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Ik oaṅkār saṭ nām kartā purakh nīrbhaṅo nirvair akāl mūrati ajūnī saibhaṅ gur parsād.



THE SIKH BULLETIN GURU NANAK AND HIS BANI

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EDITORIAL

TENTH COMMANDMENT

Semitic God (Jewish, Christian, Islamic) recorded the **10th Commandment** in Exodus 20:17:

“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor’s.”

When the **10 Commandments** are listed again in Deuteronomy 5, the order of the items not to be coveted is slightly different (**wife before house**), which argues against breaking this into two commandments as the Catholics do.

Deuteronomy 5:21 says: “You shall **not covet** your neighbor’s **wife**; and you shall not desire your neighbor’s **house**, his **field**, his **male servant**, his **female servant**, his **ox**, his **donkey**, or **anything** that is your neighbor’s.”

In modern terms, **coveting** often includes our neighbor’s cars, electronic gadgets, money, prestige, etc.

The heart of the matter

Jesus Christ made clear in the **Sermon on the Mount** and throughout His teachings that God’s **law** involves more than just our actions. Really obeying the 10 Commandments involves our thoughts and attitudes and approaches.

Even before Christ expanded on the laws, this 10th Commandment added depth to all the commandments by drawing attention to our hearts and motives. Coveting, and all sin begins in our hearts.

“But those things which proceed out of the mouth come from the heart, and they defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man” (Matthew 15:18-20).

The above Tenth Commandment narrative is the core of Christian Faith, as practiced in the United States of America. Women of America have been so brainwashed into accepting their inferiority to men that it has become part of their DNA.

That is why people like **Roy Stewart Moore of Alabama** can be elected as Chief Justice of the Supreme Court of Alabama by the women of Alabama after being removed from office by the Federal Government for displaying Ten Commandments in his office in violation of the Law. That is also why he was supported by the women of Alabama for the United States Senate in spite of being accused of sexual abuses of minor women.

That is why **Donald Trump** can be elected **President of the United States by women** even after his public denigration of women as objects, not persons to be respected; as and when he takes fancy to someone he grabs her by her p...y.

That is why the **white Evangelical Christian Women** in the United States are supporting **Donald Trump** and fund the imperial life style of their pastors by buying them planes and multiple residences because that is what their Christian God wants them to do, so say the priests.

That is why they do not question why in the United State there are laws governing women's body but not of men.

That is why there are more women than men standing behind trump when he is telling lie after life and clap the most. Once in a while in **all white**

faces there is a black face that Trump likes to point out as **‘my black man’**.

In Jan 1521 Pope Leo X excommunicated Martin Luther for posting his 95 Theses to the door of the castle church in Wittenberg because of Pope Leo's policy of granting indulgences to the wealthy. Pope was literally offering salvation in heaven for those who would donate funds to rebuild St. Peter's Basilica in Rome, in this life.

That lit the flame of Reformation and birth of today's unlimited variety of private Protestant churches and Donald Trump's election as the President of the United States, supported primarily by the so-called Evangelical Christians.

This also degenerated into **European wars of religion**, a series of [religious wars](#) waged in 16th and 17th century [Europe](#),^[1] devastating the continent and killing over 10 million people. The wars were fought in the aftermath of the [Protestant Reformation](#) (1517), which disrupted the religious order in the Catholic countries of Europe.

To begin with Semitic God was One but in practice as the time went on there came to be three Semitic Gods or three interpretations of the same God.

Jewish God promised the land of Palestine to the Jewish people only and ordered them to observe **Sabbath on Saturdays**. God defined Jews only those born to a Jewish mother. That is why the close followers of Jesus, known as Apostles, had to flee their homeland because they were not considered Jews being followers of the blasphemous Jesus.

One Apostle, St. Thomas, brought Christianity to Parur, Kerala in A.D. 52. During his encounter with high caste Hindus offering water to the East for their deceased ancestors, his response was unlike Nanak's. Nanak started throwing water to the West to teach

worshippers the error of their ways. But not St. Thomas. He gave an early example to what this new religion was to become, a collection of superstitions.

St. Thomas, upon coming upon Hindus throwing water to the East, declared, that 'his God is stronger than their God' because He will accept his water. When he threw handful of water into air, lo and behold, water did not fall back; it stayed suspended in the air as crystals.

Christian God sent his own son, Christ, born to a virgin Jewish mother, and ordered them to observe **Sabbath on Sundays**. On top of it, God ordained that only followers of Christ can achieve salvation.

Muslim God sent Mohammad who declared himself to be the last Semitic Prophet super ceding all those who came before him and ordered them to observe **Sabbath on Fridays**.

As is clear from the Tenth Commandment that all three Semitic religions treat **women as property** and not an equal human being. They also impose dress codes on women although they differ in each religion from scarf and veil in Judaism and Christianity to Hijab, niqab, and burka in Islamic countries.

This religious injunction against women is the root cause of what is happening in the UNITED STATES TODAY. It took one hundred years of struggle by the women to get their right to vote upon passage of 19th Amendment to the U.S. Constitution on **August 18, 1920.**

The so-called **Evangelical Christians** who support Trump and were primarily responsible for his victory, have no fear of their God in their heart. They also have rather loose commitment to the Ten Commandments. Recently when a reporter was interviewing multi-millionaire Pat Robertson, Priest to the Presidents, after the assassination of Saudi **journalist, Jamal Khashoggi**, his response was to caution Americans against allowing the

United States' relationship with Saudi Arabia to deteriorate over **Khashoggi's death**:

"For those who are screaming blood for the Saudis — look, these people are key allies," Robertson said. While he called the faith of the Wahabis — the hardline Islamist sect to which the Saudi Royal Family belongs — "obnoxious," he urged viewers to remember that "we've got an arms deal that everybody wanted a piece of...it'll be a lot of jobs, a lot of money come to our coffers. It's not something you want to blow up willy-nilly."

This multimillionaire Priest chooses to ignore the 5th Commandment, "[Thou shalt not kill](#)".

Not giving women their right to vote by the Founding Fathers has led to the brainwashing of American women to the point that vast majority of them believe a clearly lying man, like Donald Trump, over a woman.

Case in point is the current life time appointment of **Brett Kavanaugh** to the **US Supreme Court**, in spite of sworn testimony of **Dr. Christine Blasey Ford**, who passed a lie detector test and swore under oath that when she was 15 years old, Kavanaugh attempted to rape her. Thanks to the Tenth Commandment, **Susan Margaret Collins, the 66 years old Senator from Maine**, had no qualms about believing lying man, **Brett Kavanaugh**, over a grieving fellow woman and voted for the Man.

This should hardly surprise anyone since women like **Susan Collins** voted overwhelmingly to elect **Donald Trump as President of the United States** in spite of his public statements as to where he grabs women from their private parts for his gratification.

On top of it this President of the United States is a congenital liar, a devil in carnate. What can one expect from a man who will say, "If Ivanka weren't my daughter, perhaps I'd be dating

her.” Some of Donald Trump’s favourite words for women: Fat, Pig, Dog, Slob, Disgusting animal, Horseface for Stormy Daniels, Bimbo and beautiful pieces of ass ...

No sane country in the world should adopt US Constitution as a model for their nation because of the actions or lack thereof, by the following worse Americans ever.



Donald Trump
President

Mitch McConnell
Senate Leader

Paul Ryan
Speaker

United States’ system of government is designed to endure even a President as dangerous as Donald Trump, because the founders believed that Congress would serve as a check on an unethical president. That’s what should have happened. But instead, this Republican Congress has failed to play its constitutional role, putting party over country again and again. As explained in the [Washington Post](#) recently, for nearly two and a half centuries, the Congress has served as a restraint upon the executive and vice versa – until now.

Republicans, with the honourable exception of late **Senator John McCain**, have brought shame to **Lincoln’s Party**, the Republican Party. Republican and Democratic parties have completely switched roles since I started studying American political system back in 1950’s. Republican candidates for reelection have in recent days suddenly started supporting health insurance for **‘existing conditions’** that was introduced by President Obama and ever since Republicans made seventy attempts to abolish that protection. **Republicans of today have neither principals nor shame.**

On October 22nd 2018, Cesar Sayoc 56, a Florida man with long criminal record, member of Republican Party and Trump supporter, mailed 14

bombs to as many Democratic leaders, including Past President Obama. Luckily, they were all intercepted before they could cause injury or Death. Even after that Trump did not mend his ways.

Today, October 27th 2018, an Evangelical Christian gunman armed with an assault rifle killed 11 people at Tree of Life Pittsburgh synagogue during Saturday-morning services in what the Anti-Defamation League called "likely the deadliest attack on the Jewish community in the history of the United States."

Trump’s daughter, Ivanka, is married to a Jew.

Hardev S shergill

**HISTORIAN OF NAZISM EXPLAINS WHY
GOP SENATE LEADER MITCH
MCCONNELL IS THE ‘GRAVEDIGGER OF
AMERICAN DEMOCRACY’**

CODY FENWICK, ALTERNET- COMMENTARY
05 OCT 2018 AT 06:15 ET



Senate Minority Leader Mitch McConnell of Kentucky speaking at CPAC 2011 ([Gage Skidmore/Flickr](#))

In a new piece for the *New York Review of Books*, historian Christopher Browning **warns** that there are troubling parallels between the present-day United States and the days of fascism’s rise in Europe.

Browning, a specialist in the areas of the Holocaust, Nazi Germany, and world war-era Europe, isn't arguing that President Donald Trump is a modern Adolf Hitler or that Trumpism is akin to Nazism. But he does argue that certain stress fractures in the society and the international order appear to be re-emerging and that these patterns portend troubling trends for the United States and the rest of the world.

And there is one figure in American politics that Browning does see as a relatively direct — and troubling — analog to a crucial world war-era figure. **Senate Majority Leader Mitch McConnell**, the Kentucky Republican, is becoming **“the gravedigger of American democracy,”** Browning wrote, a role played for Germany beginning in the 1930s by President Paul von Hindenburg.

Hindenburg didn't defend democracy in Germany. Instead, he unleashed emergency powers in 1930 to appoint chancellors to skirt over political divisions in parliament. Eventually, Hitler became chancellor, when Hindenburg erroneously thought he could be controlled.

Now, McConnell shows a similar disregard for democracy and likewise opens up the country to serious risk, Browning explained:

He stoked the hyperpolarization of American politics to make the Obama presidency as dysfunctional and paralyzed as he possibly could. As with parliamentary gridlock in Weimar, congressional gridlock in the US has diminished respect for democratic norms, allowing McConnell to trample them even more. Nowhere is this vicious circle clearer than in the obliteration of traditional precedents concerning judicial appointments. Systematic obstruction of nominations in Obama's first term provoked Democrats to scrap the filibuster for all but Supreme Court nominations. Then McConnell's unprecedented blocking of the Merrick Garland nomination required him in turn to scrap the

filibuster for Supreme Court nominations in order to complete the “steal” of Antonin Scalia's seat and confirm Neil Gorsuch. The extreme politicization of the judicial nomination process is once again on display in the current Kavanaugh hearings.

As a result of McConnell's strong-arm tactics, Browning argued, it will now be impossible for a president to make significant judicial appointments — including to the Supreme Court — unless the Senate is led by the same party. This dynamic will push the country toward greater dysfunction.

He continued:

Whatever secret reservations McConnell and other traditional Republican leaders have about Trump's character, governing style, and possible criminality, they openly rejoice in the payoff they have received from their alliance with him and his base: huge tax cuts for the wealthy, financial and environmental deregulation, the nominations of two conservative Supreme Court justices (so far) and a host of other conservative judicial appointments, and a significant reduction in government-sponsored health care (though not yet the total abolition of Obamacare they hope for). Like Hitler's conservative allies, McConnell and the Republicans have prided themselves on the early returns on their investment in Trump. The combination of Trump's abasement before Putin in Helsinki, the shameful separation of families at the border in complete disregard of US asylum law (to say nothing of basic humanitarian principles and the GOP's relentless claim to be the defender of “family values”), and most recently Michael Cohen's implication of Trump in criminal violations of campaign finance laws has not shaken the fealty of the Republican old guard, so there is little indication that even an explosive and incriminating report from Special Counsel Robert Mueller will rupture the alliance.

Most ominously, Browning warns that the

detrimental effects of figures like McConnell and Trump will last for a long time. However long they stay in power, they will eventually leave — but the damage done to democracy and American institutions may persist for generations.

MENTAL HEALTH TEACHINGS OF GURU GRANTH SAHIB JI

By
Dr. Kala Singh

Sikhs all over the world celebrate 1st Prakash Utsav of Guru Granth Sahib Ji on 1st September. While we celebrate this important occasion let us see what Guru Granth Sahib Ji teaches us about our mental health. Among all the Holy Books Guru Granth Sahib is the only Holy Book, which has been passed on to us in its original form by Gurus. **It is a universal Holy Book, meaning the teachings are for the whole mankind irrespective of the religion, race, color or gender.**

A Holy Book is said to be universal if its message is for the whole of humanity and not only for its followers. A universal Holy Book unites all of humanity, and does not divide it. Guru Granth Sahib is a universal Holy Book because:

- Guru Granth Sahib teaches us that there is only one God who is the creator of this universe.
- Guru Granth Sahib teaches mutual co-existence and co-operation because of the universal Fatherhood of God and brotherhood of mankind.
- Guru Granth Sahib contains the teachings of the Sikh Gurus as well as the teachings of 30 Hindu and Moslem saints, is the only Holy Book which contains the teachings from other religions as well.

- Guru Nanak Dev ji's first sermon delivered in 1499 AD was **"No one is Hindu or Moslem. All are children of God, so they are equal"**. Thus, Guru Nanak Dev Ji laid the foundation of "Human Rights for All" in 1499 AD.
- Guru Nanak Dev Ji was asked in Mecca by the *Qazi* (Moslem priest) whether Hinduism or Islam is the greater religion? The Guru replied that neither one is greater because it is your deeds which make you great. This stands in contrast to some other religions, which say that if one does not belong to a particular religion, one will not be saved on doomsday. They even call them non-believers, kafirs and heathen.
- Guru Nanak Dev Ji traveled for 24 years a distance of 39,000 km by foot, preaching the word of God to all mankind not only in Punjab but, as far as Pakistan, Afghanistan, Iran, Iraq, Saudi Arabia, Turkey, Russia, China, Nepal, Sikkim, Bhutan, Burma and Sri Lanka.
- The foundation stone of Harimandir Sahib (Golden Temple) was laid by Mian Mir, a Moslem saint. Harimandir Sahib has four doors to show that anybody can come from all four directions and pray to God, irrespective of caste, creed or color. Harimandir Sahib is the place where 1st installation (Prakash) of Guru Granth Sahib was done by 5th Guru, Guru Arjun Dev Ji.
- The 9th Guru, GuruTeg Bahadur, sacrificed his life to save Hindu religion from extinction at the hands of the then Mogul emperor of India, Aurangjeb.
- **The 10th Guru, Guru Gobind Singh started the concept of the modern-day Red Cross.**

Quotations of some famous writers:

"Sikhism is a universal world faith, a message for all men. This is amply illustrated in the writing of the Gurus." - H. L. Bradshaw in *The Sikh Review*, Calcutta

"The religion of Adi Granth is a universal and practical religion." - Archer

"The unique concept of universality and the system of langar in Sikhism are two features that attract me towards the study of Sikhism. Langar is the exclusive feature of Sikhism and found nowhere else in the world. Sikhism is the only religion which welcomes each and every one to its langar without any discrimination of caste, creed, color or sex." - Dr. W.O. Cole, in his 1985 keynote lecture in India on the message of Guru Nanak Dev.

These examples of universal brotherhood are found only in teachings of Guru Granth Sahib and nowhere else. If accepted and applied properly, the mental health of all mankind can improve irrespective of their religion.

The Guru's concern was with humankind and its destiny. He taught that several distinctive and unique features set it apart from the rest of His creations and characterize humanity. They are as follows:

- We have the power to discriminate between good and bad. We can make choices.
- We have the ability to choose between different forms of action, i.e., we can use our earnings to help the needy, improve our homes or gamble.
- We have the opportunity to enter a conscious unity with God through choices that we make.
- The spirit of the human being was raised with the belief that he was not a helpless creature, but a responsible being having a

will of his own, which can do a lot to shape his destiny.

- Guru Granth Sahib teaches us to praise God and develop the spirituality of the individual and the community as a whole, irrespective of their religious affiliations.

If applied as the Gurus have prescribed, modern day conflicts between different countries, between governments and the public, along with the resultant mental health problems can be drastically reduced.

Present world situation is going to bring innumerable sufferings and mental health problems to humanity. This could have been avoided if world leaders had acted according to the philosophy of Guru Granth Sahib as outlined above. That is why there is a need to propagate and adopt this philosophy by everyone including politicians all over the world, only then the wars, terrorist attacks and senseless killings with its attendant mental health problems can be stopped. Thus, teachings of Guru Granth Sahib are the ideal future international hope for humanity and the need of the day is to make this reach mankind all over the world.

SOCIO- POLITICAL PHILOSOPHY OF GURU NANAK DEV

Sawan Singh Gogia

Many of Guru Nanak's followers know him as a spiritual leader and founder of Sikhism who preached meditation on one God and composed a lot of Gurbani in praise of God. They feel that his compositions are full of mysticism and teach us to praise Him and meditate on Him so that we may meet Him. They do not know that the Guru has guided us not only in our religious matters, but also in our social and political affairs in our own language most of which is easy to understand. He taught us to live in harmony in society, to talk nicely, what to eat and to live an honest life, not

run away from the responsibilities of life in search of God and rise against slavery and injustice.

Indians were facing many degrading problems during the medieval period when Guru Nanak was born. The Hindus and the Muslims hated each other. Barbarity and oppression committed by the Pathan and the Mughal rulers and corruption among their official had crushed the people who were badly divided on religious and caste basis. They were in the grip of superstitions and ritualism. The Guru realized that the society cannot become religious without social reforms and political power. So, he took concrete steps to eliminate these evils from the society.

Hindu Muslim Unity

He refused to recognize the man-made distinctions based on religion. He was dead against racial discrimination. His slogan after enlightenment that there is no Hindu and no *Mussalman* implied that he refused to accept any discrimination between man and man. His idea of fatherhood of God and brotherhood of man became the bedrock of his revolutionary teachings. The philosophy of Guru Nanak for a social revolution with universal brotherhood is relevant more than ever before. Guru Nanak stood between two warring communities—Hindus and Muslims. Both listened to him and claimed him. *Mardana*, a Muslim bard, was his life-long companion. He preached through his compositions that we are the off-springs of the same Lord:

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ॥ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ॥ (SGGS:350)
'My Lord and Master is One; He is the One and Only; O brothers, He is the One alone.'

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਜੋਇ॥ ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ
ਚਾਨਣੁ ਹੋਇ॥ (SGGS: 13)

'The same Light (of God) pervades in all. It is His Light that lights all the hearts.'

Guru Nanak stressed the Unity of God, dreamed of universal brotherhood and sang his songs of unity of all faiths to the accompaniment of his minstrel *Mardana*. He stressed the concept of the Fatherhood of God. Sir *Iqbal*, a famous Urdu poet and politician of undivided Punjab, was right when he wrote about him in one of his poems:

ਫਿਰ ਉਠੀ ਸੱਦਾ ਤੌਹੀਦ ਕੀ ਪੰਜਾਬ ਸੇ॥

ਇੱਕ ਮਰਦਿ ਕਾਮਲ ਨੇ ਜਗਾਇਆ ਹਿੰਦ ਕੋ ਫਿਰ ਖਾਬ ਸੇ॥

'The slogan of Unity of God was raised again from the Punjab. A perfect man awakened Hindustan from slumber.'

In fact, Guru Nanak awakened not only India as he visited many other countries when he travelled for about 22 years to deliver his message of unity of God and universal brotherhood. The Guru was loved and respected by both, the Hindus and the Muslims. It was rightly said:

ਗੁਰੂ ਨਾਨਕ ਸ਼ਾਹ ਫਕੀਰ । ਹਿੰਦੂ ਦਾ ਗੁਰੂ ਮੁਸਲਮਾਨ ਦਾ ਪੀਰ ।
'Guru Nanak is a holy saint who is guide for both
—Hindus and Muslims'.

For Guru Nanak Dev, Allah, Ram and Hari is the same Lord. While he calls God Ram and Hari, he also addresses Him as Allah in many of his hymns:

ਬਾਬਾ ਅਲਹੁ ਅਗਮ ਅਪਾਰੁ॥ (SGS:53)

'O dear! Allah is Unknowable and Vast.'

Evil of Caste System

Guru Nanak set out to empower the poor by identifying himself with the downtrodden and preached against caste system. First of all, the Guru paid his attention to the elimination of the caste system which had badly divided the people and made them too weak to face oppression of the ruling class. He composed hymns against caste system. Guru Nanak reiterated his firm belief in the equality of all human beings and their fundamental right to be free from all sorts of fear, oppression and tyranny. He preached against caste system both by percept and example. He believed

in Humanity and aimed at creating a casteless society. He ignored the invitation of high caste landlord, Malik Bhago, to a sumptuous feast and preferred to dine and live with a poor carpenter, Lalo, who belonged to a low caste:

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ॥
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥
(SGGS:15)

'Nanak seeks the company of the lowest of the low class, the very lowest of the low. Why should he try to compete with the great?'

He started the practice of free common kitchen where everyone irrespective of his caste or creed sat together and ate the same food. This created a deep impact on the people of all castes. This was a thing unimaginable in the traditional Hinduism and those belonging to higher castes who called him mad:

ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੋ ਕਹੈ ਬੇਤਾਲਾ॥ (SGGS: 991)
'Some say poor Nanak is a spirit. Some say that he is a demon.'

Glorification of Womanhood

At the time of Guru Nanak Dev, women were treated badly. As a social revolutionary, he condemned gender discrimination, glorified womanhood and wrote to raise their status in the society. He was the first holy person who raised his voice forcefully in favor of the women:

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥
ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥ (SGGS:473)
'From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come.'

ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ॥
ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨੁ॥ (SGGS:473)
'When his woman dies, man seeks another woman; to woman he is bound. So why call her bad? From her, kings are born.'

Eradication of Bad Practices

Guru Nanak was against the evil customs, rituals and omens introduced by hypocrite and greedy priestly class. According to him, ignorance and superstitions are breeding grounds for exploitation. People were in the grip of these bad institutions. He was against asceticism and favored the life of a house-holder:

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥
(SGGS:463)

'This world is the abode of the True Lord. The True Lord Himself abides in it.'

He told people that there were many earths and no bull was supporting it:

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ॥
(SGGS:3)

'There are so many worlds beyond this world. What power holds them, and supports their weight?'

In his dramatic way, he proved the futility of the custom of (*Saaradh*) offering something to the priests in the hope that donor's parents would receive in the next world, by offering a sewing needle to Duni Chand who believed in this custom to get back in the next world. He threw water of the Ganges at Hardwar to the west towards his fields and told the people that their custom of throwing water to the rising sun in the hope of offering it to their dead ancestors was just a futile attempt. Guru forcefully advised them through his sermons and hymns:

ਸਭੇ ਰੁਤੀ ਚੰਗੀਆ ਜਿਤੁ ਸਚੇ ਸਿਉ ਨੇਹੁ॥ (SGGS:1015)
'All the seasons are good, in which the soul-bride falls in love with the True Lord.'

ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ॥ (SGGS:590)
'Burn away those rituals which lead you to forget the Beloved Lord.'

ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ॥

ਗੋਰੇ ਅਤੈ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ॥ (SGGS:472)

'If one accepts the concept of impurity, then there is impurity everywhere. In cow-dung and wood there are worms.'

ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੜੁ॥

ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤ੍ਰਿਅ ਪਰ ਧਨ ਰੂਪੁ॥

ਕੰਨੀ ਸੂਤਕੁ ਕੰਨਿ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ॥ (SGGS:472)

'The impurity of the mind is greed, and the impurity of the tongue is falsehood. The impurity of the eyes is to gaze upon the beauty of another man's wife, and his wealth (with bad intentions). The impurity of the ears is to listen to the slander of others.'

Character Building

Guru Nanak laid stress on character building and advised his followers to overcome and sublimate five basic instincts like lust, anger, greed, attachment and ego. According to Guru Nanak, these are five robbers and if left uncontrolled can ruin our lives. **It was his firm belief that steadfast moral discipline and honest hard work are the foundation of a civilized society.**

One of his main compositions, Asa- Ki-Var, embodies key moral issues and social guideposts. He believed in honest earning, meditation and sharing with the needy. He was against begging and hypocrisy. He advocated sweet words and goodwill for all. Guru Nanak's persuasive logic stresses the need of tolerance, charity and humility:

ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ॥

(SGGS:470)

“But what can be achieved by bowing the head, when the heart is impure?”

ਸਚੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ॥ (SGGS: 62)

'Truth is higher than everything; but higher still is truthful living.'

ਸੁਕ੍ਰਿਤੁ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ ਜੀਅੜੇ ਬਹੁੜਿ ਨ ਆਵੈ ਵਾਰੀ॥

(SGGS: 154)

'Only the good deeds which you have done shall remain with you, O my soul. This opportunity shall not come again.'

ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ॥

(SGGS: 1289)

'The fool argues about flesh and meat, but knows nothing about meditation and spiritual wisdom.'

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ॥ ਫਿਕੈ ਫਿਕਾ ਸਦੀਐ ਫਿਕੈ ਫਿਕੀ ਸੋਇ॥ (SGGS: 473)

'Nanak, by speaking unpleasant words, one's body and mind become insipid. One is called foul-mouthed and one's reputation becomes indifferent'

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ॥

(SGGS:141)

'To take what rightfully belongs to another, is like a Muslim eating pork, or a Hindu eating beef.'

ਗਰਬੁ ਨ ਕੀਜੈ ਰੇਣ ਹੋਵੀਜੈ ਤਾ ਗਤਿ ਜੀਅਰੇ ਤੇਰੀ॥

(SGGS:779)

'O soul, don't be so arrogant - become the dust of all (humble), and you shall be saved.'

ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ॥ ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ॥

(SGGS:1245)

'Don't touch the feet of one who calls himself a guru or a spiritual teacher, while he goes around begging.'

ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ॥

(SGGS: 474)

'Let us resolve our own affairs with our own hands.'

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ॥

(SGGS:1245)

'One who works for what he eats, and gives some of what he has - O Nanak, he knows the (true) way.'

ਮੰਦਾ ਜਾਣੈ ਆਪ ਕਉ ਅਵਰੁ ਭਲਾ ਸੰਸਾਰੁ॥ (SGGS: 991)
'He sees himself as bad, and all the rest of the world as good.'

Political Philosophy

During Guru Nanak's time, Muslim rulers were cruel and treated the Hindus as second-class citizens. Even Hindu temples were taxed. Kings indulged in merry making and ignored the people. Guru Nanak protested vehemently against the invasion of foreign forces and the onslaught of the alien culture. He expressed it in his usual bold and straight forward manner. Guru Nanak openly condemned cruel rulers and called them butchers. He advised people to sink their differences and rise against injustice. He was not afraid of anyone except God:

ਡਰਿ ਘਰੁ ਘਰਿ ਡਰੁ ਡਰਿ ਡਰੁ ਜਾਇ॥ (SGGS:151)
'Place the Fear of God within the home of your heart; with this Fear of God in your heart, all other fears shall be frightened away.'

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ॥
 ਕੂੜੁ ਅਮਾਵਸ ਸਰੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥
 (SGGS: 145)

'The Dark Age of Kali Yuga is the knife, and the kings are butchers; righteousness has sprouted wings and flown away. In this dark night of falsehood, the moon of Truth is not visible anywhere.'

ਰਾਜਾ ਨਿਆਉ ਕਰੇ ਹਥਿ ਹੋਇ॥
 ਕਹੈ ਖੁਦਾਇ ਨ ਮਾਨੈ ਕੋਇ॥ (SGGS:349)
'The king administers justice only if his palm is greased No one is moved by the Name of God.'

ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੋ॥
 (SGGS: 722)
'Bringing the marriage party of sin, Babar has invaded from Kaabul, demanding our land as his wedding gift, O Lalo '

ਦੇਵਲ ਦੇਵਤਿਆ ਕਰੁ ਲਾਗਾ ਐਸੀ ਕੀਰਤਿ ਚਾਲੀ ॥
 (SGGS:1190))
'The temples of the gods are subject to taxes; this is what it has come to.'

ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ
 ॥ ਜਾਇ ਜਗਾਇਨਿ ਬੈਠੇ ਸੁਤੇ॥ (SGGS:1288)
'The kings are tigers, and their officials are dogs; they go out and awaken the sleeping people to harass them.'

Gokal Chand Narang, a famous historian, rightly writes in his book 'Transformation of Sikhism (1992) *'The seed which blossomed in the time of Guru Govind Singh had been sown by Guru Nanak and watered by his successors. The sword which carved the Khalsa's way to glory was undoubtedly, forged by Govind, but the steel had been provided by Nanak who had obtained it, as it were, by smelting the Hindu ore, and burning out the dross of indifference and superstition of the masses and hypocrisy of the priests.'* (Page 17)

'After centuries of subjection, (Guru) Nanak was the first among the Hindus to raise his voice against tyranny and oppression.' (Page 25)

Conclusion

We can safely conclude that Guru Nanak's socio-political philosophy helped to liberate the oppressed and ignorant people from the clutches of the priestly class and blind faith. It started changing the human outlook and society. It also awakened people who realized the suffering of slavery and became free in the long run. It warned us against the ascendancy of a powerful state and its reckless ways. Message recorded by Guru Nanak more than 500 years ago rings true today and shall hold good forever.

GURU CONNECTED SANGATS
 MAKE-UP PANTH
 Bhai Harbans Lal

I was deeply thrilled to receive the recently released book entitled CONCEPT OF SADH SANGAT IN SIKHISM by Sardar Makhan Singh. In fact, it is a dream come true. Let me explain.

Some time ago, during my visit to New Delhi, Sardar Makhan Singh arranged a couple of public receptions for me. One was at Gurdwara Rakab Ganj Sahib where the Delhi Sikh Gurdwara Management Committee honored me with the sacred Siropa of Sri Sahib (ceremonial sword). I spoke there at the special function held to celebrate the birthday of Sri Guru Ram Das. I was thankful for the honor and love that the Panth had showered upon me.

In the evening, many old members of the All India Sikh Students Federation (AISSF) assembled to refresh the memories of the past times we had shared in our youth days. On this occasion, Sardar Makhan Singh – a past President of AISSF presented a set of books to me. In the package was included the book on the concept of Sadh Sangat in Sikhi, “ਗੁਰਮਤਿ ਵਿਚ ਸਾਧ-ਸੰਗਤ ਦਾ ਸੰਕਲਪ” that Sardar Makhan Singh had just published.

I took no time to glance over the contents and was pleased that someone amongst my colleagues took time and effort to elucidate an essential Sikh doctrine, Sikh practice, and a unit of Sikh society in one volume.

I had earlier seen the monograph edited by Professor Balkar Singh of Punjabi University on the same subject; it was a collection of papers by nearly two dozen distinguished authors.

Both of these books covered the topic of the GurSangat or the Sangat and GurBani (verses of Sri Guru Granth Sahib) comprehensively. Makhan Singh chose the style of one author to articulate the doctrine that provided a more coherent reading in one long essay.

However, something was missing in both volumes; they were in a language that our youth in Western countries could not take advantage of. They lacked meaningful understanding of the Guru Granth language even though they had learned to read Punjabi. When my turn came to thank Sardar Makhan Singh for the gift he honored me with, I appealed in no uncertain terms that his book needed to be rendered in English. No one believed it could be done given the inadequate resources available and general satisfaction among the Sikhs in India that the Guru’s messages would somehow reach the whole world even when it is in Gurmukhi. **It is in this context that I am so much pleased to learn that an idea that was just a dream a few years ago is now a reality.**



Giani Sant Singh Muskeen exegesis of Gur-Bani hymns in a Sikh congregation provided a more coherent reading in one long essay.

We learn that when Guru Nanak visited Sidhas during one of his spiritual expeditions, he availed that opportunity to spell out the Gurmat doctrine in its totality. A reference in his dialogue with the Hindu scholars of the time contains a clear pointer on the undisputable place of the institution of the Bani-Sangat as the building block of Sikh spirituality and Sikh society that was soon to become Guru Panth.



A typical Sikh congregation connecting to Gur-Bani through chanting, exegesis, and reciting.

The Sikh theologian of the Guru's court, Bhai Gurdas, related one of the Siddha's questions as below. The Siddhas asked Guru Nanak about his miracle on this earth that would establish his prophetic status. A miracle used to be a litmus test for the divinity of a prophet in the society of those days.

ਸਿਧਿ ਬੋਲੇ ਸੁਣਿ ਨਾਨਕਾ
ਤੁਹਿ ਜਗ ਨੇ ਕਰਾਮਾਤਿ ਦਿਖਲਾਈ ॥

Siddhas asked Nanak, what is the miracle you were going to show the world that would demonstrate the divinity of your mission and rank? (Bhai Gurdas, Vaar 1, Pauri 42)

Guru Nanak answered that he could not think of another miracle as meritorious as one that would establish the Congregation around the sacred hymns of the Gurbani as the basic unit of his new spiritual society or Panth:

ਗੁਰ ਸੰਗਤਿ ਬਾਣੀ ਬਿਨਾ ਦੂਜੀ ਓਟ ਨਹੀ ਹੈ ਰਾਈ ॥

Nanak responded that he could not think of another miraculous asset as meritorious, as the establishment of his congregations around the Guru's hymns; he does not depend as much on any other institution to bring his message into practice. (Bhai Gurdas, Vaar 1, Pauri 42)

According to Bhai Gurdas, the Sangat and Bani are the institutions that establish the strongest bonds between a Sikh and his Guru. He describes the relationship between the Sangat and Bani as intimate as between fragrance and flowers, sweet taste and fruit, and butter and milk. Then he ends up with the statement as paraphrased here:

ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸੰਗਤਿ ਗੁਰਬਾਣੀ

A Sikh and the Guru are bonded through the relationship between the Guru Bani and Sangat (congregation). (Bhai Gurdas, Vaar 27, Pauri 22)

The Founder of our faith, Guru Nanak, anticipated the new ecological age to consist of a worldwide community of an increasingly close-knit global village. Here cultures and religions, which were once isolated from one another, would live as near neighbors. At the same time, new ideas and insights resulting from science and technology will season the interaction among faiths, and between faith and culture of the faith people. In this society, only congregations of the seeker (sangar) will be the saviors of a faith. The Sikh congregations where the people of faith gather to learn to practice the beliefs, as enshrined in Sri Guru Granth Sahib, would be indispensable institutions for our persistence and spread. **Thus, the doctrine of the Sangat and Bani must be elucidated as clearly as possible.**

In this context, let me introduce the book I am talking about:

Concept of Sadh Sangat in Sikhism

Author: Makhan Singh

Hemkunt Publishing, New Delhi

Pg.232, Rs.395.00, 2017

While introducing this book I congratulate my colleague Sardar Makhan Singh for his contribution to providing Sikh literature in English in response to the needs of our generations today. The new book succeeds in describing the uniqueness of the subject of the Sikh Sangat,

jamat, or congregation very comprehensively in 18 well prepared chapters. All of the materials included in the book are fully documented.

1. Concept of Sadh Sangat in Sikhism;
2. Sadh Sangat and Ku-sangat;
3. Guru and Sadh Sangat;
4. Sadh Sangat and the Treasure of Naam;
5. Sadh Sangat and Langar;
6. Sadh Sangat and Service;
7. Traditions of Sadh Sangat;
8. Sadh Sangat and Kirtan;
9. Sadh Sangat and Katha;
10. References to Sadh Sangat in Sikh History;
11. Sadh Sangat and Way of Life;
12. Sikh Mode of Salutations;
13. Sadh Sangat and Rahit Maryada;
14. Sadh Sangat (Congregation) Ardas and Vak;
15. Sarbatt Khalsa and Sarb Hind Sikh Mission;
16. Sadh Sangat & Manji System;
17. Integral Aspects of the Sikh Society: Bani, Sangat and the Sarbatt Khalsa;
18. Epilogue-Gurmat which Sadh Sangat Da Sankalap.

The new book will similarly benefit the Sikh scholars and Sikh students, Sikh historians and Sikh laity. I highly recommend it.

Send all communications to:

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Please join my **mailing list**. I'll use your email address from time to time to send you newsletters and other information.


SIKHI NISHAN (LOGO)


ੴ AND, OR 


By Gulbarg Singh Basi (USA)

During one of the presentations on Sikhi to an Interfaith group visiting Gurduara Sahib, I was emphasizing the belief in ੴ (THE ONE) and sharing that the main principles of Sikhi were meditation on the virtues of the ੴ and living a life based on the ਹੁਕਮਿ (Order) of ੴ. Four basic principles of life included in living in accordance with the order of THE ONE are:

- 1) Truthful conduct.
- 2) Earning your living by hard work,
- 3) Sharing your blessings with the needy, and
- 4) Service to the Creation.

Suddenly one of the members in the audience asked me about the symbol on the face of the podium I was speaking from. It was . Yes, I was able to explain it as part of the Sikh philosophy to protect the honor of the weak and defend against the oppression by the strong.

But inside me, I was not satisfied with that explanation and  as overall representation of Sikhi. That got me thinking.

As part of my research, I learned that the handwritten copies (ਸ਼ੀੜਾਂ) of Sri Guru Granth Sahib start with one and only one symbol in the first line of the first page and that is ੴ. So, my mind began to wonder why ੴ is no longer the symbol of Sikhi. Many will say that it still is. But is it? Please direct your attention to the symbols displayed in and around Gurduara Sahibs. I find an abundance of  and a very few of ੴ, specially outside the Gurduara buildings and wherever Sikhi symbol is included as part of the display at

Interfaith organizations, ☪ is used to represent Sikh faith.

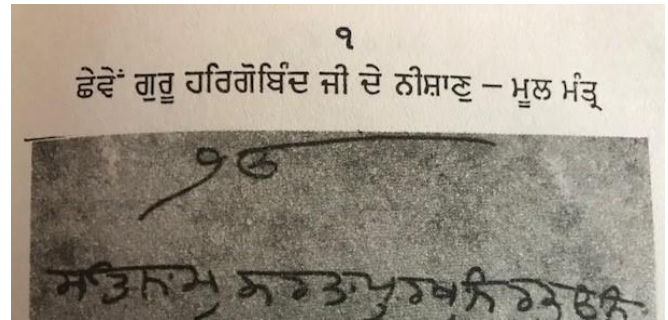
So, I started to search for the introduction of ☪ as a symbol of Sikhi. That is, how and when was the ☪ was introduced as a symbol of Sikhi? Asking around amongst the Sikh Scholars I knew, someone mentioned that the ☪ with two swords represent Miri and Piri (ਮੀਰੀ ਅਤੇ ਪੀਰੀ) and may be the ☪ as symbol of Sikhi, was introduced during the time of Guru Hargobind Sahib Ji and may be, it was used on his Nishan Sahib. I did not get too far with that thought as I could not find the old Nishan Sahib or even a painting of the Nishan Sahibs of that time. There is no symbol or the Nishan Sahib is included in the limited number of earlier paintings of Sri Guru Hargobind Sahib.

However, in the process, I was able look at the 1985 edition of the book **ਹੁਕਮਨਾਮੇ** (HukamNamay), by Prof. Ganda Singh. Thinking that, maybe the symbol ☪ would be used in the **ਹੁਕਮਨਾਮੇ** (HukamNamay) as the seal. But to no avail. However, I made another observation while examining the pictures of the HukamNamay in this book. Every HukamNama started with **ੴ** and none contained ☪. Even the ones from Banda Singh Bahadur, contained his seal, but do not have ☪.

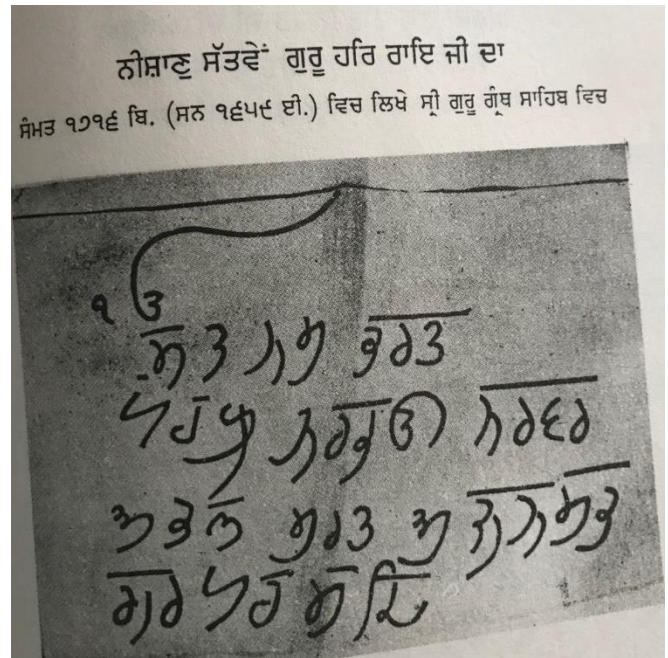
Another interesting observation was that the shape of the **ੴ** is different in various HukamNamay.

It varies as follows:

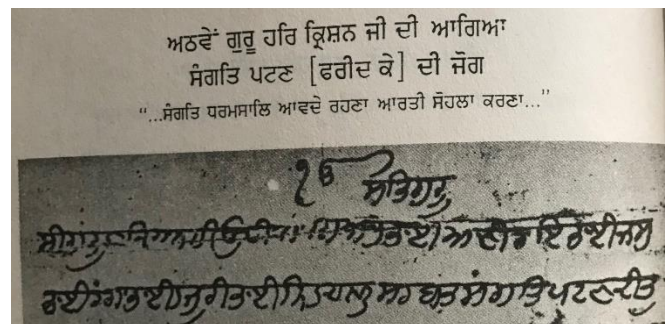
(Please Note: The pictures given below are cropped from the pictures of HukamNamay included in the book by Prof. Ganda Singh)



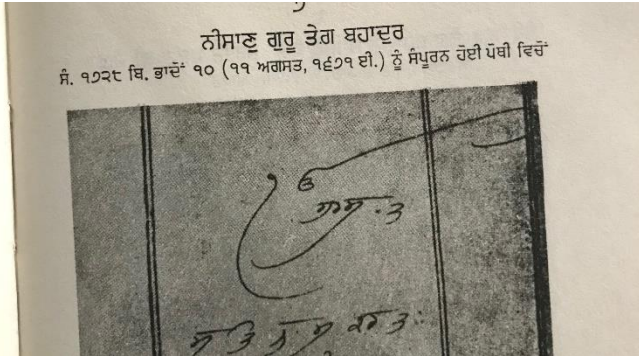
Cropped image of ੴ from Page 61 of the book HukamNamay (ਹੁਕਮਨਾਮੇ) by Prof Ganda Singh.



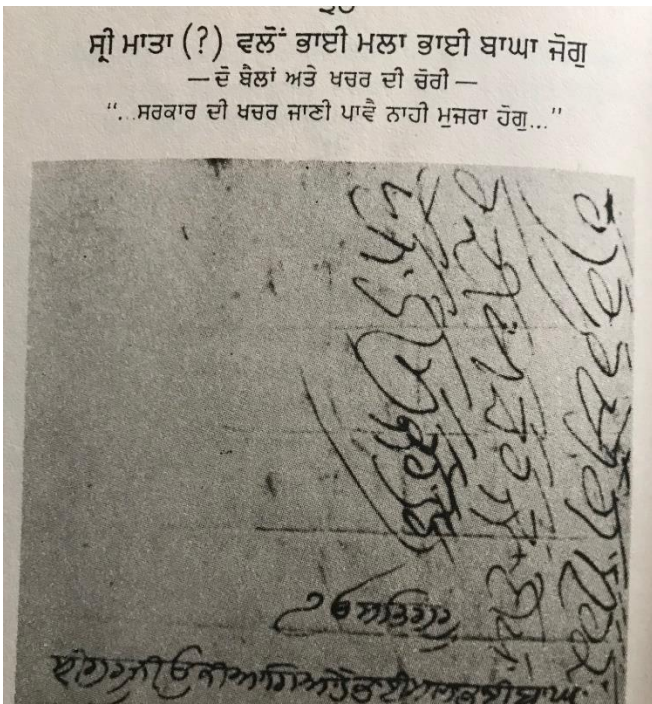
Cropped image of ੴ from Page 71 of the book HukamNamay (ਹੁਕਮਨਾਮੇ) by Prof Ganda Singh.



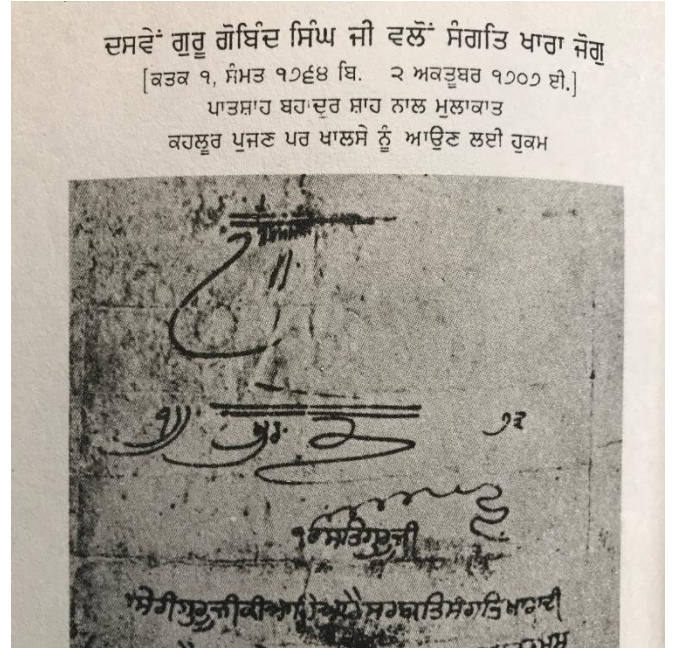
Cropped image of **ੴ** from Page 72 of the book HukamNamay (**ਹੁਕਮਨਾਮੇ**) by Prof Ganda Singh.



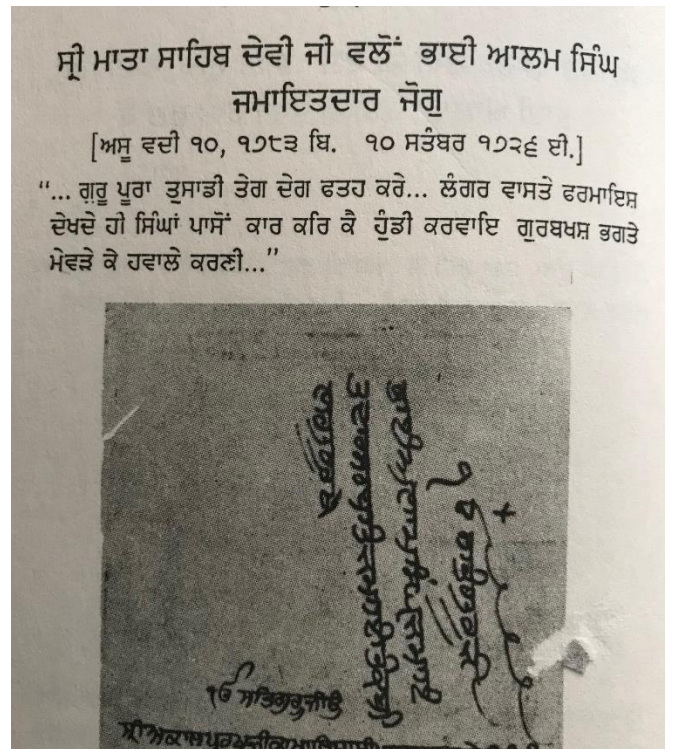
Cropped image of **ੴ** from Page 75 of the book HukamNamay (**ਹੁਕਮਨਾਮੇ**) by Prof Ganda Singh.



Cropped image of **ੴ** from Page 120 of the book HukamNamay (**ਹੁਕਮਨਾਮੇ**) by Prof Ganda Singh.



Cropped image of **ੴ** from Page 188 of the book HukamNamay (**ਹੁਕਮਨਾਮੇ**) by Prof Ganda Singh.



Cropped image of **ੴ** from Page 210 of the book HukamNamay (**ਹੁਕਮਨਾਮੇ**) by Prof Ganda Singh.

For now, let's get back to the origin of ☪ as the logo for the Sikhi and we will come back to the shape of the ੴ later.

Not finding any sign of ☪ symbol in any of the HukalNamay, I turned to the thought that may be this was given to Khalsa Panth by Sri Guru Gobind Singh Ji at the time of Vaisakhi 1699, or sometime around then. The search for Sri Gobind Singh Ji's Nishan Sahib (Flag) was started, I came across many paintings of Sri Guru Gobind Singh Ji with a Nishan Sahib (Flag) as a part of the picture. Most of the time it was a triangular shape with different colored piping around the edges and some design in the middle. In some cases, the central part of the triangular Nishan Sahib included the design of Kirpan, a Dhaal, and a Khanger. One such painting / picture is included above the front door of Darbar Sahib (also known as Golden Temple), Amritsar, Punjab.

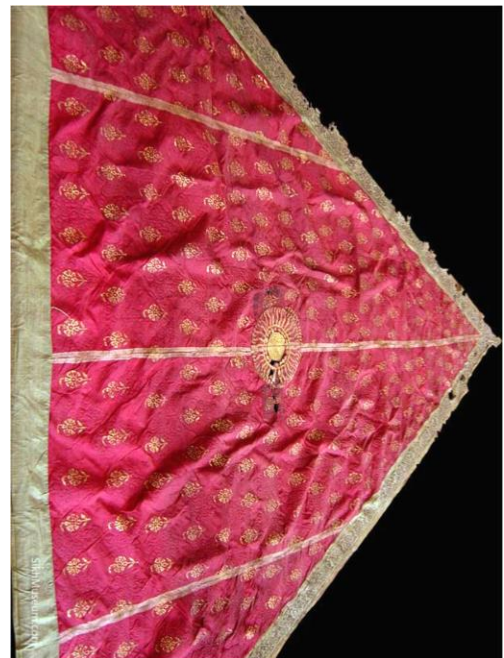
It is included below:



Since this carving must have been made around 1830, well after the Tenth Guru Sahib and some time before Maharaja Ranjit Singh covered the Darbar Sahib Amritsar with gold, it is likely to be more authentic. I again notice that the ☪ is not included there.

This started me on the way to looking for the symbols on the coins minted during the reign of Banda Singh Bahadur. Even though the names Nanak and Gobind Singh are present but I was unable to find ੴ or ☪ there.

Continuing the search for the initial use of the ☪ in Sikhi, I started looking at the available pictures of the Nishan Sahib of Maharaja Ranjit Singh, the Khalsa Raj. Some of the pictures are included below.



Lahore Battle Standard ca. 1830's – 1840's, silk, Gurmit Singh & Satnam Singh Collection

One of the captured Sikh battle standards formerly in the Dalhousie collection. The gold floral pattern on the silk background, three horizontal bands and sun motif are clearly visible.



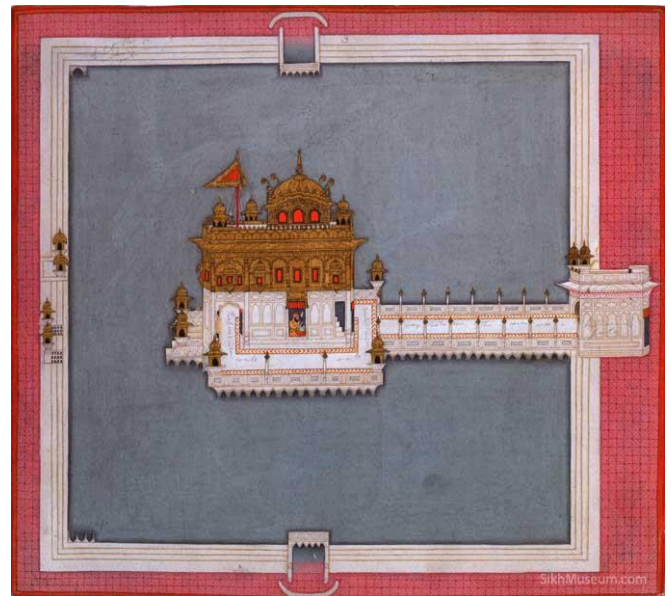
Chir Singh maharaja des Siks roi du Punjab avec sa suite. ca. April 1842, drawing by Prince Alexis Soltykoff, Lahore, Lithograph L.H. de Rudder, published Paris, 1848, The British Library

An interesting painting below appeared in an article on Clash of the Empires by Amarपाल Singh Sidhu published in the issue IV/2017 of the quarterly journal NISHAN, published by NAGAARA



The pictures of Nishan Sahibs of Khalsa Raj included the sun but not ☪.

As part of my search I was able to find an 1840 CE painting of Darbar Sahib, Amritsar with a Nishan Sahib furling over it.



Harimandir Sahib Punjab; ca. 1840, paint on paper, on loan to the Asian Art Museum of San Francisco, Collection of Satinder and Narinder Kapany

A large red color Nishan Sahib with gold lining is visible flying above the Darbar Sahib. No symbol ☪ or ☪ included in the Nishan Sahib.

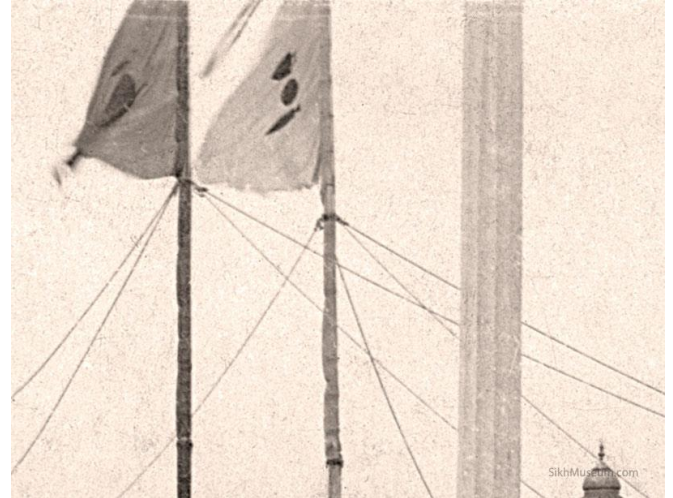
Additionally, available is a 1904 photograph taken in ਪਰਕਰਮਾ (Parkarma) of the Darbar Sahib, Amritsar, shows two Nishan Sahibs furling over Akal Takht Sahib. It is included below:



India of tomorrow - handsome schoolboys of Amritsar at the Golden Temple beside the Holy Tank. ca. 1904, Underwood & Underwood Ltd. London

The twin Miri-Piri Nishan Sahibs in front of the Akal Takht are visible in this photograph. One is a dark color, likely blue while the other is a light color, likely kesri orange.

Close up of the Nishan Sahibs in the photograph above shows three symbols which look like a Khanjer, a Dhaal, and a Kirpan or a Khanda. But no ☞.



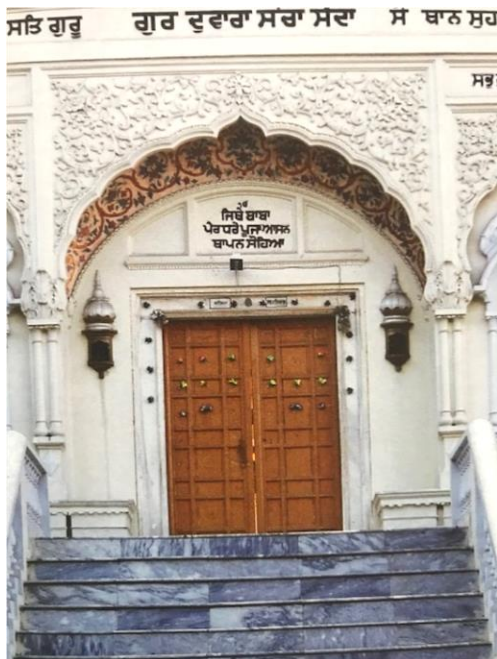
The symbols included in the Nishan Sahibs are neither ☞ nor ☞.

To me, all the above imply that the modern ☞ symbol is coined by someone after 1904, long after the Guru Period, and even after the Sikh Raj period.

Additional supporting evidence comes from the pictures of old Gurduara Sahib buildings that were constructed in the eighteenth / nineteenth century or before, and have not been remodeled, show the ☞ symbol but not the ☞ symbol. Some pictures are reproduced here for your reference.



Foundation Stone of the Gurduara Rori Sahib, Eminabad, Pakistan. (picture copied from the book Sikh Heritage of Pakistan by Safdar and Javaid.)



Gurduara SACHA SAUDAS, Farooqabad, Pakistan (picture copied from the book Sikh Heritage of Pakistan by Safdar and Javaid.)

In conclusion it is believed that the ੳ, a representation of Sikh philosophy is given to the Sikhs by Guru Sahibs and ੴ symbol is coined by someone else sometime in early twentieth century, with whatever objective they might have had in their mind.

After looking at the above evidence, it is then concluded that this ੴ symbol came into existence during the British rule and the reason for its introduction is, so far unclear.

With this limited research it is my humble conclusion that the true symbol of Sikhi as given by the Guru Sahib is ੳ. This symbol (Logo) clearly represents the Sikhi Philosophy as given by Sri Guru Nanak Sahib and explained by the successor Guru Sahibs, and then enshrined in the Eternal Sikh Guru, Sri Guru Granth Sahib.

In my humble opinion, the Nankian Philosophy of ੳ, includes the complete Sikhi Philosophy of MIRI and PIRI, therefore ੳ should be the main, if not the only, Sikhi Logo propagated to represent Sikhi in Gurduaras and to the outside world, including all the Interfaith groups.

Since all the Nishan Sahibs, representing the local authority, have always contained SHASTER (Arms), maybe the Sikh Nishan Sahib should still contain ੴ or even the symbols used in the Nishan Sahib of Sri Guru Gobind Singh Ji.

Observing that there are multiple shapes used by Guru Sahibs to represent ੳ in their HukamNamay, it is concluded that the ੴ (digit one) and the ੳ (open OORHA) with some extension at the top are the foundation of all the shapes used by Guru Sahibs, a simple form given below, derived from the Hukamnama of Sri Har Rai Sahib, maybe used as a standard representation.



This will bring a bit of uniformity and simplicity to the symbol and avoid confusion caused by many shapes available on the Internet. You may notice some of them are so distorted that they are beginning to look like derivations from a symbol of some other faith.

And the source of ☪ symbol for Sikhs still needs to be researched. Any help in this regard will be highly appreciated.

By the way, the Sikh community was very disturbed by the remarks alleged to have been made by Pandit Jawahar Lal Nehru right after the independence of India, that the Sikh are a “ZARAEEM PESHA” Community and a similar order alleged to have been issued by the then Governor of Punjab to the local authorities that Sikhs are a “ZARAEEM PESHA” community and the local authorities should deal with them accordingly. However, it is easy to understand such an implication from a non-Sikh, when they see ☪ as the Sikh religious symbol. Just think about it.

In fact, at many a Gurduara Sahib including Bangla Sahib, the ☪ symbol is displayed hanging in the front middle of the Palki Sahib, right above the Guru Granth Sahib, the most prominent place, when this symbol is not given to Sikhs by the Guru Sahibs. In my humble opinion, there is no need to hang any symbols there, but if one feels compelled to have something hanging in the front portion of the Palki Sahib, it should be ੴ, the essence of Gurbani enshrined in the Sri Guru Granth Sahib. The same is the case with the logos normally displayed in front of the Sri Guru Granth Sahib in Gurduara Sahibs.

An example is shared below:



One can hardly see the ੴ symbol, but the ☪ and other weapons are all over the place.

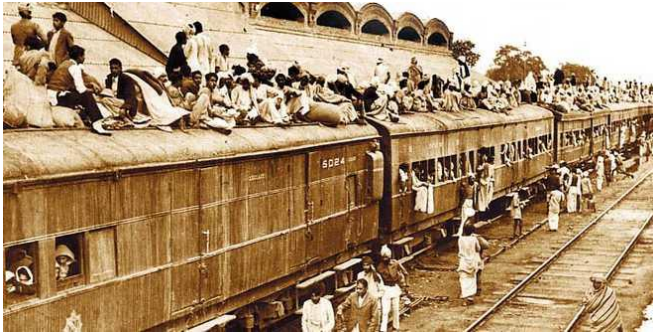
In conclusion it is my humble opinion the Sikhi Logo, as given by the Guru Sahibs, is ੴ.

The collection of arms, a Kirpan, a Dhaal, and a Khanjer used by Sri Guru Gobind Singh Ji or later the ☪, may be displayed on the Nishan Sahibs to indicate the local administrative authority.

DISPLACEMENT & CULTURAL DEATH

Harjap Singh Aujla

The destruction caused by Partition was much more than that of lives and property. The later generations were also to lose their cultural and linguistic moorings



When the ethnic cleansing of any community happens, the loss of lives is only a small part of the tragedy. Along with its people, an **entire culture is killed**, and so is its native **language**.

The next generation, born away from its roots, has only superficial knowledge about its legacy. The third generation moves even further from its centuries-old homes and gradually loses touch with its heritage. This cultural cruelty is worse than any physical torture.

Punjab saw the phenomena of ethnic cleansing in 1947. India attained freedom, but Bengal and Punjab were bifurcated, and the population was brutally displaced from its centuries-old dwellings. The later generations remained alien to this upheaval. Most of the Bengalis were lucky to be settled within Bengal. They were only shifted from East Bengal to West Bengal and vice-versa.

A majority of Indians wanted India to remain united. But a large chunk of the most significant minority nursed a burning desire to have their own

land, where their personal, religious doctrines would govern their life. Initially, seeing their movement heading nowhere, some of the hot heads of the community started random killings of Hindus and Sikhs, who were in minority in West Punjab. According to my late father, a bureaucrat, the then government preferred to keep the news suppressed.

Tarlochan Singh, a former member of Rajya Sabha, recalls the violence that erupted against Hindus and Sikhs in Rawalpindi, Punjab, in March 1947.

The early wave

Initial Hindu, Sikh migration began in March 1947 from Rawalpindi. Maharaja Patiala, Yadavinder Singh, offered shelter to refugees in government-owned forts and other properties. The first lot arrived in Patiala. However, Patiala was not large enough to accommodate the massive rush of wealthy Hindus and Sikhs of Pothohar. Some smaller groups were rehabilitated in other cities of East Punjab. The bulk had to be accommodated in the National Capital Region in places like the Old Fort and other buildings in July and August of 1947. Refugees kept pouring in even after August.

The bone of contention was **Lahore**, capital of undivided Punjab. No one knows the exact figure, but the combined number of Hindus and Sikhs was almost equal to Muslims in Lahore. Both communities were not willing to abandon claim to this vibrating, cultural and educational centre that was the largest city of the province.

Amritsar was the other hotly contested city after Lahore. The second largest city of the province, it was also its industrial and commercial capital. Its population of roughly 4,00,000 also had equal numbers from both communities. Pakistan wanted it because it was contiguous to the princely state of Kapurthala which had a Muslim majority. The neighbouring Jullundur district, too, had a substantial Muslim presence.

In case, Amritsar was merged with Pakistan, 70 per cent of Punjab would have gone to Pakistan.

Punjab was a Muslim majority province with 57 per cent Muslims, 30 per cent Hindus and 13 per cent Sikhs. These figures are based on 1941 estimates during World War-II.

The 'battle' for Lahore

Lahore was the headquarter of the central division. Two divisions, Rawalpindi and Multan, were located to its west and two more, Jullundur and Ambala, to its east. Finally, it was decided to award the entire Multan division, comprising Montgomery, Lyallpur, Multan, Mianwali, Muzaffargarh and Jhang districts to Pakistan. All these districts had a Muslim majority. The Rawalpindi division, comprising Gujarat, Jhelum, Rawalpindi, Sargodha, Campbellpore and Dera Ghazi Khan districts, was also awarded to Pakistan due to similar reasons.

The eastern-most Ambala division, consisting of Gurgaon, Rohtak, Hissar, Karnal, Ambala and Simla districts, with its predominantly Hindu population, was awarded to India. Entire Jullundur division that had Ferozepore, Ludhiana, Jullundur, Hoshiarpur and Kangra districts, despite some disputed majorities in Ferozepore and Jullundur, was awarded to Indian Punjab.

Lahore had a sizable wealthy Hindu community. They did not want to abandon their strong financial base. The Sikhs, too, were unwilling to leave Sheikhpura, the birth place of Guru Nanak.

Gujranwala violence

Gujranwala was the first capital of Emperor Ranjit Singh, and the Sikhs had substantial landholdings there, too. The Muslims, who were in the majority there, wanted them completely out of their stronghold. The most gruesome violence occurred in these three districts of Central Punjab. Thousands of Hindu and Sikh lives were lost. In order to make Gurdaspur district a clear Hindu/Sikh majority area, the predominantly

Muslim tehsil of Shakargarh was delinked from Gurdaspur and attached with the neighbouring Sialkot district. The Hindu/Sikh population was partially compensated by taking the Patti area out of Kasur tehsil of Lahore district and attached with Amritsar.

Lahorias lose their home

Lahore and Amritsar were the worst affected. Lahore lost its 3,50,000 wealthiest Hindus and Sikhs and Amritsar lost 2,00,000 finest technicians, who manned its textile and other factories. Lahore could easily accommodate these technical hands in some of the freshly-evacuated mansions. However, Amritsar could not accommodate even 50,000 affluent Lahorias decently.

Some hundreds and thousands of Lahorias were settled in small groups in Ferozepore, Batala, Kapurthala, Jullundur, Hoshiarpur, Ambala, Karnal, Panipat, Simla and Ludhiana. Against their will, approximately 1,50,000 Lahorias were dispatched to Delhi, where new colonies like Patel Nagar, Vinay Nagar, Karol Bagh, Rajouri Garden, Punjabi Bagh and Lajpat Nagar were established. Another 50,000 were settled in houses vacated by rich Muslims in Lucknow, Kanpur, Allahabad, Agra, Ghaziabad and Jaipur in UP, Rajasthan and Central India.

Loss of cultural heritage

The first generation of these displaced Punjabis could barely maintain their centuries-old culture. The second generation could not speak Punjabi, while subsequent generations submerged in the local melting pot.

Those settled in UP were the most affected. Yesteryear actress Bina Rai's parents and kin settled in Kanpur and Lucknow. Their descendants lost touch with Punjabi. Lyricist Rajinder Krishan's clan and actor Sunil Dutt's family lived in Jagadhri, Yamunanagar and UP. Even with them, language remained the major casualty.

Singer Surinder Kaur tried her luck in Bombay. But seeing the success of her elder sister Parkash Kaur in Delhi, Surinder Kaur wisely returned. Only her eldest daughter Dolly Guleria, who lives in Panchkula, has maintained her involvement with Punjabi culture.

Actor Rajinder Kumar migrated from Sialkot to Mumbai. Now, none of his Mumbai-based family members have any connection with Punjabi culture. Music director **Vinod**, who too shifted to Mumbai, poets **Sahir Ludhianvi** and **D.N. Madhok** and **singer-actor Suraiya**, too, have no Punjabi-speaking descendants.

Lost dialects

Not just Punjabi language, its various dialects — Hindko (spoken in Peshawar division of Khyber Pakhtoonkhwa), Pothohari Punjabi (spoken in Rawalpindi, West Punjab), Saraiki Punjabi (spoken in Multan) and Balochi are dying in India. All India Radio is facing difficulties in finding announcers for Saraiki and Balochi languages. However, all these dialects are still in regular use in their respective regions in Pakistan.

Rural Sialkotias

Rural Lahorias and Sialkotias were the first to migrate to India. According to Gurbachan Singh Bajwa, the then Rehabilitation Minister of Punjab, the Sialkotias crossed the border at Dera Baba Nanak, Pathankot and Wagah/Attari.

Most of the rural Sialkotias were settled in nearby Batala tehsil of Gurdaspur. Others were placed in Gurdaspur, Ajnala, Bholath, Kapurthala and Dasuya tehsils. They have maintained their language and culture, and influenced the local language and culture as well. **Actor Gurpreet Ghuggi's ancestors came from Sialkot.**

The rural Lahorias crossed throughout the Lahore/Amritsar border in Amritsar and Ganda Singhwala/Hussainiwala border in Ferozepore. Amritsar had no space for them. Some of them were settled in Ajnala, a few in Tarn Taran; a lot

more were settled in Sultanpur Lodhi and Kapurthala tehsils. A majority of them were settled in Ferozepore district, Ferozepore tehsil, Zeera, Guru Har Sahai, Muktsar and Moga tehsils. Most of them are still maintaining their culture.

The urban Sialkotias were rehabilitated mostly in Batala, Kapurthala and Jalandhar. Since they were rehabilitated in place of the Muslim population that was in majority in Jalandhar city, what earlier used to be Doabi Punjabi is no longer the language of urban Jalandhar anymore. Now they speak what used to be Central Punjabi with a Sialkoti touch.

Many civilisations in the past have died after these were dislocated and their people settled at far-flung places. Punjab, Punjabis and Punjabiyaat suffered a similar fate after 1947.

Contributed by Harbir Singh Bhalla on behalf of
Mr Harjap Singh Aujla.

**INTERNATIONAL PEACE BRIDGE
CONNECTING KARTARPUR IN PAKISTAN
AND DERA BABA NANAK IN INDIA
Harbans Lal, Ph.D.; D.Litt. (Hons)**

In the past few days, Punjab minister Navjot Singh Sidhu brought good news. He announced that the Pakistan Army Chief Gen Qamar Javed Bajwa had told him that Islamabad would open a corridor to connect Gurdwara Darbar Sahib at Kartarpur in Pakistan's Narowal district with Gurdwara Dera Sahib on the Eastern side of the river Ravi. This was a gesture on the 550th birth anniversary of Guru Nanak in the Year 2019.



General Bajwa's announcement expressed the honest and far-sighted view of the newly elected Pakistan Prime Minister, Imran Khan – who confirmed the promise soon after by a direct statement from the Prime Minister's office.

Navjot was not alone, the Chief Minister of Punjab Sardar Amarinder Singh was right behind the long-awaited gesture between the two countries. They have already submitted a letter of proposal to the Government of India on their corridor plan.

India and Pakistan have been at each other's throat for the past seven decades. The wounds of partition were not tending to heal. Instead, they were waiting for the skies to open to shower any healing balm from the above. The 550th year of Guru Nanak's advent may well be such a juncture.

Guru Nanak was born at Talwandi that was later named after him as Nanakana. It is only 170 km from the West banks of the river Ravi, where Guru Nanak established the town of Kartarpur and spent last 18 years of his life. There, he founded a worldwide movement which is now known as Sikhism. That, in turn, made Kartarpur Gurdwara as the Sikhs' most sacred and most historic Gurdwara, akin to Holy Medina for the Muslim world. Besides, Kartarpur is holy to not only Sikhs but to civil societies at large because of the

universal peace message that its unique history imparts for all civil societies.

Kartarpur is situated on the Western banks of river Ravi. Across from Kartarpur on the Eastern banks of Ravi is the town of Dera Baba Nanak, where Guru Nanak visited often. His in-laws lived there, and Guru Nanak's family was taken care in the same city during his long journeys.



For centuries during and after the days of Guru Nanak, devotees routinely traveled both ways on the bridge across Ravi to pay obeisance to Gurdwaras in Kartarpur and Dera Baba Nanak. They visited there for daily prayers and inspirations as well as to touch the dust of the land where Guru Nanak ingrained his footsteps.



The road and railroad bridge connecting the two holy shrines was constructed by the British Govt, around 1927 AD. (Figure 1 Painting of Kartarpur Bridge).

However, the war between Pakistan and India broke out, and this sacred bridge became a casualty; the air-force bombed it for defense reasons. Although the war was only short-lived, the loss of the bridge was forever to the agony of all lovers of Guru Nanak; the offending government never rebuilt the fatally damaged bridge. Soon after the war, Sri Nanakana Sahib Foundation under the leadership of Sardar Ganga Singh made as its agenda to restore the corridor bridge.



At the Annual meeting of the Nanakana Foundation at its 25th Anniversary in Lahore, we resolved to ask for the reconstruction of the bridge and constituted a delegation under the leadership of Sardar Ganga Singh to meet with the President of Pakistan and other Pakistani authorities. It was so done. The Sikh delegation met with the President of Pakistan and other Pakistani authorities to move forward our proposal. Similarly, we held a National conference of the Pakistani Muslim Ulemas (Islamic religious scholars) in Lahore to establish the Muslim-Sikh Itehad (unity) organization in order to promote the issue further.



The international representatives who took active part in the deliberations in Lahore meetings included, Col. Chaudhary Hamid Ali, President Nanakana Foundation, Sardar Ganga Singh Dhillon, Dr. Bhai Harbans Lal, Sardar Joginder Singh advocate, Sardar Hukam Singh, Sardar Harbhajan Singh, Sardar Kesar Singh Dhaliwal, Sardar and Sardarni Bawa Ujagar Singh, Bibi Kanwaljit Kaur, Sardar Balwant Singh Goraya, Sardar Kesar Singh, Sardar Kartar Singh

Bal, Sardar Bhupinder Singh, Sardar Satnam Singh Bhugra, Sardar Gyan Singh, Sardar Harpal Singh Bhullar, Sardar Perminder Singh Soch and others (my apology for the names that I have forgotten since the Lahore conference, and group photos including every one that I do not have in my records-HL).

Among other issues of the free excess to the Sikh shrines in Pakistan, we asked that a corridor bridge is built and designated as **the Baba Nanak International Peace Bridge**. We explored various avenues for the construction and financing the International Peace Bridge on Ravi to connect the two Sikh historical sight. At this time, the Pakistan Govt had already announced the formation of the Pakistan Sikh Gurdwara Parbandhak (management) Committee. The Govt. thus was friendly towards our proposals.

It is at about the same time; the then Indian Prime Minister Atal Bihari Vajpayee visited Pakistan on the opening of the Delhi-Lahore bus service. His inner circles told us that he talked about the corridor issue with Pakistan Government. Obviously, these conversations were perhaps off the record.

Perhaps because of all these pressures that, in November 2000, on the birthday of Guru Nanak, a proclamation was held in Lahore that the Government of Pakistan was ready to make collaboration on the corridor project if there was a positive response from the Government of India.

It was on that occasion that with the help of Sardar Harbhajan Singh of the World Bank office in Washington DC, our delegation also met with the World Bank authorities in Pakistan. There, in response to our proposal of the Guru Nanak International Peace Bridge, we were told that the World Bank could advance a loan of up to 15 million dollars to build the International Peace Bridge. The caviar was that both Pakistan and India had to consent and apply for the loan together. Initial inquiries told us that it would not

be possible to have Govt. of India to support the bridge on account of security concerns.

There was no follow up of the proposals and announcements of those years on the governmental level to my knowledge. Despite all demands, due to a non-mutual agreement between the two sides, the joint corridor has not been undertaken. Although, it is often claimed that both the governments of the two sides are showing strenuous efforts to initiate a peace process. Since the diplomatic view of both sides is not clear, the plan for this project is not succeeding.

In 2001, an old colleague of the All India Sikh Students' Federation, Jathedar Kuldeep Singh Wadala founded '**Kartarpur Sahib-Ravi Darshan Abhalashashi Sanstha**' in order to raise the public consciousness in both Punjab. He spoke at numerous public meetings and widely distributed literature supporting this issue. After this, nearly half-a-dozen organizations sprang up into action to realize this goal of building the corridor.

Waiting for three-quarters of a century to travel around two miles, the news from our current Sikh Punjab ministers, Navjodh Singh and Amrinder Singh, is very welcome news. Nearly 300 million admirers of Guru Nanak all over the world are very jubilant; they will be more so when they walk over the peace bridge in the name of Guru Nanak.

Presently Sikhs in India visit the Indian side of the river Ravi to have a glimpse of the Gurdwara Kartarpur located on the Pakistani side of the river. They use binoculars provided by the security forces. This is all because of the wrangles in obtaining visas. The Baba Nanak International Bridge will be not only a welcome gesture for the Sikhs all over the world, but it will enhance the psyche of the peace process in the subcontinent.

Let us pray that Pakistani Naval Chief General Qamar Javed Bajwa and Punjab Cabinet Minister Navjot Singh Sidhu succeed in the efforts they

jointly initiated. When the bridge is complete, its name as The Baba Nanak International Peace Bridge will be very appropriate. Sri Nanakana Sahib Foundation conceived this name in 2000 to pay homage to the Guru Nanak's efforts across the continents to unite the warring communities in South East Asia and the Islamic countries.

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LIVING THE WILL OF GOD

Harbans Kandola

Living The Will Of God is the spiritual concept if properly understood and grasped could bring stability, peace and happiness in our life. Modern spiritualist call this living in the present, power of now. I will discuss this concept in the context of spiritual teachings of AAD GURU GRANTH SAHIB, Sikh Scriptures.

Nanak says BALIHAREE KUDRAT WASIA meaning God is the embodiment of the unchangeable laws of nature, Nanak called will of God. In Sikh Scriptures Nature and God has been discussed in the same context. Nanak says HUQMAI UNDER SABH KO BAHAR HUQAM NA KOAI meaning everything, every event in the universe happen in accordance with the laws of nature. No miracles ever happen in violation of the laws of nature. Then Nanak says TERA ANT NA JAEE LAKHIA meaning the structure of the universe in incomprehensible, infinite and unknowable. That gives me feeling of complete humble and feeling of surrender to will of God. I accept the situations as these come. I do not fight the nature. NANAK HUQMAI JE BHUJAI TA

HAUMAI KAHAE NA KOAI those who understand this concept kill their ego and learn to live in the present.

According to spiritual philosophy of Nanak we live life two ways. Way of conflict and way of surrender. Living the way of conflict is when we are ignorant of truth, divine wisdom, divine knowledge, godly virtues. We are slave of our own mind and thoughts. Our mind and thoughts are not our true nature, it is acquired ego Identity. In this state of self-consciousness, we want things happen our way. Nanak says SEHAS SIANNPAN LAKH HOHAI TA IK NA CHALAI NAAL meaning cause of our stress, worries, anxiety and pain come from slavery of our own mind, thoughts and non-acceptance of the situations as these arise, resisting the truth. God, I do not like what you did to me, why you did to me. Level of resistance depend upon how strongly we are identified with our egoistic mind. Stronger the resistance means more pain. I want things to happen my way. I desire birth of son not daughter. I want rain not draught. Nanak says MANN CHAHAT KICHH AUR AURAI KI AURAI BHAE meaning under the unchangeable laws of nature things do not happen all the time the way we desire. No exception ever happens in violation of the laws of nature. The main cause of our pain and suffering is in resistance, peace and happiness is in surrender to will of God.

We can choose to live the way of surrender. Nanak says God is the embodiment of the laws of nature. BALIHAREE KUDRAT WASIA TERA ANT NA JAEE LAKHIA meaning the structure of nature we cannot comprehend should give us feeling of humility. When we listen, understand and internalize divine wisdom, divine knowledge, godly virtues, we find our true self, our true nature. When we are spiritually awakened we destroy our ego identity. We surrender to laws of nature, will of God, accept situations the way they are. Nanak says HUQMAI UNDER SABH KO BAHAR HUQAM NA KOAI meaning nothing ever happen outside laws of nature. If mother has

conceived girl no matter how many times we pray it will not be boy or rain will not fall upon our prayers. Peace, happiness, joy of life comes from accepting the situations as these come, learn to live in the present. We can deal with the present not with past or future.

Nanak says SUKH DUKH DOAI DAR KAPRE PEHRE JAAI MANUKH meaning that living in this world we experience good and bad times in life every day. These are life situations. We face disasters like floods, hurricanes, earthquakes and disease epidemics. These are all-natural events we have no control over. All we can do take protective steps. Nanak says JITHAI BOLAN HARIAI OTHAI CHANGI CHUP meaning why resist or fight the nature. We can only remain calm, stable, stress, worry and anxiety free when we accept the situation as it is. CHINTA TAKEE KIJIAI JE UNNHONNEE HOAI meaning everything that happens to us including disasters, losing a loved one happen according to immutable laws of nature. Do not resist or deny the facts. Spirituality empowers us to be able to cope with such situations. Some die at birth, some live to hundred. This is the law of nature.

We react to the situations before us according to our state of mind. Our actions are driven by state of our consciousness. Are we spiritually awakened or ignorant, egoistic? Nanak says MANN JEETAI JAGJEET meaning through contemplation on divine wisdom, godly virtues being spiritually awakened we rise above mind and thoughts, free from compulsive thinker.

NANAK HUQMAI JE BHUJAI TA HAUMAI KAHAI NA KOAI meaning those who are spiritually awakened and enlightened are empowered to destroy ego and cope with situations remaining calm, stable and in peace. We cannot change the situation but we have hundred percent control how we react. I have no control over when someone shout at me but hundred percent control how I react. Nobody can make me angry except me. Accepting the situation as it is does not mean doing nothing. First accept and then

act, find solution. Paying attention to life here and now. Nanak says AGA KOO TRANG PICHHA PHER N MUHDRA. NANAK SIJH EWEHA WAAR BAHUR N HOEE JANMDA meaning do not dwell at the past or worry about the future, make efforts to move forward and find your true self here and now. This is the life you have make your present a success. You will realize true bliss and happiness here and now. What happens after death nobody knows.

NANAK EW NA JAPAE KITHAI JAAI SAMAAI I do not know what happens to us after death. Nobody has come back and explained. Let us be clear life after death theories are assumptions and beliefs which are not reality. These assumptions and beliefs have no relevant to our daily life. Life after death belief systems are depended on the idea of supernatural external deity who watches and keep account of every action we do in this world. Good actions are rewarded with eternity in heaven but bad and evil actions are punished with forever burning in hell fire. Some believe bad actions mean reborn as cat, dog, fish or buffalo. If you are born to very poor parents it is punishment of your bad karma of past life. Fact is that these ideas have nothing to do with life after death but everything to do with controlling human behaviour here and now. No one realize truth through fear. No one become holly by promised rewards of good behaviour. If spiritual awakening is the goal of religion then we need to recognize that the promised reward and threatened punishment of heaven and hell will never accomplish that. This I believe is a joke with human intelligence. These are all weapons and tools of exploitation. This is in fact the primary reason people are walking away from organized religion. In the 21st century scientific age youth will never accept superstitious beliefs as way of life. NANAK says EH KAR KARAI SO EH KAR PAAI, KOEE NA PAKRIAI KISAI THAAI meaning we face consequences of our actions here and now. We do evil action with one hand, face consequences with other hand. More importantly at conscious level we face consequences for our

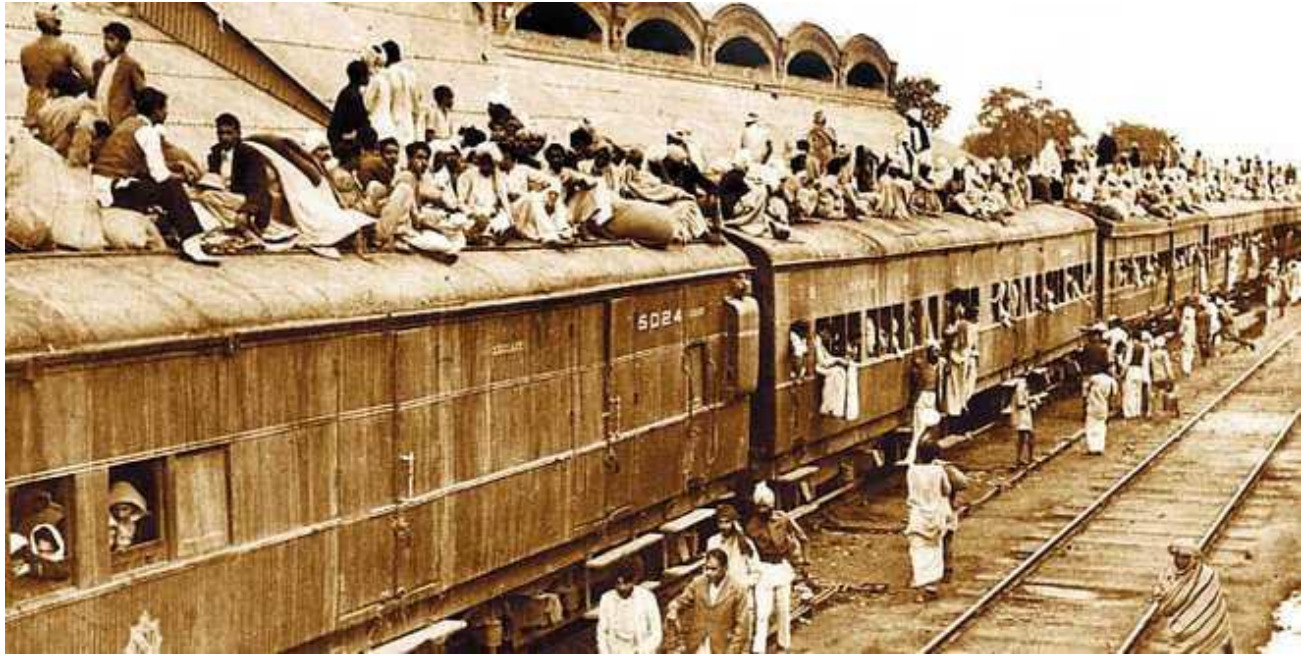
actions nobody else. We have complete control over our actions but no control over consequences. Nanak says JAISA BEEJAI SOLAINA KARMA SANDRA KHET meaning we reap what we sow here and now, not after death.

It is common belief that after death we are dragged with chains around our neck to court (DARGAH) of DHARAMRAJ, (Judge appointed by God). There we have to give account of our deeds in this world. Nanak says that court is not external, up in the sky but within each of us. Nanak says UNDAR RAJA TAKHAT HAI APAI KARAI NIAAO meaning voice of our consciousness, ATMA, our authentic self, our true nature is the voice of God within, the godly scale of justice within. Everything that happens with us happens within us, our consciousness. Nanak says MANMUKH KARAM KMAWNAI DARGAH MILAI SAJAI meaning when we are ignorant of truth and identified with ego we face consequences of our evil actions, undesirable behaviour here and now. Word DARGAH is used by Nanak metaphorically to explain his point. Every action is judged by godly scale of justice within. We face consequences of our good or bad actions here and now, not after death. Any psychologist will tell us that when our actions, thoughts are negative, angry, jealousy, hatred bring negative consequences, stress, depression, anxiety. Positive actions bring positive results, peace happiness and joy. Nanak says WITCH DUNIA SEV KMAEEAE TA DARGAH BAIAN PAEEAE meaning when we show compassion, kindness for others, show concern for wellbeing of others, give happiness, we enjoy inner peace and happiness here and now.

One of the major reasons youth of today are walking away from organized religion is its superstitious beliefs in the life after death theories that are dependent on the existence of supernatural external deity. These ideas in fact have nothing to do with life after death beliefs but everything to do with controlling behaviour and exploitation here and now. It sounds silly to believe that when you are born to very poor parents it is the result of past

life karma. Why pay attention to the present and bother to eliminate poverty. It is somehow deserved punishment. Organized religion has succeeded to fool people and exported problems and challenges facing society here and now to external deity to be solved after death, shifting the focus from present to after death. These beliefs have no logic, reason, facts and relevance in our daily life. Nothing to do with conscious transformation, find meaning of life and our true nature.

Nanak completely rejected all life after death beliefs and assumptions. He says I do not know what happens to us after death. This is the life we have here and now. Find meaning and purpose of life now. Meditate and contemplate on divine wisdom, knowledge, godly virtues and realize your true nature. In this universe everything happens according to unchangeable laws of nature, will of God. Nothing ever happens in violation of the laws of nature. Surrender to the will of God. Cause of our stress, worries and anxiety is in non-acceptance of the reality before us, resisting the facts, denying the will of God. Once we are spiritually awakened we accept the situation as they come. Accept then act, find the solution remaining calm, stable and in peace.

FREEDOM 1947! AT WHAT COST?

PARTING GIFT TO INDIA BY THE BRITISH. IN THE NAME OF HUMANITY, SHAME ON THEM

Until then the World's largest dislocation of people and destruction of India's two oldest and rich cultures, Panjabi and Bengali; but Gandhi became Bapu and Jawaharlal Nehru the Prime Minister and Real Defense Minister of India. You can chalk India's two present day border problems to the genius of Jawaharlal's foreign and defense policies, occupation by the chinese of Tibet and the artificial division of Kashmir. ED.

Who is my Guru?

By Parminder Singh Parmar

I woke up with a question in my mind and after thinking for a few minutes my answer was: My guru is all my well-wishers including parents, brothers & sisters, relatives, teachers, friends, colleagues my partner and my children and grandchildren. I felt it is not complete then I added all the books & magazines I have read, movies & serial I have watched. Also, I have to include wild life in nature from where I have picked some ideas as well. In short, I can say **this universe and nature is my GURU.**

How I can be with my Guru? I must serve and love my Guru with truth, honesty, compassion and be thankful for all the facilities & guidance provided. I know I made some mistakes while learning from my Guru but tried my best to reduce my errors & mistakes every day. My Guru is telling me everyday use the positive you have learned and forget the negative or mistakes. Keep learning with positive mental attitude your Guru will never leave you alone.

[That was Nanak's Guru too. ED.]