

Mundavni Mohalla V

Sir, - This refers to your Editorial [SR November 2004] by Dimpy Gurvinder Singh and the letter from Shivcharan Singh Dhesi [SR April 2005]. Enlarging on the interpretation of the word 'tine' (ਤਿਨਿ) in Mundavni Mohalla V, your Associate Editor maintains that:

- a) "The word 'tine' connotes and refers to the Almighty Creator or God".
- b) "Guru Arjun Dev is talking about a thing and not three things as some have interpreted the *tine* word used in the hymn," and "Guru ji is talking about only one Prime being and that thing is *Naam* or energy or "Love energy".
- c) "In the vessel a thing of God is lying. That thing is Truth which one has to patiently contemplate."

Taking into account the above interpretation, the Editor's translation of the first two verses of the Mundavni is:-

"Inside vessel resides God's thing
- truth, patiently contemplate.
Never-dying love of God's resides
Upon which everything depends."

The attention of the learned Editor is drawn to the hymn of the Third Nanak – Sorath Mohalla III [SGGS: 645] wherein Guru Ji is talking about three things – "*Thale vich tae vastu*

paio, har bhojan amrit sar (ਬਾਲੈ ਵਿਚਿ ਤੈ ਵਸਤੁ ਪਈਓ ਹਰਿ ਭੋਜਨੁ ਅੰਮ੍ਰਿਤੁ ਸਾਰੁ ॥ - The salver contains three things but the essence is *Amrit Naam*." The meaning of word 'tae' like 'tine' is 'three'. This hymn also deals with Mundavni as this word is mentioned twice in it, but no mention is made of the qualities of *sat* and *santokh* as is done in the Mundavni Mohalla V. The satguru knows his own mind, but it appears that he has left it as a riddle (Mundavni) for the Sikhs to solve or answer it. This conjecture is supported by his verse "*Eh mundavni satgur paye, gursikhan luddi bhal*."

The three things mentioned by most of the interpreters are: *Sat* (Truth), *Santokh* (contentment) and 'Vicharo (contemplate). I agree with the first two, i.e. *Sat*, *Santokh*, but not the third: 'vicharo', as this is not a noun but a verb. The third item is the *Amrit Naam*. The underlying meaning of the first two verses of the Mundavni Mohalla V would thus read: The salver (Guru Granth Sahib) contains three fundamental things: Truth, Contentment and *Amrit Naam*, the last being the Essence which sustains everything else. Whoever contemplates (*Vicharo*) this *Amrit Naam* and imbibes the attributes of Truth and Contentment shall be emancipated.

Truth is God Himself, but in this hymn this attribute is covered under the term of *Amrit Naam*. *Truth* and contentment are human qualities which a devotee has to imbibe. *Truth* pertains to noble conduct, righteous action and truthful living. *Contentment* means a satisfied or contented person who does not need more than what he already possesses. It is also the natural law of *harmony* that makes the galaxies and planets function in their own places and orbits – "*Santokh thap rakhiya jin soot*." Had this law not been there utter chaotic conditions would have prevailed in the universe.

By this, one can gauge how vital is the aspect of contentment for the human beings. "A man may earn a million, yet his craving is not appeased. Without contentment there can be no satisfaction." (*Sukhmani*). The twin words of *Sat-Santokh* appear innumerable times in Guru Granth Sahib; thirty five times as the opening words of the various verses and once in the Japuji Sahib – "*Suniye sat-santokh gyan*". No other virtue, such as 'daya' (compassion) *dharma* (morality), *sahej* (equipoise) or *shanty* (quietude) has received such pre-dominant

recognition. **The qualities of *sat* and *santokh* are vital to receive God's grace and ultimately salvation.** The fifth Nanak has thus solved the riddle posed by the Third Nanak by placing the attributes of *sat* and *santokh* along with the all powerful *Amrit Naam*. How could a problem be termed as a riddle, i.e. Mundavni, if an answer to it lies in one word, i.e. *Amrit Naam*, or Truth, which is the essence of Guru Granth Sahib?

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Bridgewater Gurdwara, N.J. (USA)

A Plea to end litigation

Sir, - When my wife I last visited New Jersey's beautiful Bridgewater Gurdwara for screening the Documentary on Harmandir Sahib a couple of years ago, we were profoundly saddened by the President, Sr. Gurmel Singh's disclosure that prolonged litigation over control of the Gurdwara had largely eclipsed its glory as the house of God. Two groups had been fighting for its control and were believed to have spent US\$ 1,50,000 each, whereas there was a plan to construct a new building estimated to cost \$ 2,50,000 to be raised as a bank loan. There is a tragic irony in this whole affair.

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Educational Institutions:

An examine to emulate

Sir: I reproduce below the numbers of charitable/Educational Institutions being run by the Christians community in India. This information (based on the statistics as published in Times of India) should be an eye-opener for Sikh organizations like SGPC and Chief Khalsa Diwan who wish to promote education.

CHURCH'S SOCIAL OUTREACH

Schools	11,084
KG and Nursery	3,785
Dispensaries	1,792
Hostels, boarding Houses	1,765
Technical Schools	1,514
Orphanages	1,085
Hospitals	704
Homes for aged, destitute	455
Colleges	240
Crechés	228
Leprosaria Rehab Centres	213

The Population of Christians in India is more or less comparable to the Sikh population. With 'Golaks' in thousands of Gurdwaras in India, can we not do as much as Christians are doing? Indeed the community should promote education by building educational institutions

for the younger generation to promote the basic philosophy of Sikhism as well as imbibe in them the spirit of Sewa to the humanity at large.

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Darbar Sahib Documentary

Sir, - It is indeed creditable on part of Mr. & Mrs. Ramesh Seth (SR May 2005) to accomplish the arduous task of making documentary on Harmandir Sahib, an auspicious undertaking, obviously ordained by Guru Ramdas Ji. The various obstacles and difficulties faced by them and the determination with which they overcame the same highly speaks of their ingenuity. Any less team of persons would have given up at various stages. There is no doubt that Divine Grace of Guru Ramdas Ji inspired the couple throughout until the assignments were splendidly completed.

On completion of the Documentary, to undertake the screening of the same throughout USA, in more than 150 Gurdwaras, was no lesser achievement, again by the grace of Guru Ramdas Ji.

I suggest, through your columns that other Panthic bodies should pursue the idea of wider screening of the Documentary on various TV Channels, in India as well as throughout the world, most certainly on "ETC Punjabi", DD (Punjabi) and "Punjab Today".

Also I venture to suggest that, a documentary on instant miraculous recovery of Mr. Vasu Bhardwaj at Harmandir Sahib should be, similarly, prepared by suitable organisation and screened for benefit of all,

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Chair on Sikhism in Pune University

By the Grace of Waheguru and the efforts of the Sangat of Pune, the University of Pune has agreed to institute a chair on Sikhism. Given below is a letter received from Prof. S.S. More, the Head of Department of Philosophy, University of Pune, which is self explanatory. Through your esteemed magazine, I request all the readers to contribute the maximum they can, and in whatever way they can, so that the hands of the sangat of Pune are strengthened.

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University of Pune
Department of Philosophy

The University of Pune is known to be one of the best Universities in India for its academic excellence. In this University there are several endowment chairs, besides the positions given by the UGC. Some of these Chairs are instituted to study the religion, philosophy, culture and literature of the great Indian traditions. To mention a few of them will be Saint Namdeo Chair, Saint Jnaneshwar Chair, Saint Tukaram Chair, Jain Chair, and some others. Under these chairs we study the philosophy and culture of the concerned traditions, saints, sects, etc. **We think it will be most fitting to institute a Chair for the studies in Sikhism in the Department of Philosophy and give an academic orientation**

to one of the most important religions and tradition of India.

Under such a Chair we plan to undertake studies and research on the Post-graduate level where the Philosophy, Religion, Tradition, Literature and practices of Sikhism in the form of introducing post-graduate courses, conducting national level seminars, encouraging research projects, undertaking studies of text in the form of translating etc, will be executed.

Dedicated to the 4th Centenary celebrations of the compilation of Guru Granth Sahib we want to begin this activity. So we request you to kindly extend your generous help towards the institution of such a Chair on Sikhism, mainly by sharing the financial support and also in other ways deemed to be fitting for the cause. Donations are exempt from Income Tax.

Yours Sincerely,

S. S. More

To Institute a Chair on Sikhism.

Fixed amount to be deposited in the bank Rs. 50-60 Lakhs. Out of the yearly interest that would occur; 10-15% will be given to the University as administrative charges. 20% will be deposited back into the corpus. Remaining interest will be available for: Salary/Honorarium for the appointed Professor(s) and projects, seminars, lectures to be organized.

Your contribution, however small, will go a long way in helping us to achieve our goal. Cheques/ demand drafts should be drawn in the name of –“The Registrar, University of Pune”.

All contributions towards this fund are 100% exempt from tax under section 80G 2(a) (iiif) of the Income Tax Act 1961.

All correspondence and queries may be addressed to: Prof. S.S.More, Department of Philosophy, University of Pune, Ganeshkhind, Pune-411007. Tel No. (D) 020-25601283 , (O) 25601284 or Dr. Surjit Kaur Chahal, Department of Philosophy, University of Pune, Ganeshkhind, Pune-411007. Mobile No.9423217060 or E-mail at skaur56@rediffmail.com

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**Greetings from
Latin America**

An interesting experience took place on my third day in the city (Montevideo). I was standing in the foyer of my hotel when a shortish wizened, old man, with only one eye, approached me and greeted me with “Sat Sri Akal, Signor!”

I answered his greeting and asked him in Punjabi if he was a Sikh. “si, signor”. He replied in Spanish.

To prove it he took out an old, battered British passport and pointed to the photograph in it: it was of a young Sikh in his early twenties with only one eye.

He pointed to his chest and said in rustic Punjabi, *naon* (name) Chanchal Seongh (Singh), *pay* (*peo*, or father) Sohan Seon; *Mao* (mother) Gurdeep Kaur; *pind* (village) something or the other in district Lahore. Then he began to count *ikk*, *do*, *tinn*, *chaar* up to ten. Beyond these words he could neither speak nor understand what I said in Punjabi or English.

I asked my Spanish secretary to help me out. It was an incredible story.

Chanchal Singh had left Punjab as young lad intending to settle in Canada. At that time he spoke no language other than Punjabi. The Canadian authorities refused to permit him to stay.

He escaped to the United States. He met the same fate there and was ordered to leave

the country in a few days. He hitch-hiked his way southward through Mexico and Brazil.

No country would have him till he reached Uruguay and got a job as a farm labourer. He married a Spanish labourer's daughter and had a large family by her.

They were given both Sikh and Spanish names: Dilbagh Don Pedro Singh, Santi Carmelita Singh, and so on.

Chanchal Singh, who spoke only Punjabi till he was twenty, could now not understand and a word of it - fifty years had completely wiped it out of his memory.

I have found that it takes much less than fifty years to erase the memory of a language if one is not exposed to it orally or visually.

A Punjabi Muslim businessman (I think his name was Anwar), invited me to dine with him and his Spanish wife. Both spoke English fluently.

When she was busy in the kitchen comprehending what I was saying, 'word sound familiar but I can't recollect what they mean. He said by way of explanation. 'I have seen for twelve years, my work is entirely in Spanish or English. All these years I have not spoken Hindustani or Punjabi to anyone nor kept in touch with them through books or magazines. Now I can neither speak nor understand a word of what you are saying.

In twelve years the tablet of his memory had been wiped clean of his mother tongue.

Khushwant Singh

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Essence of Japji - Book review in SR

I respectfully disagree with your review's remarks [SR:] that my book, '*Essence of Japji*' is based on Sant Kirpal Singh's book, *The Message of Guru Nanak*. No doubt there may be similarities but the whole work is my own and not of Sant Kirpal Singh Ji. While writing, some words from the work one has read become dormant in writer's subconscious mind. Something like that might have happened in my case.

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