

Communal Harmony - The Road To National Integration

Man is a social animal. The only difference between animal and man is that animals do not have relations with each other. Relation in case of animals end with their off springs, after the mother stops feeding. The relations of human beings continue forever. Among the animals only lion lives like a family. Man by nature has power to think and live together. Though nature has provided man with thinking power, but along with that, it is having **FIVE** sins, i.e. **Sex, Anger, Greed, Affection, Pride**. Animals may be under the control of one of these sins, but a man has all these. Deer is a slave of music. Fish is caught because of its greed. Bumblebee is attracted by flower and gets trapped in it. Moth is attracted by light and gets burnt in its heat. Elephant is trapped because of sex. A pit is created in which a model of the elephant is erected to trap the elephant.

The deer, the fish, the bumblebee, the moth and the elephant are destroyed, each for a single defect. So the one who is filled with the five incurable vices - what hope is there for him? ||1|| (486) (Bhagat Ravidas Ji)

ਆਸਾ ਬਾਣੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ ॥ ੧੯ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਮ੍ਰਿਗ ਮੀਨ ਭ੍ਰਿੰਗ ਪਤੰਗ ਕੁੰਚਰ ਏਕ ਦੋਖ ਬਿਨਾਸ
॥ ਪੰਚ ਦੋਖ ਅਸਾਧ ਜਾ ਮਹਿ ਤਾ ਕੀ ਕੇਤਕ ਆਸ ॥੧॥ (੪੮੬) (ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

All these FIVE are also essential part of life. Without sex further reproduction is not possible. Without anger one cannot control others. Without greed one will not have urge to work for the livelihood. Without affection we will not have mutual relations. Without pride, encouragement for further development and competition for progress will not be possible. All these FIVE are required in one's life for the development of mankind. But these FIVE should be under our control and we should not be slave to them. Sex can be controlled by self-restraint and living a married life. Anger can be converted to bravery so as to carry out difficult jobs. Greed can be converted to keenness in one's work or business with self-satisfaction. Affection can be converted to have mutual love and sacrifice. Pride can be converted to self-respect and integrity.

ਸਿੱਖ ਨੇ ਕਾਮ, ਕ੍ਰੋਧ, ਲੋਭ, ਮੋਹ ਤੇ ਹੰਕਾਰ ਨੂੰ ਮਾਰਨਾ ਨਹੀਂ ਹੈ। ਵਿਕਾਰਾਂ ਉਪਰ ਕਾਬੂ ਪਾਉਣਾ ਹੈ।
ਕਾਮ ਨੂੰ ਸੰਜਮ ਤੇ ਸ਼ਕਤੀ, ਕ੍ਰੋਧ ਨੂੰ ਵੀਰਤਾ ਅਤੇ ਬੀਰਰਸ, ਲੋਭ ਨੂੰ ਪੁਰਸ਼ਾਰਥ ਤੇ ਸੰਤੋਖ, ਮੋਹ ਨੂੰ ਪਰੇਮ ਅਤੇ
ਕੁਰਬਾਨੀ ਤੇ ਹੰਕਾਰ ਨੂੰ ਸਵੈਮਾਨ ਤੇ ਅਣਖ ਦੇ ਰੂਪ ਵਿਚ ਬਦਲਣਾ ਹੈ।

Once this is achieved, all the problems in life, whether they are social, political, and administrative, communal harmony or any other type, will get solved automatically.

National integration is a process, which binds the mind of the people of a nation. In the process of integration individual becomes one with society. Guru Gobind Singh Ji has advised that we should consider all, as equal. Though we may be belonging to different religions or systems, but we should treat all under same rules and regulations.

"Some men are Hindu & other Muslims, among whom are Rafezis, Imams and Shafis. Know that all men are of the same caste." (Guru Gobind Singh Ji)

" ਹਿੰਦੂ ਤੁਰਕ ਕੇਉ ਰਾਫ਼ਜ਼ੀ ਇਮਾਮ ਸਾਫੀ, ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ " ।੧੫।੧੫। (ਅਕਾਲ
ਉਸਤਤਿ, ਸ੍ਰੀ ਮੁਖ ਵਾਕ ਪਾਤਸ਼ਾਹੀ ੧੦)

Similarly Kabir Sahib have taught that the Creation is in the Creator and the Creator is in the Creation, totally pervading and permeating all places.

ਅਵਲਿ ਅਲਹ ਨੂਰ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥ ਏਕ ਨੂਰ ਤੇ ਸਭ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ ॥੧॥
ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥ ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸੁਬ ਠਾਂਈ ॥੧॥ ਰਹਾਉ ॥
(੧੩੪੯-੧੩੫੦)

First, Allah created the Light; then, by His Creative Power, He made all mortal beings. From the One Light, the entire universe welled up. So who is good, and who is bad? ||1|| O people, O Siblings of Destiny, do not wander deluded by doubt. The Creation is in the Creator, and the Creator is in the Creation, totally pervading and permeating all places. ||1||Pause||

Every body considers him to be honest and impartial, but most of the cases internal thinking and actions are contrary to that. Problems whether they are social, national or any other type, starts when we have different rules or punishments for our own community people and entirely different when it is applied to others. All are born equal with similar eyes, ears, and of same five elements. Hence, the principle of Equality of human kind should be applied for all.

"All men have the same eyes, same ears, the same body, the same build-up. A compound of earth, air, fire & water." (Guru Gobind Singh Ji)

" ਏਕੈ ਨੈਨ ਏਕੈ ਕਾਨ ਏਕੈ ਦੇਹ ਏਕੈ ਬਾਨ, ਖਾਕ ਬਾਦ ਆਤਮ ਔ ਆਬ ਕੇ ਰਲਾਉ ਹੈ ॥ " ॥੧੬॥੧੬॥ (ਅਕਾਲ ਉਸਤਤਿ, ਸ੍ਰੀ ਮੁਖ ਵਾਕ ਪਾਤਸ਼ਾਹੀ ੧੦)

If the family troubles a person, he leaves the house and becomes a Sanyasi. If a person is troubled by the society, he becomes a Philosopher. If a person is troubled by the nation, he becomes a Terrorist. But none of these restrictions or punishments helps in controlling the sins of a person.

You worship fire and wear saffron colored robes. Stung by your misfortune, you abandon your home. Leaving your own country, you wander in foreign lands. But you bring the five rejects with you. ||4|| (1348) (Guru Arjan Dev Ji)
ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥ ਪ੍ਰੰਅਰ ਤਾਪ ਗੇਰੀ ਕੇ ਬਸਤ੍ਰਾ ॥ ਅਪਦਾ ਕਾ ਮਾਰਿਆ ਗ੍ਰਿਹ ਤੇ ਨਸਤਾ ॥ ਦੇਸੁ ਛੋਡਿ ਪਰਦੇਸਹਿ ਯਾਇਆ ॥ ਪੰਚ ਚੰਡਾਲ ਨਾਲੇ ਲੈ ਆਇਆ ॥੪॥ (੧੩੪੮) (ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ)

If we want to reduce the Sanyasi in our country, then we need to improve our family system. The husband wife relation is mostly responsible for this. We have to come back from the so-called western style to our old joint family system. Husband wife relation does not mean that it is limited to living and eating only. This is required for the full development of family and national system. Though they are physically two, but they should have same thinking.

They are not said to be husband and wife, who merely sit together. They alone are called husband and wife, who have one light in two bodies. ||3|| (788) (Guru Amar Das Ji)

ਮਃ ੩ ॥ ਧਨ ਪਿਰੁ ਏਹਿ ਨ ਆਖੀਅਨਿ ਬਹਨਿ ਇਕਠੇ ਹੋਇ ॥ ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਐ ਸੋਇ ॥੩॥ (੭੮੮) (ਗੁਰੂ ਅਮਰ ਦਾਸ ਜੀ)

In order to achieve common thinking for family, we will have to have common thinking for state, country or world. They're are many religions, sects, but they differ in some or the other aspect. The divide and rule policy of British rulers was responsible for sowing the seeds of communal disharmony in India. The political personals take advantage of these differences to create disharmony among public. Trouble is generally created by money or power mined personals who rarely follow their own religion. None of the religion ever teaches hatred with others. Whatever our rulers may say, the laws of nature always prevail. That is why Guru Arjan Dev Ji has said that best religion is that which teaches to do good deeds and to remember the name of the ultimate creator.

Of all religions, the best religion is to chant the Name of the Lord and maintain pure conduct. (266) (Guru Arjan Dev Ji)

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੇ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥ (੨੬੬) (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ)

If a boat is attached to a rope and rope is attached to its anchor, then it is not lost in the storm. Similarly, if we all are following one central system that is according to the laws of nature, then all these wars or proxy wars or terrorist act will not happen. When all the countries or their states have different laws. Then all these disparities lead to a number of problems. Every one thinks him wise and intelligent, but just saying one-self great does not mean that one can understand the greatness of nature.

Everyone says that God is the Greatest of the Great. No one calls Him any less. No one can estimate His Worth. By speaking of Him, His Greatness is not increased. You are the One True Lord and Master of all the other beings, of so many worlds.

||3|| (15) (Guru Nanak Dev Ji)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਸਭੁ ਕੋ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਘਟਿ ਨ ਆਖੈ ਕੋਇ॥ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਹਿਣ ਨ ਵਡਾ ਹੋਇ॥ (੧੫) (ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ)

The working of personals can be broadly classified as farmer (self employed), businessman, and service class. A nation can collectively progress if a farmer puts efforts in ploughing and harvesting. A businessman does the business of truth. The servant does his service with full devotion to the job assigned to him.

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥ ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥ ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥ ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ ॥੧॥ ਬਾਬਾ ਮਾਇਆ ਸਾਥਿ ਨ ਹੋਇ ॥ ਇਨਿ ਮਾਇਆ ਜਗੁ ਮੋਹਿਆ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥ ਰਹਾਉ ॥ ਹਾਣੁ ਹਟੁ ਕਰਿ ਆਰਜਾ ਸਚੁ ਨਾਮੁ ਕਰਿ ਵਥੁ ॥ ਸੁਰਤਿ ਸੇਚ ਕਰਿ ਭਾਂਡਸਾਲ ਤਿਸੁ ਵਿਚਿ ਤਿਸ ਨੋ ਰਖੁ ॥ ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਲੈ ਲਾਹਾ ਮਨ ਹਸੁ ॥੨॥ ਸੁਣਿ ਸਾਸਤ ਸਉਦਾਗਰੀ ਸਤੁ ਘੋੜੇ ਲੈ ਚਲੁ ॥ ਖਰਚੁ ਬੰਨੁ ਚੰਗਿਆਈਆ ਮਤੁ ਮਨ ਜਾਣਹਿ ਕਲੁ ॥ ਨਿਰੰਕਾਰ ਕੈ ਦੇਸਿ ਜਾਹਿ ਤਾ ਸੁਖਿ ਲਹਹਿ ਮਹਲੁ ॥੩॥ ਲਾਇ ਚਿਤੁ ਕਰਿ ਚਾਕਰੀ ਮੰਨਿ ਨਾਮੁ ਕਰਿ ਕੰਮੁ ॥ ਬੰਨੁ ਬਦੀਆ ਕਰਿ ਧਾਵਣੀ ਤਾ ਕੋ ਆਖੈ ਧੰਨੁ ॥ ਨਾਨਕ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਚੜੈ ਚਵਗਣ ਵੰਨੁ ॥੪॥੨॥ (੫੯੫)

Sorat'h, First Mehl, First House: **Make your mind the farmer, good deeds the farm, modesty the water, and your body the field. Let the Lord's Name be the seed, contentment the plow, and your humble dress the fence.** Doing deeds of love, the seed shall sprout, and you shall see your home flourish. ||1|| **O Baba, the wealth of Maya does not go with anyone. This Maya has bewitched the world, but only a rare few understand this. ||Pause|| Make your ever-decreasing life your shop, and make the Lord's Name your merchandise. Make understanding and contemplation your warehouse, and in that warehouse, store the Lord's Name.** Deal with the Lord's dealers, earn your profits, and rejoice in your mind. ||2|| **Let your trade be listening to scripture, and let Truth be the horses you take to sell.** Gather up merits for your travelling expenses, and do not think of tomorrow in your mind. When you arrive in the land of the Formless Lord, you shall find peace in the Mansion of His Presence. ||3|| **Let your service be the focusing of your consciousness, and let your occupation be the placing of faith in the Naam.** Let your work be restraint from sin; only then will people call you blessed. O Nanak, the Lord shall look upon you with His Glance of Grace, and you shall be blessed with honor four times over. ||4||2|| (595)

If all these duties are performed honestly by all the countrymen. Then everywhere there will be communal harmony and the nation will lead to the road of integration and a terrorism-free state. Once honesty in work and duty is inbuilt in the heart of countrymen. Then an atmosphere of communal

harmony is established among all the people of a country. Such a noble system will be free from any fear, suffering or anxiety.

Baygumpura, 'the city without sorrow', is the name of the town. There is no suffering or anxiety there. There are no troubles or taxes on commodities there. There is no fear, blemish or downfall there. ||1|| Now, I have found this most excellent city. There is lasting peace and safety there, O Siblings of Destiny.

||1||Pause|| (345) (Bhagat Ravidas Ji)

ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੇ ਨਾਉ ॥ ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥ ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ
ਤਰਸੁ ਜਵਾਲੁ ॥੧॥ ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥ ਉਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥ ਕਾਇਮੁ
ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥ ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ ॥ ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥ ਉਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ
॥੨॥ ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥ ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ ॥ ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥ ਜੋ
ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥੩॥੨॥ (੩੪੫) (ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

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