

## EDITORIAL

### THE TERCENTENARY OF KHALSA

**A** world-renowned historian, Arnold Toynbee, made the following remarks in 1973 about the future of the religions and the Sikh scriptures [1]:

*“Mankind’s religious future may be obscure; yet one thing can be foreseen: the living higher religions are going to influence each other more than ever before, in these days of increasing communication between all parts of the world and all branches of the human race in this coming religious debate, the Sikh religion, and its scriptures the Adi Granth, will have something of special value to say to the rest of the world.”*

The first part of his observations is absolutely right because during the Science Age/Information Age, the religious beliefs that cannot stand the test of science and logic will not be accepted by the future generations of the third millennium. Therefore, the future of a religion that is based on unscientific and illogical principles is prone to be obscure in the scientific world. The other part of Toynbee's observation is also correct that living religions are going to influence each other more than ever before. It is so because of improved means of travel and communication and migration by peoples belonging to various religions on account of political circumstances or in search of livelihood and settling at places other than the origin of their religions. The interaction of different religions at academic level is also taking place at universities and during the Interfaith Conferences being held throughout the world.

Now Sikhism is spreading throughout the world and is in direct contact with the other religions of the world. Therefore, it is a good chance for the Sikhs to offer the special values of Sikhism and its scriptures the Adi Granth to the rest of the world as remarked by Toynbee. On the other hand Sikhism is also under the microscopes of other religions. Therefore, it becomes more imperative than ever before for the Sikhs to represent Sikhism in its real perspective as formulated by Guru Nanak and the Gurus of the Nanakian School.

How far have the Sikhs succeeded to offer the special values of the Sikh religion and its scriptures to the rest of the world till the day of the celebration of the Tercentenary of Khalsa? The tercentenary of Khalsa was celebrated with great pomp and show throughout

the world during April and still some celebrations in the form of various seminars or conferences are going on. The **Feature Articles** of the current issue evaluates the achievements of Sikhism and the future line of action beyond Vaisakhi of 2000. Sirdar Saran Singh, Editor, The Sikh Review, Calcutta discusses 'An Appraisal of a People's Celebration' at the global level while Dr W Owan Cole describes 'Vaisakhi 1999 in UK'. Dr (Bhai) Harban Lal discusses 'Khalsa Panth: Challenges of Twenty First Century'. Dr Amar Singh Dhaliwal discusses *unique type of experiment conducted by Guru Gobind Rai that ushered the universal meaningful era of behavioral science*. Prof Devinder Singh Chahal describes the worldview of *Sikhism and evolution of Sikh Nation and Sikh Kingdom, degeneration and regeneration of Sikhism and future line of actions* to be considered seriously by the Sikh intelligentsia and the Sikh Institutes. Dr Sarjeet Singh Sidhu questions 'Is there Ritualism and Idolism in Sikhism?' - the most important problem to be tackled in the near future. Finally, in this section a unique system, 'Editorial Policy for the Journal', not common with other journals, in which the Editor-in-Chief will work very closely with authors and the Editorial Board for representing Sikhism and interpreting *Gurbani* as close to the real/original perspective as possible.

The next section of the current issue discusses previously published articles, the most important feature of the Journal, under the **News and Views**. It also discusses other news items in this section. It is followed by the **Letters to the Editor and Instructions to the Authors**.

#### REFERENCES:

1. Toynbee, Arnold. 1973. Preface. In: Selections from the Sacred Writings of the Sikhs. Dr Trilochan Singh, Bhai Jodh Singh, Kapur Singh, Bawa Harkrishan Singh, and Khushwant Singh (Translators). Samuel Weiser, Inc., New York.

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