

THOUGHTS, LOGIC & REASONING (Part 01)

by Harnaak Singh

Our THOUGHTS are very IMPORTANT in our lives.

THOUGHTS make us do evil. THOUGHTS make us do good.

THOUGHTS make us stressful. THOUGHTS make us happy.

THOUGHTS make us say bad things. THOUGHTS make us say good things.

It is THOUGHTS that can make our life HELL or HEAVEN.

THOUGHTS are very important to us and we should delve into this area. Gurbani generally provides teachings for the benefit of our inner self. It mainly focuses on our MIND. Our personality is the result of what is going on in our MIND that is our THOUGHTS. Therein lies the importance of THOUGHTS.

We are starting a series of short articles to delve in THOUGHTS and the MIND. This is in relation to the article “Logic and reasoning in relation to Gurbani” at LINK:

<https://gurvichar.com/2016/10/10/logic-reasoning-in-relation-to-gurbani/>

Today we look at PICTURES in relation to THOUGHTS

“What are PICTURES?” we ask. “PICTURES are what we see through our eyes” we answer. “So what” we may say “we see PICTURES all the time”.

There is a very DEEP MEANING to this.

The visual sense is one of the FIVE SENSES through which we get information about our external world. These are PICTURES. For our discussion let's term all the information we get from our FIVE senses as PICTURES.

PONDER over the number FIVE for some moments. FIVE (ਪੰਚ) is one of the most important keys to our lives our Gurus taught us. Further it is through FIVE ORGANS that we action the world we live in.

“What MORE?”

It is FIVE EVILS (Lust ਕਾਮ, Anger ਕਰੋਧ, Greed ਲੋਭ, Attachment ਮੋਹ, Ego ਹੰਕਾਰ) that we have to overcome and then will we attain the FIVE VIRTUES (Truth ਸਤ, Contentment ਸੰਤੋਖ, Compassion ਦਯਾ, Righteousness ਧਰਮ, patience ਧੀਰਜ) our Gurus want us to acquire. When we realise this, then and only then we can claim to have UNDERSTOOD OUR GURUS' MESSAGE. This is the TRUTH.

PICTURES/THOUGHTS/CONTROL

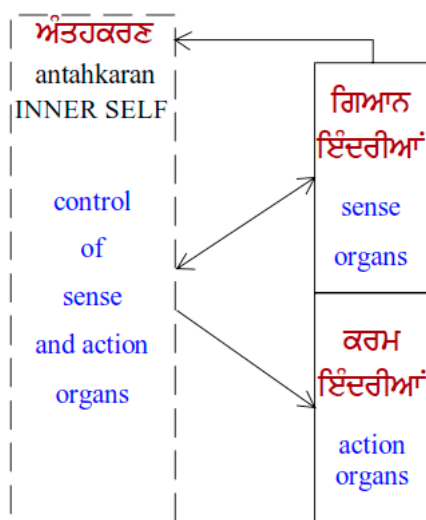
We have been exposed to two important concepts in this discussion. The concept of THOUGHT and the concept of PICTURES. PICTURES are all information related to our five senses.

What are the five senses? We all know these. These are related to the five sense organs. They are SIGHT (eyes), HEARING (ears), SMELL (nose), TASTE (tongue) and FEELING (skin). The FIVE SENSE organs (ਗਿਆਨ ਇੰਦਰੀਆਂ) provide us the information about everything around us.

We have to interact with everything around us. How do we do this? We do this through our FIVE ACTION ORGANS (ਕਰਮ ਇੰਦਰੀਆਂ). The FIVE ACTION ORGANS are MOUTH, HANDS, LEGS, organ of PROCREATION and organ of EXCRETION.

PICTURES connect our INNER-SELF to the outside world through the FIVE SENSES and the FIVE ACTION ORGANS. Essentially we can say our RELATIONSHIP and INTERACTION with the CREATION occurs through these organs.

Our INNER-SELF (ਅੰਤਹਕਰਣ) is in control of the sense and action organs. The picture shows this.



... to be continued

THOUGHTS, LOGIC & REASONING (Part 02)

by Harnaak Singh

METAPHORS

In part 01, we have been exposed to some important concepts. The concepts of THOUGHT, PICTURES, 5 EVILS, 5 VIRTUES and INNER-SELF (which controls the ORGANS through which we interact with the creation).

Gurbani is written in poetic style and uses metaphors abundantly. Why? We relate easily to metaphors since metaphors describe what we observe and perceive around us. Thus Metaphors make it easier for us to understand the concepts presented in Gurbani which are related to our mind. Today we are going to look at metaphors using verses Gurbani to illustrate the use of metaphors.

(Note: These posts present UNIVERSAL THOUGHT based on Gurbani – writings of the Sikh Gurus, Hindu and Muslim Saints and other contributors to the Sikh Scriptures. The Gurmukhi text is useful for those who read Gurmukhi and also to present quotes from Gurbani - Sri Guru Granth Sahib Ji, abbreviated SGGS henceforth, and other reference literature. The English reader can skip the Gurmukhi part without loss in understanding. English translation of quotes is by Sant Singh Khalsa. Page numbers in the SGGS will be referred to as follows e.g. page 1412 in SGGS – SGGS 1412).

We will illustrate the use of metaphors using verses from two Shabads from Gurbani (SGGS 1412 and SGGS 1164) in the following.

FIRST SHABAD SGGS 1412 - Verses

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ॥ ॥ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

If you desire to play this game of love with Me, then step onto My Path with your head in hand.

ਇਤੁ ਮਾਰਿਗ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥

When you place your feet on this Path, give Me your head, and do not pay any attention to public opinion. //20//

Gurbani is saying that “to play the game of love with God, we have to GIVE OUR HEAD”. Give our head? This is not meant in the physical sense. This is where METAPHORS come in. Gurbani is written in poetic style and uses METAPHORS. Here “head” means THOUGHTS and “path” means TEACHINGS (of Gurbani) and “not pay any attention to public opinion” means NOT WAIVER FROM YOUR DECISION (to follow the teachings of Gurbani) so Gurbani is saying.

“Those who enjoy playing the game of love (with God) surrender your THOUGHTS to the TEACHINGS (of Gurbani). Then do not waiver from that decision”

Note that the above interpretation is meant for ordinary people like us. We should not use this to question the inexplicable actions or inexplicable known events experienced by our Gurus or Great Martyrs who were spiritually elevated souls. We are not in a position to rationalise SCIENTIFICALLY OR LOGICALLY REASON what happened. Miracles do and will happen, if we believe in God.

The creation of the world is a big miracle.

Great scientists like Einstein and Stephen Hawking who tried to understand the beginning of the universe ended up stating “the universe had a beginning and the laws of science break down at this point” meaning that they cannot scientifically explain the beginning of the universe.

Therefore God’s intervention did and can occur in events and miracles did and can occur and we are not in a position to understand this using science, reason and/or logic.

SECOND SHABAD SGGS 1164 - - Verses

ਘਰ ਕੀ ਨਾਰਿ, ਤਿਆਗੈ ਅੰਧਾ ॥ ਪਰ ਨਾਰੀ, ਸਿਉ ਘਾਲੈ ਧੰਧਾ ॥

The blind fool, abandons the wife, of his own home, and, has an affair, with another woman.

ਜੈਸੇ ਸਿੰਬਲੁ, ਦੇਖਿ ਸੁਆ ਬਿਗਸਾਨਾ ॥ ਅੰਤ ਕੀ ਬਾਰ, ਮੁਆ ਲਪਟਾਨਾ ॥੧॥

He is like the parrot, who is pleased to see the simbal tree; but in the end, he dies, stuck to it.
//1//

ਪਾਪੀ ਕਾ ਘਰੁ, ਅਗਨੇ ਮਾਹਿ ॥ ਜਲਤ ਰਹੈ, ਮਿਟਵੈ ਕਬ ਨਾਹਿ ॥੧॥ ਰਹਾਉ ॥

The home of the sinner, is on fire. It keeps burning, and the fire cannot be extinguished.
//1//Pause//

Gurbani, in these verses is using PARROT – COTTON TREE / HOUSE - FIRE relationship metaphorically to illustrate what happens when a MAN SUCCUMBS TO LUST ਕਾਮ, one of the 5 EVILS. In the verses Gurbani first identifies the action then the consequence of this action in the Rahao verse. The action is identified in the first stanza. Engulfed in lust, the man abandons his wife and obtains sexual gratification from another woman. This is akin to a parrot pleased to be in the cotton tree but gets entangled in the cotton. Gurbani used the PARROT- COTTON TREE metaphorically to illustrate the lustful act of the man and that he gets entangled in this act.

The consequence of this activity is given in the Rahao stanza again using a metaphor. The sinner's home is on fire the fire will keep burning and will never be extinguished. The house on fire is metaphorically used to depict the man's lustful desire. The fire cannot be extinguished is used to show that the man can never be satisfied in his lustful endeavour which eventually devours him meaning leads to his ruin meaning he completely loses any virtuous standing.

SUMMARY

We have seen the use of metaphors in verses from two shabads in Gurbani. Metaphors make it easier for us to understand the concepts taught in Gurbani.

Another important point, though not directly related to metaphors, we have learnt, is that the teaching of Gurbani is meant for us. We should not question events that we cannot explain especially those that occurred in Sikh history with our Gurus and Martyrs.

... to be continued.

THOUGHTS, LOGIC & REASONING (Part 03)

by Harnaak Singh 19-Dec-2016

THOUGHTS, PICTURES AND TIME

Lets first recapitulate. We have contemplated the following concepts - THOUGHT, PICTURES, 5 EVILS, 5 VIRTUES, INNER-SELF (which controls the ORGANS through which we interact with the creation) and METAPHORS (in Gurbani).

Let us contemplate on THOUGHTS. If we look at our picture 20 years ago and look at it now, there is a big difference. Our age was "X" 20 years ago; today it is "X + 20". How we look is affected by time. We have no control of this change. PICTURES change with time. They are NOT TIMELESS.

If we had a THOUGHT 20 years ago and have the SAME THOUGHT today. SURPRISE! SURPRISE! IT IS THE SAME. It is not affected by TIME. VERY INTERESTING. As an example you knew "A" very well 20 years ago. "A" went to live overseas. You just heard a friend mention that "A" is visiting and wants to meet up. Your THOUGHTS about "A", e.g. how "A" looks would be as you saw 20 years ago. They have not changed. Then when you see "A", you modify your THOUGHTS about "A" to the present time. BUT until you meet "A" the THOUGHTS about "A" remained the same for 20 years; the THOUGHTS DID NOT AGE. Thought THOUGHTS can change, but the decision to change them is YOURS. In this sense THOUGHTS are not affected by time.

A bell rings in our mind.

GuruJi said about GOD (SGGS 1)

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

True In The Primal Beginning. True Throughout The Ages.

True Here And Now. O Nanak, Forever And Ever True. ||1||

The above two verses state that GOD is TIMELESS. God WAS, IS and WILL BE (Forever).

Isn't it UNCANNY.

GOD is TIMELESS. THOUGHTS appear to be TIMELESS.

BUT pictures are NOT TIMELESS.

PICTURES, THOUGHTS AND THE MIND

From our discussion we know that PICTURES is all the information we get from our FIVE senses. We are “bombarded with PICTURES all the time”.

One says this PICTURE is small. One says this PICTURE is big. One says we should see something as one PICTURE; another says we should see the same as two PICTURES. We are so clever today that we can even convince one that a BLACK PICTURE is WHITE.

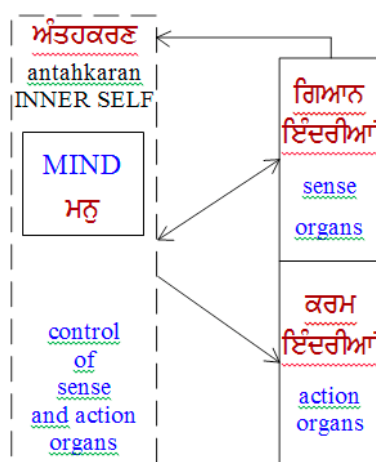
PICTURES are not the problem. The problem is US. WE have NOT UNDERSTOOD the MESSAGE OF OUR GURU.

Now let us go back to THOUGHTS. As we said earlier

THOUGHTS make us do evil. THOUGHTS make us do good. THOUGHTS make us stressful. THOUGHTS make us happy. THOUGHTS make us say bad things. THOUGHTS make us say good things. It is THOUGHTS that can make our life HELL or HEAVEN.

So the key is to CONTROL our THOUGHTS. Where do our THOUGHTS arise? They arise in our MIND. The MIND is a part of our INNER-SELF (Antahkaran ਅੰਤਰਕਰਣ). This is shown in the picture below (compare this with picture in previous post).

What is the difference?



Yes there is new box MIND ਮਨੁ in the inner self.

Gurbani says (SGGS 1103)

ਮਨੁ ਜੀਤੇ ਜਗੁ ਜੀਤਿਆ ਜਾਂ ਤੇ ਬਿਖਿਆ ਤੇ ਹੋਇ ਉਦਾਸੁ ॥੨॥

Conquering the mind, one conquers the world, and then remains detached from corruption.
//2//

This means that we have to WIN OVER OUR MIND (ਮਨੁ ਜੀਤੇ) and then we will be a winner in this world (ਜਗੁ ਜੀਤਿਆ). How? By remaining DETACHED FROM (ਤੇ ਹੋਇ ਉਦਾਸੁ) falsehood, hatred, deceit, corruption ... - essentially the FIVE EVILS, all of which are poison (ਬਿਖਿਆ) to us.

If ANYONE preaches for any of the FIVE EVILS or related actions; this preaching is AGAINST the teaching of Gurbani or UNIVERSAL VALUES. This is AGAINST THE PRINCIPLES OF HUMANITY. That ANYONE and the FOLLOWERS will be LOSERS in this WORLD.

29-09-2016

THOUGHTS, LOGIC & REASONING Part 04

PICTURES, THOUGHTS AND THE TRADE

by Harnaak Singh 29-Dec-2016

TRADING THOUGHTS

We have discussed the following - THOUGHT, PICTURES, 5 EVILS, 5 VIRTUES, INNER-SELF (which controls the ORGANS through which we interact with the creation), METAPHORS (in Gurbani), THOUGHTS are TIMELESS while PICTURES are not, and the MIND. Let us now look at what we should do.

What we should do

PICTURES are good so far in that they elevate and uplift us, for otherwise they are MERE RITUALS. So we shall deal with PICTURES that keep us away from the FIVE EVILS.

Gurbani teaches us how to CONTROL our THOUGHTS and if we follow the teaching of Gurbani then our life will be HEAVEN.

BUT there are only a “far and few” who have realised the message of our Guru. Let us join them and treasure Gurbani as GOLD.

Let us TRADE THOUGHTS.

Let us replace those THOUGHTS that direct us towards the FIVE EVILS with those THOUGHTS that direct us towards the FIVE VIRTUES.

Then and only then would we have made a TRUE **ਮੇਰਾ** trade.

GET OUT OF YOUR SLUMBER O FRIEND FOR YOUR DESTINY LIES

NOT IN PICTURES BUT IN THOUGHTS

RECAPITULATE

We have been exposed to many concepts - THOUGHT, PICTURES, 5 EVILS, 5 VIRTUES, INNER-SELF and MIND (which controls the ORGANS through which we interact with the creation), METAPHORS (in Gurbani), THOUGHTS are TIMELESS, PICTURES are not TIMELESS and we should TRADE THOUGHTS not PICTURES.

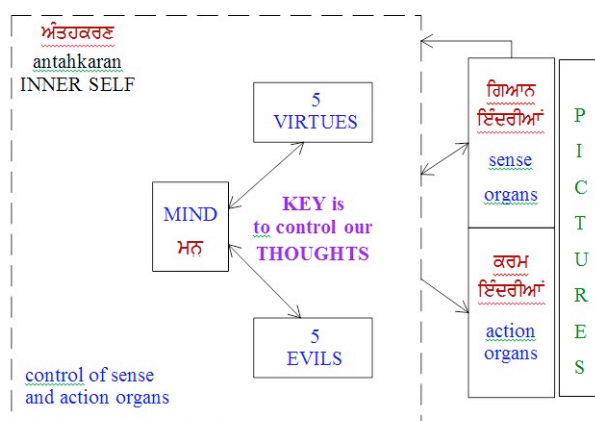
We have covered many concepts. Let us now string them together so that they form a system.

Let us delve into the statements “we should TRADE THOUGHTS not PICTURES” that we learnt above. This means we must always be aware of our THOUGHTS and direct them towards virtuous actions. Awareness of the 5 EVILS is necessary and we must control the impact of the 5 EVILS on our actions. We must integrate the 5 VIRTUES into our control. This is the function of our MIND. The MIND must detect when control is going towards the 5 EVILS and move the control towards the 5 VIRTUES.

This is what we meant in post Part 03 where we learnt that the KEY is to CONTROL our THOUGHTS.

The above concepts are reflected in the picture.

Next we will delve into the MIND.



THOUGHTS, LOGIC & REASONING Part 05

by Harnaak Singh 13-Jan-2017

Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

MIND – FACULTIES OF THE MIND

Let us first revise what we have learnt so far.

We have learned the following concepts - THOUGHTS, PICTURES, 5 EVILS, 5 VIRTUES, INNER-SELF (which controls the ORGANS through which we interact with the creation), METAPHORS (as used in Gurbani), THOUGHTS are TIMELESS while PICTURES are not AND that our MIND should control our THOUGHTS towards the 5 VIRTUES.

We will now look at each of these concepts in more detail and start with the MIND. First we will focus on the faculties (mental power) of the mind as meta-physical science teaches us. Then we will look into the relationship of these faculties (of the mind) with Gurbani.

The MIND is the primary cause behind everything. Our reality is perceived by it through PICTURES, THOUGHT processes values (via 5 EVILS and 5 VIRTUES), experience, memory and other internal and external influences. Our identity is dependent on the perceived reality by our MIND. Our interaction, based on perceived reality and SENSE and ACTION ORGANS with the external world, is also defined by the MIND. Within ourselves the MIND also impacts our state of wellbeing and happiness. Most of this happens unconsciously, sort of “instinctively”, with very little thought behind what happens.

Therefore we understand the MIND as a continuous and mostly unconscious process that determines our actions, based on external input and past experience, at the same time impacting us internally. The processes within the mind are termed, the mental faculties or mental power of the MIND.

The six mental faculties that are commonly defined are:

WILL,

PERCEPTION,

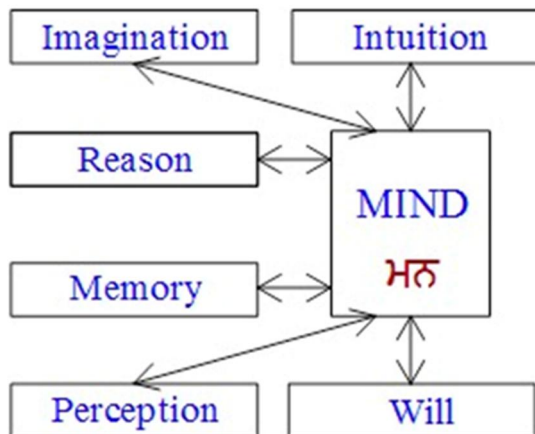
MEMORY,

REASON,

IMAGINATION and

INTUITION.

These are shown in the attached picture.



We will discuss each of these in forth coming articles.

Thank You for listening and reading on. ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

THOUGHTS, LOGIC & REASONING Part 06

by Harnaak Singh 20-Jan-2017

Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

MIND – WILL

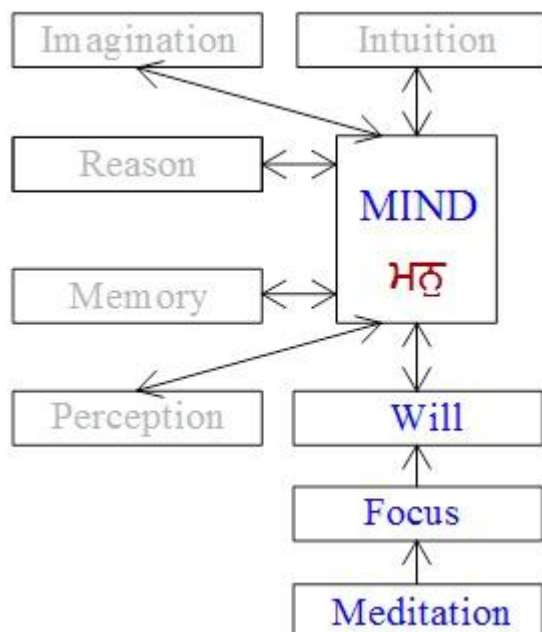
We have learned that the MIND is the primary cause behind everything. The six mental faculties of the mind WILL, PERCEPTION, MEMORY, REASON, IMAGINATION and INTUITION were stated.

In this article we will look at one of the faculties of the MIND, the WILL.

WILL is any “internally motivated desire” in the form of a THOUGHT. WILL can make us do anything, right or wrong, good or bad.... It is a conscious mind function that we use to focus our attention on. The key is “focus our attention”. If we are unable to focus our attention then our MIND will be moving from one “thought” to another and we never finish anything. We all know how hard is it to focus our MIND, but focus we must, to execute a particular WILL or what we desire.

WILL can be built up with exercise. How? By improving our focus.

MEDITATION is a very good practice to build our power of focus. The picture shows this.



Thank You for listening and reading on . ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

THOUGHTS, LOGIC & REASONING Part 07

by Harnaak Singh 27-Jan-2017

Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

MIND – PERCEPTION

We have learned about WILL as one faculty of the MIND and that MEDITATION aids focus which strengthens the WILL power.

Today we look at the PERCEPTION faculty of the MIND.

PERCEPTION is the process by which we gain an understanding of

- the information we attain from our FIVE SENSE organs (ਗਿਆਨ ਇੰਦਰੀਆਂ) – this is external OR
- the ideas we formulate regarding a subject or object - this is internal OR
- a combination of the above two.

Our PERCEPTION can be considered as being our point of view. Our PERCEPTION is very much dependent on our BELIEF. It is relative which means that our PERCEPTION of the same subject or object may be different from others (e.g. a glass with 50% water will be perceived as half full by one and half empty by another).

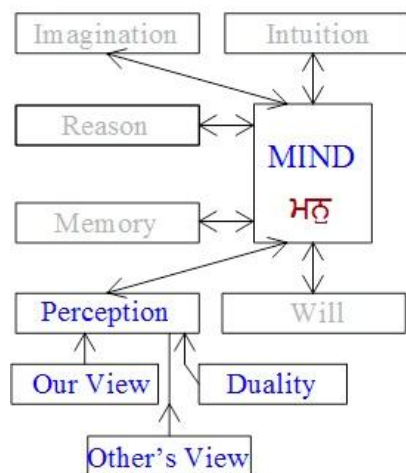
Therefore PERCEPTION has two uses

- to identify OUR understanding
- to understand that OTHERS may perceive things differently.

It is therefore important for us to understand this so that we can deal with people of differing views without having a misunderstanding. Further this will help us understand others so that we can make appropriate choices for the betterment of all.

Another important point to note is that we can consciously choose to perceive the good or the bad side of the subject or object being considered. This is the nature of DUALITY i.e. two sides to everything. This DUALITY exists in almost everything that we may consider.

The picture shows this diagrammatically.



Thank You for listening and reading. ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

MANMAT? FIVE EVILS? FIVE VIRTUES?

by Harnaak Singh 5-Feb-2017

Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

ABSTRACT

The word MANMAT is being loosely used. Before we look at this we first introduce the concepts of FIVE EVILS and FIVE VIRTUES. We then address the perspective of Gurbani in relation to these concepts as well as MANMAT.

We also consider how our instinctive nature is related to these concepts. We show that these are an integral part of our being an element of the creation.

We look at how our actions from the FIVE EVILS and FIVE VIRTUES impact our wellbeing. The former has a negative and the latter a positive impact on our wellbeing.

INTRODUCTION

In this article we address the common buzzword MANMAT and the concept of FIVE EVILS and the FIVE VIRTUES. We look at these from Gurbani perspective. We also consider how our instinctive nature is related to these concepts. Examples are used for illustration purposes to improve understanding of these concepts.

INTERACTION WITH THE CREATION

First let us look at our interaction with the creation of which we are a part of. This creation and everything (the “goings on”, the happenings, the feelings, happiness, sadness etc.) related to it, is what is called MAYA. MAYA is impermanent because its elements will perish one day, sooner or later. Even the whole creation will perish one day. Hence it is classed as FALSE in Gurbani. Our interaction, with the elements of creation, is controlled by our mind (ਮਨ). The source of this, mind controlled interaction, is our instincts of survival and procreation.

FIVE EVILS AND FIVE VIRTUES IN GURBANI

Gurbani relates the five evils we should shed and five virtues we should acquire. The five evils are natural instincts of ਕਾਮ, ਕਰੋਧ, ਲੋਭ, ਮੋਹ, ਹੰਕਾਰ lust, anger, greed, attachment, ego. The five virtues are ਸੱਤ, ਸੰਤੋਖ, ਦਯਾ, ਧਰਮ, ਧੀਰਜ truth, contentment, compassion, righteousness (justice, moral standard, honesty integrity), patience (tranquillity, fortitude).

OUR INSTINCTIVE NATURE

Notice, in the previous section, the five evils are stated first. Why? This is because, these are instinctive in nature and appear natural and attractive and seem to give us direct and almost “immediate” physical but short lived benefit (happiness, satisfaction, pleasure etc.). One thing to note is that though we think we benefit from this action, a negative emotion may possibly be generated in our mind. Note that we generally interact with MAYA to derive this benefit.

The five virtues on the other hand do not give us the physical benefit but appear beneficial to the members of the creation we are interacting with. However, it gives us a “good feeling” or a positive emotion in our mind. Again note that the five virtues are executed as a part of our interaction with the creation and this, we have seen above, is MAYA; but there is no direct benefit derived. The recipient of our virtue will have a good thought in the mind and the “good vibes” generated will impact us through means yet unknown.

Can you see the difference? In one instance we benefit, in the other we do not seem to benefit. So you see this is how we are naturally inclined towards the five evils.

But, be aware, that the benefit from the five virtues will most likely be indirect, and slow at taking effect but the impact may be long lasting. Reflect on this paragraph for as long as you want and you will see what is really good for you and why Gurbani teaches us to shed the five evils and acquire the five virtues.

We are always looking at benefit for ourselves and this is the problem. We let our mind ਮਨ (internal self) to be controlled by the five evils.

We also note that both in the case of five evils as well as the five virtues, we interact with MAYA. So MAYA is sort of neutral. It is neither bad nor good. It is what OUR INTERACTION is based on when we interact with MAYA that makes it look bad or good. Gurbani refers to MAYA through our links (e.g. lust, greed, ego etc.) to MAYA.

Let us illustrate this with a simple example (example A). Let's say that I am walking on the pavement of a shop lined street behind another person. This person takes out a handkerchief from the pocket. While doing this a twenty dollar note drops on the ground but the person does not realise it. I see the note dropping.

In one scenario my mind ਮਨ, controlled by greed of and attachment to wealth tells me to pick up the money and pocket it. Here I am following my mind controlled by the evils. In this instance this action would be classed as MANMAT. In an alternative scenario because of teachings of Guru's mind ਗੁਰਮਤ the mind's intellect tells me that the money is not mine and belongs to the person in front of me. My mind instructs me to pick up the money and give it to the person in front who dropped it. In this instance I am following the teachings of my Guru and am acting as a Gurmukh ਗੁਰਮੁਖ.

GURBANI AND THE EVILS - MANMAT

Now we discuss what MANMAT means? MANMAT is a common loosely used buzzword to judge others for example “a pilgrimage to Hemkunt is MANMAT”. In Gurbani, the action of being controlled by our mind guided by the five evils is termed MANMAT ਮਨਮਤਿ.

Let us see what Gurbani says. This word according to Mahan Kosh means one does “what the mind wants” and follows “the principle set by the mind”. It generally means that our mind is guided by the five evils (lust, anger, greed, attachment and ego). This means we follow the Maya biased evil controlled intellect of the mind and Gurbani says this about MANMAT ਮਨਮਤਿ

ਮਨਮਤਿ ਝੂਠੀ ਸਚਾ ਸੋਇ ॥ SGGS 222 M:1 Gaurdee Guarayree

The intellect of the mind is false; only the Lord is True.

The stanza encompassing this verse essentially states “Following the mind’s intellect we act in ego and get involved in duality (Maya) and this ruins us. Only God is True, Maya being false, and those who are blessed realise this”. This means that when we follow our MAN’s intellect we end up focusing on benefits derived through MAYA (which is false in the sense that the aspect of MAYA we are focusing on, will perish).

Let us consider an example (example B). My friend Charan brings Inderpal, supposedly a religious person, along during a visit to my home. Inderpal says “you have pictures of our Gurus and Martyrs in your home”. This is MANMAT, against Gurbani, because we are not supposed to pray to pictures. I get carried away, though praying to the pictures was never my intent, and get convinced to remove these pictures. In this process Inderpal sells me pictures related to Gurbani to replace those that I will be taking down. Who is acting in MANMAT? Think about it, me or Inderpal who sold me the pictures?

EFFECT OF THE EVILS AND VIRTUES ON US

Continuing from the section “Our instinctive nature”, with our mind in control, we wholeheartedly embrace the process of getting benefit - satisfaction/ happiness/ pleasure through MAYA. This, the process of attaining benefit, usually leads us to external physical situations which inevitably affect our mind and thoughts (internal). In doing so, negative emotions are being generated in our mind. This leads to stress within ourselves. Stress as you know is the causative agent for almost all the illness one can be subject to. To illustrate let us consider example A. Having pocketed the money I quickly cross the road and walk in a different direction, my mind wondering if the person in front or someone else has seen me performing the action. This will continue until I reach home and maybe longer, all the while generating stress in my system. This is not good for our general wellbeing though we may be twenty dollars richer.

By acting on our Gurus' teachings and remembering God we can control the five evils and gain the five virtues. This generates positive emotions within ourselves. This state does not create stress and hence we are not subject to illness or illness will have minimal effect on us due to our state of mind which has attained the five virtues. Now back to example A. Having returned the money to the rightful owner we have a good feeling generating positive emotions in us. The person who got his money back would be very grateful and would have "good vibes" for us. There is no stress and we go home feeling good. There you go. Is this not a better outcome though we may be poorer by twenty dollars?

Just as an extension to this example say for instance a person, who knows you, driving on the other side of the road sees what is unfolding but passes by and goes on his or her business. This person's mind tells him or her that I would have pocketed the money and benefited even though, unknown to my "friend", I had picked up and given the money back to the owner. You see how easy it is for one to misjudge the actions of another without knowing the full story. This is why it is wrong for anyone to say that so and so going to Hemkunt or any other spiritual place is MANMAT. We do not know the intention of that person who is executing the action and hence should not make a judgement.

So we have seen that evils and virtues have a profound impact on our wellbeing. Therefore it is important that we are always aware of these operating within our system. We must make an effort to recognise their emergence in our mind and make a choice based on proper deduction. We should not blindly go by what emerges in our mind.

Which do you choose? The FIVE EVILS or the FIVE VIRTUES. Only you can decide. Follow the path of Gurbani and you will choose the latter and attain contentment and will then be happy.

CONCLUSION

We have seen that our mind is instrumental in our interaction with the elements of the creation. This is what is classed MAYA in Gurbani. MAYA is false since its elements will perish.

Gurbani relates about five evils and five virtues through which we interact with the creation.

The five evils are instinctive and we derive short lived benefit from acting on these mind controlled actions. However these cause negative emotions which may lead to stress and impact our wellbeing adversely.

In the case of virtues, benefit is generally not derived by us but by the other members. However this gives us a good feeling and positive emotions which are beneficial for our wellbeing.

We saw that it is easy for us to misjudge the intention of people when we are not aware of the full knowledge of the entire situation.

We learnt that MANMAT is when we follow the actions directed by our mind biased towards the five evils and indulge in MAYA for our benefit.

Thank You for listening/ reading. ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

THOUGHTS, LOGIC & REASONING Part 08

by Harnaak Singh 6-Feb-2017

Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

MIND – MEMORY

We have learned about the WILL and the PERCEPTION faculties of the MIND. MEDITATION aids focus, which strengthens the WILL power. Our view, others view and DUALITY are considerations for the faculty of PERCEPTION.

Today we will consider another faculty of the MIND, the MEMORY.

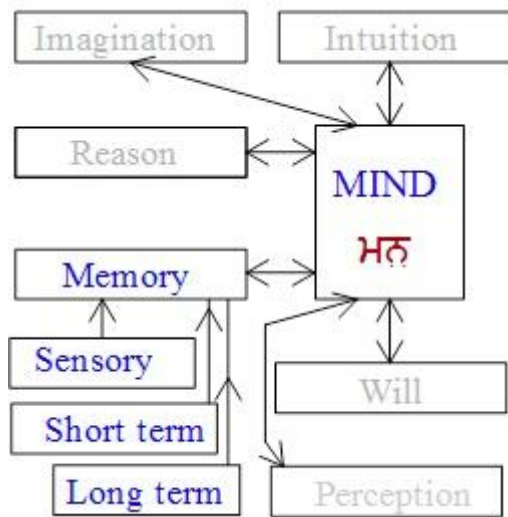
MEMORY is the faculty for retaining and recalling, events, impressions, previous experiences etc. This essentially means all information that we have been exposed to and experienced.

There are three types of MEMORY. These are

- SENSORY MEMORY which is an important part of imagination
- SHORT TERM MEMORY which allows us to remember information for up to about a minute and
- LONG TERM MEMORY where information
 - that is important
 - related to very strong emotions (good and bad)is stored.

SHORT TERM MEMORY is where we make conscious decisions related to our WILL. Stored information will be recalled from the LONG TERM MEMORY into the SHORT TERM MEMORY for decision making.

The picture shows this diagrammatically.



Thank You for listening and reading. ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

THOUGHTS, LOGIC & REASONING Part 09

by Harnaak Singh (170209)

Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

MIND – REASON

We have learnt about the WILL, PERCEPTION and the MEMORY faculties of the MIND. MEDITATION aids focus, which strengthens the WILL power. Our view, others view and DUALITY are considerations for the faculty of PERCEPTION. MEMORY has three essential parts: SENSORY, SHORT TERM and LONG TERM MEMORY.

Today we will look at the REASON faculty of the MIND.

REASONING involves the choice of certain facts or assumptions and then making judgements, decisions, conclusions or inferences based on these. The facts or assumptions can be from

- the information we attain from our FIVE SENSE organs (ਗਿਆਨ ਇੰਦਰੀਆਂ) – this is external OR
- the ideas we formulate regarding a subject or object - this is internal OR
- a combination of the above two.

The decisions or judgements are made by analysing, comparing and evaluating the information.

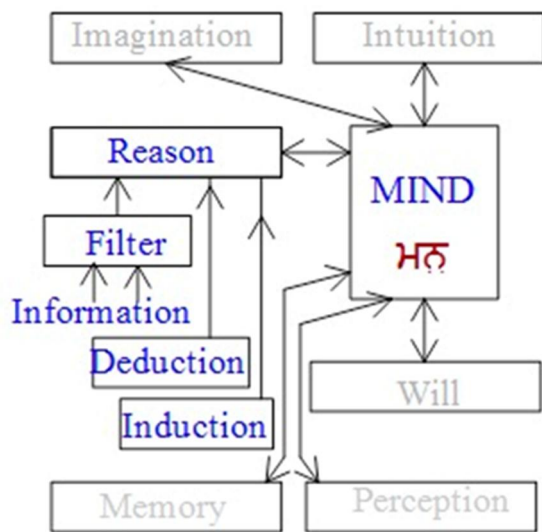
Substantial information is available from different sources and with different values and this could include conflicting information. The REASON faculty also filters out or blocks the unwanted information. The required information will be sent on to the conscious mind for us to make a decision.

As an example, consider that I am waiting at the roadside for a bus. I see a bus number 10 approaching. This information goes into the REASON faculty which also gets the information from MEMORY that I need to take a number 11 bus. Analysing and comparing this information with past experience, the REASON faculty makes a decision and tells the mind not to flag the bus.

There are two main types of REASONING, DEDUCTIVE and INDUCTIVE reasoning. DEDUCTIVE REASONING is when we draw a specific conclusion based on the available information related to the task at hand. INDUCTIVE REASONING on the other hand is making a broad generalisation from specific observations.

The above example about the bus is DEDUCTIVE REASONING. An example of INDUCTIVE REASONING is “in the past month and today” I took a bus to work. Therefore tomorrow and in future I will take a bus to work.

The picture shows this diagrammatically.



Thank You for listening and reading. ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

THOUGHTS, LOGIC & REASONING Part 10

by Harnaak Singh (170214)

Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

MIND – IMAGINATION

We have learned about the WILL, PERCEPTION, MEMORY and the REASON faculties of the MIND. MEDITATION aids focus, which strengthens the WILL power. Our view, others view and DUALITY are considerations for the faculty of PERCEPTION. MEMORY has three essential parts: SENSORY, SHORT TERM and LONG TERM MEMORY. REASON filters, analyses, compares, evaluates information and makes judgements.

One point we forgot to include in the previous article (09 – Reason) is LOGIC. LOGICAL method is applied in reasoning to make a decision. Both the examples given use the method of logical decision making. LOGICAL reasoning uses a rational, systematic series of steps on the statements (information) to derive a decision. In the first example the logical decision making process can be stated as follows.

The statements: I must flag bus number 11; the bus coming is number 10.

Decision is “Since the bus coming is number 10 but I need to flag bus number 11 therefore I do not flag the bus”. This is using LOGICAL reasoning to make the decision.

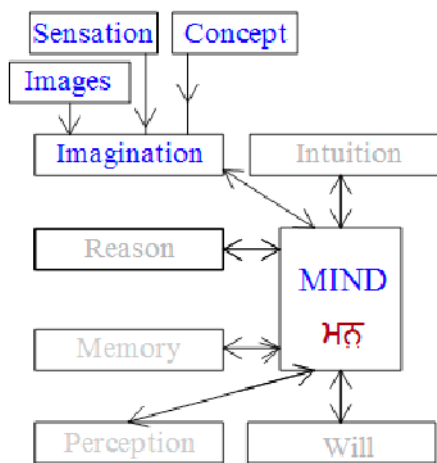
Today we will look at the IMAGINATION faculty of the MIND.

IMAGINATION is the visualisation and feeling (or emotion) capability of the MIND. This is the ability to form mental images, perceived sensations or conceptualisation of the task at hand especially when these are not being perceived by our FIVE SENSES. This is essentially creating a visual, emotional or conceptual THOUGHT without an external stimulus.

IMAGINATION is the most complicated and powerful of the six faculties of the mind. It helps us solve complicated problems essentially by thinking about them and envisioning possible outcomes. The realm of ideas also falls into this faculty. IMAGINATION of the task can lead to its practical reality and therefore is important for our success.

IMAGINATION is sort of looking into our reality in the future at the present. So it is extremely important that our IMAGINATION is always full of THOUGHTS related to FIVE VIRTUES or more commonly termed POSITIVES. NEGATIVES would be related to FIVE EVILS.

The picture shows this diagrammatically.



Thank You for listening and reading. [ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ](#).

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

THOUGHTS, LOGIC & REASONING Part 11

by Harnaak Singh (170222)

Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

MIND – INTUITION

We have learned about the WILL, PERCEPTION, MEMORY, REASON and the IMAGINATION faculties of the MIND. MEDITATION aids focus, which strengthens the WILL power. Our view, others view and DUALITY are considerations for the faculty of PERCEPTION. MEMORY has three essential parts: SENSORY, SHORT TERM and LONG TERM MEMORY. REASON filters, analyses, compares, evaluates information and makes judgements. IMAGINATION is a complicated but powerful faculty which looks at our future reality at the present.

Today we touch on the INTUITION (ਸਹਜ, ਅਨਭਉ) faculty of the MIND.

Often, we go to sleep with a problem in our MIND and the next morning, presto, we have an answer to the problem. The answer has miraculously come about. This answer came through our INTUITION. INTUITION and IMAGINATION work very much hand in hand to find solutions to difficult tasks. If a difficult task at hand is effectively IMAGINED, with full faith in a solution, INTUITION will suddenly provide a solution.

INTUITION is a direct realisation or perception of a solution to a task INDEPENDENT of the REASONING faculty. Putting it another way, INTUITION is knowledge or belief generated in the immediacy sort of through “thin air” or a “mystical extra-sensory perception”. Some call it a “gut-feeling”.

There are myriad of explanations of the working of INTUITION, some are listed below.

- THOUGHT sets up a broadcast of thought-wave vibrations into the universe. Likewise one picks up thought-wave vibrations which are solutions.
- It is an internal process that relies on past experience. It occurs subconsciously and very quickly.
- The fundamental substance of the universe is consciousness; we shall call it ALL PERVADING CONSCIOUSNESS. INTUITION is our connection to the “mother ship”, the ALL PERVADING CONSCIOUSNESS; some call it GOD who knows everything.

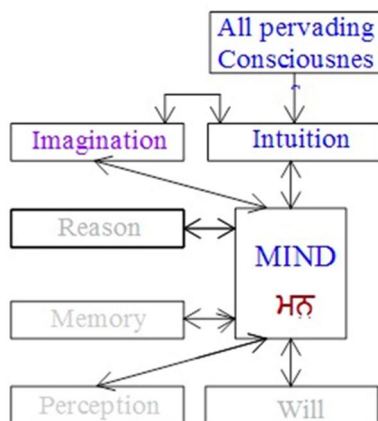
Which explanation is right is not relevant at this point in our context. What matters is that it works; all we have to do is to pay attention to it. We have to practice daily to hone this ability and the key is to let go our REASONING faculty to benefit from INTUITION.

INTUITION is sort of the “magic moments” that we experience but cannot explain so we attribute them to co-incidence. If we are alert to what is going on around us and be open minded we will see this magic moments. INTUITION is not a “hairy fairy magical concept”; it is science - METAPHYSICAL SCIENCE.

The following quote attributed to Albert Einstein highlights the importance of INTUITION working together with IMAGINATION and what we can achieve with this faculty.

“I believe in INTUITION and inspiration. IMAGINATION is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution. It is, strictly speaking, a real factor in scientific research.”

The picture shows this diagrammatically.



Thank You for listening and reading. ਗਲਤੀਆਂ ਦੀ ਖਿਆ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

THOUGHTS, LOGIC & REASONING Part 12

by Harnaak Singh (170228)

Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

MIND – SUMMARY OF ALL FACULTIES

We have learned about the WILL, PERCEPTION, MEMORY, REASON, IMAGINATION and the INTUITION faculties of the MIND.

WILL is any “internally motivated desire” in the form of a THOUGHT. WILL can make us do anything, right or wrong, good or bad. MEDITATION aids focus, which strengthens the WILL power.

Our PERCEPTION can be considered as being our point of view. Our PERCEPTION is very much dependent on our BELIEF and it is relative. Our view, others view and DUALITY are considerations for the faculty of PERCEPTION.

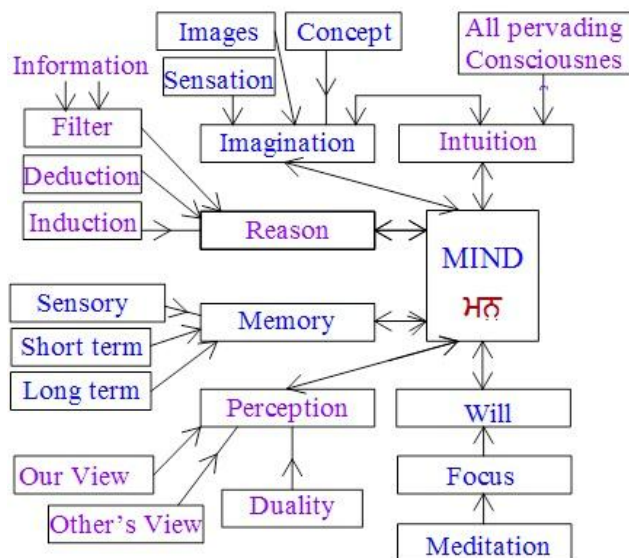
MEMORY is the faculty of retaining and recalling, events, impressions, previous experience. This essentially means all information that we have been exposed to and experienced. MEMORY has three essential parts: SENSORY, SHORT TERM and LONG TERM MEMORY.

REASONING involves the choice of certain facts or assumptions and then making judgements, decisions, conclusions or inferences based on these. REASON, first blocks or filters unwanted information before processing it. DEDUCTION and INDUCTION are the two main techniques employed in REASONING.

IMAGINATION is essentially creating a visual (Image), emotional (sensation) or conceptual THOUGHT without an external stimulus. IMAGINATION is a complicated but powerful faculty which looks at our future reality at the present.

INTUITION is a direct realisation or perception of a solution to a task, independent of the REASONING faculty. INTUITION occurs in the immediacy. INTUITION and IMAGINATION work very much hand in hand to find solutions to difficult tasks. The source of the realisation of a solution is the ALL PERVADING CONSCIOUSNESS.

The picture shows this diagrammatically.



In the next part we will discuss how these faculties work together in synergy to enable us to interact with the creation and the all-pervading consciousness.

Thank You for listening and reading. ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

THOUGHTS, LOGIC & REASONING Part 13

by Harnaak Singh (170313)

Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

MIND – DISCUSSION OF FACULTIES

We have learnt about the six faculties and the workings of each of these faculties in relation to the mind. However we have not delved into the interaction of these faculties. In this article we address this as best as we can.

The first faculty that comes into play for any task is the WILL. Consider the existence of a complicated task. The WILL creates the desire to perform the task.

The PERCEPTION faculty, resorting to IMAGINATION faculty, will access the information related to the task obtaining information from memory (short term and long term) and the SENSES as necessary. The REASON faculty, also resorting to IMAGINATION will then use the information and if necessary obtain further related information from MEMORY; filter, analyse and evaluate the information, make a judgement and decide on what to do. This information will then be passed on to the action organs to act accordingly.

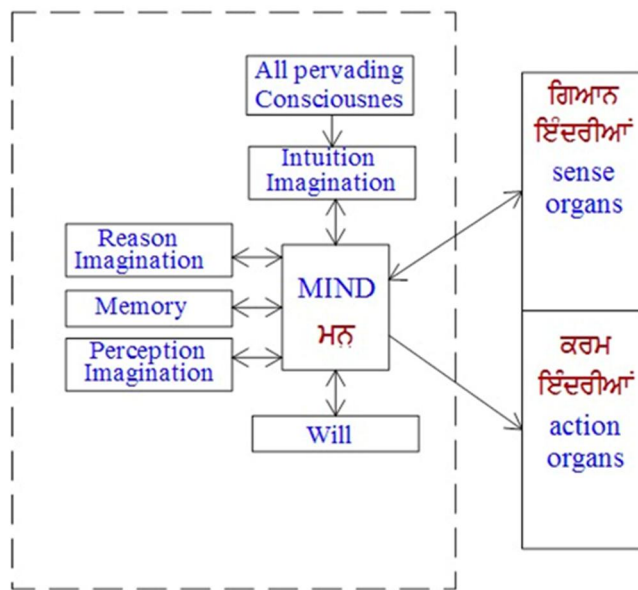
In the event the REASON faculty is not able to decide what to do; the INTUITION faculty in association with the IMAGINATION may provide a solution from the ALL PERVADING CONSCIOUSNESS. In the event there is no solution from the INTUITION faculty, then the task will not be performed.

As an example let's say that the task is to write the word TASK on a piece of paper. The WILL creates a need to do this task. The PERCEPTION faculty will gather the required information on the requirements, pens of different colour, papers of different colour from the SENSES (which will be seeing the available pens and paper) and the SHORT/LONG TERM MEMORY or past experience. The IMAGINATION faculty will make a visual of the pens and paper in the MIND. This will be done in the SHORT TERM MEMORY. The reason faculty will then analyse the paper colours and pen colours making visual image of the actions in the IMAGINATION faculty. Once the REASON faculty decides on white paper and black pen to suit the need the ACTION ORGANS will be actioned to perform the task.

If the REASON faculty fails to decide on either a black pen or blue pen then the problem is handled by the INTUITION faculty which will decide from ALL PERVADING CONSCIOUSNESS to use the black pen and the REASON faculty will action the use of a black pen on white paper.

A quick look at the picture show only 5 blocks for the faculties but we have discussed 6. You would notice that IMAGINATION is missing as a block. This faculty is combined with the faculties INTUITION, REASON AND PERCEPTION.

The picture shows this diagrammatically.

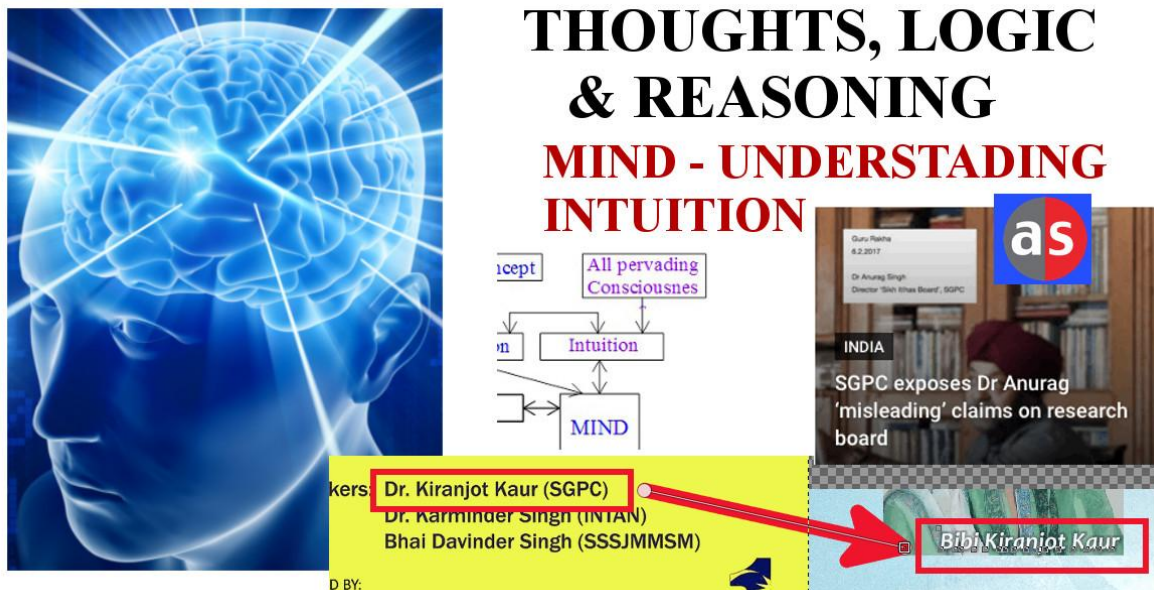


Thank You for listening and reading. ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

Note: In the next part we will address the intuition faculty further. This is a very important faculty because it is linked to SHARDA and FAITH, both cornerstones of a religion.

THOUGHTS, LOGIC & REASONING Part 14 – ASIA SAMACHAR ... HYPOCRITICAL?



by Dr Harnaak Singh (170313)

Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

MIND – UNDERSTANDING INTUITION

Dr Harnaak Singh? Yes, you are correct. I have a doctorate (PhD) in Electrical Engineering, which I had no intention to reveal. However ASIA SAMACHAR revealed in their article “SGPC exposes Dr Anurag ‘misleading’ claims on research board” dated 12-Mar-2017 which appears to be a SLANDERING EXERCISE to smear both myself and Anurag for an oversight on Gur Vichar for which a “notice of correction” has already been issued. The reason is, I stipulate, quite simple. **Gur Vichar, presenting truthful unbiased, without fear or favour articles on Sikhi, is reaching out to the Sangat** while readers are shunning Asia Samachar. So instead of producing better articles, they embark on a slander campaign against Gur Vichar and its contributors. SOUR GRAPES IF I MAY SAY.

They conveniently forgot that they are linked with people who tried to pass BIBI Kiranjot Kaur as DR Kiranjot Kaur SGPC (see attached picture). I could not find Dr Kiranjot’s name in the list of SGPC Administration/officials. Nor do I know what her status is, in SEDIC or the IMMIGRATION records? A word immediately popped in my mind **HYPOCRICY**. If I wanted to, I could have written an article “BIBI KIRANJOT KAUR TRYING TO PASS AS DR KIRANJOT KAUR (SGPC)” and slander both Kiranjot Kaur as well as the people who organised the seminar. **But I did not, merely bringing their attention to this on Autar Singh’s FB and you know what he did; blocked me instead of**

thanking me for highlighting this point. He was not happy I pointed this out. What does this show about their intent?

GURMAT SEMINAR
- Sikhi in the 21st century - Leadership Of Guru Granth Sahib ji -
ORGANISED BY SANT SOHAN SINGH JI MELAKA
MEMORIAL SOCIETY MALAYSIA (SSSJMMSM)

Date : 19th Feb 2017
Time : 9.00 a.m. To 5.00 p.m.
Venue : Tun Hussein Onn National Eye Hospital
Auditorium 5th Floor (Next to GSPJ)
[admission is free] [refreshments & lunch served]

Speakers: **Dr. Kiranjot Kaur (SGPC)**
Dr. Harminder Singh (INTAN)
Bhai Davinder Singh (SSSJMMSM)

SPONSORED BY: SEDIC

Organised by: Coalition of Malaysian Sikh Organisations
For further enquiries contact: Aulaz Singh 013-2055011

supported by: SGGS, as, Sikhi Lehar Malaysia

Anyway I shall not go into personal slandering, though I have more than enough material to replicate **ASIA SAMACHAR's "NOBLE DEED?" of personal slandering**; a gist of this will become apparent to those concerned in what I pen below. My Guru, SGGS Ji's teachings, prevents me from doing this i.e slandering others. At the same time Jaap, Swaeeyay and Chaupai from Dasam Granth (the composition of Guru Gobind Singh), not Bachitar Natak by the way as some uneducated ignorant people choose to call it, gives me the martial spirit and strength to fight for the righteous war (Dharam Jud) to expose those ignorant Anti Dasmee Nindaks (ADNs), the "weeds" in the crop as Professor Inderjeet Singh calls them, **who denigrate the Dasam Granth and are out to tear down the SGGS Ji to a fraction of what it is now**. Please view/read Gur Vichar article at [LINK](https://gurvichar.com/2017/03/12/meeting-in-germany-what-the-experts-say/) <https://gurvichar.com/2017/03/12/meeting-in-germany-what-the-experts-say/> for the related video as well as many other related articles at Gur Vichar.

Now let us delve into understanding intuition, where it applies and the importance of it. To enable me to do this I must thank Asia Samachar for revealing my academic qualification in their "NOBLE DEED" of slandering me.

It is first important to understand the basic goal in a PhD. The basic goal is to research or work on "something" that HAS NEVER BEEN DONE BEFORE.

I will use my personal experience in working for my PhD to illustrate "intuition". My PhD was in engineering where the research is generally related to "PHYSICAL LAWS", I would also say "GOD's LAWS **ਗੁਰਮ**". My thesis (or dissertation) was titled "Generalised power components definitions for single and three-phase electrical power system under non-sinusoidal and nonlinear conditions". Now remember that the work I did was related to

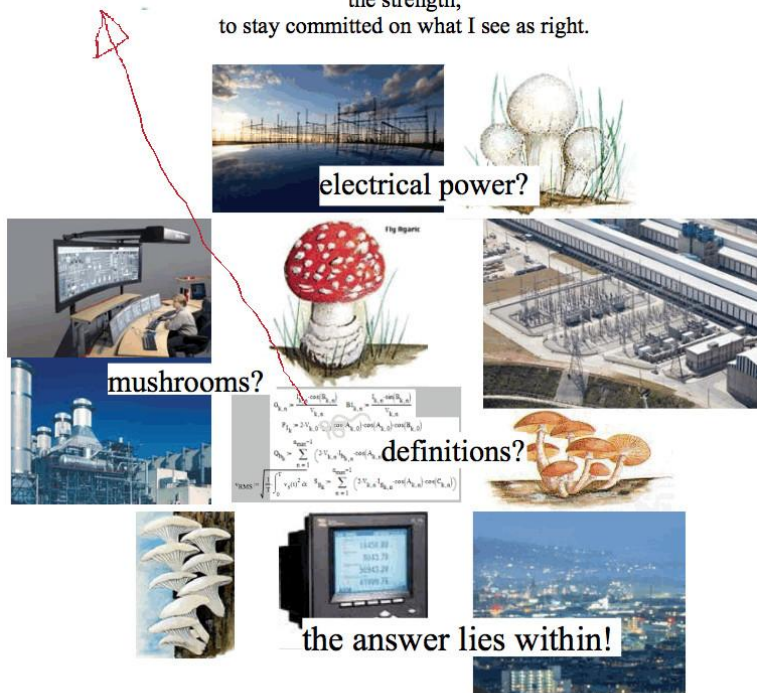
Physical or God's laws **ਗੁਰਮ**. The research and the results must meet with Physical or God's laws. There is no "bullshit" to it. If you come out with something which does not meet with Physical or God's laws then it is going to fail when you try to prove it. Remember this is new research and I must say without intuition and sharda I would not have made it. Many a time I had hit a wall and could not proceed. At this very times I received the answers when I was doing my morning, **AMRIT VELA**, prayers (this is the TRUTH and nothing but the TRUTH Sangat Ji). This receiving of the answers was through INTUITION, the link to the HIGHER CONSCIOUSNESS GOD WAHEGURU. It is SHARDA. I cannot take credit for the thesis without the help of GOD WAHEGURU. This is evident in the dedication page of my thesis.

Dedication

To my **INVISIBLE FRIEND**
 who was there for me
 through thick and thin,
 whether rain or shine,
 guiding me, in the most difficult of times,
 never letting me down no matter what.

GOD
 grant me the boon
 to see through the thorny bush,
 at the beautiful flowers beyond,
 and
 the ability to detect
 what is right and what is wrong,
 and
 the strength,
 to stay committed on what I see as right.

$$V_{k,0} = \frac{1}{R^{-1}} \cos(A_{k,0}) \cos(\dots)$$



The picture in the dedication page is incidentally very interesting. You see mushrooms, you see some electrical type equipment and there is a riddle "electrical power? mushrooms?"

definitions? the answer lies within!". I ask the reader, what has my research work to do with mushrooms? The answers to this actually lies in the thesis. This is presented below.

1.3 Research of the thesis

The main focus of this thesis is the proposal of new generalised power definitions, with active and nonactive powers' components, to meet essentially the requirement stated in [37] that is a generalised power theory that can provide simultaneous common base for energy billing, evaluation of electric energy quality, detection of major sources of waveform distortion and provide information for design of mitigation equipment. The author's working experience, for the last thirty one years, in the electrical power industry and his particular interest in the measuring algorithms both in the metering as well as protective relaying equipment, coupled with problems experienced in the field in relation to these devices, has had a profound influence on the thought presented in this thesis. The definitions are proposed for both single and three-phase systems. The proposal does not attempt to include definitions for efficiency of utilization of supply, this being left to the existing methods and definitions for example in [37]. **The main intent is to present the time characteristics or profile of the active and nonactive currents and powers, as close as possible to what they truly are, in a real system, be it single-phase or three-phase.** Hence, the prevailing thinking, for example, that the in phase component of the fundamental will contribute to useful power while harmonics do not and thus so should not be classed as active, is not agreed with. Similarly also, is the case with harmonic cross-product components. The direction taken is to identify as faithfully as possible a component's contribution, be it harmonic or cross-harmonic component, to active (or nonactive) power even if that component is not providing any

useful power. A useful layman analogy here is that a poisonous mushroom is not classed as something else just because it is poisonous and cannot be consumed. It is classed as a mushroom but identified as poisonous so that it is made known that it is not for consumption. In a like manner, different components with specific properties in relation to source/load are defined for the total, active and nonactive powers. This enables judgment of the usefulness of a particular power component, be it active or nonactive and the required action for example to remove it or in another case recover costs for the existence of that component.

Essentially the research was in identifying the useless components in the electrical power system sort of the “WEEDS” in the power system (recall the analogy Prof Inderjeet used to refer to the ADNs). I have “many many” years’ experience looking for weeds in power system with the help of God and coming up with a method of detecting these “weeds” in the power system. **Don’t you think I would also get God’s, or I like to also say Mahakal’s, help in looking for the “weeds” that Prof Inderjeet referred to. Remember I did get God’s help to find solutions to my research.** I completely believe in SHARDA or INTUITION. Trust me I am doing this, identifying the “weeds” already.

SO I CAN SAY IS THAT INTUITION IS VERY IMPORTANT IN SCIENTIFIC RESEARCH. This is evidenced by the statements of one of the greatest scientists of this era.

The following quote attributed to **Albert Einstein** highlights the importance of INTUITION working together with IMAGINATION and what we can achieve with this faculty.

“I believe in INTUITION and inspiration. IMAGINATION is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution. It is, strictly speaking, a real factor in scientific research.”

Now let us look at another PhD thesis (or dissertation) titled “Malaysian Foreign Policy 1981-2003”. This thesis is related to foreign policy which is MAN MADE. What one does is to go read up the policy look at what factors affected the policy and write up a story. At the end of the day there is nothing to prove to meet some PHYSICAL LAW OR GOD’S law. **There is no need for intuition.** All you need is logic, reasoning and critical thinking and presto you have a PhD thesis; no INTUITION or SHARDA needed.

In the conclusion I would say that those who subscribe to logic/reasoning/critical thinking and are devoid of SHARDA will find it impossible to accept the concept of SGGS Ji as LIVING GURU. To appreciate SGGS Ji as LIVING GURU one must transcend logic/ reasoning/ critical thinking and go into the REALM OF SHARDA.

The sad case is that by following this failed recycled Kala Afghana ideology (from the Pasaurias who came up with it around 1905) one cannot transcend into the REALM of SHARDA. We will be making ourselves SPIRITUALLY LAME and will loose the gift of intuition which is what is meant by the exclamation 'Eureka!'.

This word is famously attributed to the ancient Greek scholar Archimedes. He reportedly proclaimed "Eureka! Eureka!" (i.e. twice) after he had stepped into a bath and noticed that the water level rose, whereupon he SUDDENLY UNDERSTOOD that the volume of water displaced must be equal to the volume of the part of his body he had submerged.

SO NOT ONLY ARE WE GOING TO BE SPIRITUALLY LAME BUT WE WILL BECOME INTUITIVELY BLIND. Innovation by our children will be a THING OF THE PAST. They will become like ROBOTS operating solely in control of LOGIC/ REASONING/ CRITICAL THINKING. This is not what Guru Gobind Singh envisaged,

when he said GURU GRANT JI MANEO PARGAT GURAN DEE DEH. Mark these words. Thank GOD I will not be around to see this DISASTROUS state of our coming SIKH GENERATIONS if we allow the mislead to go on.

Recal my dedication.

I am revealing the “thorny bush”. Let’s go beyond the “thorny bush” and we will see the “beautiful flowers” that our Invisible Friend God has given us thorough our 10 Gurus, Bhagats, Bhats and Sikhs and Poets in the form of their writings, SGGS Ji our eleventh Guru, Dasam Granth, Bhai’s Gurdas’s and Nand Lal’s compositions.

We should rely on credible historical sources e.g. writings of Bhai Jetha, Kavi Santokh Singh and many other to learn about our history and practices.

We should not forget the great spiritually enlightened people like Khan Singh, Prof Sahib Singh and many other who spend their lives studying and understanding and writing about our scriptures to make it easier for us today.

Last but not least we should rely on our Sikhism scholars who are conducting research into our scriptures and producing credible written resources for our learning.

Don’t let all this work go to waste.

Keep away from those who slander others or lead you astray from the TRUE path.

Sever any association with these people. They will lead you to SPIRITUAL LAMENESS and INTUITIVE (SHARDA) BLINDNESS.

REMEMBER GURU JI’s WORDS ਮੁਰਖੇ ਨਾਲਿ ਨ ਲੁਝੀਐ Moorakahy Naal Naa Lujiyay

Thank You for listening and reading. ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

THOUGHTS, LOGIC & REASONING Part 15

by Harnaak Singh (170322)

Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

MIND – MIND AND TRAITS

We have learned about the six faculties of the MIND and delved into the interaction of the faculties in Part 13. Part 14 looked further into the faculty of intuition. The faculty of intuition being the seed of innovation is very important and without which we might still be living in caves.

Intuition is a very important faculty. We have noted that when the REASONING faculty has failed to provide a solution to a task, INTUITION may provide a solution. **INTUITION can be developed and it is to our advantage to develop this faculty.**

INTUITION and SHARDA are synonymous. **One must have SHARDA in the HIGHER CONSCIOUSNESS only then will the intuitive power flow.** The consequence of the scenario if we are void of both SHARDA and INTUITION is reflected in the next paragraph.

WE WILL BECOME SPIRITUALLY LAME AS WELL AS INTUITIVELY BLIND. Innovation by our children will be a THING OF THE PAST. They will become like ROBOTS operating solely in control of LOGIC/ REASONING and CRITICAL THINKING.

We will stop here for the moment on INTUITION and look at TRAITS. We will revert to INTUITION as we progress.

Why do we need to study TRAITS? The word TRAIT means “distinguishing quality or characteristic of a person”. Our personality is made up of TRAITS. TRAITS are our actions, our attitudes and the behaviours we possess. Essentially our RELATIONSHIP and INTERACTION with the CREATION is determined by our TRAITS and hence our success/failure as a part of the CREATION. Further, this INTERACTION, which is dependent on the workings of our faculties, is executed by the MIND. Within ourselves the MIND also impacts our state of wellbeing and happiness. So, in a way, TRAITS do impact our wellbeing and happiness. These are the reasons why it is important to get a grasp of TRAITS.

Though it is possible to come up with a very long list of TRAITS, we will just consider some. Examples of TRAITS are honesty, patience, politeness, courage, conscientious, fair, fearless, dependable, sensitive, warmth, focused... . These are generally the POSITIVE TRAITS. Examples of NEGATIVE TRAITS are dishonesty, lazy, sarcastic, arrogant, rude, quarrelsome, self-centered

The root cause of our TRAITS can be classed into the 10 core groups as follows:

Truth ਸਤ, Contentment ਸੰਤੋਖ, Compassion ਦਯਾ, Righteousness ਧਰਮ, patience ਧੀਰਜ, Lust ਕਾਮ, Anger ਕਰੋਧ, Greed ਲੋਭ, Attachment ਮੋਹ, Ego ਹੰਕਾਰ. It is pointed out that these groups are as espoused by the Sikh Gurus. Note that TRAITS may be grouped differently depending on the perspective (e.g. faith, science, psychology etc) the traits are viewed from. Whatever the grouping or the perspective, the core message, pertaining to our TRAITS is the same.

As an example consider one who practices truth. This person will not be dishonest or lie or end up, combined with anger, quarrelling. As another example one who is greedy is self-centered and will lie and be dishonest to satisfy the greed.

Further it can be taken that the latter five traits or characteristics (Lust ਕਾਮ, Anger ਕਰੋਧ, Greed ਲੋਭ, Attachment ਮੋਹ, Ego ਹੰਕਾਰ) are instinctive, meaning that we naturally and easily succumb to these (though this is debatable we shall take it to mean so, for the purposes of this learning quest: Reference: How hardwired is human behaviour, Harvard Business Review July 1998). These instinctive traits are by far the most powerful and can wipe out any other traits. We must be constantly aware of the power of these instinctive traits, which can cause massive destruction if not checked.

The other five (Truth ਸਤ, Contentment ਸੰਤੋਖ, Compassion ਦਯਾ, Righteousness ਧਰਮ, patience ਧੀਰਜ) are acquired through our learning.

Thank You for listening and reading. ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

THOUGHTS, LOGIC & REASONING Part 16

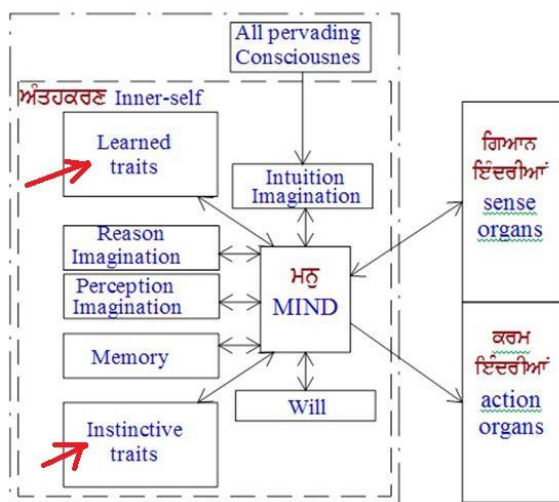
by Harnaak Singh (170404)

Gur Sikh Jio. Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

MIND – INSTINCTS / SURVIVAL INSTINCT

We have covered the six faculties of the mind and started learning about traits. We learnt about the INSTINCTIVE TRAITS and traits acquired through learning, LEARNED TRAITS. This is reflected in Figure 1.

Figure 1: Inner-self showing learned and instinctive traits



Before we continue let us review intuition. It is a very important faculty.

We stress that intuition, our link to the HIGHER CONSCIOUSNESS (GOD), is a very important faculty. **INTUITION can be developed and it is to our advantage to develop this faculty.** INTUITION and SHARDA are synonymous. **One must have SHARDA in the HIGHER CONSCIOUSNESS only then will the intuitive power flow.** The consequence of the scenario if we are void of both SHARDA and INTUITION is reflected in the next paragraph.

WE WILL BECOME SPIRITUALLY LAME AS WELL AS INTUITIVELY BLIND. Innovation by our children will be a THING OF THE PAST. They will become like ROBOTS operating solely in control of LOGIC/ REASONING and CRITICAL THINKING.

This is the reason why the INTUITIVE FACULTY IS SO VERY IMPORTANT. We must not lose this faculty lest we become ROBOTS. THE ONLY DIFFERENCE BETWEEN ROBOTS AND HUMAN IS THE INTUITIVE FACULTY.

We now continue.

We learnt that the five main traits or characteristics Lust ਕਾਮ, Anger ਕਰੋਧ, Greed ਲੋਭ, Attachment ਮੋਹ, Ego ਹੰਕਾਰ are instinctive and that, these instinctive traits (are vices if not controlled) are by far the most powerful and can wipe out any other traits. WE MUST BE CONSTANTLY AWARE OF THE POWER OF THESE INSTINCTIVE TRAITS, WHICH CAN CAUSE MASSIVE DESTRUCTION IF NOT CHECKED. Due to their DESTRUCTIVE NATURE it is important to have a good grasp of these instincts.

Let us delve a little into the INSTINCTIVE TRAITS. These TRAITS are linked to maintain the continuation of the species. What are the elements of survival? These are

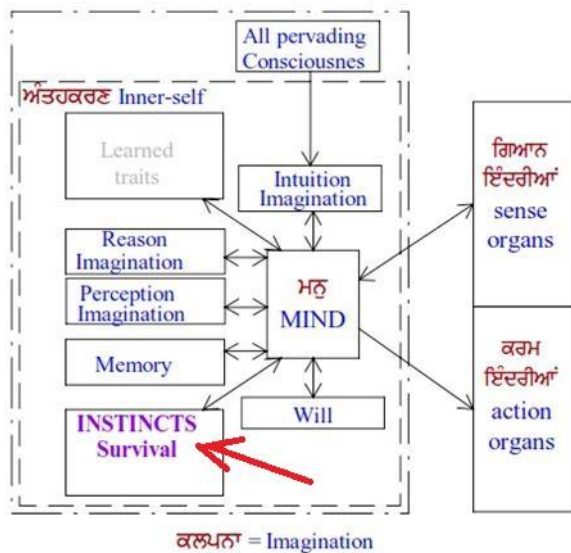
- SURVIVAL INSTINCT - fight or flight response
- PROCREATION INSTINCT
- WORSHIP –yes this is a new finding (University of Oxford Study Research Study “The Cognition, Religion and Theology Project”) – Professor Trigg, one of the project supervisors, said “We have gathered a body of evidence that suggests that religion is a common fact of human nature across different societies”.

We will attempt to understand these instincts and the associated group traits.

Let us consider the SURVIVAL INSTINCT.

SURVIVAL INSTINCT:

Figure 2: Survival Instinct



The classical “fight or flight” is a survival instinct where one, when faced with a situation either fights the cause of the danger or flees the danger. Other examples are the need to dominate and having power over others which increases one’s chances of survival; need for ownership provides a place to live and food and clothing, these being essential to maintaining

one's well-being. Anger ਕਰੋਧ, Greed ਲੋਭ and Ego ਹੰਕਾਰ are vices related to this instinct. For example anger is the emotional energy generated for the fight against a perceived threat. Ego is that characteristic that makes one dominate others. "Greed" is related to the need of ownership, domination as well as needs of survival (e.g. food).

Let's see what our Scriptures have to say about this. We quote one verse from SGGS 147 Line 14

- ਹੰਸੁ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ ॥ Cruelty (ਹੰਸੁ), material attachment (ਹੇਤੁ), greed (ਲੋਭੁ) and anger (ਕੋਪੁ) are the four rivers of fire.

AND one from Dasam Granth 1344 Line 7 (searchgurbani.com)

- ਕਾਮ ਕ੍ਰੋਧ ਹੰਕਾਰ ਲੋਭ ਹਠ ਮੋਹ ਨ ਮਨ ਸੋ ਲਯਾਵੈ ॥ Keep your mind unattached from lust (ਕਾਮ), anger (ਕ੍ਰੋਧ), ego (ਹੰਕਾਰ), greed (ਲੋਭ), insistence (ਹਠ) and infatuation (ਮੋਹ)

AND one from Vaaran Bhai Gurdas Vaar 31 Paurdi 13

- ਕਾਮੁ ਕਰੋਧੁ ਅਸਾਧ ਸੰਗਿ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰੁ ਮਚਾਵੈ। Association with the wicked (ਅਸਾਧ ਸੰਗਿ) increases lust (ਕਾਮੁ), anger (ਕਰੋਧੁ), greed (ਲੋਭੁ), infatuation (ਮੋਹੁ) and ego (ਅਹੰਕਾਰੁ). (Another interpretation: Lust, Anger, Bad company, Greed, Infatuation/Attachment and Ego will burn us)

Our scriptures, SGGS Ji, Dasam Granth and Vaaran Bhai Gurdas are **very clear and explicit as to what will happen if we succumb to these evils.**

Essentially we must keep these vices within control by "keeping to our needs for survival" and do not let these take control whence we end up going "well beyond our needs". This will eventually **lead to our destruction**. SGGS Ji says letting these control us is like being in fire (metaphorically meant). The metaphorical "fire" means our mind "is on fire". It will never be at ease; we could be continually distressed and in pain (imagine being in a fire – that is how the mind would be). Dasam Granth advises us to **keep these vices within control**. Vaaran Bhai Gurdas advises us **these vices can burn** (metaphorically meant - same as "fire") us.

Thank You for listening and reading. ਗਲਤੀਆਂ ਦੀ ਖਿਮਾ.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh.

LOGIC AND REASONING IN GURBANI ... FAKE SELF-MADE GURU SAYS ... SGGS JI IS A LOGICAL DISCOURSE?

by Harnaak Singh

*I had a chuckle when I saw a post “Logic and Sikhi – Part 1”, that seems to be a **RECYCLED post**, by Asia Samachar (AS) on 23-09-2017 (I recall that HB Singh of AS gave me a hard time on my first, which was the last article on AS, rejected my proposal for further contribution to AS, tried to smear me via his post on 12-Mar-2017 and I believe even tried to call me to intimidate me. Thank you, **Gurvichar**, for giving me an opportunity to share my thoughts and the TRUTH with the Sangat. Thank you, Sangat Ji, for reading my articles.).*

I am compelled to ELUCIDATE to the Sangat and warn them of the DEVIANT, MISLEADING and FALSE statements the author KARMINDER is making.

Note: Karminster is the head of the Dharam Prachar Committee of MGC and is well supported by Asia Samachar. It is believed he operates on a number of FAKE IDs on facebook. Suspected ones are KVLKaur, Lota Kaur Gill, and **who knows what else**. He is one of the Kala Afghana Brigade actively preaching deviant distortion of Sikhi. Another FB community page they have opened is “Malaysian Sikh Sangat” see Figure 1, recently set up as a copy of another FB page of the same name to cause confusion to the Malaysian Sangat. **Keep away from these deviant preachers.** Besides this you will find deviant preaching also on another FB page and website with name “Sikhi Vichar Forum (SVF)” which is also propagating the Kala Afghana Brigade ideology. They purport to abide by the Sikh Rehat Maryada whence they actually do not. **They condemn Guru Gobind Singh Ji’s compositions with the most venomous and vulgar language while the SRM DEFINES Guru Gobind Singh Ji’s compositions AS GURBANI.** See Figure 2 where SRM states “... (c) in the congregation, kirtan only of Gurbani (Guru Granth’s or Guru Gobind Singh’s hymns) ...”. **How can they claim to abide by the SRM?**

Figure 1: Imitation “Malaysian Sikh Sangat” FB community with deviant Kala Afghana Brigade views



Figure 2: SRM defines Guru Gobind Singh Ji’s compositions as Gurbani



INTRODUCTION

I quote from Karminder's article

In fact, the entire Sri Guru Granth SahibJji - from Ek Oangkar right down to Mundavni - is a long persuasive and a logical discourse

I would say such a statement is a real **TALL ORDER**. BUT he is able to make this conclusion based on a few verses he quoted; seems to have PUT HIMSELF in our GURUS SHOES to make such a claim.

Isn't it a MIRACLE that he can do so, using just a few verses?

Before we proceed to discuss this article let me list the “**ACHIEVEMENTS?**” of Karminder. The table below summarises these “**achievements?**” which have all been dealt with at Gurvichar.

	KARMINDER'S and SVF MISLEADING CLAIMS	ANALYSIS FROM CREDIBLE SOURCES
1.	<u>Amrit Vela</u> is anytime a Sikh chooses	<u>Amrit Vela</u> is the few hours before sunrise (see Link A)
2.	<u>Amrit Vela</u> refers to the first phase i.e. Early stages of one's life before childhood (<i>this is from conception to about 1 year of age</i>)	<u>Amrit Vela</u> is the few hours before sunrise (see Link B)
3.	<u>Mahakaal and Durga</u> are primary Gods of Dasam Granth	Guru Gobind Singh does not believe in Devi-Devtas. <u>Mahakaal</u> is God, the death of deaths . <u>Durga</u> means Bhaghauti which stands for God (Piri) on one hand and Sword (Miri) on the other hand . God of SGGS Ji is the same as for DG (see Link C).
4.	<u>ਗੁਰ ਪੁਰਾ ਪੁਰੀ ਜਾ ਕੀ ਬਾਣੀ ਅਨਿਕ ਗੁਣਾ ਜਾ ਕੇ ਜਾਹਿ ਨ ਗਣੇ</u> implies Ek Granth	Nowhere in the verse, is stated that SGGS Ji is the ONLY GRANTH though it is clear that SGGS is our LIVING GURU , the embodiment of the TEN Gurus. (see Link D)
5.	“Many a time our Ragis, Kathakaars, and Kirtanias take a single verse and make just about anything out of it to establish a point of their personal choosing ” and he goes on to state “...we should never attempt to use single verses from Gurbani” and then he adds “ We SHOULD BE SUSPICIOUS on those who insist on taking just one or two verses and try to explain major spiritual principles to us based on that one or two single verses”.	Karminder seems to be doing exactly this i.e. using a single verse to make a global claim to meet his agenda. This appears to be his favourite practice; it is sort of endemic in him. And this also comes across as hypocritical – Do what I say but don't do what I do! (see Link D)

6.	The concept of Ek Granth Ek Panth is rooted philosophically in the SGGS on page 646 “ Eka Banee Ek Gur Eko Shabad Vichar ”	The verse in the second Stanza (or Slok) of Paurdi 10 of Vaar of Fourth Guru in Raag Soorath. The paurdi has the core message and the Sloks elaborate the Paurdi . The gist of the Paurdi is “ <i>Those who are permeated by falsehood do not speak the truth. Only falsehood satisfies them. They are like crows who eat manure. Only by meditation on Naam and by the grace of God will the fraud and sin in them disappear</i> ”. There is no reference to Ek Granth or Ek Panth. (see Link E)
7.	<i>Karminder crudely states Jup is not chanting. “That has to be cleared out of our minds. We have reduced, relegated, downtrodden, trampled upon, stepped on ... the process of Naam Jupnaa to chanting. Guru Nanak came all the way, for 70 years, through 10 Gurus, to tell us to chant? I’m having trouble with that.”</i> He says Jap or Jup ਜਪੁ is not chanting . Naam ਨਾਮ is not Name (as translated).	Chant or ਜਪੁ is one of the methods of reciting NAAM prescribed in Gurbani . NAAM ਨਾਮ is generally translated as Name though this word has a wide implication. NAAM is more so the process of reciting/ reflecting/ meditating/ chanting/ listening/ teaching/ understanding Gurbani . <i>So actually it is Karminder who has reduced, relegated, downtrodden, trampled upon, stepped on....the process of Naam Jupnaa to be a MAJOR MISLEAD. He wants us to be SPIRITUALLY LAME.</i> (see Link F)
8.	Based on ਸਿਤਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ Satgur Bina Hor Kachee Hai Banee only the Banee in SGGS Ji is sachee banee implying all else is Kachee Banee.	Sachee Banee ਸਚੀ ਬਾਣੀ is utterances that are in line with our Guru’s teachings internalising which we acquire the 5 virtues and move away from Maya (the 5 evils). This also includes the utterances in Dasam Granth. (see Link G)
9.	Mythological references in SGGS Ji should be discarded.	Our Gurus in SGGS Ji have made references to the various saints and disciples who existed at the time of the Hindu deities (mythological references) . These references is not praise or worship of the Hindu deities but used figuratively to explain the teachings in Gurbani . The events from Hindu mythology were known to the general populace during that period and this made it easier to explain the concepts taught by our Gurus. (see Link G)
10.	Nanak said he won’t wear Janeau because it was not put for his elder sister Nanaki.	This statement is false and misleading as there is no historical record of such a statement by Guru Nanak Dev Ji . (see Link H)
11.	Guru Nanak’s father, Mehta Kalyan Das was a minister ਮੰਤਰੀ in the court of the then king.	This statement is also incorrect and misleading since historical records show that Guru Nanak’s father was a “patvari” meaning accountant and/or administrative officer. (see Link H)

12.	Karminder lists the couplet as follows. “Dhor, Gavaar, Shudar, Psu, Naree. Yeh Pancho Tarran Ke Adhikari” Livestock, Stupid folk, Low caste People, Animals and Women These Five are Deserving of being Caged and Beaten	The actual couplet (from Tulsidas Ramayana) is “Dhola Gavara Sudra Pasu Nari, Sakala Tarana ke Adhikari” A drum, a rustic, a Sudra, a beast and a woman - all these deserve instructions. (see Link H)
13.	The final verse of shabads , which do not have a RAHAO, is equivalent to the RAHAO verse.	RAHAO is poetic genre related. When used, it is the climatic or key verse . When RAHAO is not used there is no particular key verse in the shabad. Our Guru Ji’s know when to include a Rahao verse. <i>Are we smarter than our Gurus to start creating Rahao verse in a Shabad without one.</i> (see Link J)
14.	There are 5000 Rahaos in SGGS Ji	The number of Rahaos in SGGS Ji actually is 2686. (see Link J)
15.	The dictionary meaning of Rahao is useless. (<i>Rahao means Pause</i>)	The dictionary meaning of Rahao i.e. Pause is very apt. The Rahao verse is normally of different length than the other verses and is an indication where a PAUSE should be used to maintain the cyclic rhythm when singing the shabad. (see Link J).

IS THE WHOLE OF GURU GRANTH SAHIB A LOGICAL DISCOURSE?

Karminder’s ACHIEVEMENTS do not appear to be very convincing for anyone to trust such MISCONSTRUED, LUDICROUS, FALSE, MISLEADING, un-Gurmat and un-Sikhi claims he makes.

These claims are possibly out of the Kala Afghana Brigade Granth.

Based on this we could safely conclude that the claim, he makes “... the entire Sri Guru Granth Sahib Ji ... is a long persuasive and a logical discourse” is also FALSE.

However we shall analyse this **ludicrous** claim anyway.

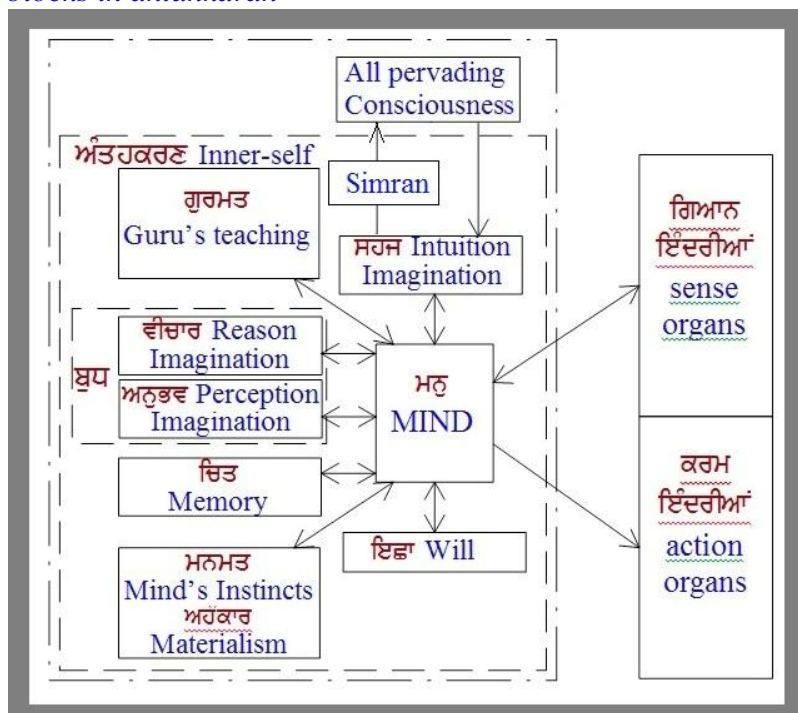
What is logic and reason?

Logic and reason is based on the decisions of our MIND ਮਨ. The classical definition of logic and reason is REASON: a cause, explanation or justification for a belief or action; LOGIC: reasoning conducted according to strict principles of validity.

Logic and reason, as classically defined, is practically impossible to apply in spirituality because of the subjective nature of actions being classified as good or bad. One can always justify one’s any action with one’s own level of right or wrong. This is where Gurmat comes in, and where we acquire this ability to discriminate right or wrong, good or bad based on TRUTH.

Let us delve a little further. We look at our inner-self [antahkaran](#). The ਮਨ MAN (see Figure 3) in the [antahkaran](#) is the source of all our actions through the action organs.

Figure 3: Functional diagram of relationship between, the All pervading consciousness, ਅੰਤਰਕਰਣ antahkaran and ਇੰਦਰੀਆਂ action and sense organs showing the internal functional blocks in antahkaran



The input to the decision making is from our sense organs. What GuruJi advised us is that our ਮਨ MAN, influenced by the five evils (through our mind's instincts and materialism ਮਨਮਤ), executes undesired actions through our action organs and these are a part of MAYA. GuruJi is saying these actions are not going to lead us on the TRUE path (the path to the All-pervading consciousness) and that we must use discriminative intelligence (ਬਿਬੇਕ ਬੁਧੀ) acquired from Gurbani i.e. Gurmat ਗੁਰਮਤ. The appropriate actions (in Gurbani ਗੁਮੁਖਿ ਕਰਮ), which we will know through ਬਿਬੇਕ ਬੁਧੀ discriminative intelligence, learned from Gurbani, will help us to move in the right direction.

However it is through meditation [simran](#) ਸਿਮਰਨ, which is CONTEMPLATION AND REFLECTION leading to the **ALL-PERVADING HIGHER CONSCIOUSNESS**, will we have TRUE appreciation and understanding of Gurbani and attain God realisation.

It is VERY IMPORTANT to understand that,

- ਬਿਬੇਕ ਬੁਧੀ discriminative intelligence so we may know between what is right and what is wrong based on TRUTH learned from Gurbani AND
- [Simran](#) which is contemplation and reflection on the creator

are different.

In figure 3 this is reflected as

- the path to the action organs being the former AND
- as the path through the **sehaj ਸਚਜ** and Simran block that leads to the higher consciousness being the latter.

Contemplate and reflect on this to really see the difference.

So **ਬਿਬੇਕ ਬੁਧੀ** ‘discriminative intelligence’, as far as TRUTH is concerned, is not entirely

LOGIC and REASONING as claimed by Karminder and the Brigade. It is Gurmat **ਗੁਰਮਤ** based actions the Gurbani refers to as **ਬਿਬੇਕ ਬੁਧੀ**. You cannot apply YOUR own LOGIC and REASON i.e. **ਮਨਮਤ** to interpret Gurbani the word of God. We use credible sources including our historical records to understand Gurbani.

Logic and reason can result in EXTREME DISTORTION of Gurbani

There is an overzealous trend by Karminder and the Kala Afghana Brigade to fit the teachings of Gurbani into Science/logic/reason, i.e. **ਮਨਮਤ**, and in the process distort some of the concepts to meet with what they think is suitable for MODERN times.

Though Gurbani talks about the creation and the universe and our role in it, it is by no means a treatise on cosmos/science. Science and Religion serve two different purposes as Gurbani, as the Encyclopaedia of Sikhism, and Nobel laureate Rabindranath Tagore point out.

This overzealous trend is clearly shown in an article “How do we interpret Gurbani?” by Prof Devinder Chahal, PhD on page 16 of Sikh Bulletin, Volume 18 Number 7 & 8, July-August 2016 available at “<http://sikhbulletin.com/Bulletins/SikhBulletinJulAug2016.pdf>” refers.

Devinder Chahal is an associate of Karminder who is also one of the supporters of the Kala Afghana Brigade.

Devinder’s logical/reasoning based interpretation of

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥ SGGS 469

is

When somebody is living pleasurable and sedentary life, one becomes prone to a number of diseases/troubles/problems. However, those who exert (take pain/trouble) in workouts (structured regime of physical exercise) are resistant to these issues. The workouts become the medicine/remedy to prevent all such diseases/troubles/problems; or (in other words), once a pleasurable and healthy life is achieved through proper workouts, then no such diseases can occur.

Though the translation by the author appears SCIENTIFIC, LOGICAL and with REASONING, it does not give the message of Gurbani, in fact it is **misleading, implying that Gurbani is teaching us to exercise**. A book on exercise would provide more details on benefits and outcomes.

This is what will happen if we give a free hand to Karminder and the Kala Afghana Brigade to preach Gurbani based on LOGIC and REASON to the Sangat.

What does Gurbani say?

We will consider only one Shabad to show the **falsehood** of Karminder.

We analyse **logic and reason** ਤਰਕੁ through Namdev's shabad **SGGS 693 Namdev Dhanasari**.

ਪਹਿਲ ਪੁਰੀਏ ਪੁੰਡਰਕ ਵਨਾ ॥ ਤਾ ਚੇ ਹੰਸਾ ਸਗਲੇ ਜਨਾਂ ॥ ਕ੍ਰਿਸਨਾ ਤੇ ਜਾਨਉ ਹਿਰ ਹਿਰ ਨਾਚੰਤੀ ਨਾਚਨਾ ॥੧॥

First of all, the lotuses bloomed in the woods; from them, all the swan-souls came into being. Know that, through Krishna, the Lord, Har, Har, the dance of creation dances. ||1||

ਪਹਿਲ ਪੁਰਸਾਬਿਰਾ ॥ ਅਥਨੋ ਪੁਰਸਾਦਮਰਾ ॥ ਅਸਗਾ ਅਸ ਉਸਗਾ ॥ ਹਿਰ ਕਾ ਬਾਗਰਾ ਨਾਚੈ ਪਿੰਧੀ ਮਿਹ ਸਾਗਰਾ ॥੧॥
ਰਹਾਉ ॥

First of all, there was only the Primal Being. From that Primal Being, Maya was produced. All that is, is His. In this Garden of the Lord, we all dance, like water in the pots of the Persian wheel. ||1||Pause||

ਨਾਚੰਤੀ ਗੋਪੀ ਜੰਨਾ ॥ ਨਈਆ ਤੇ ਬਧੈਕੰਨਾ ॥ ਤਰਕੁ ਨ ਚਾ ॥ ਭਲਿਆ ਚਾ ॥ ਕੇਸਵਾ ਬਚਉਨੀ ਅਈਏ ਮਈਏ ਏਕ ਆਨ ਜੀਉ ॥੨॥

Women and men both dance. There is no other than the Lord. Don't dispute this, and don't doubt this. The Lord says, "This creation and I are one and the same." ||2||

In the third verse of the second stanza of the Shabad the word reason ਤਰਕੁ is used. Gurbani talks about creation and the goings-on in the creation. God existed before creation, God created the creation (MAYA) which “dances” according to the tune of God.

Now comes the important part. Don't dispute means **don't try to reason or logically deduce** (ਤਰਕੁ ਨ ਚਾ), don't even doubt this (ਭਲਿਆ ਚਾ) that God's (ਕੇਸਵਾ) Hukam (ਬਚਉਨੀ) pervades (ਏਕ ਆਨ ਜੀਉ) the creation (ਅਈਏ ਮਈਏ - man and woman metaphorically means the creation).

It is interesting to note that Namdev states **don't try to reason that God pervades the entire creation**. Shabads are found throughout Gurbani which give this same message.

There you go. Even Gurbani does not agree with this Fake Self-made Guru.

CONCLUSION

Gurbani does not agree with this Fake Self-made Guru who says that “*the entire Sri Guru Granth Sahib Ji - from Ek Oangkar right down to Mundavni - is a long persuasive and a logical discourse*”.

Without Gurbani teaching (Gurmat) we **cannot use our logic or reasoning** to decide on what is right (good) and what is wrong (bad) as this will be biased by our five evils. **Our Gurus had decided through their own methods what we are to learn** through our scriptures and **our role** is to **contemplate and reflect** on these teachings and then put them into **practice**.

Without Gurbani teaching (Gurmat) we **cannot use our logic or reasoning** to decide on what is right (good) and what is wrong (bad) as this will be biased by our five evils.

Relying on logic and/or reasoning can result in misinterpretation of Gurbani and preaching this to the Sangat will do a disservice to the Sangat as well as cause a divide in the Sangat.

BEWARE OF THIS FAKE SELF-MADE GURU lest your mind's become MISLEAD by his **MISCONSTRUED, LUDICROUS, FALSE, MISLEADING, un-Gurmat and un-Sikhi** claims.

Thank You for reading. ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ

