

Guru Nanak Sahib knew more than hundred languages and many subjects. How much do we know?

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੂੰ ਤਾਂ ੧੦੦ ਤੋਂ ਵੱਧ ਭਾਸ਼ਾਵਾਂ ਤੇ ਬਹੁਤ ਸਾਰੇ ਵਿਸ਼ਿਆਂ ਬਾਰੇ ਗਿਆਨ ਸੀ, ਸਾਨੂੰ ਕਿਨਾਂ ਕੁ ਹੈ?

Guru Nanak Sahib travelled a long distance and visited large number of places of the world during his life period. He taught people to live a proper, fruitful and dignified way of life. He used to meet the common public and leaders of various sects and religions. He taught people to learn and adopt the system of Akal Purkh which is running the whole universe in a perfect manner. His method of teaching was simple, clear and effective. He used to teach people in their own language taking similarities around them so that they could understand and adopt the concept in their life for their betterment. Guru Nanak Sahib used to learn the language and rituals of that community and then used the information in making them realise the futility of their ritualistic actions in their own language and by a way they would understand.

Guru Nanak Sahib may be the first or second person who has travelled a lot in this world and most of his journey was on foot with his companion Bhai Mardana. In between he might have travelled on boats or small ships. He travelled in all four directions - North, East, West and South. He might have travelled more than 28,000 kilometres in his five major tours of the world during the period from 1500 to 1524. It is believed that language changes after a distance of 12 Kohs (ਕੋਹਾਂ). Even if we take 12 Koh as 100 kilometre then this estimates shows that Guru Nanak Sahib knew more that 280 languages and dialects.

Data about Udasi's of Guru Nanak Sahib taken from reference:

http://www.sikhiwiki.org/index.php/The_Udasis_of_Guru_Nanak

During his first tour he covered the regions including Sultanpur, Saidpur (Eminabad), Tolumba (Makadampur), Hardwar, Almora, Gorakhmata (Pilibhit) (Nanakmata), Reetha Sahib, Gola, Ayudhya, Prayag (Allahabad), Banaras (Varanasi), Gaya, Patna, Hajipur, Kantnagar, Malda, Dhubri, Kamrup, Golaghat Nagar, Dhanasri valley, Gauhati, Shillong, Silhet, Dacca, Calcutta, Puri, etc. According to the Puratan Janamsakhi, Guru Nanak Sahib ended his first tour with the visit to Puri and returned to Punjab.

During the second tour Guru Nanak Sahib went towards to the south. He covered the regions like Vijayawada, Guntur (Andhra Pradesh), Nagapatnam, Kanchipuram, Tiruvannamalai, Tiruchirapally, Trivanmalay, Rameshwaram (Tamil Nadu), Matiakalam, Katargama, Batticoloa, Sita Eliya (Sri Lanka), Cochin, Palghat, Nilgiri Hills, Rangapatan, Bidar (Karnataka), Kerala, Nanded, Narsi Bamini, Barsi (Sholapur), Nasik, Poona, Amarnath, Aurangabad (Maharashtra), Omkareshwar, Betma (Indore), Burhanpur (Khandwa), Gwarighat, Indore, Ujjain (Madhya Pradesh), Palitana, Dwarka, Bet Dwarka, Kutch, Baroach, Junagarh, Vadodara (Gujarat), Jabalpur, Chitrakoot, Rikhanpur, Pushkar, Ajmer, etc.

There is some discussion among Sikh scholars whether the first and second tour were in fact just one continuous journey. It is stated by some that: "If the Guru had returned from Puri on the first tour, he must have visited some important places on his way back, but there is no mention of it in the Janamsakhi.

During his 3rd tour he covered the northern regions like Una, Mandi, Rawalsar, Kullu, Manikaran, Mount Kaag Bhasund, Garhwal, Haridwar, Nanak Mata, Tanda, Nepal (Kathmandu), Chungthang (Sikkim), Lhasha (Tibet), Mount Sumeru, Leh, Anantnag, Matton, Bramaula, Berwa (Budgam), etc. During his journeys to the Himalayas and in the Far East, Guru Nanak Sahib visited Mansarovar, Tibet, China, Ladakh, Jammu and Kashmir. He visited Srinagar, Anantnag and reached Mattan in the interior of the valley.

During his 4th tour he covered the Mecca and Arab countries i.e. Multan, Lakhpat, Karachi, Addan, Jeddah, Al Mecca, Medina, Baghdad, Basra, Karbala, Bushehar, KhorramShahr, Tehran, Ashghabat, Urgench, Bukhara, Samarkand, Kandahar, Kabul, Hassan Abdal, Jalalabad, etc.

There are inscriptions in Turkey which suggests that Guru Sahib might have visited Turkey and nearby places. But still further research is required to reveal the facts. (Ref: Prof. Devinder Singh Chahal, Institute for Understanding Sikhism, Email: Sikhism@uscana.com, The Research Journal Understanding Sikhism, 23rd October 2006).

During the 5th tour Guru Nanak Sahib covered the places around Kartarpur and within the Punjab regions.

According to SGPC (<http://sgpc.net/gurus/gurunanak.asp>) Guru Nanak Sahib visited different religious places preaching Sikhism. He went to Kurukshetra, Hardwar, Joshi Math, Retha Sahib, Gorakh Matta (Nanak Matta), Audhya, Prayag, Varanasi, Gaya, Patna, Dhubri and Gauhati in Assam, Dacca, Puri, Cuttock, Rameshwaram, Ceylon, Bidar, Baroach, Somnath, Dwarka, Janagarh, Ujjain, Ajmer, Mathura, Pakpattan, Talwandi, Lahore, Sultanpur, Bilaspur, Rawalsar, Jawalaji, Spiti Valley, Tibet, Ladakh, Kargil, Amarnath, Srinagar and Baramula. Guru Nanak Sahib also paid visit to Muslim holy places. In this regard he went to Mecca, Medina, Beghdad via Multan, Peshawar Sakhar, Son Miani, Hinglaj etc. Some accounts say that Guru Sahib reached Mecca by sea-route. Guru Sahib also visited Syria, Turkey and Tehran (the present capital of Iran). From Tehran Guru Sahib set out on the caravan route and covered Kabul, Kandhar and Jalalabad.

In fact famous historian Dr. Ganda Singh had researched what routes and transport mechanism Guru Nanak Sahib would have adopted to visit the places and he tried to find the proofs of his visits. According to the book “A Short History of the Sikhs”, Volume one (1469 – 1765) by Teja Singh & Ganda Singh, Publication Bureau, Punjabi University, Patiala. During his first tour Guru Nanak Sahib visited the places like Saidpur (Eminabad), Tolumba (near Multan), Kurkshetra, Panipat, Delhi, Hardwar, Banaras, Gay, Patna, Kamrup (Assam), Assam, Dacca, Twenty four Pagnas, Cuttock, Puri, Central India, Punjab, Pak Pattan, Dipalpur, Kanganpur, Kasur, Patti, Sultanpur, Vairoval, Jalalabad, Kiri Pathanan, Lahore, Kartarpur. The second tour was towards South with places like, Ceylon, western coast, Punjab. During his 3rd tour he covered the northern regions like Gorakhmata (Nanakmata), Nepal, Tibet, Kailash Mountain, Mansrovar Lake, Ladakh, Srinagar, Jammu, Sialkot. The fourth itinerary of Guru Nanak was to the West to places like Mecca, Baghdad, Hassan Abdal (Panja Sahib), Saidpur.

Note: I have tried to contact the author (http://www.sikhiwiki.org/index.php/The_Udasis_of_Guru_Nanak) (S.Hari Singh) by email (December 9, 2014) to know about the sources of information which he had used and how much authentic each source is? But I did not get any reply to that. However, all the information he has tried to take from Janamsakhi's. I have added the information from SGPC and S. Ganda Singh also. In order to have idea about the number of languages we need the estimate of locations only. So for the present purpose we can take the information as reliable.

Guru Nanak Sahib has covered almost all the states of India during his tours i.e., Punjab, Haryana, Himachal, Jammu & Kashmir, Delhi, Utrakhand, Utter Pradesh, Bihar, Bengal, Assam, Rajasthan, Madhya Pradesh, Chhattisgarh, Gujarat, Maharashtra, Andhra Pradesh, Orissa, Karnataka, Kerala, Tamil Naidu, etc.

Generally Punjab can be divided into 4 parts i.e. Majha, Duaba, Malwa, and Jhanab. If we just count 4 languages for Punjab, the languages of whole India having 19 states becomes as 76 (=4*19).

During his all the tours Guru Nanak Sahib had covered other countries like, Pakistan (12), Sri Lanka (5), Nepal (4), Sikham (9), Tibbat (25), Bangla Desh (4), China (8), Afghanistan (8), Iran (7), Iraq (7), Kuwait (1), Turkey (1), Saudi Arabia (9), etc. During the present period these countries have approximately 100 prominent languages (12+5+4+9+25+4+8+8+7+7+1+1+9= 100).

In addition to these prominent languages of each country, there will still be more sub languages which might be common among less population. If we count on the average 5 sub languages for each country, then there will be 65 more sub languages. It is also possible that Guru Sahib might not have gone to all the places of these countries and might have visited some selected areas. The modes of transport and communication were very poor in those days as compared to the present day times. Then naturally the difference among the languages and customs of nearby areas will also be large. If we combine the prominent languages of India and other countries then this figure goes above 176 (=76+100). The large varieties of words used in Guru Granth Sahib also support these figures. Hence, Guru Nanak Sahib might be having deep knowledge of more than 100 languages.

The lack in the progress of the Sikhs and propagation of Sikhism is that most of the present day Sikhs have limited knowledge and education. Most of our Granthi's and Ragi's are illiterate or having education limited to 10th or 12th class. Very rarely we may find graduate or post graduate one among them. With this limited education and exposure, how can they have deep study or knowledge about Guru

Granth Sahib? What type or depth of knowledge they can impart to us. Only that person can know about Guru Granth Sahib who have some knowledge and have good level of intelligence. If Guru Nanak Sahib knew more than 100 languages then do our preachers even know 10 languages and have some measure of in depth knowledge as Guru Nanak Sahib was having.

ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥ ਤਿਸੁ ਉਚੈ ਕਉ ਜਾਣੈ ਸੋਇ ॥ (੫)

Gurbani written in Guru Granth Sahib contains deep knowledge about subjects like sociology, political science, home science, history, geography, economics, chemistry, physics, astronomy, space and psychology of human beings and mind. The purpose of this vast knowledge was to transform the mankind in the right direction and successful life.

Most of the religions or sects of the world have tried to give the definition of Akal Purkh on the basis of imagination. But the definition of Akal Purkh given in the beginning of Guru Granth Sahib is based on scientific facts. In fact we can call Guru Granth Sahib as the origin of science about Akal Purkh.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ (੧)

The controller of this universe can neither be any material or living being, because all of them are temporary or perishable. These cannot last endlessly. Akal Purkh can only be some system or law or some form which is endless and without any boundary. It is very difficult to describe such an entity in our language or words, because it is beyond the limits of our imagination and knowledge.

Newton invented about Gravitational force in 1686, but Guru Nanak Sahib hinted about these 500 years back in Japu Ji Sahib. Galileo made his telescope in 1609, but Guru Nanak Sahib has told long back that there are unlimited numbers of earths. Few decades back only scientists have started talking about many Galaxies.

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਬਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੁਤਿ ॥ ਜੇ ਕੋ ਬੂਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥ ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥ (੩) (ਜਪੁਜੀ)

Gurbani written by Guru Nanak Sahib clearly shows that he had deep knowledge about Physics and Astronomy. An ox cannot support the earth. It has to be some system or law which has control over these planets, moons, stars and galaxies. Now a days we call this system as Newtons law of gravitation. Guru Nanak Sahib has taught us the facts of nature in a logical manner.

There are millions of Stars, Suns, planets and Moons which are giving or reflecting light. There are millions of living beings who are getting their food. Unlimited number of seas, airs, vegetations, clouds, lightening, etc. This creation is going on from the unlimited period. But that Akal Purkh is one and only one who is controlling the whole universe. No one knows the boundaries or end of Akal Purkh.

ਕਈ ਕੋਟਿ ਖਾਣੀ ਅਰੁ ਖੰਡ ॥ ਕਈ ਕੋਟਿ ਅਕਾਸ ਬ੍ਰਹਮੰਡ ॥ ਕਈ ਕੋਟਿ ਹੋਏ ਅਵਤਾਰ ॥ ਕਈ ਜੁਗਤਿ ਕੀਨੇ ਬਿਸਥਾਰ ॥ ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥ ਕਈ ਕੋਟਿ ਕੀਨੇ ਬਹੁ ਭਾਤਿ ॥ ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਤਿ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਇ ॥ ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਸੋਇ ॥੨॥ (੨੨੫,੨੨੬)

This Shabad shows that Guru Nanak Sahib knew about Physics, Biology, Botany and many other subjects. Guru Nanak Sahib even taught that there are living beings in each and every one and water is the basis of all living beings. In fact those persons who are very much concerned about the killing of living beings should stop taking grains and water, because both of them contain living beings.

ਸਲੋਕੁ ਮਃ ੧ ॥ ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ ॥ ਗੋਹੇ ਅਤੈ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ ॥ ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥ ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥ ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ ॥ ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥੧॥ (੪੨੨-੪੨੩)

The present day big bang theory about the origin of universe also says that large amounts of Hydrogen have combined to form Helium and other heavier gases. Water was formed with the combination oxygen and hydrogen which has led to the evolution of life. Guru Granth Sahib also teaches that Akal Purkh has created air (gases) which eventually led to the formation of water. From water all these living beings have come in to existence and Akal Purkh is present in each and every living being.

The Hukam of Akal Purkh can be understood and realised with the Shabad of the Guru. Those who are absorbed in the Shabad of Guru are able to wash away the sins present in their mind.

**ਸਾਰੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥ ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥ ਨਿਰਮਲੁ ਮੈਲਾ ਨਾ ਥੀਐ
ਸਬਦਿ ਰਤੇ ਪਤਿ ਹੋਇ ॥੩॥ (੧੯,੨੦)**

This Shabad also shows that Guru Nanak Sahib knew about Chemistry, Biology and Geography.

Science can create various types of materials or can know how the living beings behave. But science cannot create a new life or any new living beings. The laws which are applicable at mental level are beyond the scope of present day science. Guru Sahib has clarified that water is necessary for our living and at the same time he has talked about another water (Amrit or Naam) which is required to fulfil the thirst of mind. This Amrit can be obtained through the teachings of the Guru only. Each and every living being is formed from the Akal Purkh and He is present in all of them. But very few can understand this fact. Once a person understands this fact with the grace of Guru, then his ego gets eliminated and he starts leading his life without having sins in his mind. Those who obtain this Amrit with the help of Gurbani get satisfied with whatever they have got and lead a peaceful and contented life. Now they do not have any desire to collect wealth by unfair means.

**ਨਾਨਕ ਇਹੁ ਜਗਤੁ ਸਭੁ ਜਲੁ ਹੈ ਜਲੁ ਹੀ ਤੇ ਸਭ ਕੋਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਕੋ ਵਿਰਲਾ ਬੁਝੈ ਸੋ ਜਨੁ ਮੁਕਤੁ ਸਦਾ ਹੋਇ ॥੨॥ (੧੨੮੩)
ਜਲੁ ਹੀ ਤੇ ਸਭ ਉਪਜੈ ਬਿਨੁ ਜਲੁ ਪਿਆਸ ਨ ਜਾਇ ॥ ਨਾਨਕ ਹਰਿ ਜਲੁ ਜਿਨਿ ਪੀਆ ਤਿਸੁ ਭੂਖ ਨ ਲਾਗੈ ਆਇ ॥੫੫॥ (ਪੰਨਾ
੧੪੧੯, ੧੪੨੦)**

In this Shabad the example of rainbird have been taken which is not satisfied with the ordinary water, but wants only the drop of water which it receives directly from the sky. Though the thirst of mouth can be fulfilled with ordinary water, but the thirst of mind can only be fulfilled with the help of Shabad of Guru. Hence, we have to remember the Akal Purkh all the time, understand that He is present in each and everyone and lead our life according to His Hukam as taught in Guru Granth Sahib.

These Shabads further clarify that Guru Nanak Sahib knew very well about the Psychology of mind also.

Guru Nanak Sahib has clarified that this universe was created by Akal Purkh from Sunn (ਸੁੰਨ). Now a day's science also talks about the creation of this universe from vacuum or black hole.

**ਮਾਰੂ ਮਹਲਾ ੧ ॥ ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ ॥ ਆਪਿ ਨਿਰਾਲਮੁ ਅਪਰ ਅਪਾਰੀ ॥ ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ ਦੇਖੈ ਸੁੰਨਹੁ ਸੁੰਨੁ
ਉਪਾਇਦਾ ॥੧॥ ਪਉਣੁ ਪਾਣੀ ਸੁੰਨੈ ਤੇ ਸਾਜੇ ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕਾਇਆ ਗੜ ਰਾਜੇ ॥ ਅਗਨਿ ਪਾਣੀ ਜੀਉ ਜੋਤਿ ਤੁਮਾਰੀ ਸੁੰਨੈ ਕਲਾ
ਰਹਾਇਦਾ ॥੨॥ (੧੦੩੭, ੧੦੩੮)**

**ਕੇਤੜਿਆ ਦਿਨ ਗੁਪਤੁ ਕਹਾਇਆ ॥ ਕੇਤੜਿਆ ਦਿਨ ਸੁੰਨਿ ਸਮਾਇਆ ॥ ਕੇਤੜਿਆ ਦਿਨ ਧੁੰਦੁਕਾਰਾ ਆਪੇ ਕਰਤਾ ਪਰਗਟੜਾ ॥੧੨॥
(੧੦੮੧, ੧੦੮੨)**

These Shabads clearly prove that Guru Nanak Sahib was having deep knowledge about nature at that time, which we understand with the help of science these days. Gurbani Shabads prove his deep knowledge about the subjects of Physics, chemistry, Biology, Botany, zoology, Psychology, etc. The detailed clarifications can be obtained from the book, “ਗੁਰਮਤਿ ਅਤੇ ਸਾਇੰਸ ਦੇ ਇਸ ਅਜੋਕੇ ਯੁਗ ਵਿਚ”, “Gurmat and science in present scenario”.

<http://www.geocities.ws/sarbjitsingh/BookGurmatAndScience.pdf>,

<http://www.sikhmarg.com/2017/1022-gurmat-ate-science.html>,

<http://www.sikhmarg.com/pdf-files/book-gurmat-ate-science.pdf>.

The above mentioned Shabads prove that not only Guru Nanak Sahib knew more than 100 languages, but also having deep knowledge about the various subjects like Physics, Chemistry, Geography, Astronomy, Biology, Botany, Psychology, etc. which are also important in understanding the realities of life. The Gurbani written in Guru Granth Sahib proves that Guru Nanak Sahib was having in depth knowledge of Gurmukhi script and grammar. Great knowledge and pursuance ability is also available in Guru Granth Sahib about various matters like social, political, economic, domestic, historical, etc. which are also very much relevant to our day to day life.

The success of any community depends upon the level of education of the common public. In 1911 the position of Punjab regarding the percentage of educated within India was 4th. The position was 7th in 1961, 11th in 1971 and it went to 24th in 2001. This clearly shows that level of education was going down day by day after the independence. This is the main reason that the economic situation of Punjab has gone down very low. The level of education standard in Government schools in villages is very low. The purpose of private schools and colleges is to collect money as any other business. In majority of the cases, it appears that neither children want to study and nor the teachers are interested in teaching. Parents are more bothered about their wards passing in the class and not about the educational level of their children. Nation can progress if more importance is given to the subjects related to science, commerce, farming and other technical matters. Most of the children studying in Agriculture University are from the cities or whose children do not have any farming background.

While defining a GurSikh Guru Ram Das Sahib has given great importance to the Amrit Vela. During early morning the mind is fresh and there is no outside disturbance. Hence, deep thinking and study can be carried out in a better manner.

<http://www.geocities.ws/sarbjitsingh/Bani2220EngMag201007.pdf>

<http://www.sikhmarg.com/amrit-vela01.html>

Not only a Sikh should study Gurbani for himself, but he should also share with others. The purpose of Gurdwara Sahib is to impart knowledge about Gurbani and not to just perform the rituals or formalities.

**ਮਃ ੪ ॥ ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ
ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥ ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪੁ ਦੇਖ ਲਹਿ ਜਾਵੈ ॥ ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ
ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥ ਜਿਸ
ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥ ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖੁ ਕੀ ਜੋ ਆਪਿ ਜਪੈ
ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥ (੩੦੫-੩੦੬)**

Guru Ram Das Sahib has clarified in the above mentioned definition of a GurSikh that not only one has to understand and follow the Naam of Akal Purkh but also help others. Hence, collective help in education is very much required for the uplifting the society.

If we try to understand the definition of a Sikh given in the above mentioned Shabad and try to combine it with the in-depth knowledge of Guru Nanak Sahib about more than 100 languages and various subjects related to Physics, Chemistry, Geography, Astronomy, Biology, Botany, Psychology, etc. Then we can say that an illiterate person is not fit to be called as a Sikh. If we want to be called as a Sikh, then we must have knowledge about the general subjects and Guru Granth Sahib in particular. Instead of getting distracted by the partially literate or illiterate preachers we should appoint educated, intelligent and progressive type of Granthis in our Gurdwara Sahibs.

The domestic fights, drugs, drinking, ill treatment of women, problems faced by elders, quarrels with the children, caste system, greed for dowry, wasteful expenditure on marriages, etc. are increasing the problems of Sikhs day by day. Due to these types of habits the foreigners in the advanced countries think Sikhs as illiterate, dirty and criminals. Though Yahudis (Jewish) also faced lot of problems but they have created many organizations for their mutual help and support. Whereas, Sikhs do not have any such organizations. Very rarely a wealthy Sikh is seen, who helps the other Sikhs to develop their business. Instead of that many a times it is seen that they try to go away from Sikhism in order to please other community persons.

Parents should put more stress in getting their children well educated instead of getting them passed by any type of means. Instead of wasting time and money on marriages, singers, drugs, drinking, etc., the money should be utilized in developing schools, colleges, universities and training centres with modern facilities. Frequent seminar and workshops should be held for all types of topics related to day to day life including personality development, vocational guidance, job opportunities, etc. Those Sikhs who are well educated and have achieved expertise in their fields should be invited to the schools, colleges and villages so that the common Sangat can get awareness and children will be able to know the

requirements for achieving success in their life. This will be very much helpful for the public and we will be able to generate healthy relations among ourselves.

Many a times it is seen that there is no response from the organizers or public when some educated person tries to give good advice or tries to help the system. This all is because of our ego and illiteracy, that we are not able to judge what is right or wrong. We will have to raise our general and spiritual awareness so as to be expert in our working, jobs or business. Special interest should be taken to impart education to the children. We will have to develop advanced diploma, engineering and medical colleges. Good hospitals and community centres need to be developed for the welfare of the society.

Truthful living and positive attitude is very important for a successful life. We should open cheap and good quality shops and hotels, so that all can raise their living standard. For this purpose we need to have advanced industries where we can produce cheap and good quality products. We should have business of truth among the public. Shopkeepers should sell cheap and good quality products, proper weighing without any cheating. This will raise our level in the eyes of public, our Guru and Akal Purkh. We should follow this in our own life and convince others to do the same.

ਸਚੁ ਵਾਪਾਰੁ ਕਰਹੁ ਵਾਪਾਰੀ ॥ ਦਰਗਹ ਨਿਬਰੈ ਖੋਪ ਤੁਮਾਰੀ ॥ ਏਕਾ ਟੇਕ ਰਖਹੁ ਮਨ ਮਾਹਿ ॥ ਨਾਨਕ ਬਹੁਰਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥੬॥
(੨੯੩)

**Hard work → Good Marks → Good Colleges → Good Job → Good status
Gurmat Vichar → Principles of Gurbani → Balanced Family life → Harmony in life → (ਬੇਗਮਪੁਰਾ,
ਅਨੰਦ)**

We have to put efforts for each and every thing. If we do not take the first step then we cannot move forward. Gurbani also teaches to put sustained efforts in our development, success will automatically follow.

ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਚੁ ॥ ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ ॥੧॥ (੫੨੨)

In Punjabi there is a common saying:

“ਕੱਲ ਕਰਨਾ ਸੋ ਅੱਜ ਕਰ ਲੈ, ਅੱਜ ਕਰਨਾ ਸੋ ਅਬ ਕਰ ਲੈ”

Gurbani teaches us again and again to move forward and not to look back. Put efforts to raise our level. Be successful in this life so that one need not take birth again.

ਡਖਣੇ ਮਃ ੫ ॥ ਆਗਾਹਾ ਕੁ ਤ੍ਰਾਪਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡੜਾ ॥ ਨਾਨਕ ਸਿਝਿ ਇਵੇਹਾ ਵਾਰ ਬਹੁੜਿ ਨ ਹੋਵੀ ਜਨਮੜਾ ॥੧॥ (੧੦੯੬)

We should always keep in our mind that if Guru Nanak Sahib knew more than hundred languages and many subjects then we should raise our level at least up to 10% of that. Sikh History proves that the successors of Guru Nanak Sahib have tried to raise their level up to the Guru. Hence, all of us should take pledge to get good education in our life by following the guidelines taught in Guru Granth Sahib. Let Gurbani be the basic principle of our life to become a good preacher. By putting sustained efforts we should take the mankind to a successful and prosperous living standard.

Waheguru Ji Ka Khalsa Waheguru Ji Ke Fateh

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