

Centre on Studies in Sri Guru Granth Sahib

(Established by U.G.C.)

Objectives and Activities

by

Prof. Balwant Singh Dhillon



**Guru Nanak Dev University, Amritsar
January 2015**



Singh Sahib engaged in discussion



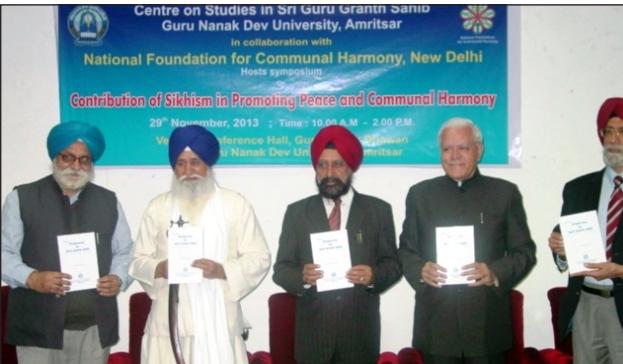
Ardas for the success of Centre



Prof. A. S. Brar, Vice-Chancellor addressing the audience.



Construction of Sri Guru Granth Sahib Bhawan began with Ardas



Release of Research Journal over a Seminar



Singh Sahib Giani Joginder Singh Sharing his views



President of SGPC inaugurating exhibition on Gurbani Sangeet



A Session of 'Manthan' in Progress



Delegates from CLU California with the Faculty

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in
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Introduction

Centre on Studies in Sri Guru Granth Sahib, Guru Nanak Dev University, Amritsar established on 1st April 2011, has completed three years of its existence. It owes its origin to the public announcement of 1st September 2004 made by the then Prime Minister of India, Dr. Manmohan Singh, that Govt. of India will establish a Centre in Guru Nanak Dev University, Amritsar for Studies on Sri Guru Granth Sahib. In pursuance of that UGC asked Guru Nanak Dev University, Amritsar to submit a proposal in this regard. The proposal submitted by the University regarding the thrust areas, faculty positions and budgetary provisions was duly evaluated and approved by the expert committee constituted by the UGC. However, due to various technicalities regarding its status and funding, it could not take off at that time. Prof. A.S. Brar on assuming the office of Vice-Chancellor of Guru Nanak Dev University, Amritsar in July 2010 took up the matter with the UGC and HRD Ministry, Govt. of India and consequently, the UGC vide its letter D. No. F. 13-6/2004 (NS/PE) dated 3rd Feb., 2011, gave its approval for the establishment of Centre on Studies in Sri Guru Granth Sahib, besides sanctioning a grant of Rs. 4705 Lacs for the next five years i.e. 2011-2016. Guru Nanak Dev University Syndicate in its meeting held on March 11, 2011 constituted the Governing Body and Advisory Committee which are mandatory to run the above Centre according to the UGC guidelines. Prominent scholars of Sikh Studies have been taken on the above bodies.

Sri Guru Granth Sahib, the Scripture of the

Sikhs, is one of the newest and the unique scripture in the history of world religions. It owes its origin to Guru Nanak Dev, the founder of Sikh faith. It was Guru Arjan Dev, the Fifth Master, who compiled and canonized the Adi Granth. It comprised the sacred writings of the first five Sikh Gurus and those of the medieval Indian Bhaktas, Sufis and some Guru oriented persons. The Adi Granth, thus prepared, was installed in the Harmandir Sahib, the central Sikh shrine in Amritsar on *Bhadon Sudi Ekam Bikrami Sammat* 1661 (1604 AD). Guru Gobind Singh, while staying at Talwandi Sabo (Damdama Sahib), incorporated the hymns of Guru Tegh Bahadur in it; and before his demise at Nanded in 1708 AD, he conferred Guruship on the Adi Granth. Thereafter it came to be known as Sri Guru Granth Sahib and revered as the Eternal Guru of the Sikhs.

Sri Guru Granth Sahib besides being the living Guru of the Sikhs, is very unique in many aspects among the scriptures of world religions. The message of Sri Guru Granth Sahib is holistic in nature. It is of great significance and relevance for the modern age. The main objective of the establishment of this Centre is to disseminate this wisdom academically all over the world in its true and authentic form.

Thrust Areas and Objectives

Ever since the first installation of Sri Guru Granth Sahib in 1604, it has been looked upon as the most authentic repository of the divine 'word' (*Sabad, Bani*). Its essence lies in its being the vehicle of divine knowledge which is universal in nature. Being historically close to our times, its teachings are more significant

and relevant to the problems of our times. Professor Arnold Toynbee has aptly remarked that "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 the days of increasing communication between all parts of the world and all branches of human race. In this coming religious debate, the Sikh religion and its Scripture, the Adi Granth, will have something of special value to say to the rest of the world". The message of Sri Guru Granth Sahib addresses to the crucial problems of the modern world. It is a strong votary of amity and co-existence. Its teachings, especially, interfaith understanding, cosmopolitanism, eclecticism, holistic vision of life, future of humankind, approach to the problems of cultural diversity and human inequality and to preserve the Mother Nature are of global significance.

In the context of Sri Guru Granth Sahib being a repository of Divine Word, interfaith dialogue, and also being relevant for an holistic approach to human life and civilization, the study of the origin of *Bani*, (holy verses), its preservation, various modes of transmission, different schools of exegesis and impact of Sri Guru Granth Sahib upon human beings in general and on its devotees in particular, the establishment of a Centre on Studies in Sri Guru Granth Sahib is one of the most desirable academic endeavour. To conduct in-depth research on various aspects of Sri Guru Granth Sahib, the Centre comprises the following six Divisions.

I. Division for Studies on Interfaith Understanding

As the world is beset with sectarian animosities, Sri Guru Granth Sahib's focus on inter-religious dialogue is very significant. Also significant is the focus on co-existence, amity and human integration. Humaneness forms the bedrock of the teachings of the Sikh Gurus and other holy men whose verses are incorporated in Sri Guru Granth Sahib. It presents an excellent example of co-existence, cosmopolitanism, interfaith understanding and unity in diversity, which is unparalleled in the history of world scriptures. It rightly confers upon it the status of interfaith Scripture. The model of interfaith understanding as propounded in the Sikh Scripture can convince the people belonging to diverse cultures that human beings can accommodate each others' views and live together in spite of their different religious affiliations. There is a need to further this message which requires dedicated and focused research. It is the need of the hour to understand that Sri Guru Granth Sahib addresses not its votaries alone, but the whole humankind.

II. Division for Scriptural Studies

The fountain-head of Sikh theology and spirituality is Sri Guru Granth Sahib. Besides the cosmological, metaphysical and ethical percepts, its word view and goal of human life is very unique and significant. The roots of the Sikh institutions are enshrined in it. The contribution of the Sikh Scripture to the Indian thought is an interesting area which requires in depth studies. There are so many mythological and historical references of Hindu gods, goddesses and religious personages. Similarly, Islam particularly Sufism has been given a considerable space in the holy verses of Sri

Guru Granth Sahib. Numerous references to Buddhism and Jainism, the two ancient religions of India are found in Sri Guru Granth Sahib. In a way it presents the spiritual tradition of Indian sub-continent that had developed upto the end of seventeenth century. It requires meticulous research at the academic level. It holds great merit to understand the Indian tradition from the viewpoint of comparative study of religion.

The writings of medieval Indian Bhaktas and Sufis form a glorious part of the Sikh Scripture. Studies on the Bhakti Movement, life and teachings of the Bhaktas and Sufis who have contributed to the text of Sri Guru Granth Sahib and their impact upon the people of Indian subcontinent form an important feature of the studies carried out in the Centre.

III. Division for Studies on Musicology

Sri Guru Granth Sahib is a raga oriented scripture. The whole text has been arranged into 31 musical modes and their composite varieties. It is most suitable for congregational singing. The study of musicology of Sri Guru Granth Sahib is very significant as it represents a unique musical tradition which comprises the classical and folk varieties of music. It is an unprecedented blend of music and poetry. The

Sikh Gurus, the Bhaktas and the Sufi Saints not only adopted the Indian musical traditions but adapted it to a popular understanding so that the musical and content part may be synthesized. The ragas of the classical tradition have been oriented to local and folk traditions. This magnificent localization process has proved very beneficial to the ordinary people. The Gurus themselves invented some of the ragas in the Sri Guru Granth Sahib. So the

musical tradition of Sri Guru Granth Sahib as propounded by the Gurus and its relationship with the Indian musical tradition are in the studies carried out in the Centre.

IV. Division for Hermeneutic and Linguistic Studies

The Sikh Gurus and the other contributors to the text of Sri Guru Granth Sahib have expressed their spiritual experience through the medium of poetry composed in various ragas and meters. Although it has been written in Gurmukhi script yet its language transcends the boundaries of religion and regions. It abounds in varieties of Punjabi, Hindi, Braj, Sindhi, Persian, Sanskrit, etc.. The metaphors and similes employed in it speak volumes of the poetic genius and aesthetic sense of its authors. The study of the semantics of Sri Guru Granth Sahib is equally important along with the content of the text. There is a dire need to understand the language, script, grammar and poetics of Sri Guru Granth Sahib. The Division for Hermeneutic and Linguistic studies takes care of the above components. The central focus is upon the text and its exegesis. Production of expositional literature is one of the chief objectives of the scholars working in the Centre.

V. Division for Social and Cultural Studies

Sri Guru Granth Sahib is an authentic source of social and cultural history of medieval Punjab and India as well. Many of the verses in the Sri Guru Granth Sahib allude to the facts of social and cultural life. Its verses provide significant insights into the social and cultural history of the Sikh Panth. If a comprehensive picture is attempted to be

brought forth with reference to *Bani*, it will considerably enhance our knowledge of the social and cultural history of medieval India. Above division is concerned about the studies regarding the role of Sikh Scripture in the making of Sikh Panth as well as its impact on the social and cultural life of India.

VI. Division for Scriptural Translations

To conduct the study on Sri Guru Granth Sahib, there is a dire need to work on its translation into different languages of the world including the Indian languages. An authentic translation in English is also of seminal importance. There are a good number of English translations but as these vary considerably, so do the meanings of the import of the *Bani*. If there is one widely accepted translation, it will help to convey the rightful meaning. Similarly, there are translations of the Sri Guru Granth Sahib in German and French languages. These also need standardization. This Centre has on its agenda the translation of Sri Guru Granth Sahib into various languages of the world so that its message may be spread at widest level.

Approaches to the Study

Sri Guru Granth Sahib is the essential and fundamental source of Sikh religion and philosophy. It is a unique piece of medieval Indian literature which has strong bearings on the contemporary society and politics. Its style is a unique blend of music and poetry which is most suitable for devotional singing. Therefore to conduct research on the various facets of the Sikh Scripture, an interdisciplinary approach needs to be followed. Besides the recent trends in the fields of humanities and social sciences

even insights from the fields of fundamental sciences require attention. To conduct research and avoid duplication, the Centre is working in close rapport with the Universities where research work on Sri Guru Granth Sahib is being done. The faculty of Guru Nanak Dev University, Amritsar working in the fields of Humanities, Social Sciences and Linguistics is also encouraged to take up research work initiated by the Centre. The proposed research projects have been taken keeping in mind research and academic requirements of the scholars doing Sikh Studies as well as the issues raised in the recent research works on the Sikh Studies.

Governing Body/Advisory Committee

The Centre has a governing body consisting of 7/9 members. It meets under the Chairmanship of Vice-Chancellor of the Guru Nanak Dev University, Amritsar. Director/Head of the Centre is its member secretary. Nominees of the Chairman of UGC; and Secretary, Higher Education, Govt. of Punjab are also on the Governing body of the Centre. Other members of the Governing body are appointed on the recommendations of the Vice-Chancellor of Guru Nanak Dev University, Amritsar. The Governing body has two year tenure.

The Centre enjoys full liberty in its research work. There is a Director/Head with considerable knowledge of Sri Guru Granth Sahib, to oversee its day-to-day functioning. To chalk out the scheduled academic agenda of the Centre there is an Advisory Committee constituted by the Vice-Chancellor of Guru

Nanak Dev University, Amritsar. It has eminent scholars of Sikh Studies as its members. A nominee of the Chairman of University Grants Commission also participates as a member. The Advisory Committee meets under the Chairmanship of Vice-Chancellor of Guru Nanak Dev University, Amritsar. It monitors the functioning and progress of the research projects.

Members of Governing Body (2013-2015)

1. Dr. A.S.Brar, (Chairman)
Vice-Chancellor,
G.N.D.University,
Amritsar.

2. Dr. Balwant Singh Dhillon,
Member Secretary
Director,
Centre on Studies in Sri Guru Granth Sahib,
GND University, Amritsar

3. Dr. Sharanjit Singh Dhillon,
Registrar,
G.N.D.University,
Amritsar.

4. Dr. Jaspal Singh,
Vice-Chancellor,
Punjabi University, Patiala.

5. Dr. J. S. Neki,
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New Delhi-110048

6. S. Gurdev Singh Brar Retd. I.A.S.,
128, Sector 35 A,
Chandigarh.

7. Prof. Mohinder Singh, Nominee UGC
Member, National Commission for Minority
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8. S. Avtar Singh,
President, S.G.P.C.,
Amritsar.

9. Secretary,
Higher Education,
Govt. of Punjab, Chandigarh.

Members of the Advisory Committee (2013-2015)

1. Dr. A.S.Brar, (Chairman)
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Guru Nanak Dev University, Amritsar.

2. Dr. Jaswinder Singh, Nominee UGC
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3. Dr. Balwant Singh Dhillon,
Director, Centre on Studies in Sri Guru
Granth Sahib (Member Secretary)
GNDU, Amritsar.

4. Nominee of Secretary Higher Education,
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21. Dr. Amarjit Singh,
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G.N.D.U., Amritsar.

22. Dr. Amar Singh,
Professor, Social and Cultural History,
Centre on Studies in Sri Guru Granth Sahib,
G.N.D.U., Amritsar.

Faculty and Supporting Staff

As the proposed research works of the Centre are of serious and delicate nature, which require professional skills and excellent academic understanding of Sikh religion, history and literature. The research projects that have been proposed can be done only if the services of mature and seasoned scholars are available. Therefore besides the regular faculty of One Director, Six Professors and Eighteen Project Fellows there is a pool of Six Visiting Professors. Superannuated scholars are requested to join as Visiting Professors to undertake short term projects relating to the thrust areas of the Centre. Eminent scholars who have done commendable work on the studies on Sri Guru Granth Sahib has worked in the Centre as Visiting Professors on term based projects. Centre has also attracted the attention

of foreign scholars of Sikh Studies who are very keen to do Sikh studies in the capacity of Honorary Visiting Professors. Following scholars are presently working on the faculty of the Centre.

Director

Prof. Balwant Singh Dhillon, M.A. History, M.A. Rel. Studies, Ph.D.

Professors

- Dr. Gulzar Singh Kang, M.A. Punjabi, M.A. Rel. Studies., Ph.D.(joined in Nov. 2011)
- Dr. N. Muthumohan M.Sc., Ph.D. (Joined in Nov. 2013).
- Dr. Amarjit Singh, M.A. Punjabi, M.A. Rel. Studies, Ph.D. (joined in Oct. 2014).
- Dr. Amar Singh, M.A. Punjabi, M.A. Rel. Studies, Ph.D. (joined in Oct. 2014).

Visiting-Professors

- Dr. Jagbir Singh, Delhi (2012).
- Dr. Dharam Singh, Patiala (2012).
- Dr. Jaswinder Kaur Dhillon, Amritsar (2013).
- Bhai Baldeep Singh Delhi (2013).
- Gurbir Singh Brar, Chandigarh (2013).

Honorary Visiting Professors

- Singh Sahib Giani Joginder Singh Vedanti.
- Dr. Gurnam Singh Sanghera, Burnby, BC, Canada.
- Dr. Gurcharan Singh, Ottawa, Ontario, Canada.
- Dr. Amrik Singh Rakhra, Ottawa, Ontario, Canada.

Junior Research Fellows/ Project Fellows

- Mrs. Ruby Viz, M.A. Music, M. Ed, M. Phil., Music, NET.
- S. Sukhpal Singh, M.A. Pbi., M.A. Rel. Studies, NET.
- Ms. Lakhvir Kaur, M.A. Pbi., B. Ed, NET.
- S. Salinder Singh, M.A. Pbi., B. Ed, M. Phil., NET.
- Ms. Rajbir Kaur, M.A. Pbi., M. Phil., NET.
- S. Rajwinder Singh, M.A. Rel. Studies,

M.A. Pbi., NET.

- S. Gurmail Singh, M.A. Rel. Studies, NET.
- S. Bikramjit Singh, M. A. Rel. Studies, M. Phil., NET.
- S. Harpal Singh, M.A. Rel. Studies, B. Ed., NET.
- S. Sukhdeep Singh, M.A. Rel. Studies, NET.
- Ms. Bindu, M.A. Philosophy, M.Sc. I.T. MCA.
- Mrs. Harpreet Kaur, M.A. Pbi., PGDCA, M. Ed., NET.
- Ms. Sandeep Kaur, M.A. Philosophy, M. Phil.
- Ms. Rupinder Kaur, M.A. Pbi.
- S. Jatinder Singh, M.A. Music.
- S. Charanjit Singh, M.A. Pbi., M. Phil.
- Mohd. Altaf Bhatt, M.A. Persian, B. Ed.

Supporting Staff

- Mrs. Satinder Pal Kaur , PA
- Mr. Paramjit Singh, Sr. Assistant
- Mr. Pawan Kumar Kalia, Daftri
- Mr. Rajesh Kumar, Peon

The posts of two Professors and one JRF/Project Fellow are still vacant. Centre is looking for qualified and competent scholars of Sikh Studies to fill up these posts.

Building and Infrastructure

The Centre is housed in its own building known as Sri Guru Granth Sahib Bhawan. The design of the building has been prepared by the Architecture Department of Guru Nanak Dev University, Amritsar, keeping in mind the Sikh Architectural features. It is a two storey building which is spread over 70,000 square feet area. It is situated at a prime location in the University. Besides the office for faculty and research and administrative staff, it comprises an auditorium, museum, library, workshop hall, meeting room etc. The building is almost complete and hopefully it will be inaugurated

by Honorable Chief Minister of Punjab, S. Parkash Singh Badal on 15th Feb. 2015.

International Guest House and Residence for the Faculty

As the upcoming Centre will require the services of very senior and reputed scholars, providing them congenial atmosphere and making their stay in Amritsar comfortable, suitable accommodation is required. Presently, many of the faculty members of the Centre are living outside the campus in rented houses. University bye-laws do not allow out-of-the-turn accommodation. In this situation the Centre must have its own residential complex besides the other buildings and infrastructure. Residential complex for various categories of the employees of the Centre has been proposed and it will be built during the II phase of building plan. A Faculty House and an international Guest House of the Centre has also been proposed in the plan of the Centre.

Equipment

To facilitate the research work carried out by the Faculty and JRFs/PFs twenty one computers have been put in place. Similarly, one Photostat Machine for reprographic work and two Printers have been purchased. Broadband internet facility has also been provided in the Centre. For the recording of Oral Sikh Tradition and 1947 Partition of India related interviews two video and audio recorders along with equipment has been procured. Similarly, one Digital Camera of high quality resolution has been purchased for photography in order to document the *Relics of the Sikh Gurus*.

Central Facilities

To facilitate research and studies, the following central facilities have been put in place.

- i) Library having manuscripts, reference and rare books section equipped with state of the art facilities. In 2012 Centre through the good office of Dr. Gurnam Singh Sanghera got a very good collection of rare books from Col. Hariqbal Singh Dhaliwal and Mrs. R.K. Dhaliwal of 1588, Sector 33 B Chandigarh. Recently, Dr. Prabhjot Kaur d/o late Dr. Gurmukh Singh of Patiala has very kindly gifted a collection of 7000 rare books to the Centre's library.

- i) Archives with digital facilities and preservation of manuscripts.
- ii) Museum of Sikh history and culture..
- iii) Conservation Lab.
- iv) Media Centre: Print Media as well as Electronic Media.

Field Work

Most of the manuscripts, artifacts, relics and documents relating to the Sikh Scripture and its literature are lying scattered all over the world in private and public libraries and collections. To execute the research projects undertaken, the scholars of the Centre are engaged in extensive field work like visiting libraries and academic institutions without which thorough and comprehensive studies would not be possible. It has helped a lot in locating new source material of which the Centre has procured its hard as well as soft copies for the library. Hopefully it will enrich the collection of Centre's library in a very significant manner.

Research Projects in Progress

Keeping in mind the thrust areas of the Centre and specialization of the faculty various research projects have been chalked out. Our focus is on the development of research tools which may be useful for doing studies on Sri Guru Granth Sahib. Besides supplementing the sources of Sikh religion, history and literature we are working on those areas which are very crucial for the Sikh Studies but have remained ignored so far. The research projects which have been initiated and progress made to accomplish them is as under.

1. ***Exposition of Sri Guru Granth Sahib:*** This project has been initiated by Dr. Gulzar Singh Kang, Professor in the Centre and it will incorporate some new features concerning the exposition of Gurbani. We intend to integrate in it modern as well as traditional knowledge of the Sikh Scripture and for that Singh Sahib Giani Joginder Singh, has very kindly consented to give his services in honorary capacity. So far besides working on the style sheet and methodology first draft of the exposition up to Sri Raga has been done. In order to get response of the public as well as of the Sikh scholars, *A Comprehensive Exposition of Japuji* has been published.

2. ***Up-gradation of Bibliography on Sikh Studies:*** The discipline of Sikh Studies which was confined only to the Punjab has come a long way and now it has become a part of University curriculum even in North America. Prof. Ganda Singh had produced a Bibliography of Sikhism way back in 1965. It is a very good and useful research tool for the scholars doing Sikh Studies. Since its first

publication it has not been revised so far. Resultantly, no unified data regarding the books and research articles published in the last 50 years on Sikh Studies is available to the scholars. The Centre has initiated a project to upgrade it in a most comprehensive manner. Hopefully it will be completed in the current session.

3. ***Descriptive Catalogue of Devotional Literature in Gurumukhi:*** The Sikh sources in the form of Manuscripts are lying scattered in different public and private libraries. For the scholars doing Sikh Studies access to them is very difficult. Even most of the libraries have no catalogue which may guide the researchers in this regard. For academic use, description and analysis of the contents of these MSS are of utmost importance. In this work descriptive catalogue of devotional literature in Gurmukhi irrespective of religious affiliation will be prepared. This project is being executed by a team of Project Fellows under the supervision of Dr. Balwant Singh Dhillon. In the first phase MSS that are available in GND University, Khalsa College, Sikh Reference Library etc. will be taken into account. Presently, analysis of manuscripts of GNDU library, Khalsa College and Sikh Reference Library is in progress.

4. ***Documentation of Relics of the Sikh Gurus:*** The Sikh heritage in the form of relics so far has not found attention at the hands of scholars. Unfortunately, no documentation of the Sikh relics especially their movement in history, present custodians, details about their size and material has been done so far. Some of the relics of the Sikh Gurus and their Sikhs have been lost forever and some have decayed

beyond repair because proper preservation techniques have not been followed. The Centre has taken upon itself to document these relics on professional and academic norms. This documentation will contain all the details regarding the present custodians besides the minute details regarding their shape, size and material. It involves a lot of field work and travelling besides a high quality photography and videography. To accomplish this very ambitious and onerous project the Centre has engaged S. Gurbir Singh Brar as Visiting Professor who is an established author and an accomplished photographer. It is heartening to note that about 95% of field work has been done. When the project is completed it will be virtually a journey in the bye lanes of Sikh history. In the current year Centre intends to publish the material that is associated with Guru Gobind Singh's sojourn in the Malwa, especially Takht Damdama Sahib Talwandi Sabo.

5. Persian Sources on the Sikh Gurus: Persian had been a state language of India for almost seven hundred years. In the face of dearth of contemporary Sikh sources, evidence of primary Persian sources for doing the history of Sikh religion is of crucial importance. These Persian sources are scattered all over India in the State Archives and libraries. For the benefit of researchers access to these sources is very difficult, besides lack of knowledge of Persian is a big stumbling block to consult them. In order to overcome this problem Centre has taken up the project on Persian sources on the Sikh Gurus. The proposed research project is being carried out by Dr. Balwant Singh Dhillon. It will take into account the Persian sources that had originated in the eighteenth century. About forty five Persian writings have been identified and text of thirty of them has been procured. Translation of these sources into Punjabi is in progress. Translation and analysis of the evidence of an eighteenth century Persian source, *Haqiqat-i-Bina-i-Wa-Uruz-i-Firqa-i-Sikhan* has been published.

6. Persian-Arabic Glossary of Sri Guru Granth Sahib: There are more than one thousand Persian words that have been employed by the contributors of Sri Guru Granth Sahib. Without getting into the proper meanings of these words, it is very difficult to understand their occurrence and connotation in Gurbani. With the help of Dr. Amarwant Singh (formerly Professor and Head of Persian Department, Pbi. University, Patiala) the Centre has worked on the Persian-Arabic Glossary of Sri Guru Granth Sahib. It contains about three thousand entries wherein besides the root meanings in Persian, their occurrence in Gurbani along with their context and examples have been explained. This project is complete and it will be released at the time of inauguration of the building of the Centre.

7. Writing Sikh Philosophy on Its Own Terms: The Centre has undertaken a project work handled by Dr. N. Muthu Mohan, Professor in the Centre , titled “Writing Sikh philosophy on Its Own Terms”. In recent times, Sikh philosophy has come under serious criticisms under the banner of Post Colonial writings that modern representations of Sikh philosophy are dominated by Western paradigms and conceptual tools, so it becomes necessary to decolonize the Sikh philosophy

from its modern and colonial influence. It *Bani, Sangat, Sewa* etc. and tries to reveal their means that we have to take up the task of original and unique contribution to the making writing Sikh Philosophy on its Own Terms. of Sikh philosophy.

The present Project takes up that job. It explores the Hermeneutic situation into which the Sikhs were thrown during the colonial period, from the beginning of 19th century. During this period, the Sikhs had encountered a complex epistemological situation which might be named as “Double Exposure” where the Sikhs faced the pressure of the Western paradigms on the one hand, and that of the emerging Hinduism on the other hand. While post colonialism mostly deals with the Western constructions and attempts to decolonize Sikhism, it fails to see the more immediate and more “intimate” danger of the Internal forms of colonialism in terms of Hinduism, for example. It must be mentioned here that the Aryan-Brahman construction of Hinduism by the collaborative efforts of western orientalists and nationalist elite of India was a grand ideological exercise during the colonial period that continues its influence till today. In such a condition, the present Project takes up the problem of differentiating the pre-colonial, colonial and post colonial in Sikh philosophy and attempts to identify how the modern Sikh scholarship tried to travel through the narrow lanes between the Western and Hindu-Indian paradigms. It was indeed a challenging task of struggle against the imperial constructions in the last two centuries with a lot of political implications. Apart from looking into the hermeneutic challenges exploring the epistemological foundations of the colonial conditions, the Project revisits into the Sikh concepts such as *Sat, Naam, Guru, Shabad,*

8. Critical Text of the Primary Sources on Sikh History and Religion: The Sikh literary activities date back to the times of Sikh Gurus. Besides the works on exposition of Gurbani and other forms of literature such as *Janamsakhis, Goshtis, Bhagatmalas, Rahitnamas, Parchies, Gurbilases, Panth Parkashes, Bansawalies, Jangnamas* etc. in prose and poetry form the bed rock of Sikh literary history of 18th century. Many of these works are still in manuscript form. The scholars of Sikh Studies are in need of their correct and authentic text. The centre has initiated a number of studies wherein establishing the correct text of these works an appraisal of them will be provided. First of all in this respect, manuals relating to the Sikh Rahit will be edited. Studies relating to Lal and Bhai Prahlad Singh are in their advanced stage.

9. Glossary of Musicology of Sri Guru Granth Sahib: The Sikh Scripture is a Raga oriented Scripture. The whole text has been arranged into 31 Ragas and some of them further appear in composite forms. Some folk tunes and genres have also been preserved in the Sikh Scripture. There are a number of musical terms and references that occur in the Text. In order to understand the significance of Sri Guru Granth Sahib from musical point of view a glossary of musical terms holds great merit. This project is being done by a project fellow under the guidance of Bhai Baldeep Singh. Its first draft is ready but it needs further

polishing.

10. **A Critique of Literature on Gurbani Sangeet:** Gurbani Sangeet has come to us in two forms i.e. written treatises and recordings/renderings in the shape of CDs. This project has been undertaken by Bhai Baldeep Singh, Visiting Professor in the Centre. It intends to review all

these forms of Gurbani Sangeet with a view to assess the developments that have taken place since its inception.

11. **Impact of Sri Guru Granth Sahib on the Sikh Diaspora:** It is a small treatise done by Dr. Gurcharan Singh, Ottawa, Canada Honorary Visiting Professor in the Centre which underlines role of Sri Guru Granth Sahib in the life of Sikh Diaspora of North America. It has been published in the 2013 issue of the Journal of the Centre.

12. **The Role of Sri Guru Granth Sahib for Religious Harmony:** The Sikh Scripture is a living model of Interfaith Understanding. Its message of goodwill, peace, brotherhood, service to humankind transcends the barriers of caste, creed, ethnicity and regionalism. In this small but very valuable write-up Dr. Gurnam Singh Sanghera, Burnby, Canada, Honorary Visiting Professor in the Centre focuses on the relevance of Sri Guru Granth Sahib for religious harmony. It has been published in the 2013 issue of the Journal of the Centre.

13. **Value System of Sri Guru Granth Sahib:** The Sikh Scripture has propounded a new kind of World view which is all inclusive and holistic in nature. It stands for balance and harmony between the temporal and the spiritual known as Miri-Piri system. The authors of Sikh Scripture had envisioned a

society free from all kinds of evil where human beings may experience the Bliss of God in this very life. It required total transformation of human personality wedded to the values of highest kind. This project undertaken by Dr. Jaswinder Kaur Dhillon, Visiting Professor deals with the *Value System of Sri Guru Granth Sahib* from axiological perspective. To make the Hindi knowing world the ethical precepts of Sikh Scripture this work has been especially produced in Hindi. It is now under publication and will be released very shortly.

14. **Recording of Oral Sikh Tradition and Partition of Punjab Related Stories:** In order to spread the Mission of Sikhism Guru Nanak and his successors had travelled a lot in and outside the Punjab. The oral Sikh tradition that is in circulation at these places has not found its way into the written sources. To supplement as

well as to corroborate the evidence, oral Sikh tradition is of great value, thus it needs recording at the earliest. Similarly, in 1947 in the wake of partition of Punjab millions of Sikhs/Punjabis had to leave their homes and hearths. During the migration they had to experience countless miseries which are unheard of in the history of mankind. Their stories of survival and grit, personal loss and grief and triumph of human spirit over the sectarian violence are still fresh in their minds.

Unfortunately, no one has heard their side of story. Persons who have witnessed the partition and those who actually experienced it are vanishing day by day. Thus, the heart rendering stories that are enshrined in their bosoms will be lost forever. The Centre has taken upon itself to save it from oblivion. This project was initiated in collaboration with American India

Foundation and 1947 Partition Archives, University of California, Berkeley. Besides appointing a Fellow the AIF provided equipment for the purpose of recording. An exhaustive questionnaire has been prepared to conduct the interview on camera. So far interviews of more than 135 persons who have gone through the trauma of partition have been recorded. The Project when completed will have at its disposal enormous archival data for the purpose of writing of history. In the current session Centre plans to publish some of the most significant interviews in a book form.

Bhagats and Muslim Sufis. Beginning with Guru Nanak all the Sikh Gurus enjoyed cordial relationship with the people of other faiths. They believed in enmity to none and friendship with all. They desired to preserve the pluralistic character of society and aspired for welfare of the whole humanity. The Sikh vision regarding the others that how we can accommodate one and another without losing our respective identities is very much relevant for the modern world. However, all these precepts regarding the others are found scattered here and there in the Sikh Scripture,

15. ***Dictionary of Gurbani*** : Late S. Manmohan Singh while working on the English translation of Sri Guru Granth Sahib, had worked on a Dictionary for finding out English words equivalent to terminology used in Gurbani. It has not been published. Dr. Surinder Kaur, D/o S. Manmohan Singh has approached the Centre to edit and publish it. It is a very useful piece of research to do translation of Gurbani into English. The Centre has taken up this project and work on its editing is in progress.

historical writings and manuals of code of conduct. In order to articulate the Sikh view point one is required to go through the whole mass of Sikh literature which requires tremendous input. To facilitate the general public as well as the scholars interested in this area of Sikh Studies the proposed research work has been undertaken. It will comprise all the references in the form of a source book. This project is being carried out by Dr. Amarjit Singh who is well acquainted with the Sikh textual sources.

16. ***Sikh Perspective on the Others: A Source Book***: Sri Guru Granth Sahib is the fountain-head of Sikh way of life. Its message is holistic in nature and for the whole of humanity. It does not believe in segregation of society on caste and creed. It believes that all the human beings share a common origin i.e. Fatherhood of God whereby all the people are children of God. It is a strong votary of peaceful co-existence in which there is no room for communalism. Besides the holy writings of the Sikh Gurus the Sikh Scripture comprises the sacred writings of the Hindu

17. ***A Descriptive List of the Manuscripts of Sri Guru Granth Sahib***: The Scripture of the Sikhs, Sri Guru Granth Sahib, ever since its first canonization by Guru Arjan in 1604 and its subsequent installation in Darbar Sahib Amritsar, has been considered the most authentic repository of devotional writings of the Sikh Gurus and of the other contributors as well. It is a fact that various groups and sects continued to transmit Gurbani in their own manner. Subsequently, some variant readings had crept into its text. Guru Gobind Singh in 1706

finalized the text once for all and before his demise in Oct. 1708 bestowed upon it Guruship and thus the Holy Scripture came to be known as Sri Guru Granth Sahib. However before and after the above epoch making event the Sikh Text continued to be in circulation in the form of manuscripts. These manuscripts, the number of which may be above one thousand are found scattered all over the Sikh world. The proposed project attempts to document all these manuscripts wherein data relating to their custodians, physiognomy and textual peculiarities will be provided. This project has been undertaken by Dr. Amar Singh who has done extensive field work to locate and digitize these works.

Resarch Projects that have been completed are as under:

- *Japuji Sahib: Sarabpakh Viakhia* by Prof. Gulzar Singh Kang.
- *Haqiqat-i-Sikhan* by Prof. Balwant Singh Dhillon.
- *Sri Guru Granth Sahib: Arabi Farsi Shabadawali Kosh* by Dr. Amarwant Singh, Dr. Balwant Singh Dhillon and Dr. Muhabat Singh.
- *Sri Guru Granth Sahib Ki Mulya-Mimansa* by Prof. Jaswinder Kaur.
- *Gurbani: Viakhia ate Viakhia Shastar* by Dr. Balwant Singh Dhillon and Miss Bindu.
- *Viakhia-Shastar di Prampra ate Gurbani* by Prof Jagbir Singh.
- *Critique of the English Translations of Guru Granth Sahib: Japuji and Sidh Gosti* by Prof. Dharam Singh.
- *Religious Harmony-The Sikh Perspective* by Dr. Gurnam Singh Sanghera.
- *Sri Guru Granth Sahib and the North American Sikh Diaspora* by Dr. Gurcharan Singh Bal.
- *The Sikh Perspective on Communal Harmony* by Dr. Gurnam Singh Sanghera.
- *Economics of Sikh Religion* by Dr. Amrik Singh Rakhra.

Research Publications

For the proper interpretation of the message of Sri Guru Granth Sahib and for the dissemination of research work done on it, publication of books in various languages of India and world is the need of the hour. Presently this work is not being done academically and in a systematic manner. Even to facilitate the scholars interested in taking up studies on Sri Guru Granth Sahib, research tools in the form of bibliographies, dictionaries, encyclopedias, subject indices, glossaries etc. are not available. The Centre, besides publishing this type of material, will also publish the research work done by the faculty and make it available at international level.

Sri Guru Granth Sahib epitomizes the spiritual tradition of Indian sub-continent. Besides that of the Sikh Gurus, it comprises the sacred writings of the medieval Indian Bhagats and Sufis. Its message is holistic in nature which is of immense value in solving the ills that we are facing today. It needs to be propagated and made known to the world community. In the recent years, scholars from diverse fields have shown keen interest in Sri Guru Granth Sahib to access the unfathomed ocean of wisdom. The research work done by such scholars need to be published. The Centre

has launched an annual research journal, **Perspectives on Guru Granth Sahib** which is exclusively devoted to the studies on Sri Guru Granth Sahib. It is a referred and peer reviewed research journal accredited with ISSN. It carries high quality research papers on the various facets of Sikh Scripture and its literature. So far two issues (Vol. 7, 2009-12, and Vol. 8, 2013) of this journal have been published. Proceedings of the seminars/conferences/workshops are also published. Following five books will be released on the inauguration of the building of the Centre.

- *Japuji Sahib: Sarabpakh Viakhia* by Prof. Gulzar Singh Kang.
- *Haqiqat-i-Sikhan* by Prof. Balwant Singh Dhillon.
- *Sri Guru Granth Sahib: Arabi Farsi Shabadawali Kosh* by Dr. Amarwant Singh, Dr. Balwant Singh Dhillon and Dr. Muhabat Singh.
- *Sri Guru Granth Sahib Ki Mulya-Mimansa* by Prof. Jaswinder Kaur Dhillon.
- *Gurbani: Viakhia ate Viakhia-Shastar* by Dr. Balwant Singh Dhillon and Miss Bindu.

Research Activities

Presently the discipline of Sikh Studies is not confined to the universities of Punjab alone. Some of the Indian and foreign universities beyond the Atlantic are also offering courses on Sikh Studies. Sikh organizations and institutions are coming forward to further the cause of Sikh Studies in collaboration with the foreign universities. Conferences and seminars at national and international levels are being held to debate the various issues concerning the Sikh history and

religion. Since its establishment in April 2011 the Centre has conducted 5 Seminars, 3 Symposiums, 2 Workshops and 36 Special Lectures. Scholars working in the foreign and Indian universities are often invited to participate and present their papers in these forums.

Seminars/ Symposiums/Lectures Organized

1. Seminar, *Enhancing Sikh-Christian Dialogue*, in collaboration with Vatican Council on Interfaith Dialogue, 12th Nov., 2011.
2. Seminar, *Exegesis of Sri Guru Granth Sahib: Nature and Methodology*, 28-29th March, 2012.
3. Seminar, Gurbani Sangeet : Alap and Laya Vadan, 7th Nov, 2012.
4. Seminar, *Relevance of Sri Guru Granth Sahib for Interfaith Understanding*, 7-8th March, 2013.
5. Seminar, *Finalization and Musicology of Sri Guru Granth Sahib*, Sept. 2-3, 2013.

Symposiums:

1. *Instalation and Message of Sri Guru Granth Sahib*, 2012.
2. *Contribution of Sikhism in Promoting Peace and Communal Harmony in* Collaboration with National Foundation for Communal Harmony, New Delhi on 29th November, 2013.
3. A Special Symposium, *Gurbani Exposition: Problems and Prospects* on 01st September, 2014.

Workshops:

1. *Studies on Sri Guru Granth Sahib: Utilization of Computer and Digital Technology*, Oct. 7-8, 2011.
2. *Recording of Oral Sikh Tradition:*

Techniques and Methodology, in collaboration with American India Foundation and 1947 Partition Archives, Berkley on February 8-13, 2013.

Special Lectures:

1. *Global Ethics and World Religion*, Dr. Daniel C. Smith, University of Richmond Virginia, 14th July, 2011.
2. *Popular Music and Social Responsibilities*, Rabby Shergill, Delhi, 23rd Nov., 2012,
3. *Media and Sikh Diaspora*, Jaspal K. Singh, Northern Michigan University, Fulbright Fellow, USA, 26th Nov., 2012
4. *Gurbani to the Institution of Guruship*, Prof. Balwant Singh Dhillon, Director, Centre on Studies in Sri Guru Granth Sahib, 17th Oct., 2012.
5. *Indian Tradition and Sri Guru Granth Sahib: A New Perspective* by Prof. Jagbir Singh, Delhi on Jan. 10-11, 2013.
6. *Significance of Oral Tradition*, Prof. Balwant Singh Dhillon, Director, Centre on Studies in Sri Guru Granth Sahib on 10th Feb., 2013.
7. *Sikh Relics: A Report of Field Work*, Prof. Gurbir Singh Brar, Chandigarh, 12th Feb., 2013,
8. *Folk Literature*, Prof. Gulzar Singh Kang, Centre on Studies in Sri Guru Granth Sahib, 13th Feb., 2013.
9. *Basant Raga: Prachin Sabad Reet Gaayan* by Bhai Baldeep Singh on March 1. 2013.
10. *Cosmology in Sikhism*, S. Daljeet Singh, Baring, England, 20th March, 2013.
11. *Sikh Diaspora in North America*, Dr. Jaspal K. Singh, Northern Michigan University Fulbright Fellow, USA, 8th April, 2013.
12. A Lecture and Demonstration on *Baul Music of Bengal*, Shri Sandip Samaddar, Kolkata, 15th April, 2013.
13. *Musicological Tradition of Gurbani* by Prof. (Pandit) Tejpal Singh Delhi on Nov. 18, 2013.
14. *The Transmission of Sikh Scriptural Tradition*, Prof. Balwant Singh Dhillon, Director, Centre on Studies in Sri Guru Granth Sahib, 29th April, 2013.
15. *Significance of Sri Guru Granth Sahib for the Study of Indian Culture*, Prof. Balkar Singh, Patiala, July 26, 2014.
16. *Nature of Sikh Studies in North America*, Dr. Nirvikar Singh, Professor & Head, Chair of Sikh Studies, University of California, Santa Cruz, USA, 8th August, 2013.
17. *Contemporary Perspectives on Sikh Musicology*, Dr. Francesca Cassio, Sardarni Harbans Kaur Chair on Sikh Musicology and Associate Professor of Music at Hofstra University, New York, 22nd August, 2013.
18. 'ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਨਿਰਧਾਰਿਤ 31 ਰਾਗਾਂ ਦੇ ਕੀਰਤਨ ਸਰੂਪ ਦਾ ਨਿਰੂਪਣ, ਭਾਈ ਬਲਦੀਪ ਸਿੰਘ, ਵਿਜ਼ਟਿੰਗ ਪ੍ਰੋਫੈਸਰ, 3 ਸਤੰਬਰ, 2013.
19. ਗੁਰਬਾਣੀ ਕੀਰਤਨ, ਭਾਈ ਕੁਲਤਾਰ ਸਿੰਘ, ਦਿੱਲੀ, 26 ਸਤੰਬਰ 2013.
20. *Socio-Religious Impact of Sikh Religious Studies on Western Nations*, Dr. Baljit Singh Shahi, Los Angles, California, 21st Oct., 2013.
21. *Online Access to Data*, Dr. Gurcharan Singh, Visiting Professor, 30th Oct., 2013.
22. *In the Trail of General Hari Singh Nalwa*, Bobby Singh Bansal, UK, 18th Dec., 2013.
23. *Preservation of Sikh Heritage*, Dr.

Gurinder Singh Mann, University of California, Santa Barbara, 27th Dec., 2013.

24. *Teaching Course on Sikh Studies in a Western University* by Dr. Brianne Donaldson, Incharge Sikh Studies Centre, Claremont Lincoln University, CA on 3rd February, 2014.

25. *Problem of Evil and Suffering: Solution in Guru Nanak Bani* by Ms. Sandeep Kaur on Feb. 12, 2014. .

26. *History of the Sikhs in Britain* by Dr. David Hauz , London on 13th February, 2014.

27. *Gurbani Kirtan di "Dhrupad Parmpara* by Dr. Nirvair Kaur was organised on 13thFebruary, 2014.

28. A Special lecture on *Approaches to the Study of Sikh Religion*, Dr. Jagbir Singh, Delhi, 5th March, 2014.

29.A Public lecture hosted by the Centre on *Prospects and Possibilities of Teaching of Punjabi in Canada* by Dr. Balwant Singh Sanghera, Surrey, Canada,13th March, 2014.

30. A Special lecture on *Sikhism* by Dr. Whitney M. Braun, Claremont Lincoln University, California, USA on 12th June, 2014.

31.A Special lecture on ਪੰਜ ਤੱਤਾਂ ਦਾ ਸਿਧਾਂਤ: ਗੁਰਬਾਣੀ ਤੇ ਵਿਗਿਆਨ ਦਾ ਸੰਦਰਭ by Dr. Devinderpal Singh, Vancouver, BC, Canada on 12th August, 2014.

32. A Special lecture on *Research Methodology-1* by Prof. Balwant Singh Dhillon, Director, Centre on Studies on Sri Guru Granth Sahib, GNDU, Amritsar on 17th and 20th Oct., 2014.

33. A Special lecture on *Research Methodology-II* by Prof. G. S. Kang, Centre on Studies on Sri Guru Granth Sahib, GNDU, Amritsar on 20th Oct., 2014.

34. A Special lecture on *Post Colonialism and Religious Studies* by Prof. N. Muthumohan, Centre on Studies on Sri Guru Granth Sahib, GNDU, Amritsar on 29th Oct., 2014.

35. A Special lecture on *Economics of Religion* by Dr. Amrik Singh Rakhr, Visiting Professor, Centre on Studies on Sri Guru Granth Sahib, GNDU, Amritsar on 5th Nov., 2014.

36. A Special lecture on *Personality and Statesmanship Baba Banda Singh Bahadur* by Dr. Balwant Singh Dhillon Director, Centre on Studies in Sri Guru Granth Sahib. GNDU, Amritsar on 2nd December 2014.

Manthan

A Research Forum of the Centre known as *Manthan* has been set up. It meets at least once in a month where Faculty members, Visiting Professors, Guest Scholars and Project Fellows present their papers. Its purpose is to make the upcoming scholars to know the new developments that are taking place in the field of Sikh Studies as well as to enhance the academic and professional skills of the Project Fellows working in the Centre. Since January 2013 fourteen meetings of it have taken place, wherein Faculty of the Centre, Project Fellows and Visiting Scholars have presented their papers.

Gyan Anjan : Website of the Centre

Information technology has ushered in a new era of transmission of knowledge. There are numerous websites on which information about Sikhism is available. These websites are not managed/hosted by professional or academic institutions but by freelancers, thus sometimes their contents are out of the mark. In order to reach out to the people as well as to provide authoritative and authentic information about the Sikh Scripture and other aspects of Sikh Studies, the Centre is developing its own website known as *Gyan Anjan*. It will be launched very shortly.

Counseling Services by the Centre

1. Meera Dewan, an established documentary film maker on behalf of Ministry of Information and Broadcasting, Govt. of India approached the University for expert input for a film by her on ***Gur Parsad: The Grace of Food***. On the direction of Prof. A. S. Brar, Vice-Chancellor, GNDU, Centre provided all the academic input and help to Meera Dewan to shoot this film in and around Amritsar. At a time of India's wide spread hunger and nutritional crisis, the film shows cases Sikhism's rich and living tradition of sharing food in *Guru ka Langar*. Its premier was held on 5th Aug. 2013 at India Habitat Centre, New Delhi.

2. Harjeet Grewal, Fulbright Scholar, University of Michigan, USA in March-April, 2013 visited the Centre and got the help of Faculty for his doctoral work on the Poetry and Proto-Prose Writings in the Early Sikh Tradition.

3. Peder Gedda, a Ph.D. scholar at University of British Columbia, Canada, approached the Vice-Chancellor, GNDU with a request to conduct his research on the Sikh Code of Conduct in the GND University in consultation with Dr. Balwant Singh Dhillon. For three weeks in July-August 2013, Peder had a close reading of the various manuals of Sikh Rahit under the supervision of Dr. Balwant Singh Dhillon.

4. On August 13-23, 2013 three students of Chapman University, LA, namely David Thompson, Ryan Westra and Andrew Herkett who are doing documentary films on Sikhism requested the University to guide them about the history of Sikhism, the Golden Temple and other significant features of Sikhism. The Centre provided to them all the input and credits thanking the GNDU will be put on screen in appropriate manner.

5. Simranjit Singh, a Ph. D. student at University of Columbia, New York, USA who is working on the *Janamsakhi* literature was in the Centre during the last two weeks of August with a view to consult the Faculty.

6. S.G.P.C., a premier religious body of the Sikhs and other Sikh institutions often seeks opinion of the Centre's faculty on various issues regarding the Sikh history, religion and literature.

Proposed Collaboration with Claremont Lincoln University

In May 2013, during his visit of Claremont Lincoln University in connection with a lecture on Sikhism, Director of the Centre, Dr. Balwant Singh Dhillon had the opportunity to exchange his views with Dr. Clayton Philip, Vice President of that University regarding the development of newly established Centre for Sikh Studies in Claremont University. Dr. Philip emphasized the fact that the wisdom and ethical percepts cherished by the world religions may be utilized in order to eradicate the social evils that have crept into the public life of modern world. Dr. Philip divulged that Claremont University has already entered into an agreement with various institutions regarding

the development of curriculum on Indian religions. He desired that Claremont University would like to develop the Sikh Studies course in close cooperation with the Sikh community of Southern California. He enquired about the state of Sikh Studies at Guru Nanak Dev University, Amritsar and asked for collaboration which should focus on the

teaching and training of North American students and teachers as well.

Similarly, the community leaders of Sikh Diaspora and scholars were of the view that students and teachers doing Sikh Studies in North America need proper training and orientation in Sikh history, religion, scripture etc. There is no course in Indian Universities which may address to the requirements of foreign students. Hence, there is a dire need of an intensive course on Sikh Studies for the foreign students/researchers doing Sikh Studies. Besides its academic merits this course would be of great service to the Sikh community which is facing the crisis of hate crime in foreign countries.

The issue of proposed collaboration with Claremont Lincoln University has been taken up with the Vice-Chancellor of Guru Nanak Dev University, Amritsar who has approved it in principle and has asked the Director to work out the modalities to host/conduct such a course. It has been proposed that course will be based upon Inter-disciplinary approach focusing on the Sikh Scripture, Sikh history and Sikh beliefs and practices. It will provide fairly a good account of the origin, mission and development of Sikhism. For its successful execution following guidelines have been proposed: (i) to begin with a course/workshop/orientation course of 2 weeks duration (10 working days) will be organized; (ii) it will comprise about 40 hours of teaching/instructions out of which 30 hours will be for class room lectures and 10 hours for group discussion/readings from primary Sikh sources/elementary knowledge of Punjabi; (iii) it will be hosted by the Centre on Studies in Sri Guru Granth Sahib, Guru Nanak Dev

University, Amritsar preferably in the month of December; (iv) the Sikh Studies Centre of Claremont University will work as a nodal point with a view to enroll the students from foreign countries and (v) the Centre will take care of boarding/lodging of the participants whereas the travel expenses will be borne by themselves. The worthy Vice-Chancellor has given his approval to conduct this workshop in near future.

Upcoming Collaboration with Fulbright Foundation

In July 2015 the Centre will host a Four week course, *Fulbright Hays 2015 Group Project: Exploring Punjabi/Sikh Culture and Language*. In it about twenty teachers of New York State, USA belonging to different religions and ethnicities are expected to participate. They will be provided extensive training in Punjab's rich cultural heritage. Coordinators of this project are Dr. Rani Dalbir Chaudhry, Columbia University, NY, and Dr. Y. Johanson, St. John's University, Queens, NY.

It is felt that the Centre would provide a major platform for interfaith understanding to pave the way for communal harmony. For this purpose, it would be frequently holding Symposia, Seminars and Conferences at National and International level. Short term orientation courses will be held wherein the research work conducted by the scholars will be made known to the participants and elaborate discussions would be held thereupon. It is hoped, when the Centre becomes fully functional, it would be a befitting tribute to the living memory and the vision of Sri Guru Granth Sahib.



Gurbani Sangeet Session in progress



Sant Baba Sewa Singh presiding over a lecture



Audience in the Gurbani Sangeet Seminar



Dr. David Hodges, London delivering a lecture



Dr. G.S. Kang presenting a paper



Dr. G.S. Sanghera commenting upon a lecture



Dr. Guneeta Bhalla, Berkley conducting a session of Workshop



Recording of 1947 Partition related experience



Documentation of Sikh Relics at Naushehra Pannuan, Amritsar.



Documentation of Guru Gobind Singh's Relics



Centre's team at Kuthala, Sangrur for recording of oral Sikh tradition.



Sri Guru Granth Sahib Bhawan Under Construction

