

SIKHI and SIKHISM

EDITORIAL

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In this issue of *Understanding Sikhism: The Research Journal*, the first article of Prof. Devinder Singh Chahal and Mr. Muhammad Shoaib Sarwar, KHALSA, KHALISAN, KHALIS, AND KHALSEH IN SIKHISM خالص خالصًا خالص is in collaboration with the Department of Comparative Religions, International Islamic University Islamabad, Pakistan. They have investigated the true meanings of Arabic/Persian/Urdu words, Khalsa, Khalisan, Khalis, and Khalse (خالص خالصًا) and their use in the Aad Guru Granth Sahib, Sikh literature, and the Quran.

In the literature, the word SIKHI is used interchangeably with SIKHISM, however, there is a difference between these two words. The word SIKHI represents a philosophy that was promulgated by Guru Nanak, while SIKHISM represents a highly institutionalized religion that was developed by the Sikh Gurus who succeeded to the House of Nanak.

Prof. Devinder Singh Chahal writes about Sikh, Sikhi, and Sikhism. He reports that the intrinsic meanings of the terms Sikh, Sikhi, and Sikhism are not understood properly by many Sikh scientists, theologians, and Sikh and non-Sikh writers. He has defined who is a Sikh and what Sikhi is. After that, he described how Sikhi was converted to a highly institutionalized religion, Sikhism, step by step by the Sikh Gurus who succeeded to the House of Nanak.

Prof Chahal further writes on Mantra System. He noticed that initially, in Hinduism and Buddhism, a word or sound is repeated to aid concentration in

meditation. But most of the time, people repeat or chant a word or a phrase so that their wishes are granted. He has tried to discover if the different types of mantras, e.g., Mool Mantra, Mahan Mantra, Naam Mantra, Bij Mantra, Bani Mantra, Vaheguru Mantra, etc., used in the Sikh Scripture (Aad Guru Granth Sahib-AGGS), are simple mantra or used as metaphors.

Finally, Prof Chahal writes about the Relationship among Yuga, Vedas, Bani of Guru Nanak, and the Evolution of Humans. First, he explained Yuga System and Vedas according to Vedic science. After that, he describes how Guru Nanak has described the philosophies in these Yugas and four Vedas in his two slokas. He discovers a close relationship between the Yugas and Vedas in Hinduism; however, Guru Nanak explains the similarity in his bani (two slokas), about Yuga and Vedas in Hinduism. However, at the end of each sloka, Guru Nanak explains that his philosophy differs from the Yuga system and Vedas. He reports that if we investigate humans' evolution, it appears that there were no humans when the Hindu gods (Setambar, Rama, and Krishna) appeared during these different Yugas.

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