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Khalsa Samachar

Founded by
Bhai Vir Singh in 1899 A.D.

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दोनों भूमिकाओं प्रटिक दे जाते, उन्हें रोजी रोजी लिख जाओ।

मुसलमानों की तरह जुड़ी फोड़ जाना वह भाग जैसा है।

पालक हेड़ बांग लीक नाम से बनी है।

पालक हेड़ बांग लीक नाम से बनी है।

भवानी महापरिवार के अंतः मुख्य पाठक बनेंगे सहारा

दोनों भूमिकाओं प्रटिक दे जाते, उन्हें रोजी रोजी लिख जाओ।

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पालक हेड़ बांग लीक नाम से बनी है।
मार्कस एनिक्स दे मरी
मैंने वहीं वाल्टर वाटसॉन सिंस पातम

पुस्तक का नाम: वाटसॉन सिंस पातम

प्रकाशक: Khalsa Samachar, New Delhi

संपादक: सुंदर सिंह भास्कर जी और रामकेशव सिंह

प्रकाश्य: July 9-15, 2020

संख्या: 4
(ढ़ी की सेतु तरी किशोर भेंट केह)
भाषा में है। पूरी तरह अपनी भाषा में नहीं लिखा है।
Education is an indispensable component of culture and is a prerequisite condition for the promotion and preservation of cultural heritage. The word “education” is derived from the Latin root ‘e-ducere’ which means ‘to bring or lead out’. Education is a process which provides opportunities to actualise the inner potentialities of man. Education is defined by Ashley Montague as ‘the process of nourishing or rearing’. It is more than instruction which, nonetheless, is ‘a process of pumping information into the person.’ Education does not mean the accumulation of bookish knowledge but its implementation in all spheres of life. A mere information about any field is worthless unless it moulds the human personality. The main objective of education, according to Aldous Huxley, is twofold viz., improvement of intelligence and development of fellow-feelings in a spirit of love. Both these are the inherent traits which can be defined and cultivated but which cannot be imposed on man from outside. The holy scripture, Guru Granth Sahib stresses on the inner transformation of human personality as the aim of education. Therefore, the most significant factor is the quality of education, which could give direction as well as guidance to human conduct.

The question arises, how and in what way does any educational policy contribute to the promotion of culture and civilization? Education helps man in developing his mental capabilities which may be utilized either for the welfare of humanity or for causing damage and destruction to mankind. It may instruct persons to be selfish, arrogant and narrow-minded and it may broaden their outlook to make them cooperative members of the universal social order. The most imperative thing is not only acquisition of knowledge but the right kind of knowledge. Education serves man in two ways viz., by giving information about the past heritage and by providing skills in the manipulation of modern scientific technique. Any educational policy is inadequate if it fails to consider the fundamental questions of human existence i.e. meaning of life, nature of truth, goodness and beauty. Stressing on the philosophical outlook and integrated way of life as the basic objective of education, Philip. H. Phenix observes:

The most important product of education is a constructive, consistent and compelling system of values around which personal and social life may be organized. Unless teaching and learning provide such a focus, all the particular knowledge and skills acquired are worse than useless.

The contemporary ideology plays a vital role in the formation of educational policy. The philosophy of education, is invariably affected by the metaphysical, epistemological and social assumptions of any society. In the ancient Hindu religion, the educational programmes and policies were formulated on the basis of social philosophy of varnasram dharma. That is why, the women and the so-called untouchables were debarred from the study of sacred scriptures. The main objective of this type of traditional education was the attainment of heaven or salvation hereafter. This type of eschatological belief has led to dogmatic and authoritarian view of education which was antagonistic to the whole community. However, the hierarchical system leading to social segregation and group division is the product of moral illiteracy. In recent times, a wide diffusion of democratic and socialistic ideas has certainly undermined the traditional basis of education. The Sikh Gurus protested vehemently against the traditional approach to education based on the hierarchical system of society. Their main objective was reconstruction of society by bringing about a cultural revolution, which indeed, was possible by educating man in spirituality. They reiterated their educational philosophy on the basis of the core principles of their mystical vision. To them, educational philosophy is not something distinct and separate from the general philosophy of life but is an integral application of it to every event of life.

According to Guru Granth Sahib, the human existence is a rare opportunity for man to get divine knowledge. Life is a continuous process with no end. God, the Self-existent Being, has created this perennial mode of living beings for the perfection of man. Man, is indeed, the highest creation of this process of evolution. To acquaint himself with the spiritual gnosis, man has wandered through myriads of births. The summum bonum of human life is fulfilment of inner latent potentialities and this could have been
possible by educating man in and through spirituality. The fundamental human imperative is ‘to know thy pristine nature’. This indicates to an understanding of the unique divine identity and essential humanity. Education in spirituality leads to an understanding of the concept and its associated practices and education through spirituality means participation in the process in accordance with the precepts and practices of spiritual life. It also means taking into account the very conduct and expression of life itself. Both these aspects of education i.e. understanding and practice are stressed in Guru Granth Sahib.

The acquisition of knowledge through alphabets is not undermined, nonetheless, the emphasis is on realization of the true essence through these alphabets. The relevance of these alphabets is clearly visible in the holy compositions of ‘Patti Likhi’ and Bawan Akhari, which give an exposition of deep philosophical wisdom through alphabets. These alphabets or akhar gian is confined to the description of worldly phenomena. God cannot be defined through the words, but He abides in words and in-wordlessness. The basis of all types of knowledge lies in One God, Who is all-pervading as well as omniscient and dwells within the human mind. This type of faith culminates in practical wisdom by developing unity of outlook and purpose. If we look at the cosmos, it appears that all types of disciplines i.e. religion, science, philosophy and art belong to one single whole. This type of unity gives us a feeling of wonder and majesty of the panorama. The question arises, how does knowledge originate in human mind. Generally, there are two types of knowledge viz., empirical knowledge to be attained through the sensory experience and religious knowledge which is beyond the limits of senses and is to be attained through intuitive experience. This intuitive knowledge at its climax takes the form of divine revelation, which is the basis of all religious scriptures and occurred in different ways to different prophets or divine preceptors. This divine revelation is in fact the manifestation of God within the innermost depths of human soul. Emphasizing on the divine origin of such knowledge, it is stated in the Holy Scripture that God Who is the creator of four yugas, four mines and four Vedas, is Himself a learned Scholar and Himself is the inspirer of all knowledge.

However, the holistic approach to education is stressed in Guru Granth Sahib which aims at the full development of human personality by integrating the physical, mental and spiritual aspects. In fact, the different types of knowledge belong to one whole and must provide the basis for inter-cultural understanding and inter-faith dialogue which is clearly evident in the holy compositions of the Gurus and Bhagats. Education should develop the capacity to establish meaningful relation and harmony among the variant sense experiences. This holistic approach is also visible in the world-view of Gurus. The world is considered sacramental, being the manifestation of God. The most significant study is to understand the wonderful and enigmatic universe in which we dwell. By realizing this, man can attain a life of eternity here in this world. On the contrary, modern education is stressing on the necessity of classification, categorization and specialization, thus, giving a narrow and frigmatic world-view. For the harmonious development of personality, it is essential to search into the roots of all knowledge and action. Speaking about the modern educational system, Aldous Huxley opines:

Twentieth century educators have ceased to be concerned with the question of ultimate truth or meaning and (apart from mere vocational training) are interested solely in the dissemination of a rootless and irrelevant culture and the fostering of the solemn foolery of scholarship for scholarship’s sake.

Such type of education does not provide a true and meaningful basis for life. The question arises, what type of education can serve man in his inner development and in helping him to cross the worldly ocean. The phenomenal existence is not discarded in Guru Granth Sahib, but is given sanctification with a warning to protect oneself from indulgence, Over-indulgence in worldly affairs or in acquisition of material wealth can be cured by discriminative knowledge of self and not-self. Mere learning and acquisition of skill should not be the aim of education but it must endow man with a definite purpose in life. In the words of Dr. Radhakrishnan:

Education is not merely a capacity to echo others sentiments or render back words which others give to us, but it is the development of a proper outlook, an outlook of humanity, of humility, a quest for peace, harmony and fellowship.

A mere reading of books and muttering of prayers lead nowhere unless it is transformed into practical wisdom. This message is reiterated in the holy scripture in variant ways. Man cannot acquaint himself with the divine unless he feels the divine presence in his own heart. However, the reading and hearing of sacred books such as Vedas and Puranas is worthless if man is unable to attain a state of equipoise through them. The aim of education is not merely the accumulation of bookish knowledge but it lies in knowing or reflecting on the essence of reality. Devotion or Divine
Love is more significant than the practice of yoga and accumulation of theoretical knowledge. Commenting on the bookish knowledge, Guru Nanak says:

Man may read cartloads of books: of books packs he may study;  
Boatful of books, books filling cellars he may read;  
All the years of life, months to study of books he may devote;  
His whole life with each breath he may study  
Despite all this, saith Nanak, with God only one deed,  
Contemplation of the Name, shall be approved  
All the rest is effort wasted in egoism.

(Ibid, P. 467, tr. G.S. Talib, Sri Guru Granth Sahib, Vol. 2)

Nevertheless, spirituality should be the primary concern of education. It indicates to the manner of living a life or the art of deploying practical wisdom in each context and on each occasion. A learned man should be the pursuer of values both in contemplative acts as well as in practical conduct. There should be complete coordination of belief and behaviour which promotes inner culture. Culture is often defined as ‘that wealth of awareness, those modes of perception and feeling, those attitudes and dispositions that contribute to the richness, refinement and strength of man’s spirit without making any visible addition to his external possessions. Hence any philosophy of education should have two main objectives viz., cultivation of inner harmony and improvement of society which is possible not by forcing a program of social reform down its throat through the schools or otherwise but by the improvement of the individual who compose it. No doubt the modern education does a great deed to raise our material standards but what is most urgently needed is the realization of spiritual potentialities of man. Man lives on the surface level passing through a succession of sensations. That is why, in the midst of plenty, man suffers from spiritual poverty which leads to a sense of alienation, restlessness and distraction. The inner harmony is possible by controlling the mind and changing its direction from worldly allurements to eternal God; by rising above pretensions and by contemplating God Whose presence is all-pervading. Any type of transformation at the individual as well as at the social level needs a proper kind of education grounded in spiritual values, which can give a coherent interpretation of human life and experience.

According to Guru Granth Sahib, education should have a moral basis and its objective should be to inculcate moral qualities in man to promote inter-personal, societal, and intra-personal relations. The cultivation of virtues is an imperative to become both a good person and a good citizen. Man’s potential human excellence is made actual through the process of education, which define, refine and cultivate morality. To realize one’s original nature is not a wholly subjective voyage of interiority but is a transformation by contemplation and realization of Guru’s word. Guru Nanak calls that person educated or learned who understands the essence of knowledge and realises the divine presence in all beings. In this way, he transcends from his ‘ego-consciousness’. Egocentricity is the cause of man’s nescience or his isolation from his fellow-beings. Stressing on the spiritual aspect of education, there is condemnation of so-called learned persons (pandits) and hypocrite mendicants who being indulged in duality act in accordance with the three modes. Being professional, the pandits read the sacred texts to earn money. Such type of reading had no effect on them and could not eliminate their ego. The reading of sacred texts for the sake of money, without realizing their inner essence is defined as ‘the load of the sandalwood upon a donkey’s back.’ Only that pandit is learned who reflecting on the word, finds its quintessence and remains attuned to Divine Name. A truly educated man should not dissipate his energy in minor squabbles and group conflicts. Rivalry, anger, greed and jealousy are the lower sides of human nature which should be restrained to maintain social harmony. He should not be bound by any prejudices, assumptions, traditions or dogmas. He must be stern with himself but charitable to others. Instead of blaming others, he must analyse his own self. This virtue of self-analysis or self-introspection provides chance for the perfection of man. The ultimate objective of a learned man should be to know the truth but this could have been possible not only through the accumulation of knowledge but also through the implementation of that knowledge in practical life. There should be coordination between speech, understanding and knowing of an educated person.

To recapitulate, the philosophy of education, as depicted in Guru Granth Sahib, is an integral part of the philosophy of life based on the ontological principles. It stresses on the philosophical outlook and an integral way of life. The main objective of education should be the cultivation of moral and spiritual values. Mere reading of books and accumulation of knowledge is of no avail. Reflection and implementation of knowledge are of utmost importance. This philosophy of education is holistic, humanistic, liberal, dynamic and universal and is therefore, applicable to all ages to come.

Courtesy: Journal of Sikh Studies, 2005

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फैशन का बंदग
नए वर्षों का नए है। नए वर्षों का नए है। नए वर्षों का नए है।

10 मार्च, 1919

प्रमाणित बहुत अधिकतम सुंदर महिला ने देखा है। प्रमाणित बहुत अधिकतम सुंदर महिला ने देखा है। प्रमाणित बहुत अधिकतम सुंदर महिला ने देखा है।

हेट शेड्रें शंभर की पूर्णता पूर्णता है। जब तक हेट शेड्रें शंभर की पूर्णता पूर्णता है। जब तक हेट शेड्रें शंभर की पूर्णता पूर्णता है।

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ਮੀ ਬਹਾਦੂਰ ਨੀ ਤੇ ਇੰਡੋਮ

(ਬਹਾਦੂਰ ਨੀ ਮਹਿਕਾ, ਅੰਗਰੇਜ਼ੀ-ਪੰਜਾਬੀ ਮਾਥੀ, ਅੰਗਰੇਜ਼ੀ-ਪੰਜਾਬੀ)

ਰੂਪਕੀ ਅਖਾਦ ੩। ਉਹੀ ਸਕੇ ਕਿਸੇ ਦੇਵੀ ਘਸੀ ਤੇ ਕਰੀ ਵਰਡਾ ਦੇਵੀ ਰਾਜਾ ਦੇਵੀ ਦੇਵੀ। ਉਹੀ ਦੇਵੀ ਮੀਰਾ ਤੇ ਦੇਵੀ ਯੂ ਭਾਜ਼ ਦੇਵੀ ਦੇਵੀ।

ਤੀਰ ਚੋਦ ਭਲ ਮੇਵੇ ਦੁ ਘਾਣ ਦਾ ਮਹਾਂ ਨਕਾਮ। ਉਹੀ ਮੇਵੇ ਨਕਾਮ ਤੇ ਮੇਵੇ ਨਕਾਮ।

ਉਹੀ ਮੀਰਾ ਮਹਿਕਾ ਦੇ ਉਹੀ ਮੀਰਾ ਕੜੀ। ਉਹੀ ਦੇਵੀ ਦੇਵੀ ਦੇਵੀ ਦੇਵੀ।

ਉਹੀ ਦੇਵੀ ਦੇਵੀ ਤੇ ਦੇਵੀ ਦੇਵੀ।

ਸਮਰ ਸਰਗਾਰਿ ਭਿਕਸ਼ੀ ਉਹੀ ਸਕੇ ਸਤਾ ਉਹੀ ਦੇਵੀ ਭਿਕਸ਼ੀ। ਸਮਰ ਭਾਜ਼ ਸੀ ਦੇਵੀ ਦੇਵੀ ਦੇਵੀ।

ਤੇ ਮੇਵੇ ਭਲ! ਉਹੀ ਦੇ ਭਿਆਦਾ ਵਲ (ਵਾਲਾ ਘਾਣ) ਉਹੀ ਦੇ ਦੇਵੀਕਾਰਕ ਵਚਨ (ਵਚਨ ਦੇ ਵਚਨ ਦੀ) ਦਾਮ। ਅਸ ਦਾ ਘਾਣ ਦੇ ਦੇਵੀ ਤੇ ਦੇਵੀ।

(ਦੇਵੀ ਨਹੀ ਦੇਵੀ) ਉਹੀ ਦੇ ਦੇਵੀ ਤੇ ਦੇਵੀ। ਉਹੀ ਦੇਵੀ ਦੇਵੀ ਹੁਣ।

(ਦੇਵੀ ਦੇ ਹੁਣ) ਉਹੀ ਦੇਵੀ ਦੇਵੀ।

(ਦੇਵੀ ਦੇਵੀ ਦੇਵੀ ਦੇਵੀ) ਦੇਵੀ ਦੇਵੀ।

ਤੇ ਮੇਵੇ ਭਲ! (ਸੰਸਾਰ) ਸਮਰ ਸਰਗਾਰਿ ਦੇ ਸੰਸਾਰ ਦੇਵੀ ਦੇਵੀ ਦੇਵੀ।

ਪੰਜਾਬ ਸਮਾਚਾਰ, ਨਵੀ ਦਿਲੀ 9-15 ਜੁਲਾਈ 2020

11
सिंह तान दार हिराला दिनांकिनी - म. सुरिन्द्र सिंह भणीराम

म. सुरिन्द्र सिंह भणीराम ते सिंह तान दार हिराला दिनांकिनी में बसते हैं। इसी प्रकार, हिराला दिनांकिनी में बसते हैं। हिराला दिनांकिनी के साथ जोड़ा हुआ हिराला दिनांकिनी वहाँ में बसते हैं।

हिराला दिनांकिनी के साथ जोड़ा हुआ हिराला दिनांकिनी में बसते हैं। समीप बसते हैं दीयो, जिसके में साया जाता है।

हिराला दिनांकिनी तोहा है। जोड़ा हुआ हिराला दिनांकिनी में बसते हैं। इसी प्रकार, हिराला दिनांकिनी के साथ जोड़ा हुआ हिराला दिनांकिनी वहाँ में बसते हैं।

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हिराला दिनांकिनी तोहा है। जोड़ा हुआ हिराला दिनांकिनी में बसते हैं। इसी प्रकार, हिराला दिनांकिनी के साथ जोड़ा हुआ हिराला दिनांकिनी वहाँ में बसते हैं।