

Disseminating Holy Message

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Sri Guru Granth Sahib as the Holy Scripture has a universal appeal. As the everlasting Sat Guru, its message deserves to be disseminated across continents. Knowledgeable scholars have stated time and again that the entire Sri Guru Granth Sahib is an elucidation of the **Mool Mantra** (The Root Formula). The Mool Mantra was the first inspirational utterance by Guru Nanak Sahib Ji, the founding-prophet of the Sikhs. The Mool Mantra indeed sums up the theistic concept of Guru Nanak Sahib Ji and gives his intuitive insight into the metaphysical realm.

The Adi Granth, the first enormous scripture in Gurmukhi language was assembled and compiled by Guru Arjun Dev Ji, the fifth Guru in 1604. The compositions are the scriptural mirror, the synthesis and embodiment of the Oriental thought and a vivid description of the ideal life of an individual and society, representing the consummation of Indian sacred writings and culture. The Holy Guru Granth contains the teachings and the Hymns of not only the Gurus, but also of nearly 30 Hindu and Muslim saints. The verses composed by men of diverse faiths and social strata, and hailing from different regions of India and speaking different languages are mystic, spellbinding, eerie and enchantingly fascinating. The anthology is a repository of the Indian wisdom and a precious gift of the Guru (Preceptors) to all mankind.

It is an established fact that Sri Guru Granth Sahib, among World's holiest anthologies, is a judicious compilation of the essence of all Holy Scriptures of the East, including the Quran and the Bible. It is the most precious gift to humanity and a pivot of religious life. Reading of the Holy Granth gives one repose, tranquility and serenity. 'Guru', saints, and *Naam* have been given an exalted status in this Scripture. There is no arguing the fact that nothing can be learnt without the guidance and help of the Guru. The Scripture exhorts human beings the maxim of 'simple living and high thinking'. Another high point of Sri Guru Granth Sahib is that it has not shown any explicit or implicit discrimination towards other religions. The Scripture, in fact, contains not only the Holy Hymns of great sages, ascetics and saints but also the holy ideas of the so-called low caste God-gifted men of various other faiths and denominations.

The objective behind rendering Sri Guru Granth Sahib in other Indian languages, was adumbrated by my father the late Rev Dada Chellaram Ji. He wanted to make the celestial Scripture (with translations into almost all Indian languages as well as in English) accessible to all literate people of various regions and states, and to Indian people settled abroad, who have either limited or no knowledge of *Gurmukhi* (Punjabi language). Rev Dada Chellaram Ji took upon himself the onerous task of translating the Holy Scripture in Sindhi in 1920 in Sindh (now Pakistan). Afterwards, this mission devolved on me, his son. I took up the task of translating Sri Guru Granth Sahib into Hindi in 1985.

After completion of the Hindi renderings, in 5 Volumes, I set out to arrange translation of Sri Guru Granth Sahib into various major Indian languages. The work in most of the languages (like Gujarati, Bengali, Marathi, Tamil, Urdu, etc) is in

progress or almost on the verge of completion. The family of Rev. Dada Chellaram Ji has been committed to the service of Sri Guru Granth Sahib, in spreading its message of love, compassion, humanity and peace among the masses through Kirtan and discourses.

In the past some versatile scholars like Macauliffe, made the first heroic attempts at the translation of substantial portions of Sri Guru Granth Sahib into English. In later half of the 19th century, Dr. Gopal Singh was perhaps the first to bring out a complete translation of text with English. Then Prof. Gurbachan Singh Talib, Sardar Manmohan Singh, Sardar Pritam Singh Chahil, Principal Teja Singh (though he could not complete, as the cruel hands of death, denied him the opportunity) have translated the Holy Granth in English, in verse as well as in prose forms. I, B.D. Gulati, as God's humble servant have had the good fortune and Divine blessing of translating the Hindi version of Rev Sh. Lachman Chellaram Ji in English. Of the Five Volumes, I have completed two Volumes. The Hindi version is the basis for English in prose form, without any subjectivity, using the simplest possible diction. I owe my inspiration to Madam Amarjeet Kaur and her son Kunwar Jiwan Jot Singh, (Chairperson and Vice Chairman respectively of Guru Harkrishan Sr. Sec. Public School, Ambala Cantt.). Lachman Ji guided me in my arduous endeavour, and remains a source of inspiration.

The Format of translation (in Hindi & Bengali) follows the pattern below:

- Volume I Japji Sahib, Rahras, Kirtan Sohala, Bara Maha Majh, Bavanakhri, Sukhmani Sahib, and hymns in Sri Rag, Majh Rag, and Gauri Rag musical measures. [SGGS: 1-296]
- Volume II Hymns in Gauri Rag, Gujari Rag, Devgandari Rag, Bihagra Rag, and Vadhans Rag. [SGGS: 296-594]
- Volume III Hymns in Sorath Rag, Jaitsari Rag, Todi Rag, Bairaree Rag, Tilang Rag, Soohi Rag, Bilaval Rag, and Gond Rag. [SGGS: 595-875]
- Volume IV Hymns in Ramkali Rag, Nat Narayan Rag, Mallee Gauda Rag, Tukhari Rag, Kedara Rag, and Bhairon Rag. [SGGS: 876-1167]
- Volume V Hymns in Basant Rag, Sarang Rag, Malar Rag, Kanada Rag, Kalyan Rag, Prabhati Rag, Jaijawanti Rag, Salok Sankirti Mahala Pahla, Salok Sahaskriti Mahala Panjwa, Chaubole Mahala Panjwa, Salok Bhagat Kabirji, Salok Sheikh Farid Ke, Swaiye Sri Mukhvaak Mahala Panjwa, Salok Vaaran Te Vadhik Salok Mahala Navan, Mundavani Mahala Panjwa, Salok Mahala Navan & Ragma. [SGGS: 1168-1430]

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