼ਟੀ ਗੋਚਰ ਕਰਨ ਨਾਲ ਸਾਨੂੰ ਇਉਂ ਪ੍ਰਤੀਤ ਹੋਇਆ ਹੈ ਕਿ ਭਾਵੇਂ ਕਹਿਣ ਨੂੰ ਅਠ ਵਿਆਖਿਆ ਪ੍ਰਣਾਲੀਆਂ ਕੰਮ ਕਰ ਚੁਕੀਆਂ ਹਨ, ਪਰ ਇਨ੍ਹਾਂ ਦੀਆਂ ਸੇਧਾਂ ਵਿਚ ਕੋਈ ਬੁਨਿਆਦੀ ਅੰਤਰ ਨਹੀਂ ਸੀ ਅਤੇ ਨਾ ਹੀ ਇਹਨਾਂ ਦੀਆਂ ਪ੍ਰਾਪਤੀਆਂ ਵਿਚ ਕੋਈ ਫਰਕ ਹੈ। ਗੁਰੂ ਦਰਸ਼ਨ ਜਾਂ ਗੁਰਮਤਿ ਫਿਲਾਸਫੀ ਦਾ ਨਿਰਣਾ ਕਰਨਾ ਬਹੁਤ ਚੇਤੰਨ ਰੂਪ ਵਿਚ ਇਨ੍ਹਾਂ ਯਤਨਾਂ ਦਾ ਪ੍ਰਯੋਜਨ ਨਹੀਂ ਰਿਹਾ। ਜਿਥੋਂ ਤੀਕ ਇਸ ਸਬੰਧ ਕੋਈ ਪਰਾਪਤੀ ਹੈ, ਉਸ ਦਾ ਨਿਰਣਾ ਇਹ ਪ੍ਰਤੀਤ ਹੁੰਦਾ ਹੈ ਕਿ ਸਭ ਪਰਣਾਲੀਆਂ ਨੇ ਗੁਰ-ਦਰਸ਼ਨ ਵੈਦਿਕ ਹੀ ਮੰਨਿਆ ਹੈ ਕਿ ਗੁਰੂ ਦੀ ਫਿਲਾਸਫੀ ਆਮ ਬ੍ਰਾਹਮਣੀ ਜਾਂ ਹਿੰਦੂ ਫਿਲਾਸਫੀ ਤੋਂ ਭਿੰਨ ਨਹੀਂ ਹੈ। [Taran Singh – in Foreword].

Taran Singh further says that it appears that universities have taken good steps, although their research could only establish that the truth in the SGGS is not different from the truth of ancient India, but this is a powerful achievement:

“ਪ੍ਰਤੀਤ ਹੁੰਦਾ ਹੈ ਕਿ ਯੂਨੀਵਰਸਿਟੀਆਂ ਨੇ ਹਰ ਪੱਖ ਵਿਚ ਚੰਗੀਆਂ ਦੁਲਾਘਾਂ ਪੁੱਟੀਆਂ ਹਨ। ਭਾਵੇਂ ਸੋਧ ਇਹੋ ਸਥਾਪਿਤ ਕਰ ਸਕੀ ਹੈ ਕਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥਿ ਦਾ ਸੱਚ ਪ੍ਰਾਚੀਨ ਭਾਰਤੀ ਸੱਚ ਦੇ ਸੰਕਲਪ ਤੋਂ ਭਿੰਨ ਨਹੀਂ ਹੈ, ਪਰ ਇਹ ਬੜੀ ਪ੍ਰਬਲ ਪ੍ਰਾਪਤੀ ਹੈ। [Taran Singh – in Foreword].

From the above statements of Taran Singh it becomes quite clear that Gurus' philosophy was not only accepted as Vedantic philosophy by the early Sikh scholars of 18th and 19th centuries, but the university professors also accepted it so.

However, he also says that:

“ਗੁਰਮਤਿ ਮਾਰਗ ਜਾਂ ਸਾਧਨਾਂ ਬਾਰੇ ਇਹ ਪ੍ਰਣਾਲੀਆਂ ਵਧੇਰੇ ਚੇਤੰਨ ਸਨ ਅਤੇ ਇਹਨਾਂ ਨੇ ਬ੍ਰਾਹਮਣੀ, ਹਿੰਦੂ ਤੇ ਸ਼ੈਵ ਮਾਰਗਾਂ ਨਾਲੋਂ ਗੁਰਮਤਿ-ਮਾਰਗ ਦੀ ਭਿੰਨਤਾ ਦ੍ਰਿੜ ਕੀਤੀ ਹੈ।“

(That these schools were more conscious about the 'Gurmat Marg' or 'Sidhant' and these schools have confirmed the dissimilarity between Brahmani, Hindu and Shaiv Margs and Gurmat-Marg.)

It is not clear from this statement what are that 'Brahmani, Hindu and Shaiv Margs', which are different from that of Vedanta.

Besides, Joginder Singh¹⁶ has also argued that, from the beginning, the old schools of Sikhism (*Sampradaya*) were interpreting Gurbani and representing Sikhism as derived from Vedantic philosophy.

From the above discussion it is evident that Sikh theologians and writers are responsible for placing Sikhism within the fold of *Sant* Tradition and Vedanta.

Reasons for challenging the originality and uniqueness of philosophy of Guru Nanak:

The way Sikhism has been interpreted by Sikh theologians and scholars has reached such a state that now originality and uniqueness of philosophy of Guru Nanak is being challenged:

i) Originality of ੴ

My critical study of the 'Commencing Verse', commonly called Mool Mantra, of the Sri Guru Granth Sahib¹ indicates that ੴ is generally pronounced by many Sikh theologians and scholars as ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Oankaar*) or ਏਕੰਕਾਰੁ (*Ekankaar*). It is also being pronounced

as ਏਕੁ ਓਅੰਮ ਕਾਰੁ (*Ek Oam Kaar*). The survey of the available literature indicates that the early Sikh scholars, under the heavy influence of Vedantic philosophy, have coined this pronunciation because writing of ‘

Om’ or ‘*Oam*’ or ‘*Oankaar*’ or ‘*Oamkaar*’ before every writings was very common in the ancient literature. Therefore, they have equated ‘Open Oora’ in ਓ as ‘*Om*’ or ‘*Oam*’ which is known as ‘*Oankaar*’ or ‘*Omkaar*’ or ‘*Oamkaar*’ in various Upanishads.

Giani Harbans Singh¹³ says that it is not known who first started to pronounce ਓ as ਏਕੁ ਓਅੰਮ ਕਾਰੁ (*Ek Oankaar*) or ਏਕੰਕਾਰੁ (*Ekankaar*). However, it is clear that Bhai Gurdas²⁸ might be the first Sikh scholar who has pronounced ਓ as ਏਕੁ ਓਅੰਮ ਕਾਰੁ (*Ek Oankaar*) as is evident from his *Pauri* 15 of *Vaar* 3:

ਏਕਾ^੧ ਏਕੰਕਾਰੁ^੨ ਲਿਖ^੩ ਦਿਖਾਲਿਆ^੪ ॥

ਊੜਾ^੫ ਓਅੰਕਾਰੁ^੬ ਪਾਸ^੭ ਬਹਾਲਿਆ^੮ ॥

In this *Pauri* Bhai Gurdas has declared ‘ਏਕਾ’ (one) as ਏਕੰਕਾਰੁ (*Ekankaar*) and ‘ਊੜਾ’ as ‘ਓਅੰਕਾਰੁ’ (*Oankaar*). It indicates that ਓ should be pronounced as ‘*Ekankaar Oankaar*’, according to the above explanation.

Thereafter, it were the Nirmalas, the authors of *Faridkote Wala Teeka* [5] who pronounced ਓ as *Ek Oamkaar*. Then Prof Sahib Singh²⁴ followed *Faridkote Wala Teeka* that *Oora* in ਓ is ‘*Om*’ (*Oam*) and further explained ਓ as ਇਕ + ਓ or ਓਅੰ or ਓ (*Oam* or *Om*) + ਕਾਰ (extended end of *Oora*) and pronounced ਓ as ‘ਏਕੁ ਓਅੰਮ ਕਾਰੁ’ (*Ek Oankaar*). Bhai Kahn Singh¹⁷ also explained ਓ on the lines described by Prof Sahib Singh. Consequently, other theologians and scholars jumped into the bandwagon of scholars of Vedantic philosophy and accepted the open ‘*Oora*’ as ‘*Oam*’ or ‘*Om*’ and extended end as ‘*kaar*’ and started to pronounce ਓ as ਏਕੁ ਓਅੰਮ ਕਾਰੁ (*Ek Oankaar*) or ਏਕੰਕਾਰੁ (*Ekankaar*) or ਏਕੁ ਓਅੰਮ ਕਾਰੁ (*Ek Oamkaar*).

It is clear from the above discussion that yester year Sikh theologians have encouraged Parma Nand to make the following statement openly right at Guru Nanak Dev University, in a seminar on ‘*Mool Mantra*’ held on November 1969 to commemorate the 500th Birthday (Parkash Divas) of Guru Nanak²²:

“ਓ is not a new word coined by Guru Nanak but he borrowed it from Upanishads because ‘Oankaar’ or ‘Omkaar’ has been used in various Upanishads. The only thing Guru Nanak did was to add numeral ‘1’ to confirm the ‘Oneness’ of God, which is also found in the Upanishads.”⁹

Some theologians tried to justify that although the ‘Open Oora’ in ਓ represents *Oam* (*Om*), the Trinity, but adding numeral 1 (One) Guru Nanak has made it One God. This so-called originality of Guru Nanak was also challenged by Parma Nand⁹ that it is also found in Upanishad that the Trinity originated from One God.

ii) Challenges to originality of Nanakian Philosophy:

Dr Suniti Kumar Chatterji, Late President, Sahitya Akademi, has belittled Nanakian Philosophy in the ‘Foreword’ to the book *Guru Nanak: Founder of Sikhism* written by Dr Trilochan Singh, [who is held in high esteem as a scholar and the book was published by Delhi Sikh Gurdwara Management Committee²⁶. This book was written on the eve of celebration of the 500th Birthday (*Parkash Divas*) of Guru Nanak. It is ironic that Trilochan Singh failed to notice Chatterji’s following statement belittling the Guru:

“The people of the Punjab (and along with them those of the rest of India) became immediately conscious of the value of Guru Nanak’s advent and his teachings after he began to preach to them; and Guru Nanak built up and organised during his life time a very important religious persuasion which was broad-based on the foundations of Vedantic Monotheistic Jnana and Puranic Bhakti. The faith preached by Guru Nanak was nothing new for India, it was basically the old monotheistic creed of the ancient Hindus as propounded in the Vedas and the Upanishads - the Vedanta with its insistence upon Jnana or Knowledge of the One Supreme Reality. And this monotheistic basis was fortified, so to say, to put the matter in a simple form by Bhakti or faith as inculcated in later Puranic Hinduism. The Sikh Panth was nothing but a reformed and simplified Sanatana Dharma of medieval times.”

The sacred writings of the Sikhs have been translated by the prominent Sikh theologians, scholars and historians like, Trilochan Singh, Jodh Singh, Kapur Singh, Bawa Harkrishan Singh and Khushwant Singh. Dr S Radhakrishnan undermined the philosophy of Guru Nanak in INTRODUCTION to that book as follows²⁷:

“At a time when men were conscious of failure, Nanak appeared to renovate the spirit of religion and the humanity. He did not found a new faith or organize a new community. That was done by his successor, notably the fifth Guru. Nanak tried to build a nation of self-respecting men and women, devoted to God and their leaders, filled with sense of equality and brotherhood for all.

The Gurus are the light-bearers to mankind. They are the messengers of the timeless. They do not claim to teach a new doctrine but only to renew the eternal wisdom. Nanak elaborated the views of Vaisnava saints.”

iii) Verbal challenges to Uniqueness of Nanakian Philosophy:

I was astonished when Swami Sarvpriyanand of Ramakrishna Mission posed a challenging question during the Question-Answer time of Plenary Session 10: **World Challenges**, (Moderated by the author of this article) of Interfaith Conference and Celebration of *Gurta Gaddi Divas* held on September 25-28, 2008 at Nanded, Maharashtra, India.

His challenging question was:

Quote a single example of uniqueness of Sikhism which is not based on Vedanta!

However, before responding to his question I inquired from Swami Sarvpriyanand if Krishna has said in *Bhagavad Geeta* something like this:

“I will come to this Earth in human form again and again whenever there is decline in righteousness.”

His answer was: Yes.

Now I have looked into some sources and found the exact wording of the following two quotes from *Bhagavad Geeta*, which convey the same theme, I required confirmation from Mr Sarvpriyanand:

*“yada yada hi dharmasya glanir bhavati bhārata
abhyutthanam adharmasya tadatmanam srijamy aham.”*

English Translation:

“Whenever there is a decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself in every age”

[Srimad Bhagavad Geeta (4:7)]

And

“pavitranaya sadhunam vinasaya ca dustatam

dharmam samsthapanarthaya sambhavami yuge yuge.”

English Translation:

“For the protection of the good, for the destruction of the wicked, and for the establishment of dharma, I am born in every age.”

[Bhagavad Geeta, Verse 8.]

Then I quoted Guru Nanak who says: God is ‘ਅਜੂਨੀ’ (Ajuni) in *Mool Mantra*. This term, ‘ਅਜੂਨੀ’ (Ajuni), is generally translated/interpreted in a simple language that ‘God does not take birth and does not die’. However, by using my knowledge about God as described by Guru Nanak and further explained by the other Sikh Gurus and my knowledge about life, death and soul, I interpret ‘ਅਜੂਨੀ’ (Ajuni) as:

‘God does not come into anthropomorphic form’ as is explained by Einstein¹¹. It means that God does not assume human form to come to this Earth to resolve the troubled world. My above explanation is based on the following Gurbani quotes⁴:

ਜਨਮਿ ਮਰਣਿ ਨਹੀ ਧੰਧਾ ਧੈਰੁ ॥

[SGGS, M 1, p. 931]

(God) is free from birth¹ and death² and is not involved in worldly affairs^{3,4}.

[SGGS, M 1, p. 931]

This characteristic of God ‘not coming into anthropomorphic form’, expounded by Guru Nanak, has been further strengthened by Guru Arjun in the following phrases:

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਜੋਨਿ ਨਾ ਅਵਹੀ ॥ [SGGS, M 5, p.1095]

You¹, the Infinite² and Greatest³ of all and do not come in life-death cycle⁴.

[SGGS, M 5, p. 1095]

ਜਨਮ ਮਰਣ ਤੇ ਰਹਤ ਨਾਰਾਇਣ ॥ SGGS, M 5, p. 1136.

The God⁴ is free³ from birth¹ and death². SGGS, M 5, p. 1136.

Note: This phrase particularly refers to Sri Krishna.

In continuation of the above phrase Guru Arjun further strengthens the basic principle of Nanakian Philosophy, ‘God does not come into anthropomorphic form’, in emphatic strong words as follows:

ਸੋ ਮੁਖੁ ਜਲਉ ਜਿਤੁ ਕਹਿਯ ਠਾਕੁਰੁ ਜੋਨੀ ॥੩॥ [SGGS, M 5, p-1136]

That¹ mouth² be burnt³, which⁴ says⁵ that God⁶ comes in anthropomorphic form⁷ (takes birth in human body).³

[SGGS, M 5, p 1136]

I must make it clear here that I have no attention to criticize any religious belief of others. **I have simply tried to portray that the philosophy of Guru Nanak is original and unique and is not based on any other philosophy.**

Originality and uniqueness of philosophy of Guru Nanak

Here I would like to discuss what Arnold Toynbee thinks about the Adi Granth (Aad Guru Granth Sahib)²⁷:

“Mankind’s religious future may be obscure; yet one thing can be foreseen: the living higher religions are going to influence each other more than ever before, in these days of increasing communication between all parts of the world and all branches of the human race in this coming religious debate, the Sikh religion, and its scriptures the Adi Granth, will have something of special value to say to the rest of the world.”

Toynbee admits that “Mankind’s religious future may be obscure;” I agree with him to a

great extent. I also agree with his second observation that "...the Sikh religion, and its scriptures the *Adi Granth*, will have **something** of special value to say to the rest of the world." Here we are concerned about this part. What is that "**something**"? I am sure that it is originality and uniqueness of Nanakian Philosophy embodied in the Bani of Guru Nanak, further elaborated and strengthened by the Sikh Gurus who succeeded to the 'House of Nanak' in their Bani which has been incorporated in the Aad Guru Granth Sahib along with that of Guru Nanak⁴.

Call for Study

Should not the scrupulous Sikh theologians and researchers get together to portray, systematically, the originality and uniqueness of Nanakian Philosophy? **Consequently, it would lead us to formulate concise and comprehensive philosophy of Sikhism so that every Sikh can talk about Sikhism in its real perspective to remove the confusion of Sikhism as syncretism, or based on Vedanta.** The author has done some basic work on this issue in his book, *NANAKIAN PHILOSOPHY: Basics for Humanity*⁴. This could be a stepping stone to achieve our goal.

Since there is a provision to hold **Intra-religious Dialogues** in the forthcoming Conference of Council of Parliament of World Religions, I strongly believe that there is a dire need to hold ***Intra-religious Dialogue on Sikhism*** with various Sikh theologians and researchers, experts in various fields to have some common basic principles on which most of the scholars could agree.

Before we discuss the issue of *Intra-religious Dialogue on Sikhism* it is very import to discuss what is so-called 'Sikh Religion' or 'Sikhism'? In my opinion, the so-called 'Sikh Religion' or 'Sikhism', in fact, is '**Sikhi**'. Therefore, the first hurdle to be crossed is to define SIKHI. Once 'Sikhi' is defined, which has been anglicized as 'Sikhism' by adding suffix, -ism, the other important topics to be discussed, one by one, to portray the originality and the uniqueness of philosophy of Guru Nanak, are as follows:

1. Concept of God
2. Origin of Universe
3. Concept of Heaven and Hell
4. Mantra System
5. Idolatry
6. Casteism
7. Gurbani and Science
8. Gurbani and Bhagat Bani, and others.

Keeping in view the sensitivity because of different opinions about **Sikhism** among the Sikh theologians and the researchers, the suggested ***Intra-religion Dialogue on Sikhism*** will be just the foundation of series of such conferences to be followed.

The first Intra-religious Dialogue on Sikhism is being arranged as one of the various sections of the Conference being held by the Council of Parliament of World Religions at Melbourne, Australia, on December 3-9, 2009. Please visit the following site for complete information on the above conference:

<http://www.parliamentofreligions.org>

The interested scholars are requested to contact Prof Devinder Singh Chahal, PhD, President, Institute for Understanding Sikhism, Email: sikhism@iuscanada.com or sikhism@gmail.com as soon as possible before February 28, 2009.



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