If we look into the way Sikhism is being preached and practiced today it confirms the statement of Macauliffe made during 1893—1899 (2): “Hinduism has embraced Sikhism in its folds; the still comparatively young religion is making a vigorous struggle for life, but its ultimate destruction is, it is apprehended, inevitable without State support.” Since that observation of Macauliffe Sikhi (Sikhism) founded by Guru Nanak is declining steadily without being noticed by the custodians of Sikhi. The major cause in decline for Sikhi is that Gurbani has not been interpreted in its real perspective so far.

Professor Puran Singh was the first researcher who noticed misinterpretation of Gurbani during 1920s:

“It is to be regretted that Sikh and Hindu scholars are interpreting Guru Nanak in the futile terms of the colour he used, the brush he took; are analyzing the skin and flesh of his words and dissecting texts to find the Guru’s meaning to be the same as of the Vedas and Upanishad! This indicates enslavement to the power of Brahmanical tradition. Dead words are used to interpret the fire of the Master’s soul! The results are always grotesque and clumsy translations which have no meaning at all.” (3)

For the last 90 years Professor Puran Singh’s concern about misinterpretation of Gurbani appears to have been overlooked. Moreover, it is also evident from the recent study of Dr Taran Singh, the then Head of the Department of Sri Guru Granth Sahib Studies, Punjabi University, Patiala that although there have been eight different Explanatory Schools of Aad Guru Granth Sahib (AGGS) (Viakhia Parnalian), which have been working right from Bhai Gurdas to Maherban (Sodhis) to Sadhu Anand Ghan to Nirmalas and Samparday (Santokh Singh and Faridkot Vala Tika) to that of modern theologians like Prof Sahib Singh’s Tika and many other tika prove that philosophy of Sikh Gurus was not different than that of Brahmanical and Vedic philosophies. He further stressed that although it appears that universities have taken good steps, their research could only establish that the truth in the Aad Guru Granth Sahib (AGGS) is not different than the truth of ancient India. Nevertheless, he acknowledges it as a ‘powerful achievement’ [(5) - Foreword]. Now a question arises about 409 years after the compilation of the Aad Guru Granth Sahib:

Can a standardized methodology be formulated for an ‘authentic’ Interpretation of Gurbani to discover the real message of Aad Guru Granth Sahib?

Current literature indicates paucity in the availability of a precise and comprehensive methodology for interpreting Gurbani. An exception is the formulation of Grammar of
The conference started and ended by reciting of Kirtan; in the morning by Miss Avneet Kaur Bhabra & Mr Manmeet Singh Bhabra (Vidyia vichari tan parupkaari...) and in the evening by Miss Mansirat Kaur & Miss Nimrat Kaur (Kot koti mere arja...). After welcoming remarks by Dr. Parminder Singh Chahal, PhD and introduction of IUS by Gurinderjit Singh, B. Eng., M. Eng., Prof. Devinder Singh Chahal, PhD, the founder of IUS, presented Keynote Address devoted to Macauliffe on his Centennial Anniversary, which was on March 15, 2013.

The following scholars were unable to present the papers at the conference but submitted their papers or just the Abstracts of their papers:

Dr Devinder Pal Singh from Brampton, Ontario, Canada and Dr Sukhraj Singh Dhillon from Mountain House, California, USA submitted their informative complete papers entitled, Formulating Methodology for Interpreting Gurbani and Application of Knowledge from Various Sciences and Logic to Interpret Gurbani, respectively.

Dr Gulzar Singh Kang, Prof Sri Guru Granth Sahib Study Center, Guru Nanak Dev University, and Dr Gurnam Singh Sanghera from Vancouver, BC, Canada and Dr Gurdev Singh Sangha from Kitchener, Ontario just submitted the Abstracts.

REFERENCES