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THE SIKH COURIER INTERNATIONAL

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Sikhism has gone through many phases both high and low, but at the end it has always emerged as victorious.

The first phase is the Guru period starting from the birth of Guru Nanak in 1469, until the departure of Guru Gobind Singh in 1708. It was a glorious period for the Sikhs. In this period the Sikhs grew from a group of devotees to a religion, later a nation, having its own scripture, Guru Granth Sahib; its own high powered sacred place, Harimandir (Golden Temple); its own script to write its literature, Gurmukhi; its own disposition and character, Miri and Piri; and its own identity, Saint Soldier. The mission which Guru Nanak started was completed by Guru Gobind Singh when he created the Khalsa in 1699 and gave Guruship to Granth Sahib in 1708.

The second phase was short one starting from 1708 and ending in 1715. It was the period of establishment of Khalsa raj by Banda Singh Bahadur and then his horrific death and the fall of the golden era.

The third phase was most gruesome and horrid, starting from 1715 at the death of Banda Singh Bahadur and ending at the rise of Misl in 1772. This period is called the darkest period of Sikh history. In this period the killing of Sikhs was a Muslim game, like hunting of animals. There was reward on the head of every Sikh. Pyramids of the heads of the Sikhs, dripping blood, were made for the public viewing. Dreadful torturing, cutting limb by limb, putting on wheels, boiling in water, sewing in animal skin, forcing children’s quivering hearts into the mouth of their mothers, indiscriminate killing of women, men and children were the frequent scenes in this period. Two outrageous genocides were also recoded in this period when almost the whole Sikh people were wiped out.

The fourth phase, from 1772 to 1839, was glorious, celebrated and splendid period. This period was the time of the rule of Sikhs in Punjab. The expansion of the boundaries of Punjab touching Afghanistan, China and Sutlej. First Sikh Misl and then Maharaja Ranjit Singh ruled Punjab.

The fifth phase, from 1839 to 1947, is the fall of the Sikh empire, the annexation of Punjab by the British, the humiliation of Maharaja Dalip Singh at the hands of British. The Sikh struggle to liberate their Gurdwaras from the clutches of Mahants. Later, the Sikhs joining the British army and participating in the two world wars, and lastly the Sikh struggle for the independence of India where their sacrifices surpassed the sacrifices of all others put together.

The sixth phase is the betrayal of Congress government for refusing to recognise Panjabi as the language of Punjab, the refusal to devolve further powers to state governments, special status for Amritsar city and the implementation of Anandpur Sahib resolution. It was a period of struggle and ups and down.
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Was this General Jean-François Allard’s descendant I was meeting in the southern coast of France? The gleam in his eyes and the warm smile of 12-year-old Jean-Tropez Allard spanned all temporal and spatial gaps. I was probably his age when I first heard about the intriguing French General, who trained the fauj-i-khas, the formidable and royal brigade of Maharaja Ranjit Singh. General Jean-François Allard had fought heroically for Napoleon, so after the crushing defeat at Waterloo, the veteran left France, went through Constantinople, Persia, and Afghanistan, and eventually landed in Lahore in 1822 to find employment in the Sikh kingdom. The Maharaja took an instant liking to the “foreigner,” and soon entrusted him with military, diplomatic, and administrative affairs. Both militaristically and politically, Allard was an illustrious figure in the glorious Sikh kingdom. He also had a keen aesthetic and commercial acumen, so he promoted the Kashmiri shawl trade, and helped the Punjab to import French weapons and wines. He is remembered as Maharaja Ranjit Singh’s “favorite European officer.”

It is his private life that I find most fascinating, but it has been neglected by historians, with the exception of Jean-Marie Lafont, the great French historian. Allard was 37 when he came to the Punjab, and he married a young Hindu princess Banu Pan Dei (about 25 years his junior) from the Himalayan foothills. They made their home in Lahore and had several children. In 1835 General Allard brought his family back to his birthplace, Saint-Tropez, on the Mediterranean coast of France. After getting them settled, he returned as the ambassador of France to the Court of Lahore, and was appointed as the Military Commander of Peshawar by Maharaja Ranjit Singh. From across the continents, he wrote intimate letters to his beloved wife and family back in France. Unfortunately, in Peshawar, Allard died of a heart attack in 1839. Banu Pan Dei with her five children and two Punjabi maids continued to live in Saint-Tropez till her death in 1884.

The General’s wife was probably the earliest Indian diasporic woman in France. How did the young north Indian princess create her social-cultural world and identity in the village nestled along the French Riviera? The life of this wife, mother, and widow in Saint-Tropez holds enormous significance for our own globalized situation. How did she and the General navigate their inter-generational, inter-religious, inter-racial, inter-cultural, inter-linguistic world? The search for answers to these questions took me to Saint-Tropez.

Saint-Tropez today is, of course, very different from the rural fishing and farming village of Allard and Banu Pan Dei. It has become a magnet for sun-worshippers, swimmers, sailors, and super-yachts. While the glistening waves ripple rhythmically, its sky buzzes with helicopters transporting the rich and the famous. Coco Chanel and Brigitte Bardot who came to enjoy its summer breezes made the tiny town of a few thousand inhabitants famous, and now it bustles with the glitterati and temples of fashion such as Armani and Battaglia.

Amidst the hustle and bustle of contemporary new Saint-Tropez, we come upon the Allard house, the “Banu Pan Dei Palace.” This was the home where the Indian princess lived for most of her life. Though converted into a luxury hotel with
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all its exoticism and consumerism, it resonates with the décor of the Anarkali residence given to the General by Maharaja Ranjit Singh in Lahore. The reception room of the hotel is dominated by the iconic painting of Allard with his dark mustache and flowing grey beard. His image evokes the agreement made by the Sikh Maharaja’s European generals that they would wear their beards long, refrain from eating beef or smoking tobacco in public, and take care not to offend the Sikh religion. There is also a floating palace, a luxury “Pan Deï annexe” moored in the sea nearby, all set to whisk away jetsetters to their choice of destination. Actually it was climbing up the marble staircase of her former house that wound the clock back for me: this site of imagination, at once physical and virtual, connected me with Banu Pan Deï — young, middle-aged, elderly. What were her thoughts and feelings as she walked up and down the floors of her home over the years separated from her husband and her homeland?

Meeting her descendants was indeed a surreal experience. Little Jean Saint-Tropez’ eyes sparkled with the magic and mystery of six generations of his forbearers. His grandfather, Mr. Henri Allard, wears a mustache just like the Sikh and Napoleonic General. Henri is the Vice Mayor for the town of Saint-Tropez. Profoundly proud of his heritage and extremely well versed in world history, he has written a semi-fictional account of his ancestor’s life, Le Généralissime (Herve Chopin, 2013). Over the years, Henri has been actively involved in maintaining and promoting Sikh-French relationship. He and his family live in a second home that belonged to Banu Pan Deï. A mimosa tree planted by her enriches the atmosphere. The Allards have succeeded in retaining the rustic beauty of Pan Deï’s original farmhouse bought by her in 1843, even though the many acres of her property extending to the sea have been taken up by multi-storey apartments, markets, and restaurants. I felt greatly honored for being welcomed by three generation of the Allards: Henri and his wife Mimi, their son Frédéric (an officer in the French Navy) and his wife Amance, and their two sons Jean-Tropez and Sixte. Under a lush grapevine and hanging lamps, we shared a sumptuous meal prepared by Mimi with Punjabi ingredients and spread on exquisitely embroidered French linen. They were reviving the warm hospitality of the Allard home in Lahore that we read about in European narratives: “Champagne usurped the place of tea and coffee. M. Allard is the Maharaja’s general of cavalry; and we had the trumpets of his division in attendance during breakfast” (Alexander Burnes, Travels into Bokhara, 1834, p. 106). The sound of trumpets did not accompany us, but the familiar sound of the cuckoo bird so idealized in Sikh literature did —bridging the miles between the Punjab and St Tropez.

This was once the garden of Banu Pan Deï. A well, which happens to be a popular trope in Punjabi romances, is located in it. In order to draw water, young women of the Punjab came out of their homes and gathered at the well where they gossiped. It was also at the well that they met their lovers. Did the General’s beloved widow come to this French well with an aching heart? We many never know. Nevertheless, the historically layered landscape puts us intimately in touch with the past. In the center of the square blooming with flowers and trees is an imposing bust of the General — a graphic memorial of the French and Sikh historical bond. With the two orders on his uniform, the Legion of Honour awarded by Napolean and the Order of Guru Govind Singh given by Maharaja Ranjit Singh, the Tropezian forged a vital connection between the East and the West. It moved me to witness people coming to see and take pictures of his bronze icon. A living materiality, the sculpture links viewers with the object, and inspires new ways of experiencing the self, society, and history. The energetic descendant of Allard and Banu Pan
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Dei is now keen to install a monument of Maharaja Ranjit Singh in the Allard Square. I applaud Henri Allard for his aspiration, which should attract the attention of the global Sikh community. I am sure that Sardar Tarlochan Singh, who has indefatigably worked for decades to promote Sikh culture worldwide, will help make it a reality. The presence of the Sikh Maharaja in the middle of the French Riviera will anchor a pluralistic past in the present. With Henri’s visionary accomplishment, the local and national history of Saint-Tropez will project an even stronger international image. The juxtaposition of the General and the Maharaja in these public works of art will bring to life the words of King Louis-Philippe contained in a letter that was personally delivered to Maharaja Ranjit Singh by General Allard: “Although long distances and oceans separate the Kingdom of the Punjab from that of France, there is no bar to the love that binds our hearts together.” Memories not only preserve the past, they give meaning to the present, they shape our future. The future of a genuine global society rests on such heartfelt intercultural encounters.

Dr. Nikky-Guninder Kaur Singh, Crawford Professor of Religious Studies, Colby College, USA
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There seems to be an ongoing controversy among some Sikhs about the use of a surname after their first name. This is mainly due to misunderstanding on their part regarding the significance of the words Singh and Kaur. But, before going into further discussion about the role and relevance of ‘Singh’ and ‘Kaur’ vis-a-vis Sikh identity, we should be clear about what constitutes a Sikh first name, and how it differs from a surname.

**First name or Christening name:**

The Sikhs have a unique way of naming their new born children. Most Sikh families follow the guidelines provided in the ‘Sikh Rehat Maryada’ document, published by the Shiromani Gurdwara Parbandhak Committee (SGPC) Amritsar, as approved by the authority of Sri Akal Takhat. In general, this means that when a new born baby is to be named, the parents should seek the blessings of the Baani of Sri Guru Granth Sahib Ji. This blessing is obtained by way of choosing the first letter of a randomly chosen Guru Shabad, after which the name of the child is coined. For example, if the first letter of the first word in the Guru Shabad is ‘B’ then any name starting with this letter B, such as Balbir, Bahadar, Balvinder, Baltej etc can be chosen initially by the parents to their liking. At this stage an important point to note is that perhaps as a measure of equality, this initially chosen name does not distinguish between a male and a female Sikh. This means that the same name, for example, Balbir can be used for a boy as well as for a girl.

However, to avoid confusion and to establish the gender of the named person the directive in the Sikh Rehat Maryada document is that the chosen name should be completed by adding the word ‘Singh’ for a boy and the word ‘Kaur’ for a girl. For example, Balbir + Singh constitute a complete first name of a male Sikh, while Balbir + Kaur make up a complete first name of a female. In the Sikh community, not only is the procedure of naming a new born baby unique and innovative; it also has a nationhood connotation, so much so that a Sikh name is regarded as incomplete if it does not carry with it the word Singh or Kaur.

**Surname or Family Name**

The above described Sikh naming ceremony is an essential ritual, which gives the first name identity to a new born baby. However, a surname or a family name may also be added to link this identity to the larger Sikh community. This additional identity is established by adopting a word or name from ancestral family: for example from parents/grandparents, their trade, profession, passion, personal achievements etc. or relating to the name of one’s clan, country village, town etc.; or even by choosing any new imaginative surname according to one’s liking. There are hundreds of family names or surnames, which are common among the Sikhs, such as Gill, Grewal, Sidhu, Sandhu, Bogal, Bhambra, Kambo, Kainth, Jammu, Josan, Jandialvi, Ludhianvi, Phul, Gulshan, Azad, Sewak, Dewana, Mastana etc. from an endless list.

Now let us address the controversy over what constitutes an appropriate Sikh surname. Although, a large majority of the Sikhs do not see any problem in using a family name or a surname of their choice, there is a significant number of Sikhs who say that the use of surname is a Western concept. Their reason is based on somewhat superfluous arguments that in days gone by Sikhs, had no tradition of using surnames; and that most Sikhs lived in villages and small communities, everybody was known by their first name. They emphasise that the use of surname is rather a recent trend started by some Western educated people reflecting their ego or pride in being different. They also argue that Guru Gobind Singh Ji has already given them a surname i.e. Singh or Kaur. In fact, it is this assumption which is the root cause of confusion.
Two points ought to be noted here. Firstly, while a surname signifies family connection and identifies its members i.e. father, son, daughter, wife etc. with the same surname, the use of Singh and Kaur (as surnames) do not seem to fit in to convey such connection or identity that they belong to the same family. Secondly, as has been already explained, ‘Singh’ is an inseparable part of a male Sikh name, while ‘Kaur’ goes to complete a female Sikh name. So we must remember that both these words are part and parcel of the first name of every Sikh, which they proudly use to express their national identity rather than family identity.

However, to claim, as some Sikhs do, that Guru Gobind Singh Ji instructed the Khalsa not to use any surname other than Singh is a myth. This raises a serious question about women being denied the same equal status to the word Kaur. Moreover, there is no authentic historical document to prove that Guru Ji made such a proclamation. His prime directive to the Sikhs was that having taken Amrit to become Khalsa, one must not think or recollect about one’s cast or class, but treat everyone as equal. This point has been very clearly emphasised in the freely available ‘Sikh Rahat Maryada’ document. For example, in its chapter on ‘Panthak Rehni’ and under the title ‘Amrit Sanskar’, the newly initiated members of the Khalsa are advised with this directive i.e. “….. qusIN ipCIJ jwq pwq, jnm, dyS, mzhb dw iKAwl q’k C’f ky inrol Kwlsy bx gey ho—” meaning, that having become Khalsa you should no longer think of your previous cast lineage, birth, country, creed etc. Nowhere else in this document is there any directive about not using a surname with one’s first name. Indeed, on the contrary, there are some examples in both Guru Granth Sahib Ji and the Dasam Granth (Bachittar Natak) wherein certain people have been identified by cast names such as Bedi, Bhalla, Bhatt, Jatt and Sodhi. In early Sikh history, even Guru Gobind Singh Ji’s contemporary member of the Khalsa panth were identified with their given surnames e.g. Banda Singh Bahadur. Then again during the post-Guru period, before and after Maharaja Ranjit Singh, there are numerous examples of prominent Sikhs using surnames. In the early 20th century too, some leaders of Singh Sabha Movement, though rejected the cast names as well as cast based Gurdwaras, willingly accepted additional surname identity.

In the end, it is worth repeating that every Sikh must include the gender identity Singh or kaur to one’s first name which signifies his or her national Identity on a global scale. But a precise identity in the form of a surname is also the need of the day, given that Sikhs are no longer confined to only India. This personal identity may be obtained from a variety of sources, such as heritage, parentage (name of a parental family member) village, town etc.; or even by making an imaginative approach in choosing any appropriate meaningful word as surname, as has been discussed above. Moreover, It should be remembered that the word ‘Singh’ is not the sole property of the Sikhs, as it had been in use in many parts of North India among some Hindu communities too, especially the Rajputs, long before the Sikhs came to the scene. The only difference is that at the time of the founding of the Khalsa Panth in 1699 at Anandpur, Guru Gobind Singh Ji declared it obligatory to conjoin the word Singh with the first name of male Sikhs and Kaur in the case of females. At the same time I would also like to add that the awareness about using an appropriate surname is on the increase, the proof of which can be seen in the ‘change of name’ columns of many English and Panjabi newspapers, in which majority of the notices by Sikh clients publicly announce a new surname added after the word Singh of their firstt name.

Gurinder Singh Sacha
MA, TEFL (London) FCIOL
Madhya Pradesh is the central state of India located between Uttar-Pradesh and Rajasthan in north, Gujrat & Rajasthan in the west, Maharashtra in the south and Bihar in the west. Spread over 4,43,446 sq km, the main area is hilly and a portion jungle clad and has a population of 66,181,170 (1991 census). The capital of the state is at Bhopal. The area was ruled by the Muslim Rulers at the time of Guru Nanak’s visit to the area.

Guru Nanak visited Madhya Pradesh twice; once during the first journey and second time during the second journey while going to the south and Sri Lanka. In his first journey he returned from Puri-Bhubneshwar in Orissa and reached Sarangarh in Madhya Pradesh. He visited Amarkantak and then came to Jabalpur. After visiting Cittarkoot near Manikpur he went to Mahiar Nagar. After visiting Chanderi, Jhansi, Gwalior Karauli, Dholpur and Bharatpur he reached Mathura. Gurdwaras at Amarkantak, Jabalpur, Gwalior and Mathura commemorate Guru Nanak’s first journey.

During his second journey he re-entered Madhya Pradesh from Banswada in Rajasthan and reached Jaora in Madhya Pradesh. Then passing through Mehidpur, he visited Ujjain which was known as Awantika in ancient times. Ujjain is said to have been the seat of the viceroyalty of Ashoka, during his father’s rule of Patliputra (Patna). However it is best known as the capital of the legendary King Vikramaditya at who’s court are said to have flourished the “nine jewels” of Hindu literature of whom the poet Kalidas was the most renowned. It was here that the Shiva, the God of Destruction, vanquished a wicked demon named Tripura. Hundreds of thousands of Hindu pilgrims from all corners.

Mention of Guru Nanak’s visit is found in Janamsakhi Merarban. ‘Tab Guru Baba Nanak Ji Ujjain jai niklia’ (Guru Baba then came to Ujjain) There was the cave of Bharthari; the place where Bharthari was born and the cave of Gorakh many mendicants, saints, bairagis, Udasis etc., had collected at Awantika to have bath on Vaisakhi day. Guru Nanak too reached there and was invited by the followers of Bharthari for a mutual discussion. Near the cave exist a mosque and after the entry into the cave there is a platform. A mango tree used to be at the cave. A platform existed ahead of the mosque too. Guru Nanak positioned himself on that platform. Guru Nanak was asked a question, “Will all these saints, mendicants, faqirs, bairagis, udasis who have come here for salvation will ever get it?”

Guru Nanak then sang a hymn to explain, “adhiatam karam kare ta sacha. Mukt(i) bhed(u) kia jani kacha” (Gauri Astpadian Mahala 1 p.223)

(If man does spiritual deeds then alone, is he true. What can the false man know about the secret of salvation? Such a man is yogi, who thinks of the way of union with God. He slays the five enemies and keeps clasped the true Lord to his heart (pause). He within whose mind, God enshrines truth, realises the worth of the way of union with Him.)

The coming to the pilgrimage is worth only if they realise the True Lord. Most of the world does business like rented-labour. Nobody achieves anything without the Lord. Remember always the name of The Lord.

Guru Nanak entered the cave and held discussions with the descendant of Bharthari also called Bharthari. He said, “You are a worldly person, while we live in jungles and caves. We believe in Ridh-Sidh which you dislike. I am afraid that I will not be able to look after you properly.”. Guru Nanak said, “Jogi kau dar kaisa. Roop(i) birk(i) gi (I) bahr soi” (Gauri Astpadia, Mahala 1 p 223)
(What fear can a yogi have when that Lord is amongst trees, plants and within and without the house. (pause) The yogi meditates on the Fearless and Pure Lord. Night and Day he remains awake and embraces affection for the True Name. Such a yogi is pleasing to my mind. He burns snare of death with Lord’s fire. He sheds the fear of old age and death and stills his ego. He himself swims across and saves his ancestors too. He who serves the True Guru becomes a Yogi. He who remains immersed in Lord’s fear becomes fearless. As is the one whom he serves, so does he himself become. God’s Name makes man pure and fearless.)

All the present then bowed before the Guru. Guru Nanak had the feast of knowledge and having satisfied bade goodbye.

From Ujjain, Guru Nanak went to Indore, a city on the Bhopal-Khandwa line. The city was later built by Rani Ahalya Bai (1765-95) the famous Holker ruler on the rivers of Sarswati and Khan. Before this it was only a small town having some Jain temples Guru Nanak visited these temples and held discussions with Jainis. A Gurdwara is now constructed in the area in Guru Nanak’s memory. This Gurdwara remained in the control of Udasis who later converted into their own property. Later in a prolonged court case the Sikhs of Indore have been able to restore the place from the Hindu family. Now a Gurdwara has been constructed at the place.

Guru Nanak left Indore for Bhopal. Bhopal is now the capital of Madhya Pradesh. Raja Bhoj is stated to be the founder of Bhopal. The grand lake built by Raja Bhoj is the key attraction. Bhopal is in Vindhayachal ranges perched on a hill feature. All trains from New Delhi to Mumbai, Hyderabad and Chennai pass through Bhopal.

The then king of Bhopal was too worldly. He was acquainted with Guru Nanak at Sultanpur when Guru Nanak was the store-holder of Daulat Khan. Guru Nanak sent a message to the king about his arrival. The King replied, “I have a job at hand, I will finish this and will come over without delay.” He sent his servant with delicious food. Guru Nanak waited for him for a day. Next day the king turned up. Guru Nanak enquired the reason for delay, “It was a financial deal which did not allow me to come yesterday. I started immediately after the job was completed.” Guru Nanak said, “It is the God who gets everything done. Man is just a play thing in his hands.” He then sang a hymn, “Ram Nam chit(u) rapai ja ka. Upjant darsan kariai taka” (Gauri Astпадia, Mahala 1, p228)

(At early dawn see the sight of him whose soul is imbued with the Lord’s Name. Your ill luck is that you do not meditate on the Name of pervading Lord. In every age, beneficent is my Lord master (Pause). Under Guru’s instructions, the perfect man meditates on the Lord. In his mind, the un-struck melodious bands play. The persons, who bear love to God, and Lord’s devotional service; the master mercifully preserves them. In whose heart that Lord abides; by seeing their sight peace is obtained. Amongst all the beings, the One Lord is contained. The proud perverse person, ultimately wanders in existence. He alone understands the Lords who obtains the True Guru. Stilling his ego, he receives the Guru’s word. How can the mortal know about the union of the low man with the high Lord? By Guru’s grace, and through mind’s appeasement the man meets with master’s union. I am a sinner, without merit, O my master, show goodness unto me. When the Lord becomes merciful, slave Nanak is emancipated.)

During discourses with the king, Guru Nanak was told of king’s ancestor who was affected by leprosy and now living on the rock-hill in mud cave. Guru Nanak went over to him and heard his story. Guru Nanak redeemed him and asked him to worship true Lord’s Name who will save him from such curse. The mud cave can still be seen. We visited this hut in 1985. There was no Gurdwara at the place. A Gurdwara exists about 500 yards from the place which is said to be in the memory of Guru Gobind Singh’s visit to the place.
The mud cave hut is regularly visited by devotees from all religions. A Muslim priest looks after the place. The originality of the place is maintained. It is not like we Sikhs who construct huge Gurdwaras at the historical site and hide all the history evidence. It is high time the Sikhs learn preservation rather than destroying the original and constructing large sized showy structures by spending huge funds of devotees. It is not the money, wealth or stone structures which increase the value of the place; it is the reverence and devotion which consist of the real soul and the maintain the true worth of a historical object or relic.

From Bhopal Guru Nanak proceeded to Hoshangabad on the bank of Narmada river. Hoshangabad is a key railway station on Delhi-Bhopal-Mumbai line. There are numerous temples in the city which include Jagan Nath Mandir, Ram Chander Mandir, Hanuman Mandir, Mahadev Mandir and Shani Mandir. Guru Nanak visited these temples and held discussions with the religious leaders. The Guru stayed in a garden, where the ruler and the people of the area benefited from the company of Guru Nanak. A memorial in honour of Guru Nanak stands in the garden.

From Hoshangabad Guru Nanak went to visit Surya Kund and Oankareshwar. Oankareshwar also known as Mandhata, is 8 Kilometres from the Omkareshwar Road railway station on the Indore- Khandwa branch line. The holy city has two of the twelve holiest temples dedicated to Shiva, situated on an island, about 3 kilometres long in the middle of the sacred Narbada river. The swift and deep river is the haunt of crocodiles and fishes. The rocks have a tint of green which blends beautifully with the dark green foliage and the brown and grey temples which rise the rows.

Raja Mandhatri was the founder of the holy shrine who claimed descent from the Sun. The temple of Omkar is situated on the Birkhala rocks and is picturesque building with a courtyard and colonnades supported by massive pillars. The original shrine Amreshwar or Manileshwar, which contains the holy Lingam dedicated to Shiva is on the southern part of the island. The original site was taken over by the jungle. The Mrrtha Peshwa, Bala Ji Rao II tried to find and restore the shrine but could not do so and he built a new temple. When the original site was later found a temple was built over it too and the Peshwa’s shrine retains the name of Manileshwar.

On the north bank of the Narbada, a short distance away from Omkarji, are ruins of temples dedicated to Vishnu and also Jain temples. The Jain temples stand on an eminence a little back from the river. The largest is on the plinth of 5 ft. high.

Sohagpur. His melodious songs attracted the attention of the inhabitants. They used to worship Shani- a god who rides on a vulture and is generally considered “malefic among malefic” He was much dreaded in the area. All the troubles and calamities are traced to him. The people worship Shani to avoid harm. The Guru advised them not to fear anyone other than God as there was no one stronger than Him in the world. What ever the God wants is done. No one can change His Will. All the devas and demons fear Him. So one must worship Him and no one else.

Continuing his journey the Guru went through Panchmarhi, Narsinghpur, Chhindwara, Seoni, Balaghat, Tumsar etc. and reached Ramtek, about 24 miles north of Nagpur. From Nagpur Guru Nanak went to Burhanpur.

Burhanpur, an old walled town in Khandwa district of Madhaya Pradesh, is one of the banks of Tapti River, four kilometers from Burhanpur railway station on the Delhi-Bhopal-Itarsi-Bombay line. Guru Nanak Dev and Guru Gobind Singh visited Burhanpur. One of Bhai Gurdas’s vars points of the existence of Sikh Sangat here in early seventeenth century. Gurdwara commemorating Guru Nanak’s visit is located on the bank of Rapti river near the grave of Nur Jehan. Later during the eighteenth century, Hathi Singh son of Mata Sundari’s adopted sin Ajit Singh
lived here. There are now two historical Gurdwaras at Burhanpur. Gurdwara Rajghat Sangat Pahili Patshahi on the river bank dedicated to Guru Nanak Dev is in a single room and is looked after by a Nihang Singh who lives in a similarly room close by. Gurdwara Bari Sangat about two furlongs northwest of the walled city is much more flourishing and frequented. It marks the site where Guru Gobind Singh, travelling to the south with the Emperor Bahadur Shah stayed in May-June 1908.

From Burhanpur Guru Nanak entered Maharashtra.

Later Hathi Singh made his abode here. This Gurdwara has 16 acres of land attached to it. Guru Granth Sahib is seated on a marble canopied seat in the middle of a spacious rectangular hall with high ceiling. This has gallery at mid height on three sides. Above the hall, over the sanctum, are two floors of square rooms with domed pavilion on top. An old hand written copy of Guru Granth Sahib is preserved in this Gurdwara. It’s pages has beautifully drawn border in multicolour.

Gwalior

Gwalior is well-known city, 120 kilometres South of Agra and well connected by rail and road. Its historical fort built atop a hill is a prominent landmark overlooking the town below. Mughal rulers used this fort as a prison for chiefs and nobles of status. Emperor Jahangir order the incarceration of Guru Hargobind here at the instigation of the Guru’s detractors. However the Sufi Saint Mian Mir and other sympathisers interceded, the emperor not only ordered the Guru’s release but also sought his friendship. Meanwhile the Guru had become popular among the internee nobles as a man of God, pious as well as brave. When they heard of his release, they looked up to him for succour. Guru Hargobind thereat refused to be released unless other internees were also let out. The Emperor agreed to release as many of them as could come out holding the fringe of the Guru’s robe. The Guru narrate the chroniclers, he had made a long robe made with many strings attached to it which enabled all the fifty-two captives to come out of the fort with him. This earned for the Guru the epithet Data Bandi Chhor, lit. (the munificent liberator). Chroniclers differ about the dates and duration of the Guru’s detention. But it appears that it was only for a few months sometime between 1617 and 1619. A shrine bearing this name was established inside the fort. It was looked after by Muslim priest until the Sikhs acquired possession and established near the entrance of Gurdwara Data Bandi Chhor Patshahi 6 Guru Hargobind Sahib Ji, as it is now named. The present building complex spread over six acres was constructed under the supervision of Saint Jhanda Singh and Uttam Singh Mauni of Khadur Sahib during the 1970s and 1980s. The principal building is a six storey edifice near the old shrine The sanctum is on one side of a high-ceilinged, almost square hall on the ground floor. There is basement below of the same size as the hall and four storeys of rooms above the sanctum. Guru ka langar with its vast dining hall and residential rooms for staff and pilgrims are in a separate, adjoining compound. It is a peculiarity of this Gurdwara to have two Sarovars, one for gents and ladies.

(Footnotes)

1 Janamsakhi Miharban, in Janam Sakhi Prampara ed. Dr. Kirpal Singh Janam Sikh Prampra, p.139

Bhai Taru Singh
Rabindra Nath Tagore

I pity your youth, so your life I spare. Give me the return gift your lovely long hair. Bhai Taru Singh responded; I accept ‘O Navab’ What you begged a Sikh to share. Not lovely long hair alone But my head will also be there. (Translated by Dr Dalvinder Singh Grewal)
THE MAGNETISM OF KEY WORDS LIKE SAT
(siq, squsiq); Gyani, Gurmukh, Brahmgyni

Dr. JK Sirha

The word Sat literally means ‘Truth’ which is a sum total of [God Himself, Divinity, reality, purity, devotion, dedication, dutifulness, faith, fidelity, honesty, integrity, loyalty, immortality and candidness.]

The word has been used as a prefix and a suffix to make many other Gurbani words.

A few important words selected at random, with their explanations, are produced hereunder:

Satnam

Sukhmani, Raga Gauri Mehla 5, page 284, Ashtpadi 16, pada 6,7

The following pada of the Ashtpadi has maximum variations of the word ‘Sat’ including keynote word Satnam, which here means the Fountain of comforts.

His form is true, and true is His place. His personality is true — He alone is supreme. His acts are true, and true is His Word. God is permeating all. True are His actions; His creation is true. His root is true, and true is what originates from it. True is His lifestyle, the purest of the pure. All goes well for those who know Him. The True Name of God is the Giver of peace. Nanak has obtained true faith from the Guru. ||6 || True are the Teachings, and the Instructions of the Holy. True are those into whose hearts He enters. One who knows and loves the Truth — chanting the Nam, he obtains salvation. He Himself is True, and all that He has made is true.

Sat Kartar

Raga Prabhati Mehla :1, Shabad 9, page 1329

In this verse the words ‘Sach’ and ‘Kartar’ are given as two dependent words, and the joint meaning of the two is ‘The True (only) Creator’

Speak the True Name of the Creator. Then, you shall never again have to come into this world. ||1 || Rahau
Satpurkh

Raga Gauri, Sukhmani, Sloak preceding Ashtpadi, 18, page 286

Satpurkh and Sopurkh are synonyms and mean the Greatest of the Great.

Sloak: The one has the knowledge of the Almighty God, is called the True Teacher. In his company, the devotees are emancipated. Let us all sing the praises of the Almighty God.

Satgur

Raga Maj, Var, pauri 25, page 149

In this pauri Satgur mean the Almighty God, the True Guru.

Sat-Sangat

Sloak Mehla 4, preceding pauri 5, page 1314

In this sloak the word Sat Sangat means the company of the Truth (truthful people). The words Sad Sangat and Sat Sangat are synonyms.

Sat-Sung

Raga Kanra Chhant Mehla 5, Chhant no. 1, page 132.

Sat-sang, here, refers to the company of the pure.
They alone are saved, who meditate on the Name of God. The company of Maya is wasteful. Meditating on God, all fruits and rewards are obtained, they are blessed, blessed and very fortunate. They are awake and aware in the True Congregation; attached to the Nam, they are lovingly attuned to the One. I have renounced pride, emotional attachment, wickedness and corruption; attached to the Holy, I am become utmost humble. I have come to the sanctuary of my Master; by great good fortune, I obtain His blessed vision.

Satyug.

Sloak Mehla 1, Var Asa, page 470

*Sat Yug is the era of Truth and purity*

Sloak Mehla 1

The soul of the body has one chariot and one charioteer. In age after age they change; the spiritually wise understand this. In the Golden Age of Sat Yuga, contentment was the chariot and righteousness the charioteer. In the Silver Age of Treta Yuga, celibacy was the chariot and power the charioteer. In the Brass Age of Dwapar Yuga, penance was the chariot and truth the charioteer. In the Iron Age of Kal Yuga, fire is the chariot and falsehood the charioteer.

Sadh

*Sadh refers to holy people*

Raga Asa Mehla 1 Chhant, no. 3, page 437

Sant

Raga Berari Mehla 5, page 720

*Sant is that Sadh who has reached a level of living which is very near to God*

Gyani

Raga Maru Mehla 3, page 1063

*Gyani means a Spiritual Teacher*
Without serving God no one finds liberation. Go ask any spiritual teacher or mediator. Whoever serves God is blessed with glorious greatness, and honoured in the court of God.

Gurmukh

Raga Ramkali Mehta 1, Sidh Gost, verses 69, 71, page 946

Gurmukh is one who lives by the teaching of God.

The Gurmukh is one who reflects upon the Word of the Shabad. The True Bani is revealed to the Gurmukh. The mind of the Gurmukh is drenched with God’s love, but how rare are those who understand this. The Gurmukh dwells in the home of the self, deep within. The Gurmukh realizes the true way of Yoga. The Gurmukh recognizes only one Almighty... The Gurmukh conquers his mind by subduing his ego. The Gurmukh enshrines Truth in his heart. The Gurmukh conquers the his inner world; he knocks down the messenger of death, and kills it. The Gurmukh is always victorious in the court of Waheguru. The Gurmukh is united in God’s eternal union; Gurmukh realizes the significance of the word of the Shabad. || 71 ||

Brahmgyani

Raga Gauri, Sukhmani Mehta 5, pages 272-274

Brahmgyani is that Spiritual teacher who has merged in God and has become one with Him
Ashtpadi:

1. The God-conscious being is always unattached, as the lotus in the water remains detached.
2. The God-conscious being is always unstained, like the sun, which gives its comfort and warmth to all.
3. The God-conscious being looks upon all alike, like the wind, which blows equally upon the king and the poor beggar.
4. The God-conscious being has a steady patience, like the earth, which is dug up by one, and anointed with sandal paste by another. This is the quality of the God-conscious being: his inherent nature is like a warming fire. || 1 ||
5. The God-conscious being is the purest of the pure; filth does not stick to water.
6. The God-conscious being’s mind is enlightened, like the sky above the earth.
7. To the God-conscious being, friend and foe are the same.

8. The God-conscious being has no egotistical pride.
9. The God-conscious being is the highest of the high. Within his own mind, he is the most humble of all. They alone become God-conscious beings, whom God Himself makes so. || 2 ||
10. The God-conscious being is very humble.
11. The God-conscious being knows the nature of the soul.
12. The God-conscious being shows kindness to all.
13. No evil comes from the God-conscious being.
14. The God-conscious being is always impartial.
15. Nectar rains down from the glance of the God-conscious being.
16. The God-conscious being is free from entanglements.
17. The lifestyle of the God-conscious being is spotlessly pure.
18. Spiritual wisdom is the food of the God-conscious being.
19. God-conscious being is always absorbed in God’s meditation. || 3 ||
20. The God-conscious being centers his hopes on the One alone.
21. The God-conscious being shall never perish.
22. The God-conscious being is steeped in humility.
23. The God-conscious being delights in doing good to others.
24. The God-conscious being has no worldly entanglements.
25. The God-conscious being holds his wandering mind under control.
26. The God-conscious being acts for the common good.
27. The God-conscious being blossoms in autumn.
28. In the Company of the God-conscious being, all are saved.
29. Through the God-conscious being, the whole world meditates on God. || 4 ||
30. The God-conscious being loves the One Master alone.
31. The God-conscious being dwells with God.
32. The God-conscious being takes the Nam as his support.
33. The God-conscious being has the Nam as his Family.
34. The God-conscious being is awake and aware, forever and ever.
35. The God-conscious being renounces his proud and ego.
36. In the mind of the God-conscious being, there is always supreme bliss.
37. In the home of the God-conscious being, there is everlasting bliss.
38. The God-conscious being dwells in peaceful ease.
39. God-conscious being shall never perish.
40. The God-conscious being knows the secrets of God.
41. The God-conscious being is in love with the One alone.
42. The God-conscious being is carefree.
43. Pure are the Teachings of the God-conscious being.
44. The God-conscious being is made so by God Himself.
45. The God-conscious being is gloriously great.
46. The vision of the God-conscious being, is obtained by great good fortune.
47. To the God-conscious being, I make my life a sacrifice.
48. The God-conscious being is sought by the great god Shiva.
49. God-conscious being is Himself the Supreme God.
50. The God-conscious being cannot be appraised.
51. The God-conscious being has all within his mind.
52. Who can know the mystery of the God-conscious being? Forever bow to the God-conscious being.
53. The God-conscious being cannot be described in words.
54. The God-conscious being is the master of all.
55. Who can describe the limits of the God-conscious being?
56. Only the God-conscious being can know the state of the God-conscious being.
57. The God-conscious being has no end or limitation [like God Himself]
58. God-conscious being, bow forever in reverence.
59. The God-conscious being is the creator of the world. [Here difference between the two has disappeared]
60. The God-conscious being lives forever, and does not die. [Become immortal in the heart of the people]
61. The God-conscious being is the giver of the way of liberation of the soul [Special powers]
62. The God-conscious being is the perfect being, who orchestrates all.
63. The God-conscious being is the helper of the helpless.
64. The God-conscious being extends his hand to all.
65. The God-conscious being owns the entire creation.
66. The God-conscious being is himself the Formless God.
67. The glory of the God-conscious being belongs to the God-conscious being alone.
68. God-conscious being is the master all.

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According to traditions and religious laws every person is bound by sayings of their prophets and religious scriptures. These sayings lay down both outer and inner rules for a true religious person. Regarding outer signs we have five Ks for a Sikh, Tilak and janeo for a Hindu, Hijab for a Muslim, Kippa for a Jew and so on. Above all these outer signs and wearing every religious person must have some inner maturity and development.

In Sikh scriptures there is a mention of such inner mature development to be a true religious person.

A True Sikh

Guru Ramdas

Gauri ki var Mehla 4, sloak (2) Mehla 4, preceding 11

MEHLA 4: One who calls himself a Sikh of the Guru, the true Guru, shall rise in the early morning hours and meditate on Waheguru’s Name. Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar. Following the instructions of the Guru, he is to recite the Name of Waheguru. All sins, misdeeds and negativity shall be erased. Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on Waheguru’s Name. One who meditates on my Waheguru, with every breath and every morsel of food — that Gursikh becomes pleasing to the Guru’s mind. That person, unto whom my Master is kind and compassionate — upon that GurSikh, the Guru’s teachings are bestowed. Let us all beg the dust of the feet of that Gursikh, who himself recites Naam, and inspires others to recite it. || 2 ||

A TRUE SIKH, A TRUE MUSLIM AND A TRUE HINDU
ACCORDING TO A FEW HYMNS FROM SIKH SCRIPTURES
Harmanjeet Kaur Sandhu

Guru Gobind Singh

Composition 33 Swayas

Swaya 1

He is the true Khalsa (Sikh), who remembers the ever-awakened Light throughout night and day and does not bring anyone else in the mind; he practises his vow with whole hearted affection and does not believe in even by oversight, the graves, Hindu monuments and monasteries; He does not recognise anyone else except One Waheguru, not even the bestowal of charities, performance of merciful acts, austerities and restraint on pilgrim-stations; the perfect light of Waheguru illuminates his heart, then consider him as the immaculate Khalsa.
The gurmukh (true Sikhs) getting up in early (fourth pehr of night) hours of the morning takes bath in the sacred tank. Reciting the holy hymns of the Guru, he moves towards dharamsala (Gurdwara), the central place for Sikh. There, joining the holy congregation, he lovingly listens to Gurbani, the holy hymns of the Guru. Effacing all doubt from his mind he serves the Sikhs of the Guru. Then by righteous means he earns his livelihood and he distributes the hard-earned meal among the needy ones. Offering first, to the Sikhs of Guru, the remainder he himself eats. In this dark age, illumined by such feelings, the disciple becomes Guru and the Guru disciple. The gurmukhs tread on such a highway (of religious life).

Sloak Mehla 1: It is difficult to be called a Muslim; if one is truly a Muslim, then he may be called one. First, let him savour the religion of the Prophet as sweet; then, let his pride of his possessions be scraped away. Becoming a true Muslim, a disciple of the faith of Mohammed, let him put aside the delusion of death and life. As he submits to God’s will, and surrenders to the creator, he is rid of selfishness and conceit. When one is merciful to all beings, only then shall he be called a Muslim. ||

A True Hindu

The true janaeo (sacred thread)

Sloak Mehla 1: Make compassion the cotton, contentment the thread, modesty the knot and truth the twist. This is the sacred thread of the soul; if you have it, then go ahead and put it on me. It does not break, it cannot be soiled by filth, it cannot be burnt, or lost. Blessed are those mortal beings who wear such a thread around their necks. You buy the thread for a few shells, and seated in your enclosure, you put it on. Whispering instructions into others’ ears, the Brahmin becomes a guru. But he dies, and the sacred thread falls away, and the soul departs without it. ||
The Idol worship

Bihagra ki var Mehla 4
Sloak 1, preceding pauri 20, page 556

Mehla 1: The Hindus have forgotten the primal God; they are going the wrong way. As Narad instructed them, they worship idols. They are blind and mute, the blindest of the blind. The ignorant fools pick up stones and worship them, but when those stones themselves sink, how will they carry you across? || 2 ||

The Rituals

Asa di Var Mehla 1, sloak Mehla 1 preceding pauri 14

Mehla 1: You read your books and say your prayers, and then engage in debate; you worship stones and sit like a stork, pretending to be in Samadhi (yogic posture) With your mouth you utter falsehood, and you adorn yourself with precious decorations; you recite the three lines of the Gayatri (Hindu mantra) three times a day. Around your neck is a rosary, and upon your head is a turban, and you wear two loin cloths. If you knew the nature of God, you would know that all of these beliefs and rituals are in vain. Meditate with deep faith; without the true-Teacher, no one finds the way. || 2 ||

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“Recognise all mankind whether Hindu or Muslims, as one.
The same Lord is the Creator and Nourisher of all;
Recognise no distinction among them.
The monastry and the mosque are the same;
So are the Hindu worship and the Muslim prayer.
Men are all one”

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<td>A composition of four stanzas</td>
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<tr>
<td>18</td>
<td>133</td>
<td>Baramah</td>
<td>Twelve months</td>
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<td>19</td>
<td>136</td>
<td>Din rein</td>
<td>Day &amp; night</td>
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<td>20</td>
<td>137</td>
<td>Dhuni gavni</td>
<td>To sing in the named tune. ’</td>
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<td>21</td>
<td>234</td>
<td>Karhale</td>
<td>A camel, a wandering person</td>
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<tr>
<td>22</td>
<td>242</td>
<td>Jumla</td>
<td>Total of shabads</td>
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<td>23</td>
<td>250</td>
<td>Bawan Akhri</td>
<td>Alphabet of Sanskrit language</td>
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<td>24</td>
<td>262</td>
<td>Sukhmani</td>
<td>Song of peace</td>
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<td>25</td>
<td>296</td>
<td>Thithe</td>
<td>15 days cycle based on the moments of the moon</td>
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<td>343</td>
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<td>Seven days of the week</td>
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| 26  | 365    | Kafi     | The word has been used in two different types of meanings:  
1. It is the name of a ragini,  
2. It refers to a composition which intoxicates the reader with the liquor of the Name of God |
| 27  | 368    | Ghar 6 kae 3 | Three shabads of Ghar 3. Please also check, the number control of these and other shabads on these pages. There is no separate mention of the number of shabads in each ghar at the end of these shabads |
| 28  | 369    | Kafi 2   | The small number 2 given underneath the label Kafi denotes the total compositions titled Kafi in this ghar. |
| 29  | 369    | Sudhang  | A pure tune; it is an instruction that the shabad should be sung in pure Asawari |
| 30  | 408    | Partal   | It is an instruction that while singing the shabad the tal should be turned again and again |
| 31  | 431    | Birharae | It means separation. Those shabads wherein the theme is separation |
| 32  | 431    | Chhanta ki jat | It refers to a particular tune. Here it means that the shabad should be sung in the tune assigned to chhants of four tars |
| 33  | 432    | Patti likhi | The writing on a wooden slate. It refers to a long compositions where each hymn starts with a word of alphabet. |
| 34  | 433    | Patti    | A slate. It means the same as 33. |
| 35  | 475    | Shudh    | The text found correct in the first reading. |
| 36  | 478    | Ik tukae | Tuk, means lines in a pada. Ik tukae means padas of one line. |
| 37  | 479    | Do takae | Padas of two lines. |

**Mrs. Mohinder Kaur Kapoor**  
*Khalsa College London*
God is too great: too great to fall in the measurable capability of human beings. He is boundless; He is limitless. No one knows His limits. Even if there are limits those are beyond the reach of human beings. We can see some planets, stars and constellations with open eyes from a distance; we can see more stars and constellations in depth of the sky with the help of powerful telescopes; but beyond those we are not able to see. Similarly we can see some beings with open eyes but there are living objects which we cannot see with open eyes because of their smallness. Some of these can be seen with the help of microscopes. For example some of the countless cells, virus, DNA’s, RNA’s in the body of a being can be seen with microscopes. There are bound to be much more of these in a living body which cannot be seen even with the most powerful microscopes. We know about electrons, quarks, fermions, bosons etc., which are not yet fully identified.

The costly experiments at CERN are planned to find the conditions at the time of big bang which is stated to be the cause of origin of universe and the existence of Higgs Bosons; the fundamental boson of life according to the scientist. The atomic structure comes to life only with the help of Higgs Bosons or God particles they guess. Will these CERN experiments find out the reason behind life or origin of universe is debatable.

The scientists now say that visible universe is only 4%, while dark matter is 22% and dark energy as 76%. They also agree that dark matter came from dark energy and the visible universe came out from dark matter. The scientists also agree that the entire universe is made of energies and that these energies are continuously changing. These energies change from wave form to particle form and vice versa. It further changes into gaseous, liquid or solid substances as we name the matter today.

The change being continuous, nothing is stable; nothing is same at the next moment. Solids are in the process of change to liquids or gases, liquids into gases or the like. The matter changes into energy and energy into matter.

Dark Matter
Dark Energy

The visible universe is also gradually changing from visible matter to dark matter and dark matter into energy. This dark energy is changing back to dark matter and then to visible matter making the circle of change complete. Dark energy, dark matter or visible universe: all in regular contact and each impacting on the other continuously.

This continuous impact through regular contact causes the continuous change which we may also call continuous instability.

According to Sri Guru Granth Sahib (SGGS), God can be described both as sargun (having all attributes) and nirgun (having no attributes). He is
invisible as well as visible. He is invisible because of his nirgun attributes such as in dark energy and dark matter but visible because of His visible attributes as visible in visible universe. He is visible in his creation. We can easily compare it with the visibility in dark night and broad day light. We can see him in human beings, trees, creatures and the like.

SGGS also declares that everything in this universe is changing. The change is continuous and positive; it is forward and not backward. Due to this order of change, every matter in the universe changes continuously; nothing remains the same the very next moment. The child becomes adult and adult old and thereafter changes into another form. The nature becomes green in spring while withers in autumn. We see trees growing up, becoming green with leaves, having flowers and then fruits; which when ripe fall on the ground or eaten away by birds. Thus the nature too keeps on changing regularly. The God whose sargun attributes are related to nature; thus found different every minute. The God’s creation is never found in its old form; it becomes new every moment. Thus the God when seen its sargun form or through its creation is found to be new every moment.

The effect of this continuous change has fundamental impact on the universe as follows:

1. The visible universe is only a 4% while 22% is dark matter and 76% dark energy.
2. The visible is changing into invisible and vice versa as visible matter is changing into dark matter and dark matter into dark energy.
3. The change is continuous and forward looking as nothing cannot be recreated into its original shape because of the continuous change.
4. Nothing is same the very next moment because of this continuous change.
5. This continuous change is caused because of the continuous contact of particle every particle impacting the other and causing change from particle to energy and vice versa.
6. God is invisible and visible as well. It is visible through its creation. It is not visible as it is beyond black energy and it is visible just in front of us in the form nature and the vast universe. It is those both far and near.
7. The God is in new form daily because of its visibility in the form of nature and which in turn is seen in new form the very next moment due to continuous change however the change is identifiable after lapse of time say a day.

(Endnotes)

1 Koi na jaanai tumra ant(u). Ooche te oocha Bhagwant. (Sri Guru Granth Sahib (SGGS) : 5:268:3)
2 Tâ kâ ant na jânai ko-î. (Ibid 1:1036:9)
3 Jyot nirantar(i) janeai (Ibid, 1:55:12), jot(i) pargas bhai maatee sang(i) (Ibid, 5:1216:12), Joti mah(i0 jot(i) ral(i) jaia (Ibid, 5:885:12)
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