

## RESOLUTION

A three-day *International Conference on the Uniqueness of Guru Nanak's Philosophy* was held by the *Institute for Understanding Sikhism* (IUS), Laval, Quebec, Canada in collaboration with the *Department of Guru Nanak Studies, Guru Nanak Dev University* (GNDU), Amritsar at Conference Hall, Guru Nanak Bhawan, GNDU, Amritsar on February 23-25, 2011. Renowned scholars from different disciplines from four foreign countries (Canada, Malaysia, United Kingdom, and United States of America) and eight Indian States and scholars from Guru Nanak Dev University, Amritsar, Punjabi University, Patiala, Banaras Hindu University, Varanasi, and Kamaraj University, Madurai, Tamilnadu made profound presentations on different aspects of Guru Nanak's Philosophy. The conference unanimously resolved that:

1. Holding of such like conferences/seminars be made a regular feature.
2. To encourage more research facilities be resourced to widen the scope of the study of Guru Nanak's Philosophy.
3. There is an urgent need to interpret Gurbani in order to meet the challenge of the present and times to come.

4. The message of Guru Nanak be widely disseminated as a panacea for communal harmony and peaceful co-existence.
5. Study circles for serious comprehension and greater understanding of Guru Nanak's Philosophy and his message be set up in schools and colleges in India and abroad.
6. The need of the hour is for serious comprehension and greater interaction among scholars from interdisciplinary fields.
7. All resources, Government, Corporate and Private be tapped to strengthened the endeavour of research and dissemination of Guru Nanak's Philosophy and his message in the best interest of the nation and the world, given that Guru Nanak's message has assumed a great relevance in the current inter-religious and intercultural society.

This resolution was moved by Dr M M Verma, President, Interfaith Foundation, New Delhi, India and seconded by Prof Dr Shashi Bala, Dean, Faculty of Humanities and Religious Studies, GNDU, Amritsar and was passed unanimously by the speakers and the audience.

(Continued from page 86)

the headhunter Kauda. (xiii) From Assam via. Orissa, he visited the Jagannath Temple at Puri and rejected formalism, ritualism and ostentation. (xiv) At Lahore, Guru Nanak converted Duni Chand, a very rich man, by offering him a needle and asking him to return it to him after his death. How could it happen, ask Duni Chand. (xv) In the South, Guru Nanak had met king Shivnabh and the two girls. Guru Nanak dismissed them completely by ignoring their physical charm. (xvi) In Mecca, Guru Nanak revealed the truth that God is on all sides. He taught that no one religion is better than the other. At the end, it is the deeds of a person that matter and not his caste and creed. (xvii) While returning from Mecca, he taught a lesson to Wali Qandhari, who refused to give water to Madana, Nanak's companion.

(xviii) Guru Nanak's garb was composite by nature. He dressed up like Turks, Pathans, while visiting their countries. (xix) While returning from Baghdad, Guru Nanak visited Multan, an important Sufi Centre. The Darveshes sent a bowl full of milk to Nanak, who was camping outside Multan. Guru Nanak put a jasmine petal on milk and returned the same to the Sufis, conveying the message that there was no end to knowledge. (xx) While returning from Afghanistan, Guru Nanak and Mardana reached Saidpur. Guru Nanak protested against the abuse of women (mostly Muslim from rich landlord families)

and barbarity committed by Babar's soldiers. Guru Nanak condemned this exploitation and tyranny. Nanak and Mardana were taken prisoners, and presented to Babar by the jailor. Babar was also moved after hearing Nanak.

### CONCLUSIONS

Guru Nanak presents a distinct dispensation. As a result, a new social order came into existence with its own ideology, institutions, organizations and laws, based on the concept of oneness of God and brotherhood of mankind- a common humanity irrespective of caste, color, creed, gender and nationality. Guru Nanak's philosophy is a prayer for all. No one is excluded. No nation is excluded. Righteous men of all nations share in the life eternal. Holiness is found among followers of all religions. Guru Nanak's philosophy is a cathedral of universal humanism. Guru Nanak philosophy has played and is playing a constructive role in the present inter-religious situation because of its pluralist theology and ecumenism. Transcendentalism and pragmatism are the two inseparable aspects of Guru Nanak's spiritual philosophy.

### REFERENCES

1. AGGS=Aad Guru Granth Sahib. 1983 (reprint). Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar. (M = Mahla i.e. succession number of the Sikh Gurus to the House of Guru Nanak. M is replaced with the name of Bhagat /Bhatt for their Bani; p = page number of the AGGS).