

IS WORSHIPPING SRI GURU GRANTH SAHIB JI AKIN TO IDOL WORSHIP?



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“Sri Guru Granth Sahib Ji is the embodiment of the attributes of Ever Existent Supreme Being. Worshipping Sri Guru Granth Sahib Ji is same as paying homage to The Supreme Being.”

~ Bhai Sahib Bhai Randhir Singh Ji

Foreword

"ਕੀ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਪੂਜਾ ਬੁੱਤ-ਪ੍ਰਸਤੀ ਹੈ?" - a book in Panjabi written by late Bhai Sahib Bhai Randhir Singh of Narangwal, translated in English under the title "Is Worshipping Guru Granth Sahib Akin to Idol Worship?" by Bhai Jaspinder Singh (Retd.) Squadron Leader is a tremendous and wonderful contribution. Although it was a very difficult task, Bhai Jaspinder Singh, having translated three other books written by Bhai Sahib Bhai Randhir Singh into English, has enriched wonderful Gurmat literature in English most sought after by the readers in western hemisphere, particularly in Canada, America and Europe. Bhai Jaspinder Singh Ji deserves a great appreciation and blessing of our Satguru Ji.

Sikhs have immense passion and love for their faith and country of origin, i.e., Panjab, India. Now, a great number of them have settled in every corner of the world particularly where English is a very common medium of communication. Unfortunately, our new generation lacks understanding of Panjabi literature and language and therefore finds it extremely difficult to grasp the fundamentals of Sri Guru Granth Sahib Ji. Therefore, it is very important to adopt new and advanced technology to give the knowledge of Gurbani, Sikh History etc. Writing new books on Gurmat or translating books on Gurmat in English is one of the new challenging strategies. Bhai Jaspinder Singh Ji, a keen admirer of Bhai Randhir Singh Ji, is now embarked upon transmitting his most important message to the entire humanity. I have the privilege of commending this book and pray that it should reach all interested in the Universal Philosophy of Sri Guru Granth Sahib Ji, our True Guru.

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Preface

There was a severe attack of plague epidemic in March-April, 1902 in Panjab. Thousands of people lost their lives within the span of a few days. The government brought many doctors from England and posted them to various districts to check the horrid onslaught of the disease. The doctors could only communicate in English, being unfamiliar with Indian Languages. To assist the doctors, the Deputy Commissioners appointed English knowing Indian officers of the ranks of Tehsildars or assistant Tehsildars as their Personal Assistants. This also helped the doctors to gain an insight into the Indian culture and tradition, to facilitate their medical work. They were mainly going to villages for inoculating the villagers, as a preventive measure.

It was a tough job to persuade the people in those days to accept inoculation, as they were scared beyond their wits. People would even run away abandoning their sick kith and kin. The dead bodies used to be just lying about.

Dr. Dab and Dr. Fischer in the department of Plague Inoculation in Ludhiana district, were associated with Bhai Sahib Bhai Randhir Singh. D.C. Ludhiana district had appointed Bhai Sahib Bhai Randhir Singh as Assistant Tehsildar to work as Personal Assistant to Dr. Fischer. Dr. Fischer often engaged Bhai Sahib in discussion on religious topics. It is during that period when 'Is worshipping Sri Guru Granth Sahib Ji akin to Idol Worship?' formed part of the discussion. It was at village Kheri Naudh Singh Tehsil Samrala that the two doctors had detailed discussion with Bhai Sahib. It finds mention in the book on Letters from Jail under the heading 'At the time of service as Assistant Tehsildar'. Dr. Fischer had suggested to Bhai Sahib to give this discussion a book form for general benefit. Bhai Sahib brought out the discussion in English language into Panjabi in 1903, in question-answer form. Bhai Sahib used the word 'Doctor' for Dr. Fischer and 'Singh' for himself. It was with the initiative of Late S. Joginder Singh Ji, Treasury officer Patiala State, that the book was printed in 1910 for the first time. The second time it came out in 1923. The first edition did not bear name of the author and was revealed in the second edition.

On suggestions from many Gursikhs the third edition was printed after incorporating some additions. This was the first book authored by Bhai Sahib. Sardar Gural Singh Ji (London) of Chak Nurpur District Lyallpur, a research scholar himself, proposed that the book should include a chapter to substantiate that Sri Guru Granth Sahib Ji is indeed a 'Manifestation of Godly Attributes.' This has been done subsequently as the last chapter of the present 3rd edition. The two topics discussed are:

The attributes and God possessing those attributes are indeed the same in identity. Gurbani explicates Akal Purakh's attributes. Thus the aggregate of Gurbani, Sri Guru Granth Sahib Ji is really The Embodiment of Akal Purakh. The worshipping of Sri Guru Granth Sahib Ji is therefore not an idol worship but verily the worship of Akal Purakh.

Gurbani is not a mere description of the Godly attributes but the very manifestation of the attributes. This topic is of special significance and interesting. The understanding is made easy by the question-answer form of dialogue even though the content is philosophical.

The earlier editions had removed doubts of many readers and made them firm believers in Gurbani, whereas some readers had hesitated to even bow before Sri Guru Granth Sahib Ji. It is

believed that the present book will prove to be more useful. Many seekers among Gursikhs will be guided in their research and deep study.

Dedicated to Sangat's service:

(Nahar Singh) Giani

Gujjarwal,

Ludhiana

April 12,1940

A Divine Prompting for the Translator

It was July 2004 Smaagam in Toronto. I joined the Sangat from Vancouver at Bhai Mohanpreet Singh's place. It was Bhai Jaswant Singh Khalsa and others, who urged me to translate Bhai Sahib Bhai Randhir Singh Ji's first book: "Is Worshipping Sri Guru Granth Sahib Ji Akin to Idol Worship?" It was strongly felt that the youthful second generation of immigrant Sikhs need to understand the true identity of Sri Guru Granth Sahib Ji. It was important not only to make them more respectful to our Eternal Guru, Living Spirit of the Ten Gurus: Guru Nanak - Dasmesh Ji, but also bring in awareness of their most precious heritage. This way their lives can be more meaningful and elevating, I had already felt this need after reading articles by young aspiring Sikhs in The Sikh Review, published from Kolkatta, India.

The true respect shown by Gursikhs is the outcome of their own inner experience attained through devotion to Gurbani and Naam. Bhai Sahib refers to his father's serious illness and admission to Civil Hospital, Ludhiana. Due to malaria season, all the relatives and attendants went back from the hospital, leaving behind the ailing father of Bhai Sahib and Bhai Sahib. Bhai Sahib also came down with malaria and was suffering high fevers. The doctor gave some medicine for Bhai Sahib and told him before leaving, that his father would die that same night. The prolonged medical treatment had not done any good. In his own helplessness due to high fever, Bhai Sahib could not attend to his father. However, he resorted to seeking Divine help by reciting Jap Ji Sahib in his half conscious state. The unfailing Alchemic Gurbani banished his malaria fever by the next morning. He got up to look at his father, fearing the worst. To his surprise, his father too was breathing normally and resting in peace. Bhai Sahib tried to speak to him, but he asked Bhai Sahib not to disturb him as someone was reciting Jap Ji Sahib Bani to him to his great relief. Bhai Sahib thanked Sri Guru Granth Sahib Ji, Embodiment of Divine Spirit, for the Alchemic remedy. It is always there for a genuine seeker of total submission and Faith in Divine Spirit.

Here is yet another experience to confirm limitless efficacy of Gurbani of Divine Attributes. Sri Partap Lalwani, a renowned journalist had suffered as a terminally bed ridden cancer patient and was slowly dying. After elaborate tests like MRI and CT scans, etc. he was advised that he was left with only a few days to live. Divine intervention came through his friend S. Kesar Singh, owner of Kwality Group of Hotels and Restaurants, suggesting pilgrimage to Harmandar Sahib, Amritsar and offering of Akhand Paath and Ardas with complete faith and devotion in Sri Guru Granth Sahib Ji for the cure and blessing of a good vibrant health and long life of divine service. Further promoting came from Lalwani's sister-in-law, Miss Kanti a staunch devotee of Sri Guru Granth Sahib Ji.

Reaching Amritsar, preparations for Akhand Paath were made quickly along with the permission to photograph and tape record the entire Akhand Paath and Shabad Kirtan for subsequent listening. The moment Granthi started reciting Paath, Lalwani felt streams of energy flowing from Sri Guru Granth Sahib Ji, rising majestically and entering his body like a serene cool flame through his fingers. The excruciating pain that he suffered during travel disappeared. After 48 hours, at the end of Akhand Paath, he got up on his own with the feeling of rejuvenation. He had the urge to run around. His appetite returned and he enjoyed his favourite foods. Eventually returning to Surat on May 18, 2002, the new medical tests confirmed that the bone cancer was gone. The entire medical world agreed that this was indeed a miracle beyond any medical treatment.

Ever since, Sri Lalwani experiences Naam vibrations within and feels divine spiritual energy, that inspires him in thought, word and deed to vibrate in unison with inner Naam vibrations. The Guru

has not only changed his destiny but made him a devotee with the faith that is not blind but enlightened.

Professor Pooran Singh writes thus in his book "Spirit of Oriental Poetry" about the Sri Guru Granth Sahib Ji:

"The Sri Guru Granth Sahib Ji is the history of Sikh soul and its translation is to come through the social reconstruction of human society as the Khalsa, where man shall reign in love and not in hatred. It is significant that none of Ten Gurus ever wrote a line of prose, what they did is poetry and music. Their whole lives are ten long-songs; the people they treated are poems, the epic description of their inner state giving a glimpse of their immense personality."

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"Sri Guru Granth Sahib Ji is thus the deathless song of the pilgrims on their way to Harmandar Sahib. The song, that the father has written for His sons, is unending; every page of creation is new life and inspiration, so is Sri Guru Granth Sahib Ji."

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It is a humble effort to evoke true love and faith in Sri Guru Granth Sahib Ji in the youthful flag bearers of Guru-Panth and thus not only enrich their own lives but spread the divine message to humanity at large.

I feel obliged to Bhai Madan Singh Ji for writing the foreword to this book as a long time associate of Bhai Sahib Bhai Randhir Singh Ji and an admirer of his books. He has even suggested that I keep translating more and more of these books. Lastly, my beloved grand daughter, Balmeet Kaur has devoted to typing my work in spite of her own busy schedule of studies. Of course my sons have always been a source of my strength and inspiration.

Jaspinder Singh, Sqn. Ldr. (Retd.)

June 2nd 2005

TORONTO,
ONTARIO,
CANADA

Glossary of Terms

Akhand - Pure

Akhand Kirtan - Pure Gurbani Singing

Amrit - Panacea, Holy water prepared for initiation ceremony

Akal Purakh - All Pervading, Deathless, Supreme Lord

Bhoots and Praits - Evil spirits and demons

Brahma - One of the Trinity gods-originator of vedas and considered to be responsible for creation

Chittargupt - Secretive recordings of one's personal deeds

Dasam Duar - Highest seat of Spirituality located in one's head, when accessed activates fount of Naam Amrit, Panacea of Divine-Word

Dharam Rai - Angel of death

Gurbani - Sacred Script of Sri Guru Granth Sahib, Revealed Divine-Word through Gurus and holy saints

Gurmat - Divine-Wisdom of Satguru, that lays down tenets and rules for Sikhs

Gurmukh - A Gursikh of high spiritual attainment and always remaining Guru-oriented in thought, word and deed

Gursikh - Initiated Sikh with Amrit of Double-edged sword

Hatth Yog - One of branches of yoga of highly austere physical discipline

Indra - Rain-god and king of gods

Jakh, Kinnar, Pasach - Demi gods

Jiwan-Mukt - Liberated living

Kalyuga, Satyuga, Treta and Duapar - The four ages of the world, pertaining to different ruling deities

Manmukh - Mind-oriented individual, engaged in selfish pursuit of worldliness

Manmat - Opposed to Gurmat, worldly waywardness

Naam or Gurmantar - Divine-Word bestowed on initiated Gursikhs for recitation with each breath

Nigura - Un-initiated, non-believer

Panthic - Related to Sikh Nation

Paath - Recitation of Gurbani

Rajo, Tamo and Sato gunas - Three states of mind, characteristic of worldly mortal in varying degrees with change of moods and mental make-up and thus delving in attachment and pride (Rajo), ignorance and anger (Tamo) and peace, forgiveness and charity (Sato)

Sach-Khand - Abode-Divine

Sadhsang - Joining holy company

Sadh Sangat - Assembly of Gursikhs in Presence of Sri Guru Granth Sahib for singing Kirtan, listening to Gurbani and the explication

Sahaj Yog - Way of Realizing Divine-Being through Naam-devotion, prescribed by Gurmat as Equipoise of mind

Satsang - Assembly of holy ones

Shastras - Hindu holy scriptures

Shabad - Divine Word

Shivpuri, Brahmपुरi and Inderपुरi - Abodes of Shiv, Brahma and Indra

Tehsildar - Revenue official

Vedas, Purans and Simriti - Hindu holy scriptures

Vedi - Well versed in scriptural knowledge

Yagas - Ritualistic sacrifices

Gond Mahala 5

I worship Guru
and The Guru is Cherisher of the universe.
My Guru is The Limitless Being;
The Guru is The Supreme Being.
My Guru is the Deity,
beyond comprehension or perceptibility.
All worship is inclusive
in serving at the feet of Guru. 1.
I have nowhere to go except to The Guru.
Remain I in contemplation of
Guru's Naam. 1.Pause.
Guru's contemplation in mind is
The Guru-bestowed Knowledge.
Guru is The Cherisher, The Supreme Being.
With hands folded,
I remain in sanctuary of The Guru. 2.
Guru is The Ship
that ferries across the horrid worldly ocean.
Service to Guru redeems me from Yama.
In the prevalent utter darkness,
Guru's Chant is my Light.
All are redeemed meeting The Guru. 3.
The Accomplished Guru is realized
through great fortune.
Never is there a suffering
While serving The Guru.
The Gurus Word is irrevocable.
Nanak is the Guru,
Manifestation of The Supreme Being. 4.7.9.
[864-865]

The One Supreme Being, WAHEGURU, Ever Victorious!

Part 1 - Honour and worship of Sri Guru Granth Sahib Ji is truly honouring the ever existent God and not bibliolatry.

(A discussion with two English Doctors on the topic)

It was during the first plague epidemic in Panjab that the British Government moved zealously to fight it. A large number of doctors were called from UK and posted as District Plague Medical Officers in different districts of Panjab State. I was attached to one such Plague Medical Officer in Ludhiana district as his Personal Assistant by the district Deputy Commissioner. I was given detailed instructions for my duty. The main concern was that the doctor was new to the country and had no knowledge of the local languages. My role therefore was two-way translator, from local to English language and vice-versa. The local customs and cultural traditions were also to be explained to the doctor for smooth working. Similarly the doctor was also instructed to consult his Personal Assistant on all issues, due to lack of awareness of the local traditions and customs. Thus the doctor was to abide by the advice rendered by his P. A.

I proceeded to meet the doctor with my introductory letter. The very first meeting turned out into an intimate friendship and mutual liking. With the passing days we gained more and more mutual trust. This had a positive effect with the benefit of meaningful and efficient medical service to the people. The complete ignorance of the local language was such a barrier that the doctor had to depend upon me heavily for communication. This included even the household working in addition to medical duties, leading to complete personal intimacy. Gradually religious topics formed the subject of discussion. The doctor would reveal his personal thoughts and secrets fearlessly. During the journey together often serious and thought provoking topics were discussed.

We were touring a village for plague inoculation. The doctor put his horse on trot and asked me to do the same. We were being followed by about a dozen flatterers. It is an unfortunate evil practice among the village elders that to obtain a note of appreciation from Government officials, they would follow them with flattery to draw their favourable attention. Devoid of all self-respect, they would not take the hint that they were not welcome. In our attempt to escape the pursuing flatters, we continued the trot speed even while passing through a village enroute. It was on the village by-pass path that I noticed the open Sri Guru Granth Sahib Ji and a Gursikh reciting The Gurbani. What followed was the natural reaction on my part, unmindful of the Government duty and the accompanying Doctor. All that mattered most was paying obeisance to my True Lord, Eternal Enlightener, Sri Guru Granth Sahib Ji. There was no seeking permission or consulting the officer for this act for this overriding spiritual urge. Says Gurbani:

Whoever seeks Your Sanctuary is saved by You, O' Lord!

Says Nanak, The Lord is Sovereign,
without an iota of personal greed.

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Keeping respectful fear in mind that permeated all my being, I brought the speeding horse to a sudden halt and jumped off the horse to prostrate before Sri Guru Granth Sahib Ji. Just as I lifted myself, I found the accompanying English officer doing the same. I understood that the doctor was just following the tradition without offending a local custom, in view of the briefing by the Deputy

Commissioner. There was no sentiment of faith. This became apparent when we remounted our horses. The Doctor engaged in the following dialogue:

Dr.: Well, Singh, what was this all about? Please enlighten me.

Singh: I would like to hear your specific question before I start.

Dr.: I am asking what was that Pageantry stuff which you paid homage and I too did likewise? What does such great respect imply?

Singh: Firstly, what you term as Pageantry stuff, are indeed our True Spiritual Head and Enlightener, Sri Guru Granth Sahib Ji. Secondly, my prostrating before my Spiritual Enlightener is True Obeisance to my Lord. This is our normal tradition in Sikhism.

Dr.: Oh! I understand now. This is the wrong practice being followed in Sikhism and the other faiths hold it blame-worthy. As a result, Sikhism is being smirched by other faiths. Truly, but for this fault among Sikhs, Sikhism would be a highly praiseworthy Faith.

Singh: This indeed is the outstanding practice in Sikhism that puts all faiths in poor light comparatively and puts Sikhism at the highest pedestal among all the other religions. It is lack of this infinite virtue that deprives other faiths of religious power. Instead of religious faith the other religions have reached the state of complete irreligiosity. These can no more be termed religious faiths.

Dr.: Whatever you may say, this is indeed Bibliolatry among the Sikhs.

Singh: Please explain how you define idolatry (Bibliolatry-idolatry of Books)?

Dr.: Though idolatry implies worshipping a chiselled stone idol, worshipped as God, however in my opinion worship and excessive veneration of anything which is not God, is also idolatry.

Singh: In the light of your definition, The Sikhs are not guilty of idolatry. Sri Guru Granth Sahib Ji is neither an inanimate object nor different from The Supreme Being. You are not aware of this secret truth and lack knowledge of the inscrutable profound Virtues of Sri Guru Granth Sahib Ji. If you were to realize the enshrined virtues in Sri Guru Granth Sahib Ji that will depict complete identity of Sri Guru Granth Sahib Ji with The Supreme Being, then you will never hold Sikhs and Sikhism guilty of idolatry.

Dr.: Let you convince me that it is not idolatry.

Singh: Do you know why I respect you?

Dr.: This is your duty and expected of you.

Singh: Why and since when it has become my duty? This is because I am your sub-ordinate and you are my superior officer. It started with our official linking.

Dr.: Right! What do you conclude by this?

Singh: Prior to this relationship I had no obligation to respect you.

Dr.: You are right.

Singh: This established that my respect is owing to your qualities of a superior officer and not to your person. It is only after the introductory letter by the Deputy Commissioner described you as my superior officer that I became respectful to you. Prior to that I viewed you as just another person, like other English persons going about. I take no particular notice of them nor feel obliged to show respect to them.

Dr.: Here. I do not agree that other persons are not endowed with some special qualities, though their qualities may differ from person to person. However it is not that they are mere bodies.

Singh: How do I know their individual qualities? Unless I get aware of their qualities, I can only view them as mere bodies. What solace can I draw from their unknown qualities?

Dr.: At least you are aware that they are human beings.

Singh: It is difficult to discern one as a real human being.

Dr.: You cannot deny that in appearance they are human beings.

Singh: What can mere appearance convey? Shall we applaud just the appearance of the body form? This would amount to worst type of bodily worship. Even the animals have a body.

Dr.: Yes, but a human being is distinct and superior to an animal.

Singh: What strikes you as the distinguishing feature between a human being and an animal?

Dr.: The humanity of a human being and the beastliness of an animal.

Singh: What are humanity and beastliness?

Dr.: These are the peculiar qualities of human beings and animals.

Singh: Thus, it is due the qualities that human beings and animals are differentiated and identified as such. Qualities are the real values. How do we look to discern the qualities?

Dr.: Does the mere appearance not suffice to indicate a human being from an animal?

Singh: How can you vision the difference by merely looking at a body? If a human head is grafted to an animal body and vice-versa, how will we identify the real being?

Dr.: What? Is it possible?

Singh: Let us suppose, it is feasible.

Dr.: In such a case both are dead bodies, neither a human being nor an animal.

Singh: If there is a living being half the body of a human being and the other half of an animal, than what can such a one be termed, a human being or an animal?

Dr.: How can there be such a creature, against natural law?

Singh: There is no need for proof in the case of obvious. Gorilla is well known today and centaurs are also found in nature. These living beings have half the body of a man and the other half of an animal. Natural law is very vast, beyond our perceptions. We cannot fathom the limitless Nature of God. Natural Law is commonly discussed and assigned wrong interpretations. The scientific scholars have designed Nature according to their own limited reach of wisdom. Thus it is like their own creation. The Laws of All-Powerful Lord, Creator, defy human comprehension. Our Natural Laws are limited to our own experience. Man has long way to go to comprehend the limitless Nature in its entirety. Whatever is beyond their normal experience is termed against Natural Law. This is a travesty of Natural Law.

Dr.: You have now mounted upon another intricate topic that is highly intriguing. This is not relevant here. It appears we have deviated from our real point and thus gone astray. It is worthwhile to come to our original topic. I have even lost the track of our discussion.

Singh: You initiated the issue of Natural Law that developed into the discussion and clarity of thought on the topic. Had you not interrupted we would have soon reverted to our original point. You seemed to get ruffled over this issue, because of contradiction to your belief that has become distasteful to you. We shall stop detailed discussion. However we must conclude the ongoing reasoning and accept the necessity of logic for the sake of arguments. Mere supposing will not demolish your belief. Coming to our original point of discussion, I may remind you that we were discussing respect being owed to the qualities. This was my main focus all the time. You had accepted that true respect is shown for the qualities. However you did not accept that not all persons are endowed with the requisite qualities to deserve respect. My submission was that the hidden qualities need to become obvious to deserve respect. Mere body cannot be taken for granted as worthy of respect and may amount to idolatry. At times a pious looking person may turn out to be an evil person. To be taken in by mere appearance is not real respect for the qualities but idolatry. The qualities of a person are known only through dealings. The distinction between a man and animal is the possessed characteristic quality. If a person lacks the inner qualities, essential for deserving respect, then his appearance is worth nothing. The body of a person cannot be assumed to be qualitative. The bodily appearance is a natural gift and not a sign of individual quality. Unless a person imbibes humanistic qualities, the person is worse than the animals and a mere carcass of living disgrace. Such a person is not worthy of any respect. To conclude, it is only the known qualities of a person that are worthy of respect. All the rest of the people are unknown, though they may possess very high qualities that have still to be discovered. Until then they are mere puppets on show that deserve no respect.

Dr: Yes! This is all true, but what do we conclude?

Singh: Now you agree that respect is shown only for the qualities.

Dr.: Yes!

Singh: The qualities have to become obvious before showing respect.

Dr.: Yes!

Singh: Not otherwise.

Dr.: Without becoming obvious, the qualities are as good as absent, even if hidden.

Singh: The hidden qualities earn no merit and a person is a mere body.

Dr.: Such a person need not be shown respect.

Singh: In case somebody still shows respect to the person?

Dr.: Then it amounts to a kind of idolatry.

Singh: Yes, it is clear idolatry.

Dr.: What doctrine is established by this?

Singh: Ordinarily you were not worthy of my respect until I became aware of your qualities. Thus it is not respect shown to your person but to your qualities. Similarly Sikhs hold Sri Guru Granth Sahib Ji as sacred because of the limitless virtues enshrined therein.

Dr.: This is very logical. I am pleased that Sikhs hold this high principle. I was not aware of this thus far. However, I do not believe that every Sikh holds a strong belief and is able to convince others of this principle.

Singh: Your thinking is not true. There are Sikhs much more enlightened than me and I am only too humble a Sikh comparatively in my reasoning. The fact is that you have not dealt with a true Sikh.

Dr.: There you are right!

Singh: So, now you are convinced that Sikhs worship Divine-Virtues rather than being idol worshippers. Thus, the reverence shown to Sri Guru Granth Sahib Ji is not idol worship.

Dr.: True! Showing respect to Divine-Virtues is in no way idol worship. However you must accept that all Sikhs may not even be conscious of the Divine Virtues enshrined in Sri Guru Granth Sahib Ji. Are such Sikhs not guilty of idol worship?

Singh: It is wrong to term such persons as Sikhs. This type of person is either new to the faith or is an impostor.

Dr.: No, there must be many Sikhs, who just follow the tradition blindly in showing respect to Sri Guru Granth Sahib Ji, just as most of the people during our rounds respect me through copying others without knowing my qualities.

Singh: Respect shown to you is because of your fair colour. It has become customary in our country to call every person with white skin and English hat 'Sahib' and show respect to him, even without knowing him.

Dr.: It may be just customary among Sikhs too. If so, then cannot such customary behaviour be termed as idol worship?

Singh: Yes! I have already described mere customary show of respect as idol worship and even the worship of the dead. If a class of Sikhs is supposed to follow a mere custom, this too is a case of doubtless idol worship. However this is not so among Sikhs. To become a Sikh one has to form a firm base of the true teachings of Sri Guru Granth Sahib Ji and come to realize Sri Guru Granth Sahib Ji as the Treasure House of Divine Virtues.

Dr.: It is possible that many people become Sikhs to serve their own cause.

Singh: I have already named such people as impostor Sikhs.

Dr.: Very right! Impostors!! There could be many such persons who show outward respect just to please the Sikhs.

Singh: Yes, this is possible.

Dr.: Then all such people can be termed idol-worshippers.

Singh: Yes, of course! Yet their blame does not attach to the Sikh Nation. A person, who does not form a firm Faith in Sikh tenets and yet calls himself a Sikh, is a selfish person and faithless idol worshipper. A faithless person is a non-believer in God, attached to Divine gifts alone. He indulges in uncalled for flattery of the created beings and runs about in pursuit of his personal greed. The Gurmat teachings of Divine Wisdom, hold worship of duality, in preference to single-minded devotion to One Supreme Being, as idol worship.

Dr.: Here, again I am in doubt, that Sikhs suffer the blame of idol worship. Is Sri Guru Granth Sahib Ji not another commodity, other than the Supreme Being? Of course it is! Thus according to Gurmat practices itself Sikh worship is a practice in duality that is not free from idol worship.

Singh: This is subject to the proof that Sri Guru Granth Sahib Ji is a separate entity, other than The Supreme Being. Then and then alone Sikhs are blame-worthy for idol worship. However if it is established that Sri Guru Granth Sahib Ji is same as The Supreme Being, you shall have to retrieve your charge against Sikhs.

Dr.: How can this be proved?

Singh: Have patience! You are welcome to maintain your charge, if you are not fully convinced. I am not forcing a belief on you. First listen carefully and then you are free to deny the proof if you decide.

Dr.: Well! Let us proceed. However we shall make it later on returning to our camp. Just remember this point.

Singh: All right, it is better to delve on this in a peaceful environment.

The preceding talk was during our riding the horses and we had approached the village for inoculation. The job took about 3 hours. On our way back to the camp, the doctor was speeding up

the horse to get his luncheon (tiffin) at the earliest. While hungry the white people cannot think of anything other than food and get very impatient. Thus we made it back to the camp without much delay. It was getting late in the afternoon. The doctor sent the message through his orderly that I can visit him at the supertime. I replied that I shall make it after my evening prayers and dinner, when he would also be free after supper. Thus the discussion can proceed in a relaxed atmosphere. The doctor acknowledged with confirmation of my proposal. Thus I went to him as planned and greeted him with Sikh salutation of Fateh!

Dr.: Pardon me! I cannot reciprocate your 'Fateh' in correct words. However I do appreciate it, after you explicated its meaning. I prefer this salutation over 'Salaam' or 'Good-morning'. I have difficulty in pronouncing correctly. So, now let us continue our earlier discussion. Where did we leave it last?

Singh: We were to discuss whether Sri Guru Granth Sahib Ji is in sameness as God or not. You believe it to be different, whereas I believe in sameness of identity.

Dr.: Proceed with the proof of your belief.

Singh: Sri Guru Granth Sahib Ji is the Embodiment of Divine Virtues. There is always complete identification between the Virtuous and the related Virtues. It would be a contradiction in terms otherwise.

Dr.: I have not followed this reasoning.

Singh: Are you something more than your attributes?

Dr.: Why not? I am a different commodity other than my attributes.

Singh: Please elaborate your statement to bring out the difference.

Dr.: This is too obvious, without my being compared with mere attributes.

Singh: I still need your proof. To my mind, there is complete identity.

Dr.: Look! Here I am materially in your presence.

Singh: What I perceive in you is what you express in words, like the being sitting in my presence. It is this very attribute that makes me conscious of you. You are just this and no more. If this attribute goes missing, you will also disappear. So long this remains your attribute, can you also disappear?

Dr.: If I move away or you move away or you are unable to see me, that does not mean I become non-existent.

Singh: Let us assume any of the above three possibilities, then how shall you reveal your identity to me? I shall accept in word, thought and deed in whatever way you reveal yourself to me.

Dr.: Can you repeat my original statement to me?

Singh: You had stated that you are sitting in my presence.

Dr.: How do you interpret this?

Singh: That your being is what is in front of me and nothing other than this.

Dr.: Do I have no other appearance beyond these words?

Singh: If you have another appearance, please describe this.

Dr.: My sitting in your presence is one attribute. However I am a different commodity. The sitting person is different from the attribute of sitting.

Singh: Please reveal the difference in appearance.

Dr.: The one sitting is my being and a separate commodity while sitting is a mere act.

Singh: Your being is revealed to me by this very act. But for this act, you would be non-existent to me.

Thus the doctor was vehemently trying to deny his identification with attributes by arguing that he is a living being with energy, capable of multifarious activities. However all that he enumerated was added to the list of his attributes and his being was still identified in the ambit (scope) of his attributed activities. Thus he was asked to describe his attributes in full.

Dr.: I am a living energy, capable of speaking, arguing, comprehending, with ability to solve philosophical issues, an expert in medical science, known to be a doctor, a literate person will all human faculties and a performer of multifarious activities.

Singh: All that is described is the list of your attributes and you are nothing beyond this.

Dr.: I am still beyond this.

Singh: Whatever you have described, as your capabilities, these are a group of attributes. If you are still something additionally, please narrate that too.

Dr.: I am the narrator and possessor of all these attributes and a distinct being.

Singh: The narrator and possessor are additional attributes that still contain you completely.

Dr.: I am a self-conscious human being, capable of separate existence from all these attributes through my conscious energy.

Singh: The quality of self-conscious being becomes yet another attribute, but your being is still not distinct. If you insist on being distinct, then this insistence is yet one more attribute. Can you describe your distinct being?

Dr.: No, I cannot describe this.

Singh: Do you perceive your own distinct being?

Dr.: Yes, I do.

Singh: However your inability to describe this indicates you lack comprehension of the distinct being.

Dr.: This is true that I do not perceive this distinctness through the five senses, yet I feel and conceive a separate existence.

Singh: Do you consciously perceive that your distinct being is without attributes?

Dr.: How can I describe attributes or their lacking of the unrevealed being?

Singh: Yet you must have an image of the being of conscious contemplation.

Dr.: Yes, it must have some image or else its existence has to be denied.

Singh: If it has an image, that becomes its attribute. No being can exist without its attributes, whether it is revealed or unrevealed. The revealed being is the embodiment of revealed attributes and the unrevealed being is represented by its hidden attributes.

Dr.: Yes, you are right, but I am surprised that...

The doctor became silent in his wonderment, breaking his reverie Singh queried:

Singh: What is causing you the surprise?

Dr.: I am surprised that indeed I amount to nothing. I had thought highly of myself, but on closer scrutiny it all came to nought. Am I truly non-being?

Singh: Whatever you had perceived was indeed false. You have not comprehended your real being thus far. This was all imagination.

Dr.: This is even more amazing that I am ignorant of my true being at this middle age of forty. However it is now clear to me that I am a being but I am unable to comprehend it. This is only an imagined belief, without a real knowledge. The big surprise is my ignorance of the self and its cause. Can you help me to solve this mystery?

Singh: The obvious reason is the fantasy that led you to believe that you are something materially. This is the malady of egotism. Your real being is embroiled in this egotism, lost in its fogginess.

Dr.: Now that I am rid of my earlier doubt, created by egotism, why am I not able to comprehend my real being?

Singh: You are still not out of the fogginess of egotism.

Dr.: If fogginess persists, how come I have the feeling of my real being?

Singh: This is only a feeling but not a revelation yet. The real revelation comes only after egotism is completely rid of.

Dr.: In the absence of personal ego, who shall be there to witness?

Singh: The witness will be the real self that alone abides, after egotism is banished.

Dr.: I cannot understand this.

Singh: Your perception is ego based and thus unable to comprehend this truth. However the witness of your real self shall be the self-alone.

Dr.: In other words, I can not see my real being with my eye-organs.

Singh: That is true!

Dr.: Nor can I perceive this with my intellectual perception?

Singh: Never! Even if you keep trying life long!

Dr.: This sounds reasonable. Imperceptible cannot be perceived with the perceptible. But then how to comprehend the imperceptible self? If the perceptible means are unsuitable, then do we just keep silent?

Singh: Even silence is not going to help. Moreover with the mind and its relentless thinking, to observe inner silence is impossible. The thoughts and ideas will continue generating. The being will be perceived in the light of these ideas and egotism will be maintained.

Dr.: How to banish egotism for knowing the real self?

Singh: This is possible only after acquiring the attributes associated with the real self.

Dr.: How to acquire such attributes?

Singh: The Solitary Source is Sri Guru Granth Sahib Ji.

Dr.: How is that?

Singh: Sri Guru Granth Sahib Ji is verily the Treasure House of those attributes, Divine Virtues and a source for the Seekers.

Dr.: The knowledge of the self can only be obtained from its own derivative attributes.

Singh: What to talk of self, the Knowledge of the Highest Being, The Divine Soul, is also available through Sri Guru Granth Sahib Ji. The being, soul that you refer to is derived from the Perfect Spirit, Divine Soul.

Dr.: But how is this communicated through Sri Guru Granth Sahib Ji?

Singh: Sri Guru Granth Sahib Ji is the Embodiment of Divine Virtues. The Knowledge of Divine Virtues is the Knowledge of The Supreme Being.

Dr.: No! Knowledge of being is one thing and the knowledge of attributes is another entity.

Singh: There is complete sameness, without any distinction. If a being is same as its attributes, than how can their knowledge have distinction? Thus when a being is same as its attributes, the knowledge of attributes is also the same as knowledge of the being. We have already discussed and agreed on this conclusion.

Dr.: That was true in the case of visible body and its visible attributes. However, the invisible body must be distinct from its attributes or else the very existence of invisible shall have to be denied.

Singh: The denial comes only if the attributes are not accepted as true. The existence of a body cannot be sustained without its attributes. These are both interlinked.

Dr.: We could only prove the attributes of a visible body. However on investigation, the visible body was found to be only an imagined untruth, just a fantasy!

Singh: Here, we come to a new discovery that will again baffle you. Just as visible body is an imagined fallacy; its attributes are also false.

Dr.: Can this be believed?

Singh: The way visible body has become a fallacy, similarly its visible attributes are going to be an imagined falsehood. Just as you were clinging to the fantasy of visible body as real so is your insistence of belief in the truth of its attributes. The existence of visible attributes is indeed a fantasy.

Dr.: You are admitting their existence and yet denying their reality.

Singh: This contradiction is due to the assumption of attributes. To begin with, it was your statement relating to the visible body and its visible attributes. Now you are admitting that your visible body is an illusion, similarly you will shortly agree that the existence of attributes too is illusionary. The contradiction, to refer the existence of attributes and then saying that they are non-existent, itself is an illusion. Let us hear from you again, what you think of your visible body?

Dr.: (Taken aback) I have confessed that my visible body is an illusion.

Singh: Then why do you call it "my visible body"?

Dr.: This is because of its sustained illusionary existence as "my body".

Singh: Don't you find an inherent contradiction in this? This is exactly the case when we talk about existence of your attributes and their being illusionary.

Dr.: True, it is now established that both visible body and its attributes are illusionary. It was just basing one assumption on another false assumption.

Singh: It takes truth to be fully established in your mind to be convinced of the unreal illusion. Without that the illusions will keep appearing real to the worldly mind and even the reality remains an imagination of mind in a vicious circle.

Dr.: True! I still delve in doubt.

Singh: Mere talk cannot bring riddance from doubt. At best, arguments can lead to an imagination. The real power of discernment has to be developed to realize truth as different from an illusion. So long as you do not develop this inner attribute, you can only view from your perceived ideas, that are illusionary in nature and the inference or notion formed will also be imaginary.

Dr.: What is established now is that all visible creation is unreal?

Singh: There is no doubt in this; all that is visible is mere illusion. All the worldly beings are based on imaginary attributes.

Dr.: You have revealed an astounding secret! I cannot keep pace with you anymore. Though I cannot deny your strange arguments, yet my mind tends to slip back. However, I am convinced that I have nothing to rebut your arguments. My mind is unable to proceed any further.

Singh: In fact, our above discussion has no deep relationship with our original subject and spiritual principles do not lend easily to human comprehension. Let us revert to our original topic.

Dr.: I have lost track completely and I am not even aware when and how we deviated.

Singh: You were persisting, denying that the Attributed One and associated Attributes are in sameness.

Dr.: I had opined that unless the Unseen Attributed One is believed to be different from the Attributes, then He will be without a Real existence and remain Imaginary. However, now I have come to the revelation that all visible creation is mere fantasy. In the present mood, I accept complete identity between the Unseen Attributed One and His Attributes. In view of my ignorance of the Spiritual phenomenon, I have no authority to contradict.

Singh: Hope you have not lost faith in the Unrevealed Divine Play. It is acceptable if one is ignorant. This very ignorance is responsible for the common belief of visible Nature as real, which indeed is transitory. The truly real invisible Play formed as belief is the product of disbelief in visible creation. Unless this is achieved the Real Truth cannot form true firm faith, yet the imagination of fallacy of the visible and truth of the invisible phenomenon should remain as desired belief.

Dr.: (Interrupting) No! I am not a non-believer in reality. Whatever I have imagined as fallacy of the Visible, that much has gone in forming my imagined belief in reality of the Invisible. After all there has to be an internal cause for the external visible creation.

Singh: Is it that you believe internal cause to be something of the nature of external visible creation?

Dr.: No! I am not an atheist or materialist. I perceive that ultimate creative cause of the visible creation is an Intelligent Creative, Supreme Spiritual Being.

Singh: Have you got the perception of the Supreme Spiritual Being?

Dr.: No, it is just an imagination, but I do perceive a different Creative Being from the creation.

Singh: Have you also perceived the sameness of The Supreme Being and the associated Divine Attributes?

Dr.: Yes! I do imagine the sameness; rather Supreme Being is the embodiment of all the Virtues. However the inner Divine Virtues are not like the visible attributes, but a different entity.

Singh: Your perception of Divine Virtues as a different entity from visible attributes is an excellent one. In fact visible attributes are no where in comparison but just illusionary. This is why The Supreme Being is also known as Nirgun, free of the visible attributes.

Dr.: Of course! In this perception not only is the Supreme Being is the same as The Divine Virtues but also these Virtues must be singularly peerless.

Singh: Indeed these extra ordinary and unparalleled Virtues are in a position to bestow the Knowledge of The Supreme Being, both Unique and Wondrous. In other words the Knowledge of Divine Virtues is the very Supreme Being!

Dr.: Very right, here it is fully established that the Virtuous Lord and Divine Virtues are in complete sameness.

Singh: It is also established that Supreme Being is not different from Sri Guru Granth Sahib Ji and reverence shown to Sri Guru Granth Sahib Ji is the Worship of Supreme Being. The Sikhs believe in One Supreme Being and in Gurmat no other being is worthy of worship. Based on ignorance, it is utterly wrong to refer to reverence for Sri Guru Granth Sahib Ji as an idol worship. This only reflects that the ignorant one cannot even define idol worship. This lends credibility to the fact that they are indeed engrossed in idol worship. Only some people can escape from idol worship who are aware of its definition. Gurmat clearly defines it truly but the ignorant ones keep delving in it. They keep worshipping the created matter or mammon. With the exception of Sikh Faith, all other worldly faiths are unconsciously engaged in idol worship, because they all contain an element of mammonism that is totally devoid of the essence of Power and what remains is an idol. Thus no faith is free from idolatry with the exception of Sikhism of (Gurmat) Divine Wisdom. It is this exclusiveness that bestows the title of Khalsa Dharm (Pure Faith), devoted only to Sri Guru Granth Sahib Ji. The Gurmat inspired Sikh Faith is thus free from the blot of idol worship.

Dr.: If Sri Guru Granth Sahib Ji is indeed embodiment of Divine Virtues, then reverence shown to Sri Guru Granth Sahib Ji described as idolatry is sheer sacrilege and profanation.

Singh: There is not an iota of doubt that Sri Guru Granth Sahib Ji is the Embodiment of Divine Virtues of the Ever Existent Supreme Being.

Dr.: However the Divine Virtues are incomprehensible to the mortal wisdom, human understanding and logic.

Singh: The comprehension is possible through immersion in these virtues. The deep engrossment and continuous repetition in single-minded devotion enables to comprehend Divine Virtues. This is a state of oneness with these Virtues in thought, word and deed.

Dr.: This Oneness or Sameness must be only between the Virtues and the Supreme Being. Thus real knowledge of the Virtues is not possible for a being other than the Supreme Being, due to their nonexistence, as you had established earlier. How can a mortal being immerse in the spiritual Immortal Being in the view of the difference of ordinary and Extra-ordinary attributes? Now the doubt has arisen, how the Divine virtues came to this world? Who could be their witness?

Singh: The Unrevealed Pure Divine Spirit came to pervade in revelation in human body and revealed the Divine Attributes to this mortal world. The revealed Supreme Spirit, Lover of devotees and Lord of Divine Virtues, Guru, became the Revealer and Witness of Divine Virtues.

Dr.: This is the most excellent, unique, extra-ordinary Divine Doctrine that combines Doctrine of incarnation and Revelation!

Singh: Each and every Gurmat Doctrine is equally unique and wondrous.

Dr.: Now I need to understand how the Pure Divine Spirit came to dwell in the impure human body from outside?

Singh: You are again suffering from a big doubt. All Pervading Divine Spirit is pervading in a human body at all times. All that has happened is that it became Revealed from the Unrevealed, instead of coming to pervade from outside. This is the unique attribute of the Omnipresent Divine Spirit according to Gurmat and akin to the Attributes of the Supreme Being.

Dr.: At this stage I have many more questions to ask. However I am overwhelmed with wonderment of the discussed miraculous happenings. This is indeed a very astounding discovery of spiritual matters, too difficult for limited human comprehension unless one gets really immersed in spiritual attributes. It is not possible otherwise to be rid of doubt. Blessed are the attributes that bestow freedom from doubt and blessed are those people enshrining these attributes and enjoying freedom from doubt.

Singh: This blessedness in its entirety belongs to the Lord of The Spiritual Attributes, The Guru. He is the One who revealed His Spiritual Virtuous Being in Divine Mercy and bestowed True Knowledge on the ignorant beings. The attribute of self-revelation and revealing the hidden Divine Knowledge, is the epithet of Guru in Gurmat and He is thus the Blessed One. 'Guru' signifies the Attribute of bestowing Divine Knowledge. The Inherent Almighty Power revealed attributes are indeed the embodiment of Divine Knowledge. The Guru is therefore Omnipresent and Omniscient and the Highest Being in Gurmat, deserving the Highest reverence. Thus Sri Guru Granth Sahib Ji, Embodiment of Divine Virtues is worshipped as Supreme Being. With mere hearsay of these Attributes, you have called these 'Blessed', then the Guru devotees of Sri Guru Granth Sahib Ji, Embodiment of Divine Attributes, should forever be sacrifice unto Sri Guru Granth Sahib Ji. They should, with complete engrossment in Guru's Chant (Gur Mantar), get immersed in The Being of Guru. The comprehension of Divine Virtues is only through immersion in The Lord of these virtues, Sri Guru Granth Sahib Ji. Thus, Sri Guru Granth Sahib Ji is the Most Venerable for Sikhs.

Dr.: Yes! This is the True Doctrine of worship. The Oneness of Guru and Supreme Being is also established. The wondrous explication of Guru that I have heard never crossed even in my dream. The Sikhs are truly monotheists, worshippers of One God Only.

Singh: Is there any persisting doubt of the Sikhs being idol worshippers? If there are anymore questions relating to this topic, these are welcome.

Dr.: I cannot think of anymore questions on this subject now. However, I wish to know more details about Gurmat Philosophy in light of what I have learnt so far. It is well beyond mid-night now, so we shall continue at another time. Will it be convenient for you to spare your valuable time again?

Singh: I just wanted to ensure that we have dealt with the topic of idolatry fully.

Dr.: I cannot think of anymore questions for the time being. I shall confirm on the night of the day after tomorrow, when I get refreshed, if there is any lingering doubt. Moreover Head Plague Medical Officer is a keen seeker and keeps raising questions on such topics and he understands Panjabi and Urdu. I shall bring him along for our next discussion. If he gets satisfied, I shall be more than satisfied.

Singh: This is most welcome! Let us resolve our doubts on current topic and then we may delve on further more.

On the third day Head Plague Medical Officer joined us as scheduled and the following discussion ensued:

Jr. Dr.: Today there are two of us and you are all alone. The Senior Dr. has many more clarifications to be sought.

Singh: Never mind! God willing, his questions will also be adequately answered. My request is that we should speak turn by turn in the interest of clarity in our discussion.

Jr. Dr.: Of course this will be observed. Let us start with my remaining doubts that have reappeared. (Addressing Senior Doctor) You, please, listen to our talk first.

Singh: Well, let us start then.

Jr. Dr.: How have the invisible Attributes of Guru come to pervade in visible Being of Sri Guru Granth Sahib Ji?

Singh: The Attributes of Guru first of all came to dwell in the mortal body of Guru. He was bestowed with Virtuous Spirit of Guru and became known as the First Divine Emissary Guru. His Mission encompassed all the visible world as Jagat (Universal) Guru. The same Holy Spirit was transferred to the Nine Successor Gurus. In all the ten human bodies from Guru Nanak to Guru Gobind Singh Ji, the spirit as also the Mission remained the same, redemption of the worldly mortals. Now the same Spirit is Enshrined in Sri Guru Granth Sahib Ji eternally and continues the same Divine Function.

The foregoing statement triggered Senior Dr., prompting him to ask:

Sr. Dr.: How can the body Sri Guru Granth Sahib Ji be comparable to the human body?

Singh: What is so special in a human body?

Sr. Dr.: The body of inert substance like paper cannot be compared to the human body

Singh: What is so special in the human body, a mere frame, comprising of bones, skin, flesh, and veins, filled with foul smelling substances. I feel the body of paper is more clean and attractive than the mere human body.

Sr. Dr.: However paper is lifeless and an inert substance.

Singh: So is the human body! Life force is a separate entity, common to all animated or living things.

Sr. Dr.: Yes! However man is a social being, extending a helping hand to others.

Singh: I can prove an animal also to be a social being.

Sr. Dr.: However an animal does not possess intellect or discrimination.

Singh: Why not? Do the animals not support in bringing up their young ones?

Sr. Dr.: That is limited to their own progeny. Man not only rears up his progeny, providing food, clothing, education and teaching social behaviour. He extends this assistance to humanity at large, beyond his own family.

Singh: Is it universal truth?

Sr. Dr.: What I mean is that man as a member of society makes himself a useful being socially.

Singh: All such behaviour is oriented towards self-interest. This is only an animal instinct. All grazing animals and birds also go about in groups out of sheer necessity. However, man is capable of deceit, to grab ever more. This endless pursuit brings only misery and egotism. Ultimately he departs empty-handed like other animals. What is then the superiority of man over an animal? In fact, simple living animals extend help to man, with the excellence that they have no evil. Here I bring to you the unmatched example of social animal, oxen. In our country oxen are crucial to all agricultural production that sustains us. Without this help humans would starve and all the factories will come to stop. Thus, all food and clothing that is provided is with the help of this social animal. His relationship with man is dependable even in the face of the cruelty of man and inadequate feeding; an ox goes on performing the critical duty. Can man compete with such dedicated social sense? On the other hand some ungrateful humans eat their flesh. In the absence of oxen, man would even eat human flesh and come to be exterminated. As it is, man robs another man; one nation is exterminating another nation. Such is the insatiable desire of worldly man, forever more for himself. Do you still feel human beings are better social beings?

Sr. Dr.: Humanitarianism is the quality of man alone. Man is the crown of Godly Creation and thus superior to animals.

Singh: Now you have made it clear. Anyone endowed with the quality of humanitarianism is a human. The attribute of 'Humanitarianism' determines the superiority of a being over an animal.

Sr. Dr.: This is exactly what I mean.

Singh: Thus the human body in itself has no claim to superiority. Only the attributes of Humanitarianism are worthy of respect.

Sr. Dr.: Now you have understood my point clearly.

Singh: This also establishes that man has no claim to superiority over Sri Guru Granth Sahib Ji on the basis of his body.

Sr. Dr.: However the quality of Humanitarianism gets enshrined in man and he has a claim to superiority, as discussed

Singh: Similarly the Attributes of 'Guru' bestows excellence on Sri Guru Granth Sahib Ji, much more than superiority of man due to Humanitarianism. In fact all attributes pale into insignificance compared to attributes of 'Guru' of real essence and eternal. It is even blasphemous to compare a man with Sri Guru Granth Sahib Ji.

Sr. Dr.: Suppose a man gets blessed with the Attributes of 'Guru'.

Singh: In that case, the person is worthy of worship and veneration. Blessed are his body and his birth!

Sr. Dr.: Do you think man is not blessed with attributes?

Singh: The attributes perceived by you are of no real significance.

Here the Jr. Dr. addressed the Sr. Dr.:

Jr. Dr.: The attributes of your perception are of no real value. These are merely illusionary. (Speaking to Singh) The Real Attributes do exist in a person to a certain extent, according to our earlier discussion, though these remain unrevealed. Therefore the human body enjoys superiority over a paper body. With the exception of The Venerate Guru Granth Sahib Ji all other paper bodies are not blessed with Real Attributes nor do these have any degree of the unrevealed Real Attributes.

Singh: This is a beautiful observation. It is true that to a certain degree Real Attributes abide in human body, but to what avail? Unless these get manifested, the person is not benefited in any way. Then, what is there to take pride in the unmanifested Attributes, lying buried in the human body, without being put to use? Next birth may not be in human form. In fact, in unrevealed form, the Attributes are present in all beings, whether human, birds or animals. So long as the Attributes are dormant and hidden, all species are just the same in spiritual quality. As you have observed in the case of other bundles of paper, so are the unenlightened beings with unrevealed Divine Attributes. Their bodies are also destined to be reduced to ashes. On the contrary blessed are the Papers in the form of Sri Guru Granth Sahib Ji, embodiment of Divine Attributes!

Jr. Dr.: True! All the bodies whether in human form or paper form devoid of the Attributes are meaningless.

Sr. Dr.: (Addressing Jr. Dr.) I am surprised you are acting as the P.A. of your own Personal Assistant in agreeing with his views. I maintain that a man with humanitarianism attributes is a superior being and it is not proper to call these attributes meaningless and fake.

Singh: Not only fake, the attributes of man of your concept are actually non-existent and an illusion.

Sr. Dr.: Are the human qualities just unreal?

Singh: How do you define the real attributes?

Sr. Dr.: Real is that of true and genuine existence.

Singh: The real being is identified as self-existent.

Sr. Dr.: How do the human attributes fail to meet your above definition?

Singh: Do you consider man distinct from his attributes or that man personifies the attributes?

Sr. Dr.: What is the need to judge this?

Singh: This is to establish the reality or otherwise in the case of attributes. This can be done in two ways. First is to find whether the attributes have real existence or these are mere assumption. Secondly, if the attributes have an existence whether they have the same identity as man.

Sr. Dr.: Clearly attributes are something other than the man.

Singh: Then it is established that the attributes are unreal. Something that cannot be identified with the existing reality is unreal.

Sr. Dr.: To my mind, it is sufficient proof for real existence of the attributes that these exist in a man. These attributes are useful to man, according to his own point of view in his worldly pursuits.

Singh: These attributes may or may not help in the life after death?

Sr. Dr.: There is no hereafter nor are there attributed deeds.

Singh: What is the value of deeds that are of no use in the hereafter? That is why all worldly deeds are worthless, without real attributes. At the top of this, these even bring unawareness of the hereafter, sporting no thought for the inevitable future. The worldly deeds, unrevealed to the hereafter will have no relevance after death. A man, devoid of attributes for improving life in the hereafter, is not worthy of being called a man. His human life is of no consequence and is as good as animal life of ignorance. What good are his attributes like wisdom, consciousness and intellect? The intelligence that did not think of the hereafter nor thought of the necessary attributes is indeed mindless fool. In this case the attributes of wisdom, consciousness and intellect are indeed

vices of demerit. Thus, your concept of the high attributes in man is mere illusion. You have no perception of the Real Attributes.

Sr. Dr.: Then what are the Real attributes of your perception?

Singh: First you must agree that your imagined attributes are vices of demerit and unreal.

Sr. Dr.: The truth is that in my mind, word and deed, I have been regarding these as real human attributes. As long as I am not convinced of better attributes than these, I cannot believe that my conceived attributes are mere figments of imagination and unreal.

Jr. Dr.: This has been very soundly proved to you that the attributes of your concept are not the real attributes of a man, where as you have not succeeded in proving your point. You are merely persisting that it is a matter of faith in you in mind, word and deed. This is just a wrong persistence, with nothing to substantiate your belief. How can we now assume that you will take a good look at the Real Attributes that Mr. Singh will try to prove to you and give up wrong insistence?

Sr. Dr.: My conscience still remains unconvinced.

Jr. Dr.: Your conscience is deceiving you and you are its blind follower. The conscience leads a man to fallacy. All men have their individual consciences that are distinct from each other and have different beliefs. It is difficult to determine which is the 'Real Conscience'. This itself is a proof that a man is devoid of real attributes.

Sr. Dr.: Does your conscience accept that a man is completely devoid of attributes?

Jr. Dr.: My conscience does not allow me to persist wrongly in the face of truth, though my conscience is also ridden with doubts. However when truth is revealed, I believe it instantly. I thank my conscience that it did not allow my wrong persistence.

Sr. Dr.: Have you imbibed the truth now?

Jr. Dr.: To the extent that the worldly attributes are not real.

Sr. Dr.: Are the human attributes not real?

Jr. Dr.: What to talk of his attributes, even man of your concept is no man. You yourself have accepted that there is nothing like hereafter

Sr. Dr.: Yes I still maintain, there is no hereafter. Has anybody experienced this?

Jr. Dr.: You know that you are not eternal, but destined to die like many others who have died.

Sr. Dr.: This is Universal Truth.

Jr. Dr.: Will something of your being remain after death?

Sr. Dr.: No, there is no residue.

Jr. Dr.: Then why do you keep denying that a man is 'nothing'?

Sr. Dr.: It is 'nothing' after death, but presently man is very much there.

Jr. Dr. What is destined to nothingness, how can he amount to something now? Whatever is there is equal to nothing and illusionary.

Sr. Dr.: It may be short existence, but presently man is there.

Singh: What is a man now?

Sr. Dr.: A living being and visible entity.

Singh: You also call yourself a man; show me the man in you?

Sr. Dr.: I am clearly visible to you, yet you deny your own vision, whatever is enshrined in my body, is the man.

Singh: What is enshrined in the body?

Sr. Dr.: It is the Power that makes the man alive. It is the combination of this Power and the alive being that constitute man.

Singh: So, the essence of man is this Power.

Sr. Dr.: Of course! It is the Power that creates mobility in man and talk, etc. All the consciousness is owing to this Power.

Singh: The presence of consciousness is due to the Power and absence of this Power the body is dead.

Sr. Dr.: That is why this is called the Power of consciousness.

Singh: Can you envision this Power?

Sr. Dr.: No, but it is there.

Singh: You had earlier argued that whatever is invisible is nonexistent. Thus man is nothing and you are also nothing according to your own concept.

Sr. Dr.: Whatever your conscience indicates in me as 'you' and I call it 'I', that is truly the man in me.

Singh: Is mind the Power of consciousness?

Sr. Dr.: (After thinking) No, it cannot be mind, my mind has only power to think that relates to conscience. It has no other power. The consciousness Power brings the body alive. This Power is only supposition, but it must be there.

Singh: You have been insisting on attributes of man even when the man has no knowledge about his real self. All is mere supposition after this lengthy discussion. What good are these attributes?

Jr. Dr.: On the contrary the so called attributes are demerits. Lost in these attributes man loses track of his real self. It has taken so much of effort to convince you that you are not what you perceive to be. All that you envision is mere illusion. The so called attributes are indeed demerits.

Sr. Dr.: It is distressing and gloomy that a man cannot have his own true vision! (Addressing Jr. Dr.) Do you envision yourself?

Jr. Dr.: No, but I have only formed an imagination of this image. However it is no real envisioning. It is still a far cry.

Sr. Dr.: Is it possible to have a clear vision?

Jr. Dr.: Yes, if we can enshrine similar attributes as the real self we can have the vision.

Sr. Dr.: How to develop such attributes?

Jr. Dr.: Mr. Singh tells me that these Attributes can only be obtained through Sri Guru Granth Sahib Ji., because Sri Guru Granth Sahib Ji is the Embodiment or Treasure House of these Attributes.

Sr. Dr.: Then in the absence of Real Attributes, the visible attributes of man are good for nothing.

Singh: (To the Sr. Dr.) Now you tell me when you have so high praise for man for fake attributes, how much reverence should be shown to Sri Guru Granth Sahib Ji for embodying the Real Attributes, Divine Virtues?

Sr. Dr.: Indeed, if Sri Guru Granth Sahib Ji is Embodiment of Divine Virtues, the reverence shown has to be manifold more than the respect for any man.

Singh: Showing respect for man devoid of attributes is idolatry, to call reverence for Sri Guru Granth Sahib Ji idolatry is an expression of complete ignorance. In fact this reverence is truly God Worship!

Sr. Dr.: How does it become God Worship? I concede that honouring Sri Guru Granth Sahib Ji is not idol worship.

Singh: The Jr. Dr. is well acquainted with this revelation.

Jr. Dr.: Yes, I have been convinced that honouring the Real Attributes that you describe are embodied in Sri Guru Granth Sahib Ji is akin to God Worship, but the way Sikhs show reverence depicts idol worship. The highest reverence for the High Attributes lies in the faithful acceptance.

Sr. Dr.: I too hold the same opinion.

Singh: It is doubtless that the very acceptance is the reverence. How do you show the faithful acceptance?

Sr. Dr.: Just to have strong Faith or Belief is the Acceptance.

Singh: There has to be some outward expression of Faith or do you feel hidden Faith is enough?

Jr. Dr.: After total acceptance, the Attributes have to be incorporated in practice.

Singh: (To the Jr. Dr.) Is it enough that you faithfully accept the Sr. Dr. as your superior officer in your mind?

Jr. Dr.: No, with faithful acceptance of his superiority I follow his example and carry out all his orders as my duty.

Singh: How do you exhibit your acceptance of his superiority initially on meeting or you just stand and await orders?

Jr. Dr.: (Smilingly) Now I get your point. First thing I do is show him my respect for him by removing my hat and utter respectful words, according to the English custom.

Singh: Do you term this as idol worship? Why should the difference in custom of showing respect amount to different classification? The respect shown also varies with the status or rank of the Honoured. Sikhs regard Sri Guru Granth Sahib Ji as the Highest to deserve their reverence, as the Unparalleled Personage of Divine Virtues. Naturally the show of reverence also has to be unique.

Jr. Dr.: However the Sikhs touch their forehead on the ground, that can hardly be reverence for the Sri Guru Granth Sahib Ji but worship of Mother Earth

Singh: Well said! You have really carried out a research! When you greet your superior by removing your hat, do you throw the hat at his face?

Sr. Dr.: How is that possible? It would amount to an insult; we hold the hat in the raised hand.

Singh: Does holding the hat high in the air constitute air-worship?

Sr. Dr.: The point you are making is that these are two cultural ways of showing respect.

Singh: A man has the respectable personage in mind and the respect is shown in the natural sphere. The revered and the person showing reverence are both in visible bodies, yet while showing reverence it is the Imperceptible Personage that is kept in mind.

Jr. Dr.: I have only one more remaining doubt that does not pertain to the above discussion. It has just occurred to me that a man is also endowed with the imperceptible inner Real Attributes, then why do you call showing respect to a man idol worship.

Singh: A man generally possesses visible fake attributes and the respect shown is also due to these attributes. The Real Attributes are not revealed and are not a consideration for the respect. Thus, the object of reverence are the fake worldly attributes, fit to be termed as idol worship.

Jr. Dr.: In that case you are also guilty of idol worship in showing respect to me.

Singh: I only greet you with 'Fateh'.

Jr. Dr.: Yet, you do this facing me.

Singh: I see in you a degree of Khalsa Spirit, just as it is present in all other beings too.

Jr. Dr.: But I am not a Khalsa, as you once earlier described to me.

Singh: True, you are not enlightened with Khalsa Spirit and thus not a Khalsa, yet I perceive a dim Khalsa Spirit in you.

Jr. Dr.: How is it that you do not extend this greeting to all that come across you?

Singh: This 'Fateh' is shared with a person having common dealings. It is pointless to greet every stranger.

Jr. Dr.: You have also told me earlier that a Sikh greets every other Sikh, even without dealings and unknown persons.

Singh: A Sikh has a deep relationship with every other Sikh due to common Faith in Khalsa Spirit. This calls for mutual respectful 'Fateh' to each other in spiritual common bondage. This 'Fateh' is special and distinct from 'Fateh' to common people. Though not in common spiritual bondage, yet Sikhs regard all human beings as Godly creation and bear good will for all and helpful attitude.

Jr. Dr.: The reverence shown to Sri Guru Granth Sahib Ji must also be distinct from their mutual sharing of respect by Sikhs.

Singh: A Sikh is greeted as a Sikh whereas Sri Guru Granth Sahib Ji is revered as 'The Guru'.

Jr. Dr.: Is the status of 'Guru' reserved for Sri Guru Granth Sahib Ji only?

Singh: Yes! A Sikh cannot be at par with Guru.

Jr. Dr.: If a Sikh comes to enshrine the attributes of 'Guru' and acquires merger with these, can he not become a 'Guru'?

Singh: One cannot become Guru through self-appointment. Do you become a doctor by just acquiring medical knowledge?

Jr. Dr.: No, one has to get a licence to become a doctor.

Singh: Similarly 'Guru' is Divinely appointed and not otherwise. At one and the same time there can only be One Guru. The Gursikhs are aware of this Gurmat Tenet. This is very difficult for you to comprehend.

Jr. Dr.: True! It is also not our current topic. We have fully discussed our topic in great detail.

Sr. Dr.: I too have no more doubts on this topic. However, I wish to discuss Gurmat teachings at another time.

Jr. Dr.: I would also like to be enlightened on many other issues at a suitable time.

Singh: If you still have any lingering doubts on the current topic, these can also be taken up through another appointment.

Both doctors confirmed that all their doubts were removed.

Jr. Dr.: This Gurmat Doctrine is comprehended in new light. We could never have imagined that Sikhism enshrines such marvellous Doctrines!

Sr. Dr.: Yes, people in general are holding wrong conceptions; even many of the Sikhs are without clear understanding of this issue. I tried to find answers to my question from many Sikhs, but they could never prove that worship of Sri Guru Granth Sahib Ji is not an idol worship. Their reply often described this as a customary practice among Sikhs that is followed in imitation.

Singh: The Sikhs you are talking about must be Sikhs in imitation. You have yet to deal with real Sikhs.

Sr. Dr.: Why not counter such false religious allegations?

Jr. Dr.: (Addressing Singh) In my opinion, you must put this subject in book-form. Our discussion in question-answer form can be used. The urgency of this clarification does not brook any delay.

Singh: The thought is very pious, yet it is up to The Guru to grant necessary enthusiasm and determination. The blessed motivation through you shall bear fruit some day. Guru is fully capable of extracting the necessary duty, we can only pray for guidance:

The poor wooden puppet like man has no power.

The Puppeteer Lord only is conductor of the show... (3.5.126.)

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Part 2 - Sri Guru Granth Sahib Ji is the embodiment of the Divine Virtues of the Supreme Being

S. Gurpal Singh Ji (London) raised his doubts as to how Sri Guru Granth Sahib Ji is The Embodiment of The Divine Virtues of The Supreme Being. The discussion to dispel the doubt is given below in question-answer format:

Sri Guru Granth Sahib Ji is The Embodiment of Divine Virtues of The Supreme Being. Guru Nanak-Dasmesh Ji all are akin to The Lord Creator. The Supreme Being along with The Divine Virtues abided in all the Gurus in Spirit in all successive human bodies. This is why the Gurus referred to themselves as The Abiding Place of The Supreme Being, Mahala first, Mahala second and so on. Thus all the Divine Virtues were enshrined in every Guru in human form successively. When The Supreme Being comes to abide, how can His Divine Virtues be left out? Just as The Supreme Being came to abide in all the Ten Gurus, so also He abides now in the True Guru Being, Sri Guru Granth Sahib Ji along with The Divine Virtues, eternally. To deny Sri Guru Granth Sahib Ji as The Embodiment of Divine Virtues amounts to the denial of Sri Guru Granth Sahib Ji as the Living Spirit of Ten Gurus. The Revealed Bani, Nectarian, inductive like Philosopher's Stone, Gurbani, is verily the Essence of The Virtues of WAHEGURU (Supreme Being). Gurbani is the very Essence of Divine Virtues and not just a description of The Virtues. These Virtues were enshrined in the human bodies of the Ten Gurus and same are now enshrined in Sri Guru Granth Sahib Ji. To believe otherwise is a very serious misconception.

The self-inductive Gurbani, utterance of the Gurus, enshrined in Sri Guru Granth Sahib Ji, is perceived by the dedicated Gurmukhs as The Embodiment of Divine Virtues. Non-practicing and lacking in Faith, fake philosophers, perceive the writing in Sri Guru Granth Sahib Ji as mere description of Divine Virtues. The Revealed Word, Gurbani, has the piercing effect and is not just a description. This is the very miraculous descent of Nectarian, self-inducing, Enlightening Spirit Embodiment. However this miraculous Enlightenment is envisioned with supernatural vision only.

Q. One of the Attributes of Supreme Being is His manifestation as Light.

A. So is The Gurbani, manifestation of Divine Light.

Q. But it is not a common experience to envision Light in Gurbani.

A. Does a mortal being generally experience Light of The Supreme Being? If not, how far are you justified in saying Supreme Being is manifested as Divine Light? In fact to envision Supreme Being manifested as Light is based on the miracle of devotion to Gurbani. This devotion to Gurbani is not only efficacious to experience Gurbani as manifested in Light Form but also to bring forth the hither-to hidden Being as Divine Light in Full Glory at The High Dasam Dwar. Thus the belief of Akal Purakh as Divine Light is substantiated through the Divine Attributes in Gurbani in reality. Sri Guru Granth Sahib Ji is not only The Ship of Gurbani but also the very Embodiment of The Attributes of Akal Purakh, Supreme Being. Gurbani is not just explication or narration for teaching the devotees, but the Essence of Divine Knowledge. The Essence of Nectarian Divine Attributes are comprehended as Divine Knowledge and experienced as Reality through Gurbani.

Q. The Divine Attributes can only be present in Akal Purakh just as coolness of water is an attribute of water alone. The attribute of water coolness relates to water and not to the words of description.

A. Though a simile is not fully representative of a case in point, yet I will try to satisfy you. Akal Purakh is Cool and so is Gurbani. In fact, while coolness of Akal Purakh is yet a hearsay, the Coolness of Gurbani is readily experienced.

How do you say water is cool? Those who drank water expressed their experience of its coolness. To repeat the hearsay about coolness of water is one thing and to confirm coolness as attribute of water is another. In this case, repeating the hearsay bestows no experience of coolness nor it forms a belief without actually drinking water. Repeating attribute of coolness of water brings no experience of its coolness. Here lies the difference! In repeating Gurbani, manifestation of Divine Attributes, brings the Coolness of Divine Attributes. It is like imbibing the Amrit, Nectarian Coolness. This is because of the Miracle wrought by Nectarian Bani. Such is the unique Essence of Spiritual Essence of Divine Attributes. The worldly commodities are nowhere in comparison. The attribute of water coolness is present only in water, but not in its description in words. However to repeat Divine Attributes through Gurbani, bestows Real Coolness. The Coolness of Supreme Being is substantiated only through this methodology of experiencing Coolness of Gurbani.

Q. This is acceptable to say that Gurbani in Sri Guru Granth Sahib Ji is manifestation of Divine Attributes. However in your own words that Attributes of Akal Purakh cannot be comprehended without devotion of Gurbani, goes to prove the envisioned. Attributes are only enshrined in Akal Purakh, The Source.

A. The Gurbani enshrined in Sri Guru Granth Sahib Ji is the very Bouquet of The Revealed Divine Attributes. Then what other Attributes do you refer to that are present in Akal Purakh?

Questioner: These are indescribable.

Replier: So, now you even deny that Sri Guru Granth Sahib Ji is a description of Divine Attributes.

Questioner: Of course Sri Guru Granth Sahib Ji is a description all right.

Replier: Then you are wrong to say that Divine Attributes are indescribable.

Questioner: What I meant was that in the case like my limited comprehension, it is not possible to describe.

Replier: How about the Omniscient Satguru, can He describe?

Questioner: Yes! The Satgurus did have this capability.

Replier: It is the comprehension of Omniscient Satgurus and their Capability that first envisioned The Real Divine Attributes and then proceeded to record these in Gurbani. Even if the worldly ignorant mortals call it a mere description, but it is indeed Embodiment of The Essence of Divine Attributes, witnessed by the Omniscient Sages. For these witnesses, there is absolute sameness between the witnessed Divine Attributes and the Attributes enshrined in Gurbani that can bring flourishing of human comprehension from ordinary to the highest level. Just as those who drank water, alone experienced its coolness, similarly those who experienced the alchemic property of Divine Attributes, the Coolness and Nectarianness of Akal Purakh in Effulgent Glory was revealed to them alone. The attributes of worldly commodities have no alchemic effect and thus their

attributes are mere descriptions, whereas the repetition of Divine Attributes reveal to the devotees experience of Divine Attributes.

The mortals who never envisioned Supreme Being nor got revelation of Divine Attributes have no authenticity to say that these Attributes abide in Supreme Being alone, nor do they establish any Spiritual Truth. For them the Attributes are descriptive of Akal Purakh in the vein of description of worldly commodities.

Questioner: However these Attributes pertain to Akal Purakh alone.

Replier: I state that Sri Guru Granth Sahib Ji is also bestowed with these Attributes. Why do you conceive that Sri Guru Granth Sahib Ji with Divine Attributes is alien and excluded from Akal Purakh? Akal Purakh is All-Pervading, inclusive of all worldly and Super Natural Attributes. In the Divine All-inclusive Being are included all and sundry, like countless Brahmas, Vishnus, Shivas and all creation. Doubtlessly this includes high spiritual Essence of Divine Attributes Embodiment, Sri Guru Granth Sahib Ji. Your insistence in repeating over and over again that The Attributes are only in Akal Purakh is not understood. Why do you wish to exclude Sri Guru Granth Sahib Ji, embodying Divine Attributes from the All Pervasive Being of Akal Purakh? This appears to be playing with words and unclear conception of facts. The logic of describing Gurbani as mere description of Divine Attributes does not hold true nor can Sri Guru Granth Sahib Ji be denied sameness with Akal Purakh as embodiment of Divine Attributes. In fact your insistence is mere personal logic and an utterance without any essence of truth. You have no experience of Divine Attributes in Akal Purakh just as Attributes in the case of Sri Guru Granth Sahib Ji. In fact, you have no vision of Akal Purakh what to talk of His Attributes. While you have visioned Sri Guru Granth Sahib Ji along with the enshrined Attributes, however, you have not experienced their Bliss, the realization of Reality is lacking. You imagine Akal Purakh as a limited and closed Being, so that Divine Attributes cannot be revealed without. That is why you insist on saying that Embodiment of Divine Attributes is only a description, narrowing the sphere of knowledge of the Essence of Attributes. However, the Divine Attributes as also The Lord of Attributes, Akal Purakh are All-Pervading. The only way to comprehend both is to faithfully devote to Sri Guru Granth Sahib Ji according to Gurmat. The lip service and fake logic are of no avail.

Q. Are the Holy Scriptures like Simrits, Shastras, Vedas and the Semitic books without the Real Knowledge and Philosophy and devoid of Divine Attributes?

A. The following quotes of Guru Gobind Singh Ji will supply the answer to this:

Then whoever Saintly Personages were created,
They issued forth their own religious codes
[17-Bachittar Natak, Patshahi 10]

This depicts that there religious books are originated by the Saintly Persons and cannot be termed as Revealed Godly Word. Yet again Guru Gobind Singh Ji reveals thus:

Those who became devotees of these holy books,
They gave up devotion to Supreme Being.
However those who persisted in Godly devotion, they did not follow these holy hooks.
[18-Bachittar Natak, Patshahi 10]

This concludes that followers of these books come to forsake Akal Purakh. The real Divine devotees do not follow these books, because they are devoid of the Essence of Divine Knowledge. Thus these books do not reveal the Divine Attributes and Knowledge. Yet again The Guru pronounces about Vedas:

Brahma created the four Vedas and
The people were initiated in performance of rituals.
However the devotees of Divine Love, forsook the Vedas.
[19-Bachittar Natak, Patshahi 10]

Even the Vedas are not the revealed books but the creation of Brahma god. These are the originators of worldly rituals. Thus, their teaching is contradictory to Gurmat and the loving devotees of The Supreme Being have forsaken these always. Sri Guru Gobind Singh Ji concludes Thus:

Those who forsook the teachings of Vedas and other scriptures, imbibed love for The Supreme Being.
Pursuing the profound Gurmat teachings, they destroy all types of afflictions, to remain blissful.
[20-Bachittar Natak, Patshahi 10]

The Divine lovers brook no faith in any scriptures other than Gurmat teachings. Such is the single-minded Divine devotion. These Gurmukhs suffer no affliction and are always blessed with engrossment in blissful Divine love. The Guru has clarified in no uncertain terms that the Holy Scriptures of other faiths do not enshrine Divine Knowledge.

These Scriptures cannot bestow redeeming Knowledge. Here is another quote from Gurbani to dispel any lingering doubts:

All the fake religious rituals are looted away by the taxing Yama.
Sing the emancipating Kirtan, Praise, of The Creator Lord, Efficacious to redeem instantly. 1.
O' Saints! Ferry across the worldly ocean.
Swim across those who practice the Sagacious Advice of Saints, with Grace of The Guru. I. Pause.
The countless holy bathings in this Kalyug only make one filthier.
Immaculate are those who sing Divine Attributes in holy company. 2.
Vedas and all others holy scriptures bring no liberation.
A Gurmukh reciting One Word-Divine earns Piety. 3.
The Divine teaching is common to all irrespective of the caste.
The Guru bestowed Naam that abides within every being
Says Nanak, is efficacious to redeem whosoever devotes to it in present Kalyug. 4.
[Suhi M.5 (747-48)]

The ritualistic practices of all other faiths are not efficacious for redemption of their followers, nor do they get solace in the hereafter. Whatever merit such rituals bestow, is looted away by the Yama. The beings remain imprisoned by the Yama. Gurbani Kirtan is the only emancipator for the mortal beings. This is the highest Karma, religious duty for a person that bestows redemption and instant freedom from all ensnarement:

Hearing Naam, Yama's couriers are put to flight.
[Ram Kali Var Mahala 5(961-62)]

Naam scares away couriers of Yama:

Where a Saint meditates on Lord of Creation
and O'Nanak Divine Praise is sung everyday.
Neither I (Yama) nor you (the courier)
can escape Divine punishment,
Therefore never go anywhere near the Holy place.
[Gauri Bawan Akhri Mahala 5 Slok (256)]

Such is the Glory of Singing Gurbani and Gurmat Naam Simran that taxing Yam couriers are put to flight. The other sure fruit borne by Naam-Gurbani devotion is the spirituality of Redemption and crossing the horrid worldly ocean with the Grace of Guru. Going about holy places for holy bathing rituals are of no avail, instead more filth ingresses mind in form of egotistic pride. The Alchemic immaculacy is attained in Sadh Sangat of the Guru's House, while singing and listening to Gurbani Keertan. This Gurmat practice is blessed with unique efficacy. While reading Holy Scriptures of other faiths fails to bestow liberation, the initiating One Word, Gurmat Chant, leads to spiritual Immaculacy and Redemption.

All are entitled for Gurmat initiation without any kind of discrimination. This is common heritage for the entire mankind and available for the ultimate spiritual progress to all and sundry. This is the door to Divine Realization, object of human life. Thus Revealed Divine Word, Gurbani alone, Source of Enlightenment bestows Divine Knowledge. Gurbani and Sri Guru Granth Sahib Ji as the Ferrying Ship, Embodiment of Divine Attributes enjoy the Alchemic Power. Says Gurbani:

The Divine Knowledge of Guru and its contemplation unites the soul essence with the Essence of Supreme Soul.

With single-minded engrossment in Divine-Love, Supreme Being is Revealed to True mind. Controlling lust and anger and subduing wandering mind, abiding in The Region of Formless Being and comprehending Divine-Will gained is Divine-Knowledge.

In this dark age, Kalyug, Guru (Amar Das Ji) is in sameness as the Creator Lord and comprehended by the devotee.

Bhatt Bhikha says, he has met The Guru and envisioned him in His High State of Spiritual Equanimity Sahaj. 1.19.

[Swaeeye Mahale Tije Ke (1395)]

Explanation: Gurbani is The Supreme Bani. This is Revealed Word, Essence Divine Knowledge and Nectarian. It descended as Guru's Knowledge through contemplation. This is Amrit Bani. This is indeed Revealed Gur-Knowledge and Gur-contemplation, descended as Gurmat Naam-seed Chant and now enshrined in Complete Sri Guru Granth Sahib Ji. It is The Amrit Naam Essence of Bani that represents Guru's Gian and Contemplation, efficacious in uniting individual soul, essence in tiny form with The Prime Source, Supreme Soul.

Not only Gurbani is efficacious in merging the tiny spark, individual soul with its Prime Source Supreme Spirit, Akal Purakh, but this is also the Only medium with its Attributes for God-Realization. Its contemplation leads to complete engrossment and accessing Real Divine Knowledge.

It is Knowledge and Contemplation of Gurbani, the revealed word of Akal Purakh's Attributes that can score victory over the deadly foes. Breath by Breath Naam practice brings Nectarian Effulgent-

Amrit trickle down to the navel. The restless mind gives up wander-lust and comes to abide within. The devotee now feels transported to the region of the Formless Lord, even while a living being.

The Real conceptual Knowledge of discerning enlightenment of Effulgent-Nectarian-Glory is revealed with Gurmat Naam practice, comprehending Divine-Will. Such a devotee alone comes to realize Guru and envisions Him in the likeness of Akal Purakh in this Dark Age, Kalyug. This is the Vision of Akal Purakh in His State of Perfect Equanimity of Glorious Effulgence!