

FEATURE ARTICLES

WHY THIS RESEARCH JOURNAL ?

Kj I apj Ybıdl ibnsY... Guru Nanak

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Sikhi (Sikhism) is based on Guru's philosophy [2]. This philosophy is found in the '*Sabd*' (word) of the Guru. According to the *Gurbani* '*Sabd*' is the Guru, and it is the philosophy of Guru Nanak [2, 3, 4, 5]. A part of philosophy is explained as follows:

1. *Evaluation of Philosophy*: *Gurbani* teaches that one must first evaluate the philosophy, if convinced, then adopt/follow it [6].
2. *Deliberation and Discussion*: Highest importance is given on the deliberation and discussion on the *sabd* of the Guru [7].
3. *Listening and expressing*: Importance of first listening and then expressing oneself as long as one lives in the world, is an important feature of the *Gurbani* [8].
4. *How to Resolve Doubts?*: The above philosophy (2-3) has been reiterated by Guru Arjan that if there is any doubt it can be resolved by sitting together in the *sangat* and discussing the matter fully attuned to the Almighty [9].
5. *Discriminating Intellect*: *Gurbani* says: Those who have discriminating intellect can understand things in their real perspective [10], and those who have the discriminating intellect are wealthy in knowledge [11].
6. *Importance of Research*: *Gurbani* explains that researchers progress while the others who move aimlessly from one topic to the other, disintegrate [12].

Although the above citations are inscribed in the *Aad Guru Granth Sahib* (AGGS) [1], most of the Sikhs do not take any initiative to question the authenticity and validity of unscientific and illogical beliefs introduced into Sikhism and misinterpretation of *Gurbani* by some individuals and preachers.

The above principles encourage every human being to explore the philosophy of the Nanakian School with every possible applicable method for its proper

understanding. I, therefore, met and talked to some Sikh scholars in Canada, USA, UK, and India during 1997 and 1998 and proposed to get together on a platform, where well documented research articles can be published for the Sikhs and Non-Sikhs, especially, the young Sikhs of the next millennium. I felt very satisfied when everybody accepted the proposal with a great enthusiasm.

Explanation of a philosophy to make it in easily understandable form depends on the interpretation and representation of its originality and entirety. In this respect, the following example quoted by McMullin [13] is worth mentioning here:

"...we must see something of what is meant by 'explanation' - scientific, philosophical and theological. Each discipline proceeds in a different way to 'explain' the same thing; each has, if you will, a different idea of what constitutes 'explanation'. For the scientist, the death of a dog will be 'explained' in terms of a virus; for the philosopher, it will be 'explained' in terms of matter and form; for the theologian, it will be 'explained' as part of God's providence. Now the exponent of any one of these modes of explanation is quite liable to regard the other modes as being trivial or even spurious."

It is clear from the above example that a scientist, a philosopher, and a theologian individually failed to give a reasonable explanation of the 'death of a dog' acceptable to all three. Nevertheless, this is the best example that supports the policy of the journal. The

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interpretation of *Gurbani* and representation of Sikhism by a researcher, when reviewed by two or three editors expert in the field of Theology, Physical Sciences, Natural Sciences, Political and Social Sciences, Medicine, Philosophy, Psychology, History, Lan-

guages, or Law then the final form will be more close to the reality than that given by a single person expert only in theology or languages.

