

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ



# *Philosophy* *of* **Sikhism**

(*Gurdarsan*—ਗੁਰ ਦਰਸਨੁ)

- ਖਟੁ ਦਰਸਨ ਵਰਤੈ ਵਰਾਤਰਾ। ਗੁਰ ਕਾ ਦਰਸਨੁ ਅਗਮ ਅਪਾਰਾ।।--*Khat darsan vartey vartaara, Gur kaa darsan agam aparmpaara*, i.e “Although six systems of philosophy (Khat darsan) of Hinduism are prevalent everywhere but the Guru’s philosophy is profound and unequalled” (GGS, p.360-61).
- ਗੁਰ ਦਰਸਨੁ ਉਪਰੈ ਸੰਸਾਰਾ। ਜੇ ਕੋ ਲਾਏ ਭਾਉ ਪਿਆਰਾ।।--*Gur darsan udhray sansaara, je ko-ay laa-ay bhao piara* i.e; “Through Guru’s philosophy the whole world can be saved if the same were accepted with devotion and love (GGS, Rag Asa, M3, p.361).
- ਸਤਿਗੁਰ ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ। ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ।।--*Satgur nou sabh ko wekhda jetaa jagat sansaar. Dithai mukat na hovae jichar sabad na karay veechaar* i.e, “All the mortals that are in the world, behold the Supreme Eternal Reality. By merely having a glance of the Guru, one is not emancipated, until one does not put into practice the Guru’s Sabad / word / teachings, in his daily life (GGS, p, 594).

Dr Jagraj Singh

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# Philosophy *Of* Sikhism

(Gurdasan—ਗੁਰਦਰਸਨੁ)

**Dr Jagraj Singh**

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Philosophy of Sikhism

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By

Dr Jagraj Singh

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## Preface

Philosophy is a Greek word and comes from: Philo i.e love; and Sophia i.e wisdom or knowledge. Therefore philosophy literally means love with wisdom. Man from the very beginning has been engaged in this endeavour that nothing should remain beyond his knowledge. He was challenged with such important questions: Why it happened? How it happened? The education (विदित्वा), which deals with knowing i.e, why it happened is philosophy, while the education which deals with how it happened is science. Philosophy deals with the vast principles regarding creation viz: What is universe? Who is its creator? What is human being? What is the purpose of life etc. etc.

It is a well known fact that the earliest spiritual / religious traditions in the world began in the Indus Valley in the Punjab region of the Indian subcontinent. Those practicing spirituality were called Jogis / Siddhas, who believed in one 'Supreme Eternal Reality', whom they called *Brahma*. They lived away from human habitations in the caves of snow clad mountains eating wild fruits, berries and tubers etc. They had a script, which was called *Brahmi / Siddhmatrica*. The statues / seals bearing the image of the meditating Jogis have been found among the ruins of Harappa and Mohenjodaro towns in the Indus Valley, so far no scriptures belonging to them have been found. In Punjabi jog literally means to unite / to yoke together, but in spirituality it means to unite with the 'Supreme Eternal Reality-God'. The people of the Indus Valley had reached a very high level of civilization more than 4000 years (2000-1500 BC) ago, when people of a white tribe from Asia Minor who called themselves Aryans entered the hills of the ancient Punjab through the Hindu Kush mountains as herds-men and graziers of cattle and settled in the mountainous region of the Punjab in Kashmir. They were smart people. Some of them learnt spirituality from the Punjabi Jogis. The Punjabis at that time spoke many different dialects of Punjabi language in various parts of the Punjab, which changed at almost every ten miles. The Aryans developed a slang version of a local Punjabi dialect for their worship purposes and named it *Brahm Bhasha* literally meaning language of God, which was subsequently named Sanskrit. Around 1000 BC the Aryans produced scriptures in Sanskrit and named the Vedas literally meaning books of knowledge, which were remembered by them orally and transmitted from generation to generation verbally. The oral tradition continued for centuries. Rishi Panini wrote its grammar *Ashtadhyaya* around 500 BC in Taxilla, in the foot hills of the Punjab. The social interaction between the Aryans and the indigenous people produced a new culture, now known as Vedic culture. The Brahmanical language (Sanskrit) created by the Brahmins for their worship purposes was not understood by the common mass of people. The Vedas became the religious books of the Aryans and Sanskrit became their religious language. Aryans having knowledge of Vedas called themselves Brahmins (Who knew Brahma-God). Sanskrit became the domain of the Brahmins, the priestly class of the Brahmanism / Sanatan Dharma now called Hinduism. The Aryans were voraciously meat eaters. They ate beef (Gaomedh yajna).

Philosophy in Indian culture is called '*Darsan*', which literally means to see. The thing which was realized or seen was named '*Darsan*'. The Aryan Brahmins developed six systems of thought. These six Brahmanical (Hindu) philosophical systems are popularly known as '*Khat Darsan*':

1. Nyaya system (Darsana) of Rishi Gautama
2. Purva Mimamsa system (Darsana) of Rishi Jaimini



3. Vedanta system (Darsana) of Risi Vyasa
4. Sankhya system (Darsana) of Risi Kapila
5. Vaisesika system (Darsana) of Risi Kanada
6. Yoga system (Darsana) of Risi Patanjali

Before the birth of Sikhism, there were two ancient religious philosophies in the world: The Indian philosophy known as Eastern philosophy and the Greek philosophy called Western philosophy. The Indian *Risihis* (Philosophers) developed classical Indian music, poetry, astrology, mathematics, political science and social sciences etc, but simultaneously propagated pessimism and preached about the un-reality / Falseness of the world, detachment (*Vairag*) i.e asceticism and renunciation of the worldly life. All these things weakened the Indian society instead of making it strong. Instead of making the society dynamic they made it static. The pessimism put breaks on the development of the society. Buddhism and Jainism were born as a reaction to Brahmanical Hinduism. The Ahinsa (Ahimsa) propagated by Jainism made the people desert the profession of agriculture for fear of killing organisms and became traders (Banias). Buddhism described birth, youth and old age as suffering and desire as root cause of sufferings. The Brahmanical *Varn Ashram Dharma* divided the society on the basis of caste. All this made Indians weak, which resulted in their slavery to foreign powers.

When Guru Nanak appeared on the religious scene in the 15<sup>th</sup> century all the six systems of ancient Hinduism (*Sanatan Dharma / Brahmanism*), Islam, Jainism and Buddhism existed there in the Punjab. Guru Nanak received enlightenment at Sultanpur Lodhi in Punjab and founded Sikhism here in 1496 A.D. He laid down the complete ideology of Sikhism. Thus with the birth of Sikhism in the 15<sup>th</sup> century in the 'Punjab' in the Indian subcontinent the third branch of philosophy was born, which is called '*Gurmat*' or *Gurdarsan*, which is absolutely different and distinct from the previously existing eastern i.e Hindu philosophy. Guru Granth Sahib, the holy book of Sikhism says, “ਖਟੁ ਦਰਸਨ ਵਰਤੈ ਵਰਤਾਰਾ ਗੁਰ ਕਾ ਦਰਸਨੁ ਅਗਮ ਅਪਾਰਾ—*Khat darsan vartay vartaara, Gur ka darsan agamapara* i.e. Although six systems of Hindu philosophy are prevalent everywhere but the Guru's philosophy is profound and unequalled” (GGS, p.360-61). The philosophy of Sikhism known as *Gurmat / Gurdarsan* has been propounded in the holy Sikh Scripture, 'Guru Granth Sahib'. Its fundamentals differ from the fundamentals of all the major world religions including all the six systems of Hinduism. Before a Sikh goes to bed he reads a short prayer *Sohila*, which contains following stanza on six Hindu systems, “ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛੇ ਉਪਦੇਸ--*Chhhea ghar chhea gur chhea updes, Guru Guru eko ves anek*, meaning “Six are the Hindu systems; six are their divine teachers; six are their different teachings / doctrines, but the teacher of all is One Lord, though He has numerous forms--ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ।। Pause. ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਰੁ ਭਇਆ।। ਸੂਰਜ ਏਕੋ ਰੁਤਿ ਅਨੇਕ।। ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ।।-i.e-There are seconds, minutes, hours, quarters of a day, lunar days, week days, months and several seasons that spring from the lone sun, so all forms of beings, originate from the same creator, says Nanak.(GGS, Rag Asa M1 pp12, 357).

The holy Sikh Scripture, Guru Granth Sahib, further adds: “***Gur darsan udhray sansaara, je ko a-ay bhao piara***”-“Through Guru's philosophy the whole world can be saved if the same were accepted with devotion and love (GGS, Rag Asa, M3. P361).

Sikhism (Sikh religion) teaches uniformity in thought and action (ਇਨਸਾਨ ਦੀ ਕਥਨੀ ਤੇ

ਕਰਨੀ ਵਿਚ ਫਰਕ ਨਹੀ ਹੋਣਾ ਚਾਹੀਦਾ i.e, A person should mean, what he says). The philosophy of Sikhism is not a matter of mere intellectual discussion of mantras only. It gives an insight into the metaphysics, ethics, mysticism and cosmology of Sikhism. It says, *Akaal Purkh* (God) is the creator of this universe and Soul is immortal. Sikhism believes in equality of all human beings as compared to Vedanta, who believes in the division of the society upon the basis of caste system. Sikhism says this world is the field of action and denounces asceticism and renunciation in strongest terms and preaches a house-holder's life.

The philosophy of Sikhism envisages that a true Sikh loves all humanity, earns his livelihood by all fair means, shares his earnings with the deprived and strives for the realization of God by abiding His Will and seeking Grace. It believes in the doctrines of *Karma*, transmigration, salvation-(*Mukti*), *Surag* (Heaven), *Narak* (Hell), *Hukam (Raza)* and Grace, but according to its own way. From the inception of Sikhism by Guru Nanak in 1496 AD, to its ritual consecration by Guru Gobind Singh in 1699 AD, barely within a period of about two hundred years, the Sikhs were able to evolve a comprehensive philosophy embracing spiritual, religious, social, economic, cultural, political and military aspects with the objective of creating a more disciplined organization of saint soldiers.

During the past about four hundred years the discoveries of science in the western world regarding nature have made remarkable progress and science threw challenge to the ancient religious ideologies. Science believes in proving and demonstrating things through experimentation and research. Religion makes efforts to know the Reality (Truth / Supreme Eternal Reality / God) and depends upon the path of spiritual experience, devotion and belief. To think about God, good and evil fall within the domain of religion whereas the research on nature is the purview of science. Religion likes ancient-hood and stagnation. For the traditional religions progress, modernity and change are enemies. In the western world every scientific discovery was opposed by Christianity and described as irreligious by the religious leaders there. Scientists were tortured and even killed mercilessly. Science was treated as enemy of religion. In spite of their repression, the scientists in the west remained undeterred and continued their research. During the 17<sup>th</sup> and 18<sup>th</sup> centuries science made rapid strides in Europe which changed the entire ideology there and gave birth to atheism and materialism, resulting in drift of the people away from religion in the western world.

In this universe everything is stable on its axis because of the gravitational force and it disappears if dislocated. Human society can flourish only on the support of religion. Because of the lack of mental peace which the religion provides, people in the western world remain mentally tense and upset.

The western world adopted science and relegated religious philosophy to the back burner but this did not happen in India. Unlike other traditional religious systems, Sikhism is not opposed to science rather it is a blend of Philosophy and science. Sikh Gurus were neither scientists nor trained in scientific methods. Yet they provided tremendous insight into working of the natural and physical world. They have remarkably stated their ideas in a language that not only satisfies religious but also proves true on the touchstone of science. Sikhism is scientific and consistently challenges the illogical superstitious beliefs.

Presently in Sikhism the self-styled *Sant Babas*, who are Sikh in appearance, Vedantic in thought and Hindu at heart are standing in the way of interpreting Gurbani scientifically and also in the way of doing away with the un-Sikh ritualistic practices

prohibited in Sikhism.

Of all world religions, Sikhism alone can, with the fullest justification, claim to possess the gospels of its founders in their original purity. Truths revealed to Prophets and seers have often been mixed up, in course of time with spurious and imperfect additions through the ignorance, prejudices or ill-conceived zeal of their followers and lost their purity. The sagacity and the foresight of the Sikh Gurus envisaged the possibility of such a situation in respect of their own scriptures and they took steps to ensure against this eventuality. Guru Arjan compiled the Holy Granth embodying the Sikh teachings under his personal supervision and created for all times the imperishable and yet the visible embodiment of the Gurus as also of their wisdom (ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ). He has thus placed all mankind under a permanent debt of gratitude by bequeathing to it the highest moral and spiritual Truths in the purest form as were revealed to the Gurus. These were clothed in the dialects and languages of the people of the land of their birth and were thus made accessible to every person without any distinction of caste, creed, colour or race.

All the fundamentals, thoughts both mystic and material, principles, doctrines and concepts etc, which constitute the theology and philosophy of Sikhism are very clearly enshrined in the holy Sikh Scripture, Guru Granth Sahib. Further, the ten Sikh Gurus during their lives, apart from demonstrating the principles of religion, led the path of ideal life. Guru Granth Sahib is the only scripture in the world that has words of the Gurus compiled and authenticated by the Guru himself. And it is the only scripture that has been sanctioned by the Guru (Guru Gobind Singh) as the sole Guru or guide to the followers of the religion: “ਸਭ ਸਿਖਨ ਕੋ ਹੁਕਮ ਹੈ, ਗੁਰੂ ਮਾਨਿਉ ਗਰੰਥ”...“*Sabh Sikhan ko hukam hai Guru maio Granth*”—“All Sikhs are commanded to have faith in Guru Granth Sahib.

Sikhism visualizes possibility, in everyone, of transforming himself from man to superman and thus gives opportunity to one and all to take care of himself / herself along with other fellow-beings without any distinction whatsoever, in love and harmony, getting away from petty self interests and ego-centricity.

According to *Gurmat* (Philosophy of Sikhism) biggest obstacle in the path of practice of *Dharma* (righteousness) and realization of God is ‘ego’ (*Haumein*). In *Gurmat*, God oriented man is called ‘*Gurmukh*’ or ‘*Sachiara*’ and a self-centered-egoistic person is called, ‘*Manmukh*’. In Sikhism, “I and I am-ness” is called ‘*manmat*’ in which man defies the Guru’s counsel and acts according to his own will. *Gurmat* is exactly in opposition to it. It talks only of ‘You’:

- ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂ ਹੀ ਮੈ ਨਾਹੀ।।--When there was egoism in me, Thou were not within me now that Thou art there, there is no egoism (GGS, p, 657).
- “ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ਮੁਝ ਮੈ ਮਹਿ ਰਹਾ ਨ ਹੂੰ।। ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤੁ ਤੂੰ।।-i.e; Kabir says, by repeating Your Name, I have become like you. In me there is no egoism now. When difference between me and others has been removed then there is wherever I see, there is I see but You, O Lord” (GGS, p 1375).
- ਦੇਵ ਦਾਨਵਾ ਨਰਾ।। ਨ ਸਿਧ ਸਾਧਿਕਾ ਧਰਾ।। ਅਸਤਿ ਏਕ ਦਿਗਰਿ ਕੁਈ।। ਏਕ ਤੁਈ ਏਕੁ ਤੁਈ...i.e; Neither gods, demons and men nor men of miracles, seekers and earth shall stay. The Lord alone is. Who else can there be? Thou alone art, O Lord! Thou alone art

(GGS, p,144).

- ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਆਪੇ ਆਪਿ ਉਪਤਿ।। ਏਕੈ ਤੂਹੀ ਏਕੈ ਅਨ ਨਾਹੀ ਤੁਮ ਭਤਿ।।--i.e; My imperishable and Formless Lord, Thou art born of Thyself. Thou art but One None else is like Thee (GGS, p,1385).
- ਸੋਈ ਮਿਲਿਓ ਜੋ ਭਾਵਤੋ ਠਾਕੁਰ ਰਹਿਓ ਸਮਾਇ।। ਏਕ ਤੂਹੀ ਤੂਹੀ ਤੂਹੀ-He alone meets with Thee, who is pleasing to Thee. Slave Nanak remains merged in Him. Thou alone, the One alone art real, solely Thou, O Lord (GGS, p, 1305)

In *Vedanta* (Hinduism), the believer says, '*Aham Brahma*': meaning, "I am Brahma" i.e 'I am God'. Similarly Shankara (Hinduism) says, "Man is God"—*Tat Tvam Asi*--ਤਤਵਮਸਿ, which has not been accepted by Gurbani / Sikhism, because when man is Brahma (God) Himself, there is no need for efforts towards the unification of man and God.

Guru's teaching is universal. It has come from the 'Supreme Eternal Reality'- '*Parm Purkh*'. It never gets old like our worldly teachings. *Gurmat* says that during the development of human body in the mother's womb with body suspended upside down, *Atma* (Human Soul) remains attached with its source (*Parmatma*-Creator) and is free from ego (*Gurmukh*), "*Re nar garbh kundal jab aachhat urdh dhian liv laaga*" (GGS, p. 93), but after coming out of mother's womb and entering into the mortal world, he forgets the Creator (*Parmatma*-God), develops ego and becomes *manmukh* (self-centered), '*Garbh chhod mrit mandal aaiya taan man har mano visaaria*' (GGS, p.93). It is the ego that keeps man away from God, "*Haumai nawein naal virodh hai, doe na vase ik tha-ay*" i.e, "Ego and *Naam* (God) are opposed to each other and they cannot share same place" (GGS, p. *Haumein kithon upje* i.e; , "Where does the ego come from" *Gurbani* says, "*Haumein vich jag upje, purkha Naam visre dukh paa-ay*, i.e, "After coming in this world man develops ego and forgetting *Naam* (God) becomes unhappy, resulting in pain and suffering,".

It is stated in *Guru Granth Sahib* that *Maya* (illusion of materialism) and Ego (self-hood), prevent man's union with God, "*Ih Maya jit har visaray*" i.e; 'It is *Maya* that causes God to be forgotten". *Gurbani* says, "*Dhanpir ka ik sang he vaasa vich haumai bheet kararee*, i.e," "The bride (*Atma*-Soul) and the bride groom (*Parmatma*-God) live together in this body with a powerful wall of ego separating them". It further says, "*Antar alakh na jae lakhia vich parda haumai pai*" i.e, "The unfathomable is within, not realized because of the veil of ego in between (Ibid Gauri M5).

The evils of lust (*Kam*), anger (*Karodh*), greed (*Lobh*), attachment (*Moh*) and pride (*Hankar*) constitute *Haumai* (ego) and make a man self-centered (*Manmukh*) and prevent his union with God. *Guru Nanak* says, "*Haumai boojhay taan dar soojay*" i.e, "The gate way to Him opens when the fire of ego is extinguished" (GGS, Var Asa M1). According to *Gurmat* enlightenment happens only through God's grace and inspires humans to dedicate their lives to the service (*Sewa*) of humanity and contemplation (*Naam Simran*), "*Kirpa kare je apni taan Gur ka shabad kamahay, kahay Nanak sunuh jano it sanjam dukh ja-ay* i.e, "Lord sends grace and man practices the *Guru's* word, then this leads to elimination of the evil (ego). The reward is peace in mystical union.

Sikhism neither believes in the ritualistic path of Vedantic *Bhagti* nor outer acts of show of *Vaisnava* *Bhagti* for *Moksha* (salvation), as mentioned in *Bhagwat Gita*. Sikhism is unique, extremely radical in ideas and ideals and original in its approach to

life. The Sikh Gurus have repudiated many of the ancient concepts and ideas and ideals that form the basis of earlier Indian religions, who have a tendency to regard Sikhism as their part and parcel.

Semitic religions believe that God lives up above in the seventh sky and they regard Him separate and distinct from nature and therefore condemn the worship of nature. Guru Nanak says, “The Creator resides in the creation / *Kudrat*”—ਬਲਹਾਰੀ ਕੁਦਰਤ ਵਸਿਆ (GGS, p 469). But Sikhism does not believe in the worship of created beings, it only believes in the remembrance of the Creator i.e God, “ਬਿਨ ਕਰਤਾਰ ਨਾ ਕਿਰਤਮ ਮਾਨੂੰ... *Bin Kartar na kirtam maano*--Except the Creator do not worship any created being” (*Mukh vaak Patshahi* 10). Vedanta (Hinduism) believes in reality of God but considers His creation as *Mithya* (unreal / false) but Sikhism believes in the reality of God and reality of the world-- ਇਹ ਜਗ ਸਚੇ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚ ਵਾਸੁ॥ (GGS, 463).

The primary objective taught by this faith is not to look for a heaven or paradise in the hereafter but to aim for ultimate union with the Eternal Reality and to achieve liberation from moral death. In this endeavor one needs guidance which is contained in Guru Granth Sahib.

To realize the Eternal lord, an individual has to inculcate purity of body, mind and soul, both in personal conduct and in relation to society. Emphasis is on Naam Japo (meditate and pray), kirat karo (earn by honest labour) and vand chhako (share your earnings with the needy). The individual has to live in and as part of this world while resisting temptation.

Stress is laid on positive action or effort in any situation. Results are not in one's control. They are dependent on what is ordained which in turn is subject to karmic forces. Therefore, what is required is acceptance of and surrender to the Divine Will.

The basics indicate the need for a balance between an active and contemplative life—one of a grahasti (householder) and seeker of salvation as an integral member of society and being a good individual. In the endeavor to tread an upright path in an active life, a Sikh is enjoined to be wary of and consciously resist the five elementary temptations or weaknesses of Kaam (lust), karodh (anger), lobh (greed), moh (attachment) and ahankar (pride).

The essence of Sikh faith then is harmony, universal love, honest labour, moderation in living and complete faith in One God—The God of all creation.

The object of this book is to explain the identity, unity and integrity of the Sikh Gospel and to bring out the place of Sikhism among other religions. There is little doubt that this needs to be done by a person abler than me and more learned than me. My only excuse for making this attempt is that it might provoke other scholars to produce something with distinction and thoroughness. Suggestions for improvement will be appreciated.

It is hoped that this humble attempt will enable the readers to look at their ideas afresh and re-examine the basis of their beliefs, so that the mist of ignorance and prejudice may be dispelled and the light of *Gur Gian* shines.

Jagraj Singh  
Patron  
Sikh Awareness Society of USA  
Tampa--Florida

Chapter 1

**An introduction to the Philosophy of Sikhism**

Sikhism is a strictly monotheistic religion and is critical of both polytheism and henotheism. It believes that this universe is the creation of 'One Supreme Eternal Reality' who may be remembered by any name—God, Allah, Jehova, Waheguru or any other. Its origin was in that 'Supreme Eternal Reality', it operates in His order (*Hukam*) and its end is in Him. It subscribes to the views of earlier eastern religions of Jog (Jogism-Yoga) and Vedanta (Hinduism) that this universe is made up of two major substances: the 'Soul' (Spirit / *Purkh*) and 'Matter' (*Prakriti*), but unlike them it neither grants superiority to the spirit over matter (Yoga) nor it regards the matter (*Prakriti*) as illusion, *Mithya* or *Maya* (Hinduism). It radically accepts all reality, both spiritual and material. It believes in the reality (existence) of God and reality of the world and does not dismiss world out of hand as mere illusion or *Maya* or *Mithiya*. The world, which earlier religions believed was a snare or at best a mere delusion, the home of sin, a place of pain and suffering and hence evil and release could come through complete dissociation with it, was shown to be the house of God and field of action according to the philosophy of Sikhism and its renunciation is like a soldier running away from battlefield. Sikhism denounces renunciation, asceticism and celibacy and is highly critical of a life of escape-ism. Sikhism is a life affirming religion and recommends full and virtuous participation in affairs of life. It involves an integral combination between spiritual and empirical life of man. All Sikhs are householders (*Grahistis*) and believe in sharing full social responsibility. Against the withdrawal of Sanyasis, recluses and Yogis, Sikhism proclaims that he knows the way who works and shares, his earnings with others. The inner purity does not come through mere escape and it was cowardly to run away from the battle of life. The basics of Sikhism indicate the need for a balance (*Sehaj*) between the active and contemplative life i. e; one of a *Grahisti* (house-holder) and a seeker of salvation as an integral member of society and being a good individual. In this endeavour to tread an upright path in an active life a Sikh is enjoined to be vary of his enemies (*Kam, Karodh, Lobh, Moh and Ahankar*).

Sikhism believes that 'Soul' (*Spirit--Purkh-Atma*) emerges from God (*Paramatma--The Supreme Soul- Param-Purkh*) and re-merges with it after death. The basic belief of Sikhism is that life is not sinful in origin or that it was an evil and source of suffering inherent in it. On the contrary it believes that having emerged from a 'pure source' was, pure in essence. Sikhism does not accept any dichotomy in life whether it is 'personal' and social, 'faith and reason' or 'any other such differentiation', where as other earlier eastern religious systems consider spiritual path separate and distinct and there is a clear dichotomy between the empirical and spiritual life of man.

Sikhism unlike Hinduism and Buddhism takes a more positive view of the human body. It does not regard the human body as an unclean vessel, a seat of worms, but 'temple of God', worthy of adoration and reverence. It strictly forbids any torture of body through penances like fasting, exposure to extremes of heat or cold or submitting it to tortuous exercises for the realization of God.

As per Sikh thought heaven and hell are not places for living hereafter, they are part of spiritual topography of man and do not exist otherwise. Truthful living in the noble fear of Almighty (God) is heaven and having no faith in God and living an unethical life is hell. Dualism of God in heaven and men on earth has no meaning in Sikhism. Sikhism does not believe in other worldliness it believes in now and here. The primary objective taught by this faith is not to look for heaven or paradise in the hereafter but to aim for ultimate union with the Eternal Reality and achieve liberation from the cycle of moral death. In this endeavor one needs guidance which is provided by the ten gurus, the epitome of which is contained in Guru Granth Sahib.

According to Sikhism it is not irreligious to acquire wealth provided it is acquired through honest and fair means and is used not only to derive personal comfort for oneself or one's family but also to give comfort to society also. However, Sikhism is definitely against the exploitive collection of wealth.

Sikhism denounces idolatry and is against downgrading of woman instead it regards her as principle of eternal creation. It grants her equality in all fields of life. Marriage in Sikhism is considered as union of two souls and is regarded as a sacrament and not a contract. Sikhism does not believe in the hierarchical caste ideology of Hinduism. It preaches and practices equality of man. It also does not believe in the Hindu concept of pollution and ritual purification.

Sikh religion consists of truthful living, sharing full social responsibility, earning one's livelihood by sweat of brow, sharing one's hard earned earnings with the less fortunate and needy, equality of all human beings irrespective of caste, creed, race, gender, economic or social status, engendering tolerance, social justice, love of God's creation, service of humanity (*Sewa*) and contemplation (*Simran*).

The philosophical doctrines and concepts of Sikhism deal with, the nature of creation, soul, body, life and death, worldly life, renunciation, asceticism, celibacy, Sikh ethics, morality, *Ahimsa* (*Ahinsa*), *Karma*, *Mukti*, *Hukam* (*Raza*), Grace, the phenomenon of reincarnation and transmigration, the concept of hell and heaven, idolatry, status of woman, the role of the Guru, the priest, the Hindu caste system and proselytization etc.

Because of the theistic kinship with other religious systems, the Sikh Gurus did not quarrel with terms instead they deliberately used them and redefined them in the light of their own philosophy and Sikh mystical experience. Terms like *Sehaj* (*Sehja*-Buddhism), *Purkh*, *Samadhi*, *Anhad*, *Naad* (*Jog*), *Mukti*, *Karma*, *Maya*, *Swarg*, *Narak*, *Atma*, *Chaurasee lakh joon*, *Yugas*, *Awagaun-Samsara* (Hinduism), *Hukam*, *Raza* (Islam), *Nadar--Grace* (Christianity) are found extensively used by the Sikh Gurus in the Sikh Scriptures. The *Purkh* of Nanak is absolutely different from the *Purusha* of Samakhya.

From the moment of its founding by Guru Nanak in 1496 to its ritual consecration by the tenth master Guru Gobind Singh in 1699 AD; Sikhs were able to evolve a comprehensive philosophy embracing spiritual, religious, social, economic, cultural, political and military aspects with the objective of creating a more disciplined organization of Saint-Soldiers.

### **Spiritual philosophy of Sikhism**

Spiritual philosophy of Sikhism is called, '*Naam Marag*'---The practice of remembrance of God in words, mind and actions. Naam stands to life just as life

stands to body. A body is dead without life and a life is dead without Naam. All activities of man without Naam are worthless and cause bondage and suffering: ਨਾਮ ਮਿਲੇ ਮਨ ਤ੍ਰਿਪਤੀਐ ਬਿਨ ਨਾਮੈ ਧ੍ਰਿਗ ਜੀਵਾਸ॥--By acquiring *Naam* (remembering God), mind is satiated. Without *Naam* accursed is the life. An animal is much better than man without *Naam*: ਪਸੂ ਮਿਲਹਿ ਚੰਗਿਆਇਆ ਖੜੁ ਖਾਵਹਿ ਅੰਮ੍ਰਿਤੁ ਦੇਹਿ॥ ਨਾਮ ਵਿਹੁਣੇ ਆਦਮੀ ਧ੍ਰਿਗੁ ਜੀਵਣ ਕਰਮ ਕਰੇਹਿ॥-i.e, The animals have merit as they eat grass and give milk, Amrit. Without Naam accursed is man's life and the acts he performs (GGS, p.489).

ਮੋਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ॥ ਕਸਤੂਰਿ ਕੰਗੂ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ॥੧॥ ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ॥ ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰ ਨਾਹੀ ਥਾਉ-*i.e*, Were I to have palaces built of rubies set with gems and plastered with musk, saffron, fragrant aloes and sandal wood paste by which delight may arise in mind. May not these things O God, make me forget Naam. Without God my soul burns in flames. I have asked my Guru and I am convinced that there is no other place, except God for me (GGS, Sri Rag, M1, p.14).

Gurmat does not denounce the pleasures of the world, but without that link of the finite soul with its parent Infinite God they seem to be empty and do not give the deeper satisfaction. *Naam* supplies the real content and the underlying pathos of every pleasure is removed and the enjoyment shared by the whole self.

Spirituality means realizing the meaning and purpose of life, which ultimately means self-realization. The Guru says *Naam* does not come from without, rather it goes out from within: ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਨਾ ਮੂਲ ਪਛਾਣ॥-*Man Toon Jot Saroop Hain Apna Mool Pachhan*" (GGS, M 1, p441)- "O my mind know Yourself God lives inside you". Gurbani tells us that when 'within' of man comes into affective relation with 'without, of man, then *Naam* is made manifest and the feeling of unity leads to the realization of God in Pind (Body) and Brahmand-in man and universe: ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ॥-*i.e*, He who is in the universe, that also abides in the body and whoever seeks, he finds Him there (GGS, p.695).

Almost all religions aspire for personal salvation (*Mokhsha / Nirvana*) and claim that it is possible only through their particular religion, whereas according to Sikhism, the goal of life is neither personal salvation (*Mokhsha*) nor to look for a heaven or paradise in the hereafter, but to cater for the spiritual well being of the society as a whole and realization of God with in us by abiding His will and seeking grace, now and here, which according to Sikhism is only possible through, *Sewa* (service-Active life of love--help of humanity), by observing principles of truth in their true spirit and *Naam Simran* (Contemplation). The holy book of Sikhism, 'Guru Granth Sahib' declares, "I aspire for neither wordly pleasures nor do I crave for salvation. I crave for the love of the Lord's feet—ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ (GGS, p.534). In this endeavor one needs guidance, which is provided by the ten Gurus, the epitome of which is contained in the Guru Granth Sahib. Sikhism gives greatest importance to *Sewa* (self-less service of humanity) and *Simran* (contemplation—Remembrance of God in mind, words and actions), it does not believe in otherworldliness.

In *Japji* the epitome of *Guru Granth Sahib*, Guru Nanak has mentioned five stages



of spiritual development. These stages have been named as *Dharm Khand* (the region of duty), *Gian Khand* (the region of knowledge), *Saram Khand* (the region of effort), *Karm Khand* (the region of grace) and *Sach Khand* (the region of truth). Through the regions, the seeker rises from the moral plane to the spiritual plane.

### Religious philosophy of Sikhism

Religious philosophy of Sikhism is called, '*Gurmat*'. Religiously a Sikh should lead a life according to the *Bani* and *Bana* of Sikhism as advised by the Gurus and enshrined in Guru Granth Sahib, "ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰ-*Sikhi\* Sikhia Gur Veechar*" i.e. "Sikhism is the teaching / philosophy of the Guru and which in turn means that a Sikh should lead his life as per teachings of the Guru (GGS, M1, p.465)". As per Sikhism, truthful living in the noble fear of Almighty (God) is heaven and having no faith in God and living an unethical life is *hell*---"ਤਹਾ ਬੈਕੁੰਠੁ ਜਹਾਂ ਕੀਰਤਨੁ ਤੇਰਾ-*Tahaa Baikunth Jahan Keertan Tera*" (GGS, p.749)---'Paradise is where your (The Almighty's) praises are sung'. Dualism of God in heaven and men on earth has no meaning in Sikhism. To realize the eternal lord, an individual has to inculcate the purity of body, mind and soul, in both personal conduct and in relation to society. Emphasis is on, *Kirat Karo* (work hard honestly), *Wand Kay Chhako* (share your earnings) and *Naam Japo* (contemplate i.e. remember God in your words, mind and actions). The individual has to live in and as a part of this world while resisting temptation. In other words, Sikhism teaches and preaches a process of self discipline, which is three dimensional:

Physical discipline,  
Moral discipline,  
Spiritual discipline.

According to Gurbani:

- ਅਉਗਣ ਸਭਿ ਮਿਟਾਇ ਕੈ ਪਰਉਪਕਾਰੁ ਕਰੋਇ[[- "*Augun sab Mita-ay kay par upkar karay*" i.e-"A Sikh should shun all vices and do good to others" (GGS, p. 218)-".
- ਜਹ ਕਰਣੀ ਤਹ ਪੂਰੀ ਮਤਿ॥ ਕਰਣੀ ਬਾਝਹੁ ਘਟੇ ਘਟਿ[[- "*Jeh karni teh poori mat, karni bajhjon ghatay ghat*" i.e;- Where the deeds are virtuous, there is perfect understanding. Without good actions, it is all declining (GGS, p.25).
- ਅਲਪ ਆਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦਾ ਦੈਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤ॥ ਸੀਲ ਸੰਤੋਖ ਸਦਾ ਨਿਰਬਾਹਿਥੇ ਹੈਵਬੋ ਤ੍ਰੈ ਗੁਣ ਅਤੀਤ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਨਾ ਮਨ ਸਿਉ ਲਿਯਾਵੇ॥ ਤਬ ਹੀ ਆਤਮ ਤਤ ਕੋ ਦਰਸੇ ਪਰਮ ਪੁਰਖ ਕਹਿ ਪਾਵੈ॥- "*Alp, Aahar, sulp see ninda, daya, chhima, tan preet, Seel, santokh, sada nir bahitho, havebo tirgun ateet, Kaam, karodh, lobh, moh na man sion liavay, Tab he atam tat ko darse parm purkh keh pavay*" i.e; "Eat little and sleep little; love the practice of compassion and forbearance. Be calm and contented and thus you will gain freedom from the Three States (Rajas, Tamas and Satva). Keep your mind away from lust, anger, pride, greed, obstinacy and worldly love. Thus you will see the essence of your own soul and also realize the Supreme Lord. (Guru Gobind Singh).
- ਇਉ ਗੁਰਮੁਖਿ ਆਪੁ ਨਿਵਾਰੀਐ ਸਭੁ ਰਾਜੁ ਸਸਿਟਿ ਕਾ ਲੇਇ[[- "*Eo Gurmukh Aap nivari-ay, sab raj sariashat ka lay*" i.e, "God shall honour such a God-oriented Sikh and he can rule the entire world" (GGS, p. 648).

- ਜਿਨ ਕੈ ਭੀਤਰਿ ਹੈ ਅੰਤਰਾ।। ਜੈਸੇ ਪਸੂ ਤੈਸੇ ਓਇ ਨਰਾ।।-“*Jin kay bheetar hai antra, Jaisay pasoo, taisay uh nara*” i.e., “Those who do not mean what they say, they are as good as animals” (GGS, p.1163).
- “Those who maintain only outer the appearance of a Sikh but do not possess inner values of Sikhism are not Sikhs. They are called, ‘Bhekhi Sikhs’--While commenting on them Guru Nanak says, “ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ।। ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ।।-*Kartoot pasoo kee minas jat lok pachara karay din raat*” i.e.; “They only look humans, but by actions they are animals” (GGS, p. 267).
- “ਨਾਨਕ ਸੇ ਨਰ ਅਸਲਿ ਖਰ ਜਿ ਬਿਨੁ ਗੁਣ ਗਰਭੁ ਕਰੰਤਿ।।-*Nanak se nar asal Khar, Je bin gun garbh karant*” i.e.; “Nanak those persons who have not adopted good qualities, but are full of ego, they are in reality, donkeys and not human beings” (GGS, p. 1246).

### Military philosophy of Sikhism

Sikhism recognizes that in some circumstances war becomes necessity. Guru Nanak insisted that tyrannical injustice must be resisted. Guru Hargobind said, “ਸ਼ਸਤ੍ਰ ਮਜ਼ਲੂਮ ਦੀ ਰਖਿਆ ਤੇ ਜਰਵਾਣੇ ਦੀ ਭਖਿਆ ਵਾਸਤੇ ਹਨ-*Shastar mazloom dee rakhia tay janvanay dee bhakhia vastay han*” i.e., “The weapons are meant to protect the weak and smite the oppressor.” After the martyrdom of his father, Guru Arjan in 1606, he armed the Sikhs and kept a standing army. Guru Teg Bahadur said, “ਭੈ ਕਾਹੁ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨਿ।।-*Bhai kahoo kao det neh neh bhai maanat aan*”-“Neither fear nor frighten any one” (GGS, p 1427). However, it was not until the time of Guru Gobind Singh that the rules of war were drawn up. He propounded the theory of just war, *Dharm yudh*, the one to be fought only in defence of justice. He laid down five conditions of a justifiable or righteous war (*Dharam Yudh*):

- (1) When all other methods have failed it is righteous to draw the sword. He communicated this rule to the Moghul Emperor, Aurangzeb, in his letter called ‘Zafarnama’.
- (2) War should be waged without hatred for the enemy or any desire for revenge. Lust, anger, greed, attachment and pride are five vices or evils that Sikhs should shun. The first four could easily be committed during a war. In a just war Sikhs should avoid them, as at all other times.
- (3) War was to be for the establishment of faith and social justice and for the eradication of evil. Those who died in battle were to be remembered as martyrs of faith.
- (4) The soldiers must be committed Sikhs, who therefore conduct themselves according to Sikh standards. Non-combatant innocent citizens, soldier without a weapon, women, children, the religious and aged, were not to be attacked or harmed. The Khalsa shall attend the wounded in the battlefield and perform last rites of their-own and enemy’s dead soldiers.
- (5) *Dharam-yudh* was clearly opposed to militarism in which force is used for the sake of force, aggression for self-aggrandizement. But here force must be used for a legitimate and noble cause and as a last resort. Guru Gobind Singh said:

- “ਚੂੰ ਕਾਰ ਅਜ ਹਮਾਂ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸਤ ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬਾ ਸ਼ਮਸ਼ੀਰ ਦਸਤ-*Choon kaar az*

*haman heelte dar guzashat halal ast burdan ba shamsheer dast*”-- “When affairs are past other remedies, it is righteous to unsheath the sword.”

(Zafarnama Guru Gobind Singh)

- “ਧੰਨ ਜੀਓ ਤਿਹ ਕੇ ਜਗ ਮਹਿ ਮੁਖ ਤੇ ਹਰਿ ਚਿਤ ਮੈ ਜੁਧੁ ਬੀਚਾਰੈ॥- *Dhan jio tih ko jag mein, mukh thee Har chit mein judh beecharay*”--- “Blessed is he”, says Guru Gobind Singh “in this world, who cherishes war in his heart, but at the same time does not forget God”.

(Dasam Granth, Guru Gobind Singh)

- “ਸੂਰਾ ਸੇ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ॥ ਪੁਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨਾ ਛਾਡੈ ਖੇਤੁ॥-*Soora so pehchani-ay jo laray deep kay het, purja, purja kat maray kabhoon na chhoday khet.*”--- “Only he receives the recognition as a brave man, who fights for a righteous cause, dies of being cut to pieces, but never deserts the battlefield” (GGS, p.1105).

- “ਰਾਜ ਬਿਨਾ ਨਹੀ ਧਰਮ ਚਲੈ ਹੈ॥ ਧਰਮ ਬਿਨਾ ਸਭ ਦਲੈ ਮਲੈ ਹੈ॥-*Raj bina nahin dharm chalay hai, dharm bina sab dalay malay hai*” “Without self-rule Dharam (righteousness) can not flourish, without righteousness everything is crushed and ruined” (Guru Gobind Singh).

- “ਦੇਹਿ ਸ਼ਿਵਾ ਬਰ ਮੋਹਿ ਇਹਿ ਸੁਭ ਕਰਮਨ ਤੇ ਕਭਹੂੰ ਨਾ ਟਰੂੰ॥ ਨਾ ਡਰੂੰ ਅਰਸੋ ਜਭ ਜਾਇ ਲਰੂੰ॥ ਨਿਸਵੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੂੰ॥ ਅਰ ਸਿਖ ਹੂੰ ਅਪਨੇ ਹੀ ਮਨ ਕੇ॥ ਇਹ ਲਾਲਚ ਹੂੰ ਗੁਣ ਤਾਉ ਉਚਰੂੰ॥ ਜਭ ਆਵ ਕੀ ਆਉਧ ਬਣੈ ਅਤਿ ਹੀ ਰਣ ਮੇ ਤਬ ਜੁਝ ਮਰੂੰ[[*“Deh Shiva bar mohay ]hay, Shubh karman tay kabhoon na taroon Na daroon arson jab ja-ay laroon Nischay kar apni jeet karoon, Ar Sikh hoon apnay he mann ko, Eh lalach hoon gun tao uchroJab aav kee audh nidhan banay, At he rann mein tab joojh maroon*”

(Guru Gobind Singh)

Protection, however, should characterize Sikh power wherever it exists. The Sikh prayer (*Ardas*) ends with the hymn:

“ਰਾਜ ਕਰੇ ਗਾ ਖਾਲਸਾ॥-*Raj karega Khalsa*--The Khalsa shall rule

ਆਕੀ ਰਹੈ ਨਾ ਕੋਇ॥-*Aakee rahey na ko-ay*-No hostile powers shall exist

ਖੁਆਰ ਹੋਇ ਸਭ ਮਿਲੇਗੇ-*Khuar ho-ay sabh milein gay*---The one's who have been lost shall re-unite

ਬਚੇ ਸਰਨ ਜੋ ਹੋਏ-*Bachay sharan jo ho-ay*--Those who come to the Khalsa for shelter will be protected”.

### **Economic philosophy of Sikhism**

Economic philosophy of Sikhism is also supreme and unique. Out of all the ideologies, which came into existence in the last millennium (1000-2000), the philosophy of Sikh religion is the greatest. Three leading philosophies developed in the millennium; Capitalism, Communism, and Sikhism, when we compare the Sikh religious philosophy to the other two philosophies, then it becomes clear that its horizon is much wider than the other two:

Capitalism is based on selfishness and greed. Its' ideological base is liberalism. The real object of capitalism is to make a profit through liberalism.

Marxism developed as a reaction to the Capitalism, which was pursuing naked oppression. It was based on principles of Social equality and justice, but it was affected by the unbalanced materialism of the west. It is limited to physical and material aspects of life (*Kirat karo and Wand ke chhako*).

Both Marxism and Sikhism are revolutionary philosophies, but in aims and content Sikhism is poles apart from communism, as it is irrevocably committed to social pluralism and freedom of conscience, tolerance, and recognition of the human individual as an end in himself, and not an expandable limb in the beehive society of communism. In communism, society and state become coterminous and everything is controlled by the state. When this happens, the state becomes machinery of exploitation and extermination. This invariably results in bloodshed, “ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ, ਜਾਇ ਜਗਾਇਣ ਬੈਠੇ ਸੁਤੇ॥ ਚਾਕਰ ਨਹਦਾ ਪਾਇਨ ਘਾਉ, ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ ਜਾਹੁ (GGS, p.1288).

Sikhism approves some of the egalitarian ideas of communism but differs in that it considers society and ethics as interdependent and therefore the guiding principle of the society must be ethics. Again, Sikhism believes that the relations between individuals must be regulated through morality and harmonious working rather than through revolution, unless the state degenerates into dictatorship and a revolution, as a last resort, becomes inevitable.

Man is by nature selfish and has the tendency to exploit and dominate others. Unless he is taught to exercise control over his uncontrolled desires and cravings, any system of Government is bound to end up being run by “animal desires” and aggressive behaviour. No Government can teach social and ethical values to society. This can be done only through religion. Sikhism brings the principles of communism and ethics together in its doctrine of, “Do honest labour, Share your earnings and engage in spiritual exercise-ਕਿਰਤ ਕਰੋ, ਵੰਡ ਛਕੋ, ਨਾਮ ਜਪੋ॥Sikhism is a complete revolutionary philosophy, because it is three dimensional and covers all the three aspects of human life i.e, Spiritual, physical and material According to Sikhism, class struggle is the most dangerous idea. All must learn to live together amicably.

According to Sikhism no state has the authority over an individual's conscience and therefore cannot impose a particular type of philosophy (religious or atheistic) on the people through political force. Such an attempt can only create unitary, monolithic society at war with itself. The duty of the state is to work for the greatest happiness of the greatest number, maintain law and order, plan for progress and engage in social justice. In all this, it must be guided by ethics and this is what Sikhism preaches.

### **Political philosophy of Sikhism**

It can be safely summed up in three words, “unity, equality and fraternity”. Egalitarianism, democracy and seclarism form the basis of the political philosophy of Sikhism. Sikhism is a social and fraternal religion, which preaches common Fatherhood of God and universal brotherhood of man, recognizes equal status to all human beings and between man and woman. It is a faith, which aims at creation of a just order and believes in social equality and peaceful co-existence. Sikhism does not impose its values on others, but preaches a secularism, which respects other people's right to be different.

### **Egalitarianism in Sikhism.**

Sikhism advocates that all people should have equal political, social and economic rights. Sikhism strongly emphasizes humanism. It has a global perspective that has a global concern for the whole humanity as opposed to a concern for a particular cultural group. The Guru says: “ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨਿ॥ ਜੈਸੇ ਰਾਜ ਰੰਕ ਕੋਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨ॥ *Brahmgiaanee kai drist samaan. Jaise raj rank kao laagai tul pavaan* i.e. ‘The man who knoweth God looketh on all men as equal, as the wind bloweth on the commoner and the king alike’ (GGS, M5, p272).

Guru Nanak gave a new thought and laid foundation of the egalitarian society with equality for all human beings. He brought about social equality in society shattering its false ego based on superior caste and superior gender considerations. He gave a new concept of *Sangat, Pangat and Langar* based on equality.

It has never emphasized conversion to Sikhism rather it has preached becoming better human beings by following one's own religious beliefs, however if any one who likes its ideals is welcome to embrace it. Any attempts by one group of people to dominate the others and impose its' values on others can lead to confrontation. Therefore, the Sikh religion's principles of tolerance, love, peaceful co-existence and its global and universal outlook have become very relevant in this strife torn present day world.

### **Democracy in Sikhism**

Monarchy has no place in Sikhism. Democracy an important aspect of modern society is the guiding rule in Sikh polity. In Sikhism democracy is not the rule of the majority even the smallest minority has complete say in this ideology, where every body is free to express his / her views in the meeting (*Sangat--Congregation/ Sarbat Khalsa-the Sikh commonwealth*), the matter under consideration is discussed threadbare and after listening to the views of the speakers a decision is taken through consensus and the selective decision is implemented. Sikhism aspires to achieve democracy not through saleable votes, empty slogans and blind representation but through moral conviction and leisurely persuasion. The Guru explains:

- “ਤਖਤਿ ਬਹੈ ਤਖਤੈ ਕੀ ਲਾਇਕ,-- “The person in authority should occupy his position only if he has the requisite qualities (GGS p.1039).
- He should act under the direction of *Panches*, “ਰਾਜਾ ਤਖਤਿ ਟਿਕੈ ਗੁਣੀ ਭੈ ਪੰਚਾਇਣ ਰਤੁ (GGS,p.992).  
Guru's concept of rulers and administrators is encapsulated in the word *Panch* and is enshrined in the holy Sikh Scripture *Guru Granth Sahib*:
  - “ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ॥ ਪੰਚੇ ਸੋਹਹਿ ਦਰ ਰਾਜਾਨੁ॥ ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ॥--The chosen ones are acceptable. The chosen ones are supreme. The chosen ones obtain honour in Lord's Portal. These beings look beautiful at the Portal of the King. The chosen centre their attention only on the Guru (GGS, p, 3).
  - ਦੇਹੀ ਨਗਰੀ ਉਤਮ ਥਾਨਾ॥ ਪੰਚ ਲੋਕ ਵਸਹਿ ਪਰਧਾਨਾ...Sublime is that city of body wherein abide the supremely pious persons (GGS, p.1039).
  - ਤਖਤ ਨਿਵਾਸੀ ਪੰਚ ਸਮਾਇ॥ਰਸਿ ਰਸਿਆ ਮਤਿ ਏਕੈ ਭਾਇ॥ ਤਖਤ ਨਿਵਾਸੀ ਪੰਚ ਸਮਾਇ॥ ਕਾਰ ਕਮਾਈ ਖਸਮ ਰਜਾਇ॥--He who has the wisdom of loving the One Lord, is delighted with the Divine bliss. Such a great man merges into the Lord, who occupies the throne. In obedience to lord's will, he toils in Divine service. (GGS, p.411).

- “ਇਕ ਸਿਖ ਦੋਇ ਸਾਧ ਸੰਗ ਪੰਜੀ ਪ੍ਰਮੇਸਰ।।—*Ik Sikh do-ay sadh sang panjin Parmeshar*” (Bhai Gurdas) i.e; “When alone he is a Sikh, when two it is an assembly of saints and when five they represent God”.

A *Panch* (ਪੰਚ) is a truly religious, God-fearing person who is totally secular in his official dealings with the people. Guru Gobind Singh passed on the spiritual Guru-ship to the Aad Granth and corporate Guru-ship to the Khalsa before his death. He vested in them the authority to initiate new entrants into the Sikh faith. Guru Gobind Singh says:

- “ਪਾਂਚੋ ਮੇ ਨਿਤ ਬਰਤਤ ਮੈ ਹੂੰ।। ਪਾਂਚ ਮਿਲਨ ਸੁ ਪੀਰਾਂ ਪੀਰ।।—*Panchon mein nit bartit maein hoon. Panch milan so piran* ie.; Where there are five (elected) there am I. When the five meet, they are the holiest of the holy”.

The Sikh tradition of Sarbat Khalsa is an unparalleled democratic institution of the Sikhs in the history of religions and nations for taking collective decisions during the times of crisis facing the Sikh nation. By following the Sarbat Khalsa tradition the Sikhs successfully destroyed unjust oppressive Muslim rule and domination, both of Muslims and the Hindus, in their homeland Punjab by, 1765 A.D; and established the Sikh kingdom, Punjab, which was most powerful state in Asia before its annexation by the British in, 1849 A.D.

### **Monarchy and Sikhism**

Monarchy has no place in Sikhism. Monarchy as the form of government, declared and accepted is the only proper form of government for the Hindus. In Manavdharma-Shastra it is laid down that God created the king to protect the people from lawlessness.

Since the king ruled by divine right, he was a god, unamenable to the control or opinions of the people, so far as the theory goes and therefore, “even an infant king is a great – god in human form”.

The king to be formally invested with god-head, however be anointed with *abhisheka* ceremony by the Brahman priest, for, an un-anointed king is an un-lawful king whom gods do not favour.

Under monarchy there can be no corpus of secular laws, no legislating organ, no permanent civil service to ensure continuity. If there is no rule of law, there is no state but personal domain of an individual, which is born with every new ruler and dies with him. In an autocracy there is no rule of law but the rule of a fiat and it is the whim and will of the ruler which is paramount and supreme.

### **Secularism in Sikhism**

According to the Webster’s New World College Dictionary, fourth edition, page 1296, secularism means “worldly spirit, views or the like; especially, a system of doctrines and practices that disregards or rejects any form of religious faith and worship”. Considered in this context secularism can mean individualism and good by to morality, truth, justice, compassion and fair play.

In Sikhism sacred and secular are co-mingled but purified. Guru Nanak condemned the secular authorities as “beasts and animals”, ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ।। ਜਾਇ ਜਗਾਇਨਿ ਬੈਠੇ ਸੁਤੇ।।--The kings are tigers and the courtiers dogs, they go and harass the sitting and sleepings ones. (GGS, p.1288) and religious leaders as ‘butchers and liars—ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ।।--ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ. . .By practicing falsehood they make their living” (GGS, p.471). He said that “truth, fair play and justice have taken flight from both—ਕਲਿ

ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ॥” (GG, p.145). Guru Nanak secularized religion by divesting it of mystery, miracles, magic, divine incarnation and supernatural meditation between man and God and purified secularism by investing it with equality, mutual respect, goodwill, morality, equal opportunity, religious toleration and openness in administration.

In the Sikh concept of secularism, “All have equal rights in affairs. No body is an outsider—ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ॥” (GGS, p.97). Guru treated all religions equally and wanted all to share the bounties of Nature. “O, Nanak a truly religious leader should be known as such only if he brings all people together—ਨਾਨਕ ਸਤਿਗੁਰ ਐਸਾ ਜਾਣੀਐ ਜੋ ਸਭਸੈ ਲੇ ਮਿਲਾਇ ਜੀਉ॥” (GGS, p.72). To demonstrate this Guru Granth Sahib contains verses of Dhana--a farmer from Rajasthan, Sadhna--a butcher from Sindh, Sain--a barber from Rewa, Ravidass--a cobbler from Benaras,, Namdev--a calico printer from Maharashtra, Jaidev--a Brahmin from Bengal and Frarid and Kabir who were Muslims. Hindus, Muslims and Vaishnavites all find a place on the pages of the Holy Sikh Scripture, Guru Granth Sahib. It says, “Every body is my friend and I am a friend of everybody—ਸਭੁ ਕੋ ਮੀਤੁ ਹਮ ਆਪਨ ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ ਸਾਜਨ”॥ (GGS, p.671). Sikhism preaches a secularism, which respects other people's right to be different. It does not impose its values on others.

Sikhism denounces dictatorship and oppression. The Sikh Gurus challenged the divine right of kings and the superiority of Brahmins so vehemently preached by Mannu and others in India. According to Sikhism, a state must not be co-terminus with religion neither can it transcend religion. Sikhism preaches that, whereas the spiritual interests are the exclusive territory of religion, secular interests are not fully governed by the state alone. In all secular fields, the guiding principle must be ethics. This is the principle of *Miri Piri / Bhagti* and *Shakti*---*Sant* and *Sapahi* in Sikhism, revealed by Guru Nanak and propounded by Guru Hargobind and Guru Gobind Singh signifying religious freedom and political tolerance, where moral obligations remain the guiding principles. Where the two duties conflicted the Gurus suggested that man should stick to religion.

Sikhism's concept of religious involvement in statecraft is not of big brotherly attitude of dictatorship but that of friendly and fatherly condemnation and censure of the government when it deviates from justice in doing the greatest good to the greatest number of people.

### Social philosophy of Sikhism

Sikhism is a world-affirming, not world-denying, philosophy. It is a socio-spiritual religion. It strongly denounces renunciation, asceticism and celibacy. It recommends an active life--the life of a householder (*Grahasti Jeevan*) in society, not in isolation. It emphasizes that normal life, lived with virtuous conduct and sincere faith in God, leads to its realization. Worldly duties are to be performed side by side with search for God, “ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸਮਾਲਿ ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ॥-*Nama kahay Tilochna mukh tay raam small haath paon kar kam sab cheet niranjan naal*” (GGS, p 1375-76). It lays emphasis on social obligations and it believes that the man, being part of society, has to work for its uplift. Sikhism extorts its followers to lead a social life based on the principles of *Kirat Karna*, (earn a living with honest labour) *Wand Kay Chhakna* (share earnings with the needy or the less

fortunate) and *Naam Japna* (devotion to Divine).

Sikhism preaches love, tolerance, universal brotherhood and peaceful coexistence. Individualism in Sikhism is a cardinal sin. Sikhism is a universal religion catering for the spiritual well being of society and not a personal religion catering for individuals. Guru Nanak says, “ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ।। ਨਾਨਕ ਤਿਸੁ ਜਨ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ।।—*Aap mukat, mukat karay sansar, Nanak tis jan ko sada namskar*—He himself is emancipated and emancipates the whole world. Nanak says, to that slave of the Lord, one may ever make an obeisance” (GGS, p 295)

Sikhism is not a philosophy of passivity or negativism. It is a dynamic faith that gives life a meaning and to man a breadth and comprehensiveness of vision. The world is a beautiful place to live in and human birth is a splendid gift of God to be cherished, for a beautiful living. The basics of Sikhism indicate the need for a balance between an active and contemplative life one of a *Grahisti jivan* (householder's life) and a seeker of salvation as an integral member of society and being a good moral individual.

Sikhism leaves the law to secular governments because the social ethics of man differ with change of time, place and civilization. The Sikhs would find no difficulty in obeying the law of any country as long as it does not interfere in their faith and is egalitarian in character. Sikhism believes that evil exists in our mind. The solution therefore lies not in legal remedies or capital punishment but in reforming the mind. Guru says, “conquer the mind, you conquer the world—ਮਨ ਜੀਤੇ ਜਗੁ ਜੀਤਿਆ” (GGS,p.1103).

### Cultural philosophy of Sikhism

Dictionary meaning of the word culture is “intellectual development”, whereas sociologically culture represents a whole complex, which includes language, knowledge, belief systems, art, technology, food, symbols, music dance laws, customs, pursuits, behaviours, ideals, pleasures, dreams and any other capabilities or habits acquired by man as a member of society in common parlance or every day use and are passed on to succeeding generations. Sikh cultural philosophy is totally based on Gurmat. Anything contrary to Gurmat is not Sikh culture.

Sikhs are lively people and have their own distinct culture in the world. Language forms the basis of every culture and Punjabi has been the spoken language of all the natives of the Punjab, including those in the Pakistan, since prehistoric times. F.E Keay and Grierson, both well known Orientalists are of the opinion, “that Punjabi is of greater antiquity than any of the languages of the Indo-Gangetic plain”. Hence it is one of the oldest spoken languages in the world, although it was given different names at different times. It is 10<sup>th</sup> popular spoken language in the world. It is sacred to the Sikhs, because their scriptures are in Punjabi. In addition to the Punjabi language, hospitality and humane love is an organic trait of Sikh culture. The warmth of ‘you are mine’ is in-born. The Sikhs excel in their intercourse. They are irrepressibly extroverts. They are open minded and share the festivities with other communities. They believe in the universal golden principle of ‘live and let live’. They are people of today and tomorrow, yet proud of yesterday. Equality of mankind (egalitarianism) is the biggest trait of the Sikh culture and it is found in all spheres of Sikh way of life irrespective of caste, creed, race, gender or social, economic or political status of the individual and is marked by *Sangat* (praying together as equals), *Pangat* (sitting together as equals) and *langar* (eating together as equals). *Sarovar*: bathing in the same pool as equals, *Pahul*: drinking Amrit from the same bowl as equals, *Krah*



*Parshad*: accepting krah parshad as equals, equality in the name: compulsory ending of all Sikh names with 'Singh' for males and 'Kaur' for females, equality of dress: Turban for males and *dupatta* for females with or without a small turban under it, *Kameez*, *Kachhehra* and observance of Sikh religious symbols as equals by the initiated Sikhs. Truthful living, social justice, peaceful co-existence, sharing, *Sewa*, *Simran* and *Sadachar* are other significant traits of cultural philosophy of Sikhism.

### Status of woman in Sikhism

Before the birth of Sikhism the plight of the woman in the Indian subcontinent was highly deplorable. She had the most inferior position in the society. In Hinduism she was treated at par with animals. Tulsi Dass in his Ram Chrit Manas Says, "ਢੇਰ ਗਵਾਰ ਸੂਦਰ ਪਸ਼ੂ ਨਾਰੀ॥ ਯਹ ਸਭ ਤਾੜਨ ਕੇ ਅਧਿਕਾਰੀ॥-*Dhor, ganwar, shudar, pashu, nari, yeh sab tarin ke adhikari*"-i.e, "The stupid person, the Shudra, animal and woman all deserve reprimand". Manu the Hindu law-giver has attributed all that is good and great to males and on the contrary, assigned all that is bad and obnoxious to females. Woman was considered an obstacle in the holy path. Even Bhagat Kabir did not speak very high of woman and he has described her as a source of lust and passions and refuse of the world. In Buddhism a male Bhikshu is not supposed to touch and rescue a drowning woman even if she was his mother. Dighambra Jains believe that a woman cannot reach Kavalya and has to achieve first male incarnation. She was assumed to be defiled and scorn worthy. Upon parent's death only sons had the right to perform funeral and cremation ceremony. Even emersion of remains (ashes) at the holy places (which is considered to be a help in salvation of the soul) has to be performed by a male child. This is why the birth of a female child was not welcomed and considered a curse. Hence woman was required to produce a male child. Man's right and undue control over woman had increased to the point that woman was like any other material possession of man and could even be given as alm (*Kanya Daan*) or wagered in gambling as was done by Raja Nul and Pandavas. Woman was considered so low that she was not allowed to wear Janeu (sacred thread). On death of her husband she was made to burn herself with him. This inhuman and tragic ritual was ironically called "Sati", a sacrifice for Truth.

The position in Sikhism however is totally different. One of the most notable social improvements introduced by Sikhism is the emancipation of women. The Sikh Gurus laid down norms of ethical equality of woman with man and granted her an exalted status. Sikhism does not consider woman inferior to man rather her position has been eulogized in Guru Granth Sahib (The holy Sikh scripture):

- "ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ॥ ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡੋ ਚਲੈ ਰਾਹੁ॥ ਭੰਡੁ ਮੂਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡੁ ਹੋਵੈ ਬੰਧਨੁ॥ ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ॥ ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ॥ ਨਾਨਕ ਭੰਡੈ ਬਾਹਿਰਾ ਏਕੋ ਸਚਾ ਸੋਇ॥-*Bhand jam-meeai bhand nim-meeai bhand mangan weeaah. Bhandah hovai dostee bhande chalai raah. Bhand muaa bhand bhaaleeai bhande hovai bandhaan. So kion mandaa aakhiai jit jammah raajaan. Bhandah hee bhand oopjai bhandai baajh na koe. Nanak bhandai baahiraa eko sacaa so-ay.--*. From the woman is our birth; in woman's womb are we conceived. To woman are we

engaged; to woman are we wedded. The woman is our friend and from woman is the family. If one woman dies, we seek another, through the woman are the bonds of the world. Why call the woman evil who gives birth to kings? From a woman, a woman is born. Without the woman there can be none. Nanak says, only the True Lord is without a woman”-(GGS Var Asa Ml, p.473).

- Guru Nanak says, “ਪੁਰਖ ਮਹਿ ਨਾਰਿ ਨਾਰਿ ਮਹਿ ਪੁਰਖਾ ਬੂਝਹੁ ਬ੍ਰਹਮ ਗਿਆਨੀ॥-*Purkh Meh Naar, Naar Meh Purkha Boojho Brahm Giani*” (bid, p.879)-man is born of woman and woman of man, realize this O’ God-enlightened man.
- “ਧਨ ਪਿਰੁ ਇਹ ਨ ਆਖੀਅਨਿ ਬਹਨਿ ਇਕਠੇ ਹੋਇ॥ ਏਕ ਜੋਤਿ ਦੋਇ ਮੂਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਐ ਸੋਇ॥-- They are not wife and husband who sit together. Rather they are wife and husband who have one spirit in two bodies”. (GGS, p788).
- ਲੋਕ ਵੇਦ ਗੁਣ ਗਿਆਨ ਵਿਚਿ ਅਰਧ ਸਰੀਰੀ ਮੋਖ ਦੁਆਰੀ॥ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਨਿਹਚਉ ਨਾਰੀ[[-- “From temporal as well as from spiritual point of view, woman is man's other half and assists him to salvation. She assuredly brings happiness to the virtuous”. (Var 5. Bhai Gurdas)
- Guru Hargobind during the course of his conversation with Sant Samrath Ram Dass, the mentor of Shiva jee Marhatta called woman, “*Aurat eemaan--ਔਰਤ ਈਮਾਨ*”--- Woman is the conscience of man. This shows unequivocally the high esteem in which a woman is required to be, held in Sikhism.

### Music in Sikhism

Music is God’s own language, which has the magical effects on human mind and Soul. It is one of the fine arts of the world and occupies prime position in Sikhism. Sikhs love music and would sit through all night performances. Sikh music is of two types:

1. Sikh religious music
2. Sikh folk music

#### **Sikh Religious Music (*Gurmat Sangeet / Shabad Kirtan*)**

Sikh Gurus understood the power of music and it was for this reason that they conveyed their message in sacred and devotional music. This sublime music called *Kirtan* inspires the disciple to higher spiritual goals. It promotes spiritual vision and is quite different from ordinary wordly music that is meant for entertainment. Divine poetry sung in appropriate Ragaas in perfect accompaniment of musical instruments stir the mind of the listener. This magical impact helps an ordinary human mind for a change in his behaviour towards betterment. Music in both vocal and instrumental formats helps the devotees to meditate on the Invincible God. Guru Granth Sahib contains excellent formats of Divine- Poetry to stir the mind, soul and heart of the reader and listeners. Gurbani Kirtan creates Divine environment wherein the pangs of affected human mind and soul get new lease of fruitful living. This Divine Balm leaves soothing and rejuvenating effect on the defeated soul. The effect of tender words of Shabad, in Guru Darbar, release waves of Divine elative comfort to the ailing minds. This lasts in the

subconscious mind of the dedicated listener for long duration thereafter while he is doing his routine work in the following hours.

The entire holy book of Sikhism, 'Guru Granth Sahib' except for the initial seven and the concluding seventy seven pages is structured on the basis of *ragaas* in which the portions are supposed to be sung. *Bani* under *Shabad Kirtan* is to be sung according to the prescribed ragas, raag forms, singing styles, music signs, *Rhaao*, *Ank* (digit) etc. This style of singing is known as *Gurmat Sangeet* called *Shabad Kirtan*. Each *Raga* is associated with the specific timings (*pehar*) of the day or night or sometimes with particular season, and is designed, by virtue of its constitution, to express a certain mood or sentiment. 24 hours of the day and night have been divided into three hour time span each of a *Pehar* making 8 *Pehars* as described ante. There are various Raagas specified for each particular *pehar* and the learned Gurbani Kirtan performers choose Shabads from those hymns which have been composed accordingly. The impact of the specific Raaga can be appreciated at a specified time for that Raaga. This time theory, which governs the *Ragaa* is the most unique feature of the Sikh religious music. *Bani* composed in some ragas has seasonal effects, for instance *Raag Basant* is very popular *raga* and is sung during the entire season of Spring (*Basant-Ritu*).

The *Maryada* (Tradition) of *Gurmat Sangeet* was established by the founder of Sikhism, Guru Nanak Dev ji. Today *Gurmat Sangeet* has its own recognized placement in Indian classical Divine music.

Indian classical music has two main branches: Hindustani and Karnatic, constituted by 84 Ragas, the mention of which is found on the last two pages of Guru Granth Sahib (1429-1430) in the *Rag Maala*, which says that there are major six Ragas (*Khast-raag*) and thirty Raginies. Together they have their off-springs. Hence there are some Raagas which form parental axis along with the major Raagnies. Their collective number becomes 84. *Rag maala* in Guru Granth Sahib gives their breakup thus: "Khasht (6) raag un gaa-aio sang raagnii tees (30). *Sabhay puttara raagin kay aatharah* (18) *das* (10) *bees* (20) making a total 84.

Guru Granth Sahib has representation of 31 Shudh and 31 Mishrit Raagas in which the *Bani* is composed. The Hindustani and Karnatic Ragas which did not conform to the ideology of Sikhism did not find place in the holy book of Sikhism, Guru Granth Sahib. Some of the Raagas included in Guru Granth Sahib are such that were developed by the Sikh Gurus from *Lok-Dhuns* e.g. *Aasa*, *Tilang*, *Maajh* and *Vadhans* etc. 31 *ragas* are included in Guru Granth Sahib. The 31 *ragas*, which appear in Guru Granth Sahib are: *Sri*, *Majh*, *Gauri*, *Asa*, *Gujri*, *Devchandhari*, *Bihagra*, *Vadhans*, *Sorath*, *Dhanasri*, *Jaitsri*, *Todi*, *Bairari*, *Tilang*, *Suhi*, *Bilawal*, *Gaund*, *Ramkali*, *Nat Narain*, *Mali Gauda*, *Maru*, *Tukhari*, *Kedara*, *Bhairav*, *Basant*, *Sarang*, *Malar*, *Kanada*, *Kalyan*, *Parbhathi* and *Jaijai-wanti*. The ancient Ragas like *Megh*, *Deepak*, *Maalkauns*, *Jog* etc, which create more than desired (excessive) tranquility, hype, sadness or happiness have not been used in Gurbani and if used at all, then in a mixture with other Ragas viz, *Gauri-deepki*, *Basant-hindo* etc. Ragas in Guru Granth Sahib begin with *Sri Rag*. There are a large number of Shabads pertaining to *Jogis* in *Rag Ram Kali*, whereas *Asa*, *Suhi* and *Tilang* have more Sermons pertaining to Muslims, because Muslim Divines freely made use of these Ragas. Sikh religious music has two subdivisions:-

(a) *Shabad Kirtan*

(b) *Dhadi Darbar*

### **Instruments used for Sikh Religious Music**

The Gurus while creating *Gurmat Sangeet (Shabad Kirtan)* developed and chose special musical instruments. Playing on *Rabab* by Bhai Mardana during Guru Nanak's time, *Jori, Siranda* and *Israj* during the period of Guru Arjan Dev, *Taus* and *Dhad-Sarangi* for Vaar singing during the period of the 6<sup>th</sup> Guru, *Mirdang* the 9<sup>th</sup> Guru's time, *Tanpura* and *Dilruba* during Guru Gobind Singh's time are peculiar, which explicitly proves the use of special instruments. The use of the '*Tanti*' (stringed) instruments is especially useful for purity of notes, of Ragas and traditional excellence of *Gur Shabad Kirtan*. Dhadis use *Sarangi* and *Dhads* for singing ballads (*Varan*). During *Nagar Kirtan* and *Parbhat Pheris Dholki, Chimta and Chhanay* are used.

These days *ragis* generally perform *kirtan* with harmonium and *tablas* (drums). Harmonium was developed in Europe in 1842 and subsequently introduced in Punjab by the Hindustani court musicians and thereafter adopted by the Sikh *Keertankaars* (Sikh religious musicians) for performing keertan.

### **Sikh Folk Music**

It includes: *Kissey, waraan, jugni* and *mahia, dohray, tappay, suhag, ghorian, Alahunian* etc. Folk music is part of every day Sikh life in Punjab. There is no festival or event in Sikh life, which is without music.

#### **Commonly used Instruments for Folk Music:**

*Dhol, toombi, algozay, vanjali (bansuri)* and *been (bIn)* are the commonly used Sikh folk musical instruments in Punjab.

**Sensual music (*Saakat Sangeet*)** is prohibited in Sikhism.

### **Dancing in Sikhism**

Sikhism does not prohibit any sensible hobby, entertainment, pleasure or enjoyment, Gurbani says:

- “ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਾਉ॥ ਨਾਨਕ ਜਿਨੁ ਮਨਿ ਭਉ ਤਿਨਾ ਮਨਿ ਭਾਉ॥-*Nachan kuddan mann ka chao* Nanak jin mann bhao (ਭਉ) *tina mann bhaao (ਭਾਉ)*” i.e., “Dancing and jumping are mind's yearnings. Nanak, those who have God's fear in their mind have real joy” (GGS, p.465).

However, Sikhism is definitely opposed to ritualistic bhagti by clapping of hands/*Chhanay* (ਛੈਛੈ), *Khartalaan* (ਖੜਤਾਲਾਂ) and dancing in the presence of Guru Granth Sahib. All these *Vaishnava*--Hindu practices are strictly prohibited in Sikhism. Gurbani says:

- “ਪਖੰਡਿ ਭਗਤਿ ਨਿਰਤਿ ਦੁਖੁ ਹੋਇ॥-*Pakhand bhagat nirat dukh hoe.*--To exhibit devotion through ritualistic dancing leads to suffering” (GGS, p364).

Sikh mysticism is neither ritualistic performances (*Vedas*) nor outwardly acts of show (*Vaishnavism*--*Bhagwad Gita*) but teaches that the presence of God, the Timeless Being (*Akaal Purkh*) is to be “discovered” within each human spirit. All forms (*Sarguna*) are informed by the formless (*Nirguna*). One should foster an “exhubrant love for the Lord”. To love God love His creation.

## Philosophy of Sikhism

The male dance of Hindus is called *Taandav* (ਤਾਂਡਵ) and the female dance is called *lasai* (ਲਾਸਾ). Jointly it is called 'Nirat' (ਨਿਰਤ). In Hinduism dances are influenced by religion, Lord Krishna's *Baal Lila and Prem Lila*, *Raas Lila* in UP, *Keligopal* in Asam, *Maharaj* in Manipur, *Dahi-Handi* in Maharashtra and *Garbha-Rass* in Gujrat glorify the life of Lord Krishna through dances, whereas Sikh dances diverge from religious themes. None of the Sikh dances have religious themes as their basis. Sikh dances are performed collectively. They are spontaneous expression of the myrth and joy of the toiling people. *Bhangra*, *Ghidda* and *Jhoomar* are performed with beats of dhol (drum), claps and a few words of a simple song. These folk dances donot relate any story or theme therefore no hero or heroine's role is essential.

The male and female dances of the Sikhs in the Punjab expressing happiness and joy are distinctly different. Male dances are, *Bhangra and Jhoomar*, whereas female dances are *Giddha and Kikali*.

Chapter 2

**God in Sikhism**

Belief in the existence of God is the fundamental theological concept of Sikhism. According to Sikhism God (*Parm Purkh / Akal Purkh / Karta Purkh*), the ‘Ultimate Spiritual Reality’, is beyond human comprehension, but can be apprehended and experienced, though he cannot be fully understood, for the ineffable can never be wholly realized or rendered, “ਜਸ ਓਹੁ ਹੈ ਤਸ ਲਖੈ ਨ ਕੋਈ” (GGS p, 340). He exists in *nirgun avastha* (impersonal—Transcendental--abstract state) and manifests himself in *sargun avastha* (personal-functional and creative -immanent state), both being the same, ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ-“*Nirgun aap sargun bhee ohee*” (GGS, Gauri Sukhmani, M5, p. 287). Guru Nanak has illustrated the concept of God in his “first discourse”. The Holy Sikh Scripture Guru Granth Sahib begins thus:

ੴ ਸੋਤਿ ਨਾਮੁ  
ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ  
ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ੴ *Ikk Oankar*-----ਉਹ ਇਕ ਹੈ ਤੇ ਬੇਅੰਤ ਹੈ॥--There is only one God, He is infinite  
ਸਤਿਨਾਮੁ-*Satnam*-----He is Eternal Reality / Exists  
ਕਰਤਾ ਪੁਰਖੁ-*Karta Purkh*----He does everything in this universe-(He is the creator, sustainer and destroyer)  
ਨਿਰਭਉ-*Nirbhao*-----He is fearless  
ਨਿਰਵੈਰੁ-*Nirwair*-----He is inimical to none  
ਅਕਾਲ ਮੂਰਤਿ-*Akaal moorat*----He is immortal  
ਅਜੂਨੀ-*Ajooni*----- He neither takes birth nor dies  
ਸੈਭੰਗ-*Sai-bhang*----- He is self-existent (Created by itself)  
ਗੁਰ -*Gur* ----- He is \*Enlightener (dispels the darkness of ignorance).  
ਪ੍ਰਸਾਦਿ-*Parsaad* – ----- He is Gracious.

\*ਗੁਰ ਦੀਪਕੁ ਗਿਆਨੁ ਸਦਾ ਮਨਿ ਬਲਿਆ ਜੀਉ॥--The lamp of Guru-given divine knowledge, ever remains burning within my mind (GGS, p,173).

**Who created God?**

Gurbani says:

- He is Created by itself (Self-existent)-- ਸੈਭੰਗ-*Sai-bhang*-- GGS, Japji, p.1)
- “ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੇ ਰਚਿਓ ਨਾਉ॥-*Aapeenay aap sajio aapeenay rachia nao* i.e., The Lord, of Himself created His ownself and Himself He assumed His Name” (GGS, p 463).

- “ਆਪੇ ਆਪ ਉਪਾਇ ਨਿਰਾਲਾ--*Aapay aap upaa-ay niraala*...The peerless God created Himself” (GGS, p.1036).

### Place of residence of God

According to the holy Sikh scripture, Guru Granth Sahib, ‘**God is Omni present**’. He is present in every place and at every time. It says:

- ਡੂੰਗਰ ਜਲਾ ਥਲਾ ਭੂਮਿ ਬਨਾ ਫਲ ਕੰਦਰਾ॥ ਪਾਤਾਲਾ ਆਕਾਸ ਪੂਰਨੁ ਹਭ ਘਟਾ॥--The Lord is pervasive in the mountains, the oceans, deserts, lands, forests, fruits, caves, the nether regions, the skies and all the hearts(GGS, p.1101).
- ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ॥--The one sole Lord is in many manifestations, wherever I look, there is He pervading and filling all GGS, p.485).
- “ਸਭੈ ਘਟ ਰਾਮ ਬੋਲੈ॥ ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ॥ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਮ ਘਟਿ ਘਟਿ ਰਾਮੁ ਸਮਾਨਾ ਰੇ॥--*Asthaavar jangam keet patangam ghat ghat raam samaana ray*.-i.e; None else but the Lord speaks in all living beings, whether they trail on ground, walk on their legs or fly in the air.” (GGS, p988).
- ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ॥--Thy light is pervasive in the creatures and the creatures are contained in thy light. Though, O mighty inconceivable Lord art filling all (GGS, p.469).
- ਬਾਬਾ ਸਾਹਿਬੁ ਦੂਰਿ ਨ ਦੇਖੁ॥ ਸਰਬ ਜੋਤਿ ਜਗਜੀਵਨਾ ਸਿਰਿ ਸਿਰਿ ਸਾਚਾ ਲੇਖੁ॥--O, father donot consider the True Lord to be far away. The light of God, the life of the world is pervading everywhere and on every head is the True Lord’s writ (GGS, p.992).
- ਏਕਾ ਸੁਰਤਿ ਜੇਤਾ ਹੈ ਜੀਅ॥ ਸੁਰਤਿ ਵਿਹੁਣਾ ਕੋਇ ਨ ਕੀਆ॥--There is same inner consciousness in all beings. Without the inner consciousness, He has not created any. (GGS, p.24).
- ਇਕੁ ਫਿਕਾ ਨ ਗਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ॥ ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ॥ ਸਭਨਾ ਮਨ ਮਾਣਿਕ ਠਾਹਣੁ ਮੂਲਿ ਮਚਾਂਗਵਾ॥ ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀਦਾ-*Ik fika na gala-ay sabhna mai sacha dhane. Hiaao na kaihee thahe maanak sabh amolvay.. Sahna man manak thahan mool machgava*.*Je to pireeaa dee sik hiaao na thahay kaheeda* i.e, Do not be rude to any person, the same Divine Master dwells in heart of every human being. If you want to realize the lord, do not hurt the feelings of any one, you will hurt him residing there in” (GGS, 1384).
- ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਪੁੰਨਿ ਪਦਾਰਥੁ ਪਾਇਆ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ਰਤਨੁ ਨ ਛਪੈ ਛਪਾਇਆ॥ਹਰਿ ਗੁਣ ਕਹਤੇ ਕਹਿਨੁ ਨ ਜਾਈ॥ ਜੈਸੇ ਗੂੰਗੇ ਕੀ ਮਿਠਿਆਈ॥--*Aisa naam rattan nirmolak pun padarath pa-i-a. Anik jatan kar hirdai rakhia rattan na chhapai chhapa-i-a. I. Har gun kahtay kahan na jaaee. Jaisay googay kee mithiaaee*. The Lord blessed me with the priceless jewel, the Divine Name. One can enjoy it, but like a dumb person cannot describe it. I observe him revealing Himself every where” (GGS, p.659).
- ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ॥ ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ॥--*Aval alah noor upaia kudrat kay sabh banday. Ek noor tay sabh jag upjia kaon bhalay ko manday*-- The whole universe sprang up from one Divine Light. A person who attunes himself with Divine Law, finds him pervading every where throughout the whole universe” (GGS p1349).
- Guru Nanak says, “j h j h dyKw qh qh soeI”*“Jeh jeh dekha teh teh so-ee”*: “Wherever I see, I see Him (God) (GGS, p1343).
- “ਜੇ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ॥--He who is in the universe is that also abides in the body and whoever seeks , he finds Him there (GGS,p.695).

- ਹਟ ਪਟਣ ਬਿਜ ਮੰਦਰ ਭੰਨੈ ਕਰਿ ਚੋਰੀ ਘਰਿ ਆਵੈ॥ ਅਗਹੁ ਦੇਖੈ ਪਿਛਹੁ ਦੇਖੈ ਤੁਝ ਤੇ ਕਹਾ ਛੁਪਾਵੈ॥—*Hat patan bij mandar bhan-nai kar choree ghar aavai. Agahu dekhai pichhahu dekhai tujh te kaha chhapaavai*—i.e, The man burgles shops, strong places of cities and stealing therefrom comes home. He looks in front of him and looks behind to avoid detection but where can he hide himself from Thee? (GGS, p. 156).

When at Mecca the Guru Nanak was scolded for his sleeping with his feet towards Kabba, it was pointed out by him that he saw God in every direction.

Sikhism outrightly rejects the Semitic belief that there are seven upper and seven lower regions (*Chaudah Tabak*) and God lives high above in the seventh sky. There is total confusion about God in Hinduism.

### God is present in His Creation (Kudrat)

The holy book of Sikhism, Guru Granth Sahib says, “ਬਲਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ॥ ਤੇਰਾ ਤੁ ਨ ਜਾਈ ਲਖਿਆ॥—Sacrifice am I unto Thee, who abides in His creation. Thine limit cannot be comprehended (GGS, p 469). Sikhism teaches and preaches love of nature, but not its worship, because the visible world (ਕੁਦਰਤ) is limited, whereas its Creator (*Kadar*) is unlimited (ਅਨਹਦ).

### God is both Transcendent and Immanent

Transcendent means far away (without any attributes) whereas immanent means near (with attributes). According to the holy Sikh Scripture, Guru Granth Sahib, God is beyond human comprehension, but present throughout the universe:

- ਆਪੇ ਨੇੜੈ ਆਪੇ ਦੂਰਿ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਵੇਖੈ ਸਦ ਹਜੂਰਿ॥—*Aaape nerai aape door Gur kai sabad wekhai sad hajoor*—i.e, Himself the Lord near and Himself afar. By the Guru’s Word, one ever sees Him present (GGS, Basant M 3. p.1174).
- ਸਗਲ ਬਨਸਪਤਿ ਮਹਿ ਬੈਸੰਤਰੁ ਸਗਲ ਦੂਧ ਮਹਿ ਘੀਆ॥ ਉਚ ਨੀਚ ਨਹਿ ਜੋਤਿ ਸਮਾਣੀ ਘਟਿ ਘਟਿ ਮਾਧਉ ਜੀਆ॥—*Sagal banspat mahi baisantar sagal dudh mahi ghia, uch, nich mahi jot samani ghati ghati Madho jia*—i.e As fire lies in all vegetation and butter in all milk, thus in all high and low, is pervasive the Divine light and in the hearts of all beings abides the Lord, (GGS, p.617, Sorath M5).
- ਮੈ ਬਹੁ ਬਿਧਿ ਪੇਖਿਓ ਦੂਜਾ ਨਾਹੀ ਰੀ ਕੋਉ॥ ਖੰਡ ਦੀਪ ਸਭ ਭਤਿਰਿ ਰਵਿਆ ਪੂਰਿ ਰਹਿਓ ਸਭ ਲੋਈ॥—*Mai bahu bidhi pekhio duja nahi ri kou; Khand dip sabh bhitar ravia pur rahio sabh lou. Ekai re Gurmukhi jan*—
- ਕਾਹੇ ਭ੍ਰਮਤ ਹਉ ਤੁਮ ਭ੍ਰਮਹੁ ਨ ਭਾਈ ਰਵਿਆ ਰੇ ਰਵਿਆ ਸਰਬ ਥਾਨ॥—*Kahe bharmat ham tum bhramo na bhai, ravia re ravia sarab thaan*—i.e, Why wander? Do not wander, O brother. The Lord is pervasive in all places (Ibid, Devghandhari M5, p.535)
- ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ॥ ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ॥ ਰਹਾਉ॥ ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ॥ ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ॥—*Kahe re ban khojan jai, Sarb nivasi sada alepa tohi sang samai-1- Puhp madhi jio basu basat hai mukr mahi jaise chhai, Taise hi Hari pare nirantar ghat hi khojhu bhai*—i.e, O man why thou goest in the forest, to search for God? God, though ever invisible, dwells everywhere and abides even with thee. Pause. As fragrance abides in the flower and reflection in the mirror so does God dwells



- within thee so search Him within thy heart, O brother (GGS, Dhnasri M9 p.684).
- ਜਿਉ ਪਸਰੀ ਸੂਰਜ ਕਿਰਣਿ ਜੋਤਿ॥ ਤਿਉ ਘਟਿ ਘਟਿ ਰਮਈਆ ਓਤਿ ਪੋਤਿ॥--*Jio pasari suraj kirn joti; Tion ghati ghati ramaia oti poti*.i.e, As the light of sun's rays is spread, so is the Lord pervasive in every heart like warp and woof (Ibid, Rag Basant Mahala 4. p.1178)
  - ਨਿਰਗੁਣ ਸਰਗੁਣ ਆਪੇ ਸੋਈ॥ ਤਤੁ ਪਛਾਣੈ ਸੋ ਪੰਡਿਤੁ ਹੋਈ॥ Lord Himself is un-attributable and attributable. He, who realizes His essence is a scholar (GGS,p.128).
  - ਨਿਰਗੁਣੁ ਆਪਿ ਸਰਗੁਣੁ ਭੀ ਓਹੀ॥ ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ॥ Lord, who by Himself is unattributed and attributed, by wielding His might has charmed the whole universe (GGS p. 287).
  - ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੈ ਕਾ ਵਿਚਿ ਵਾਸੁ- "*Ih Jag Sachchay Kee Hai Kothari, Sachchay Ka Vich Vaas*" i.e; "This world is the chamber of god where in the true one resides" (GGS, p463).
  - ਅਵਿਗਤੇ ਨਿਰਮਾਇਲੁ ਉਪਜੇ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣ ਥੀਆ॥--"*Avgato nirmaail upjay nirgun tay sargun theeaa* i.e; "From formless, the Lord assumed the Pure Form and from unattributed, He became attributed" (GGS, p.940).
  - ਸਰਗੁਣ ਨਿਰਗੁਣ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ॥ ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ" ਫਿਰਿ ਜਾਪਿ॥--*Sargun nirgun nirankaar sun samaadhee aap. Aapan keea Nanka aapay he fir jaap* i.e; "The same God is *Sargun* and *Nirgun*, *Nirankar* and self absorbed. He has done everything and created the entire creation to meditate upon His Name (GGS, p.290).
  - ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਲੁਕਾਇਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਬਾਈ--"*Ghat, Ghat Antar Brahm Lukaia Ghat, Ghat Jot Sabaee*" God is hidden in every heart and every heart is illuminated by Him i.e; (GGS, p597).
  - ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ- *Ghat He Mahen Niranjan Tere Taen Khojat Udhiانا* i.e; The immaculate lord is within thy mind, but you search him in the wilderness(GGS, p632).
  - ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ ਰੇਖਿਆ॥ ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ॥--"*Agham Agochar Roop Na Rekhia Khojat, Khojat Ghat, Ghat Dekhia*" i.e;-He is unreachable. He is beyond mind and senses. He is formless. He has neither any form nor outline yet I have seen him in each soul (GGS, p838)-.
  - ਆਪਣਾ ਆਪੁ ਉਪਾਇਓਨੁ ਤਦਹੁ ਹੋਰ ਨ ਕੋਈ॥ ਮਤਾ ਮਸੂਰਤਿ ਆਪਿ ਕਰੇ ਜੋ ਕਰੇ ਸੁ ਹੋਈ॥ਤਦਹੁ ਆਕਾਸੁ ਨ ਪਾਤਾਲੁ ਹੈ ਨਾ ਤ੍ਰੈ ਲੋਈ॥ ਤਦਹੁ ਆਪੇ ਆਪਿ ਕਰੇ ਜੋ ਕਰੇ ਸੁ ਹੋਈ॥ ਜਿਉ ਤਿਸ ਭਾਵੈ ਤਿਵੈ ਕਰੇ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥ "There was only the formless one Himself without any creation and He did what he desired and there was no other than him" (GGS, p.509).
  - ਆਪੇ ਜੋਗੀ ਆਪੇ ਭੋਗੀ...Thou Thyself art the renouncer and Thyself the enjoyer (GGS, Maru M.1. p. 1021)

### God is Omnipotent

God is all powerful. According to Gurbani such is His power that He can cause lions, hawks, kestrels and falcons to eat grass, and those who eat grass, He can make them eat meat; He can make hills appear in place of rivers and bottomless oceans in place of sandy deserts; a worm-like creature may become a sovereign under His will and an army may be reduced to ashes. It will be no wonder if He makes animals live without breath, “ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ਏਨਾ ਖੁਆਲੇ ਘਾਹ॥ ਘਾਹ ਖਾਨ ਤਿਨਾ ਮਾਸੁ ਖਵਾਲੇ ਏਹਿ ਚਲਾਏ ਰਾਹ॥ ਨਦੀਆ ਵਿਚਿ ਟਿਬੇ ਦੇਖਾਲੇ ਥਲੀ ਕਰੇ ਅਸਗਾਹ॥ ਕੀੜਾ ਥਾਪਿ ਦੇਇ ਪਾਤਸਾਹੀ ਲਸਕਰ ਕਰੇ ਸੁਆਹ॥ ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ ਸਾਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸਾਹ॥ (GGS, p. 144)

- ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ॥ (Japu ji)-*Humai andar sabh ko bahar hukam na koe*—i.e, All are under His will, none is exempt from it.
- ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ॥ ਨਾਨਕ ਦੂਜਾ ਅਵਰ ਨ ਕੋਇ॥-*Jo tis bhaavai soee ho-e Nanak dooja avar na koe*--i.e, Whatever pleases Him, that alone happens. Nanak says there is no other second to Him. (GGS, p.278).

### God is omniscient

God is the power to whom all hearts are open and from whom no secret is hid. Gurbani says, “ਪਧੈ ਪਾਤਸਾਹੁ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਪਰਪੰਚ ਕੀਆ॥ ਦੇਖੈ ਬੂਝੈ ਸਭ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ॥-*Papai paatsaah parmesar vekhan kao parpanch keea. Dekhai boojhai sabh kichh jaanai antar baahar rav rahiaa*—The Supreme Lord, our king, has made the world to behold. He sees, understands and knows everything. Within and without He is pervading”(GGS, p.433).

Guru Nanak says, “ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਿਤ ਜੁਗ ਜੁਗ ਏਕੋ ਵੇਸੁ॥-*My obeisance is unto That Lord. He is the Primal One, pure, without beginning, indestructible and through all ages the same one in the same garment* (GGS, p 6)

### Name of the Supreme Eternal Reality

An adjective (ਸੰਗਿਆ) which is used to address a person or a thing is called Name or *Naam*. Gurbani says, “ਸੋ ਹਰਿ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ॥ ਤਿਸੁ ਰੂਪੁ ਨਾ ਰੇਖ ਅਦਸ਼ਿਟ ਕਹੁ ਜਨ ਕਿਉ ਧਿਆਈਐ॥ ਨਿਰੰਕਾਰੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮੁ ਕਿਆ ਕਹਿ ਗੁਣ ਗਾਈਐ॥--*So har purkh agam hai kaho kit bidh pae-ay, Tis roop na rekh adrishat kaho jan kio dhiaiy, Nirankar niranjano har agam kia keh gungai-ay*” (GGS, Rag Sorath, M4 GGS, p. 644) i.e; “Unfathomable is the Lord, say, how is one to attain Him? He hath neither form, nor lines (features) and is unseen, then how is he to be dwelt upon? He is formless, pure and unknowable, then, which attributes are to be sung? It is in view of this difficulty that God has to be given a name. But what name? All names are His, “ਜੇਹਾ ਕੀਤਾ ਤੇਹਾ ਨਾਉ॥-*Jeha keeta teha nao* i.e, What ever He hath created is His name” (GGS, Japji, M1). All that exists is His manifestation revealing His glory and, therefore, is His Name. Yet He is above, all names. Guru, therefore, freely employs all names that had come to be associated with ‘The Eternal Reality’. All mean the same. It is only the heart that has to be in communion and, therefore any name was good enough.

The ‘Infinite Supreme Eternal Reality’ has been given religious (sectarian) and attributive (functional) names, yet He is without any name. Guru calls Him “ਅਨਾਮੈ-*Anamay*”-without any name, “ਨਮਸਤੰ ਅਨਾਮਹਿ॥-*Namastan anamay*” (Guru Gobind Singh, Jaap Sahib) i.e, “I salute the Almighty who is without any name”.

In Sikhism He (God) has been simply addressed as, “*Naam-ਨਾਮ*”. His religious names—God, Allah, Khuda, Jehova, Waheguru, Parmatma, *Oankar*, Ishvar, Ram, Gopal, Hari, Shiva, Murari, Banwari, Gorakh etc; all mean the same. But although names have no inherent efficacy nor are they to be treated as charms they, get sanctified by tradition having been associated with the ecstatic experiences of the seekers who used them and then were inspired by them. But whatever the name, it is intended as an aid to work up and activate the mind for contact with higher regions where Soul and the Universal Soul (Eternal Reality) meet. As in geometry a line which is supposed to be without thickness and, therefore, undrawable, is yet drawn for the purpose of stimulating understanding, so also God is given a name as a symbol of His Personality in all diverse aspects. The name thus clothed with attributes that the personal God possesses, presents a person who could speak with us, lead us on path of Truth and Service, who is a dear father, whom we call our own and with whom we establish direct relations.

God is ‘Ethical Deity’ and embodiment of all attributes. All attributive names of God are suggestive of His nature, character and personality. His attributive names, which are continually in the process of evolving depending on the development of man himself, who is finite and limited, therefore understands things in a limited way. The only aspect one could bring about with certitude and definiteness is that He (God) is ‘SAT’ (ਸਤਿ) i.e. “Eternal Reality”, permanent and unchanging:

“ਕਿਰਤਮ ਨਾਮ ਕਥੈ ਤੇਰੇ ਜਿਹਬਾ॥ ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ॥—*Kirtam naam kathay teray jeehba, Sat-Naam tera paraa poorbala*” (GGS, Maru M5, p 1083)-- “My tongue utters only thine attributive names. But thy Primordial Name is that “Thou art Eternal Reality i.e. *Satnam*”

He is above space, name and form. He is *Abnashi* (Indestructible), *Achal* (Permanent), *Akal* (Timeless) and *Ajooni* (Unborn).

As man grows in the upward direction, the character of God changes from the Personal to the impersonal. Then he is beyond the three qualities, above pleasure and pain. All distinctions of Name, Form, Colour, disappear. Words were mere means to express Him but the object of this worship is beyond them. Paradoxical as it may seem, the Formless is realized through Names:

“ਬੇਦ ਕਤੇਬ ਸੰਸਾਰ ਹਬਾਹੂੰ ਬਾਹਿਰਾ॥ ਨਾਨਕ ਕਾ ਪਾਤਸ਼ਾਹੁ ਦਿਸੈ ਜਾਹਿਰਾ॥—*Baid, Kateb, Sansaar habaahoon bahira, Nanak ka patshah disay jaaharaa*” (GGS, p.397)--, “The Lord of Nanak who is beyond Vedas and Katebas (Hindu and Semitic scriptures) and beyond the visible world was clearly visible to him”.

The Simran or worship of the Personal leads to that of the Impersonal.

### **Outline, shape, colour, caste or lineage etc of God**

Besides the belief that God is one, Guru Nanak taught that God had no garb, that is no form or attachments by which one could claim deity to be Hindu or Muslim. He freely used both Hindu and Muslim names during his utterances e.g. Hari, Ram, Gopal, Oankar, Allah, Khuda, Sahib etc. Gurbani says:

- ਰੂਪੁ ਨ ਰੇਖ ਨਾ ਰੰਗੁ ਕਿਛੁ ਤਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ॥ ਤਿਸਹਿ ਭੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੇ ਸੁਖਸੰਨ-

“*Roop na rekh na rang kichh, treh gun tay prabh bhinn, tisay bhujay-ay Nanaka, jis hovay suparsan*—i.e. The Lord has no form, no outline and no colour. He is above the three qualities. Nanak says with whom God is very pleased, he grants him understanding” (GGS, p283).

- ਚਕਰ ਚਿੰਨ ਅਰੁ ਬਰਨੁ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਹਿ--“*Chakar chin ar barn jaat ar paat nahin jeh*--God has no quoit, mark, colour, caste or lineage,
- ਰੂਪ ਰੰਗ ਅਰ ਰੇਖ ਕੋਊ ਕਹਿ ਨਾ ਸਕਤ ਕਹਿ--*Roop rung ar rekh bhekh kou keh na sakat keh* None can describe His form, complexion, outline and costume,
- ਅਚਲ ਮੂਰਤ ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਮੀਤੋਜ ਕਹੀਜੈ--*Achal moorat anbhau parkas amitoj kahijay*—He is perpetual, self-illuminated, and measureless in power,
- ਕੋਟ ਇੰਦਰ ਇੰਦਰਾਨ ਸਾਹੁ ਸਾਹਾਣ ਗਣਿਜੈ--*Kot Inder Indran sahu sahaan ganijay*—God is the king of kings and God of millions of Indras,
- ਤ੍ਰੀਭਵਨ ਮਹੀਪ ਸੁਰ ਨਰ ਅਸੁਰ ਨੇਤ ਨੇਤ ਬਣ ਤ੍ਰਿਣ ਕਹਿਤ--*Tribhavan maheep sur nar asur, net, net ban trin kehat*--God is emperor of three worlds, demigods, men and demons and woods and dales proclaim him as indescribable,
- ਤਵ ਸਰਬ ਨਾਮ ਕਥੇ ਕਵਨ ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤਿ--*Tav sarb naam kathay kavan, karam naam barnat sumat*—No one can tell all the names of God, Who is called by special Name by the wise, according to His excellences and doings".

(Jaap Sahib Guru Gobind Singh)

### Religion of God

As per canon of Sikhism God has no religion. Guru Gobind Singh says:  
ਨਮਸਤੰ ਅਕਰਮੰ॥ ਨਮਸਤੰ ਅਧਰਮੰ--*Namstang akarm. Namstang adhrmang*—i.e, I salute Him (God) who is above rituals and is not bound to any religion (Jaap Sahib, Guru Gobind Singh).

### Proofs of existence of God

According to ancient Indian thought, this universe and our body are made up of five elements (Fire, air, water, earth and Akash), but it is difficult to believe it as fire, air and water which are antagonistic to each other cannot be mixed together under any circumstances to create something, but as we see some super power (God) has done so, “ਕਾਠੈ ਅੰਦਰਿ ਅਗਿ ਧਰੀ ਅਗੀ ਹੋਂਦੀ ਸੁਫਲੁ ਫਲਾਇਆ॥ ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੇ ਤਿੰਨੇ ਵੈਰੀ ਮੇਲਿ ਮਿਲਾਇਆ॥ (Bhai Gurdas 37:1). The *Nastik* i.e, non-believer in God says that the whole universe and so also the the body is made of these five elements but Gurbani questions, “ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ਤਤੁ ਕਹਾ ਤੇ ਕੀਨੁ ਰੇ॥ i.e, The body is made up of five elements, but if it is so, then who is behind the creation of the five elements? (GGS, p 870). Gurbani says:

- ਕਰਣ ਕਾਰਣ ਪ੍ਰਭ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ॥ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਥਲਿ ਮਹੀਅਲ ਸੋਇ॥—The Lord alone is the doer of all deeds. There is no other second. Nanak says, he is a

sacrifice unto Him, who pervades in water, land, the troposphere (GGS, p, 276).

From the hymns of Gurbani we understand that the first proof for the Guru regarding existence of God is the existence of our own self. This self is a part of the Supreme Spiritual Reality. God sent a spark-rather extended a part of- from His ownself and made it appear like a man. We could know God by means other than our ownself, if we were not our own self. When the self has to know its own greater self, no other proof is required except the idea of its ownself. The Guru says, if we were other than the self, we could establish, prove and make others understand of His existence, "*Taki gat mit kahi na jai, dusar hoi ta sojhi pa-ay*" (GGS, p.294). The spark-that part always thinks of and runs towards the source, hence the consciousness of God.

God cannot be fully comprehended and His existence cannot be proved experimentally because He is in-finite, whereas man is finite. How a finite can describe the infinite? The difference between science and religion is that science depends upon experiment and proof whereas religion depends on intuitional power and demands belief. According to Sikhism 'the directive principle' is the Creator (*Karta Purkh--God*) who created everything and infused His spirit in the living organisms. The Guru says, "O, my body, the Lord infused His consciousness in you and only then did you appear on the earth-ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ" (GGS, p921). Since there is design in everything we see in nature, there must also be a designer. Sikhism believes that God is the designer whose creative designs are par excellence. For the Sikhs the existence of God requires no proof because God "is visible everywhere"- "*Jo deesay so tera roop—ਜੋ ਦੀਸੈ ਸੋ ਤੇਰਾ ਰੂਪ*" (GGS, p.724). "Nanak's king is seen manifest everywhere.-*Nanak kaa paatshah disay zahira*-ਨਾਨਕ ਕਾ ਪਾਤਿਸਾਹੁ ਦਿਸੈ ਜਾਹਰਾ।।" (GGS, P.397). "ਫੁੰਗਰਿ ਜਲਾ ਥਲਾ ਭੁਮਿ ਬਨਾ ਫਲ ਕੰਦਰਾ।।ਪਾਤਾਲ ਆਕਾਸ ਪੂਰਨੁ ਹਭ ਘਟਾ।।-*Doongar jalaa thalaa bhoom bana phal kandra* -The Lord is pervasive in the mountains, the oceans, deserts, lands, forests, fruits, caves, the nether regions, the skies and all hearts (GGs, p.1101). The one sole Lord is in many manifestations, wherever I look, there is He pervading and filling all--*Ek anek biaapak poorak jat dekho tat soee*-ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ।। (GGS, p.485). He is immanent in the phenomenal world like a musician can be said to be present in his music. God does not exist for those who have't got the vision and intuitive eyes. Sikhism firmly believes that there is a Creator of this universe who is responsible for its creation, sustenance, protection and destruction. As for providing sustenance and protection in the womb, the Guru says, "The Lord provided protection to you in the womb—ਮਾਤ ਗਰਭ ਮਹਿ ਹਾਥ ਦੇ ਰਾਖਿਆ।।-*Maat garbh mai haath de rakhiaa*" (GGS, p.805). According to Sikhism God created the universe and he looks after everything, "*Jin upaee mednee soee karda saar*—ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਸੋਈ ਕਰਦਾ ਸਾਰ।। -*Jin upaee medhnee soee karda saar*-i.e.,-He who has created the world, takes care of it"(GGS, p.724).

### Why every body can not see God?

The fundamental Sikh belief is that God is a reality, which cannot be seen or proved through arguments. He can be experienced through the help of mystics rather than proven experimentally. The five senses (of seeing, smelling, touching, hearing and tasting—ਗਿਆਨ ਇੰਦਰੇ=ਸ਼ਬਦ, ਸਪਰਸ਼, ਰੂਪ, ਰਸ, ਗੰਧ) that help us understand our

surroundings have very limited capabilities. Our eyes can see the matter but they cannot see all its properties. For example they cannot detect radiation, radio impulses and magnetism etc. They cannot see the data on a floppy / compact disc or DVD. This does not mean that nothing exists on them. For the Sikhs the existence of God requires no proof because “God” is visible everywhere —“ਭੂੰਗਰਿ ਜਲਾ ਥਲਾ ਭੁਮਿ ਬਨਾ ਫਲ ਕੰਦਰਾ॥ਪਾਤਾਲ ਆਕਾਸ ਪੂਰਨੁ ਹਭ ਘਟਾ॥—*Doongar jalaa thalaa bhoom bana phal kandra*—The Lord is pervasive in the mountains, the oceans, deserts, lands, forests, fruits, caves, the nether regions, the skies and all hearts (GGS, p.1101). ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ—*Ek anek biaapak poorak jat dekho tat soe*—The one sole Lord is in many manifestations, wherever I look, there is He pervading and filling all (GGS, p.485). He is immanent in the phenomenal world like a musician can be said to be present in his music. God is not material. He is the totality of cosmic consciousness:

- ਜਿਨੀ ਆਤਮ ਚੀਨਿਆ ਪਰਮਾਤਮ ਸੋਈ॥ --They, who have realized their soul, they themselves become Supreme soul (GGS, p.421)
- ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵਾਤ ਆਤਮਾ॥ਆਤਮਾ ਬਾਸੁਦੇਵਿਸੁ ਜੇ ਕੇ ਜਾਣੈ ਭੇਉ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੇ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥--The one Lord is the God of all gods and he is the soul of their godliness. If any one realizes the mystery of the soul and the Omnipresent Lord, of him Nanak is a slave as he is himself the pure Lord (GGS, p.469).
- ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮ ਲਹੰਤੇ॥ --Many millions searching for the Lord, find the Supreme One within their mind (GGS, p.276)
- ਗੁਰਮਤਿ ਲੇਹੁ ਤਰਹੁ ਸਚੁ ਤਾਰੀ॥ ਆਤਮ ਚੀਨਹੁ ਰਿਦੈ ਮੁਰਾਰੀ॥ ਜਮ ਕੇ ਫਾਹੇ ਕਾਟਹਿ ਹਰਿ ਜਪਿ ਅਕੁਲ ਨਿਰੰਜਨ ਪਾਇਆ--By taking the Guru's guidance swim across the world stream, by strokes of truth and within thy heart, contemplate God, the Enemy of pride. By contemplating God, Death's noose is snapped and the un-lineal Pure Lord is obtained (GGS, p.1041).
- ਆਤਮ ਚੀਨਿ ਭਏ ਨਿਰੰਕਾਰੀ॥--By understanding the self, it becomes attached to the Formless Lord (GGS, p.415).

For Guru Nanak, existence of God needs no proof. He says, “Nanak's God is most visible, “ਬੇਦ ਕਤੇਬ ਸੰਸਾਰ ਹਭਾਹੂੰ ਬਾਹਰਾ॥ ਨਾਨਕ ਕਾ ਪਾਤਸਾਹੁ ਦਿਸੈ ਜਾਹਰਾ॥—*Bed Kateb Sansar habhha hun bahra, Nanak ka Patshah dissai zahira* i.e, The Lord is above the Vedas, Semitic books and the whole world. Nanak's king is seen manifest everywhere” (GGS, p.397 “ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਸੋਈ॥—*Jah jah dekha tah tah soi*-i.e, Wherever I look, I see Him” (Ibid, p1342).

But this visibility and perceptibility, we must admit, was a mystic notion for him. Just as the sun does not exist for an owl, similarly God being as real as the sun, is not known to people who are mentally blind, that is, whose mental vision is blocked by the web of ignorance. Gurbani says:

“ਨਾਨਕ ਸੇ ਅਖੜੀਆਂ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੇ ਮਾ ਪਿਰੀ॥—*Nanak se akhrian beann, jinhi disando Mapiri* i.e, Those eyes are different O, Nanak, with which my beloved Lord was seen” (GGS, p577).

### Realisation of God

Realisation of God in Sikhism means merging with God, which in concrete terms means becoming like Him. For this purpose the attainment of godly attributes and purity of morals is necessary, “Man becomes like Him whom he serves-- ਜੇਹਾ ਸੇਵੈ ਤੇਹਾ ਹੋਵੈ... *Jeha sevay teho hovay*” (GGS, p, 549). The purity of conduct leads us out of evil influences of ego and *Maya* and makes mind pure. When mind becomes pure God is realized.

Enlightenment (*Adhiatmic gian*) and not redemption (*Chhutkara pauna-ਛੁਟਕਾਰਾ ਪਾਉਣਾ*) is the goal of life in Sikhism. The Supreme Spirit is lodged within one's-self, though unperceived because of perplexities of joy and sorrow and attachment to worldly objects. Gurbani says, “ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ।। ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੈ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ।।--*Puhap madh jio baas bast hai, mukar mein jaisay chhai, taisay he har basay nirtar ghat he khojo bhai*” i.e., “As fragrance dwells in a flower and reflection in a mirror so doth He dwell inside everything. Seek Him, therefore, in thy soul” (GGS, Rag Dhanasari, M 9, p 684). Again, “ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ-- *Atam mien Ram, Ram mien Atam*” i.e., “God resides in the Soul and Soul is contained in Him” (Ibid, Rag Bhairon, M1, p1153). Gurbani says, “ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ।। ਬਾਹਰਿ ਟੋਲੇ ਸੋ ਭਰਮਿ ਭੁਲਾਹੀ।।--*Sabh kichh ghar meh bahir nahin, Bahir tole so bharam bhulaahee*” i.e., “Everything is within us and nothing is outside. He who seeks outside only wanders in illusion” (GGS, Rag Manjh M5, p, 102). Thus He (God) resides in the Soul of every person and search for Him must therefore proceed within, “ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ--*Munn toon jot saroop hain apna mool pachhan* i.e.; Myself, thou art thee embodiment (image) of Divine Light, thou realize your origin” (GGS, Rag Asa, M3, p 441).

In Sikhism, God oriented man is called ‘ਗੁਰਮੁਖ-Gurmukh’ or ‘ਸਚਿਆਰਾ-Sachiara’ and a self-centered - egoistic person is called ‘ਮਨਮੁਖ-Manmukh’ / *Saakat*. Gurbani says, ‘ਚੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਾਗਾ।। ਮਿਰਤਕ ਪਿੰਡ ਪਦ ਮਦ ਨਾ ਅਹਿਨਿਸਿ ਏਕੁ ਅਗਿਆਨ ਸੁਨਾਗਾ।।-- O man when you were in the womb, you didst meditate and fix your attention on the Lord, standing on your head. You did not have the pride of dignity of your perishable body and being completely rid of ignorance, you contemplated on one God, day and night” (GGS, p93). “ਗਰਭ ਛੇਡਿ ਮ੍ਰਿਤ ਮੰਡਲ ਆਇਆ ਤਉ ਨਰਹਰਿ ਮਨਹੁ ਬਿਸਾਰਿਆ।।--After leaving the womb, you entered this mortal world. You forgot God in your mind”. Man gets lost into ਮਾਇਆ-*Maya* (wordly attachment / materialism), develops ego (ਹਉਮੈ-*Haumai*), becomes self-centered (*Manmukh*) and forgets the creator (Eternal Reality), resulting in pain and suffering. It is the ego that keeps man away from God, “ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਚੋਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ-*Haumai nawien naal virodh hai, doe na vase ik tha-ay*” i.e., “Ego and *Naam* (God) are opposed to each other and they cannot share same place” (GGS, Rag Wadhans M3, p 560).

Gurbani tells us the method for the realization of God, “ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ।।--*Kiv sachiara hoviay, Kiv kooray tootay paal*” i.e., “How one can become God-oriented, how the wall of false-hood (ego/arrogance) that separates the man (ਜੀਵ ਆਤਮਾ--*jivatma*) and God (ਪਰਮਾਤਮਾ-*Parmatma*) can be broken? (Ibid, Japji)”. The answer provided in Gurbani is, “ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ--*Hukam razain chalna Nanak likhia naal*” i.e., Nanak says, “It is ordained that one should follow the Divine Will (Ibid, Japji, p1)”. “ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨਾ ਕੋਇ--Nanak *Hukame je bujhay taan haumai kahay na koey*” i.e., “When one comes to know the Divine Will, then there is no ego (GGS, Japji, 1).”

“ਹਉਮੈ ਕਿਥਹ ਉਪਜੈ-*Haumai kithon upje*” (Ibid, Var Asa M1, p 466) i.e, “Where does the ego come from”? Guru Nanak says, “ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ--*Haumai vich jag upje, purkha Naam visre dukh pa-ay*” ie “After coming in this world man develops ego and forgetting Naam (God) becomes unhappy” (GGS, Ram Kali, M1, p 946).

It is stated in Guru Granth Sahib that Maya (materialism) and Ego (self-hood), prevent man's union with God, “ਇਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵੀਸਰੈ-*Ih Maya jit har visaray*” i.e, “It is Maya that causes God to be forgotten (Ibid, Ram Kali M3, Anand).” Gurbani says, “ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤ ਕਰਾਰੀ--*Dhanpir ka ik he sang vasa vich haumai bheet karari* i.e, “The bride (*Atma*) and the bridegroom (*Parmatma*) live together with a powerful wall of ego separating them” (GGS, M 4, p1263). It further says, “ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਵਿਚਿ ਪਰਦਾ ਹਉਮੈ ਪਾਈ-*Antar alakh na jai lakhia vich parda haumai pai*” i.e, “The unfathomable is within, not realized because of the veil of ego in between” (Ibid, Gauri, M5, p 205).

The evils of lust (*Kam*), anger (*Karodh*), greed (*lobh*), attachment (*Moh*) and pride (*Hankar*) constitute *Haumai* (ego) and make a man self-centered (*Manmukh*) and prevent his union with God. Guru Nanak says, “ਹਉਮੈ ਬੂਝੈ ਤਾ ਦਰੁ ਸੁਝੈ-*Haumai boojhay taan dar soojay*” i.e, “The gate way to Him opens when the fire of ego is extinguished” (GGS, Var Asa M1, p 466).

According to Sikhism enlightenment happens only through God's grace and inspires humans to dedicate their lives to service (*Sewa*) of humanity and contemplation (*Naam Simran*), “ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ॥ ਨਾਨਕੁ ਕਹੇ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ॥- *Kirpa karay je apni taan Gur ka shabad kamahay, Nanak kahay sunuh jano it sanjam dukh ja-ay*” (GGS, p 466) i.e,- “Lord sends grace and man practices the Guru's word, then this leads to elimination of the evil (ego). The reward is the total peace in mystical union.

### .The Third eye

The permanent unperishable life principle-“The Eternal Reality” behind the visible world as also within the human soul is realisable through what may be called third eye or intuition or insight or inspiration. Man experiences all knowledge of the external world through the sensory organs of our body and feelings through our mind, but eyes for seeing God are different from the physical eyes. Guru Nanak says, “ਲੋਇਣ ਲੋਈ ਡਿਠ ਪਿਆਸ ਨਾ ਬੁਝੈ ਮੁ ਘਣੀ॥ ਨਾਨਕ ਸੇ ਅਖੜੀਆ ਬੇਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੋ ਮਾ ਪਿਰੀ॥--*Loin loi dith piyas na buihe moo ghani, Nanak say akhrian beean jinni disando ma piri*” (GGS, p.577) i.e;“I have seen the Soul of Souls (God-Parmatma) with my eyes, yet my immense thirst for the sight is quenched not. Those eyes are different O, Nanak, with which my beloved Lord was seen” (GGS, p.577)-“.

It has been proved with the development of clairvoyance and telepathy that knowledge of the external world can come through channels other than sense organs. Thought is transmitted from man to the other man even when the two are separated by thousands of miles. A man endowed with the gift of clairvoyance can detect hidden things at great distances and can perceive events in space and time--events that had already happened or were yet to happen. The few, who have true understanding turn their minds inwards and realize the self within.



Enlightenment does not come from extensive study or through intellect or by learned discussion. It comes of itself when one's-self yearns for realization but not unless the mind has turned away from evil (ego) and has learnt to control itself and to be at peace with the world. In this endeavour one needs guidance, which is provided by the ten Gurus, the epitome of which it contained in Guru Granth Sahib.

### **God and Satan**

Semitic religions accept God as the doer, but simultaneously propagate the existence of Satan, who is projected as equally powerful if not more powerful than God and has a hobby to lead good pious men astray. Gurbani does not believe in the existence of any good or bad Gods. God is the prime-mover behind all that happens, whether it appears to be 'good or bad'. We can discuss some facts of life to explain this. Darkness does not exist; it is only light which exists. Absence or deficiency of light is called darkness, but they have no physical existence. It is our perception only. Evil does not exist. It is absence or deficiency of goodness, which we call evil. Cause of evil is not 'Satan', but our ego, which arises from our failure to understand God's Will.

## CHAPTER 3

### Basic Postulate of Sikhism

The basic postulate of Sikhism is the commencing verse of the holy Sikh Scripture, Guru Granth Sahib, which describes the attributes of the Supreme Eternal Reality (God). It is called '*Mool Mantar*' in Sikhism. It has been represented by Guru Arjan Dev many times throughout the Guru Granth Sahib before the beginning of every Raag, every section and every subsection of GGS as such without abridgement or in an abridged form. It reads:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ ---*Ik Oan kar, Sat Naam, Karta Purkh, Nirbhau, Nirvair, Akaal Moorat, Ajooni, Saibhang, Gur Parsad.*

#### **Literal meaning:**

ੴ--*Ikk Oankar*--He (God / The Supreme Eternal Reality) is one and infinit.

ਸਤਿ ਨਾਮੁ--*Satnam*-----Heis Eternal Reality (He exists);

ਕਰਤਾ ਪੁਰਖੁ--*Karta Purkh*--He does everything (He is the creator' sustainer, destroyer);

ਨਿਰਭਉ--*Nirbhau*----He is fearless.

ਨਿਰਵੈਰੁ--*Nirvair*----He is Inimical to none (Without enmity)

ਅਕਾਲ ਮੂਰਤਿ--*Akaal moorat*----He is Immortal (without effect of time and space---Timeless)

ਅਜੂਨੀ--*Ajooni*----He is Unborn (Neither takes birth nor dies)

ਸੈਭੰ--*Sai-bhang*---He is self-existent (Created by itself)

ਗੁਰ--*Gur*--He is \*Enlightener and

ਪ੍ਰਸਾਦਿ--*Parsaad*---He is Gracious

#### **NB:**

- As *Kalma* is to Muslims in Islam, *Mool Mantra* in Sikhism is to the Sikhs.
- \*ਅਗਿਆਨ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਘਟਿ ਬਲਿਆਂ॥--*Aghiaan andhera katiaa, gur gian ghat baliiaa*---The Guru removes the darkness of ignorance and the lamp of Divine knowledge is lighted in the heart (GGS, p, 450)
- \*ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ॥--The darkness of my ignorance is removed. The Guru has blazed a very bright light of Divine knowledge in me (GGS.p.78)
- \*ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਜੋਤਿ ਪਰਗਟਿਆਈ ਰਾਮ...My darkness of ignorance is dispelled and the Divine Light is manifested unto me (845).
- \*ਗੁਰ ਦੀਪਕੁ ਗਿਆਨ ਸਦਾ ਮਨਿ ਬਲੀਆ ਜੀਉ...The lamp of Guru-given Divine knowledge, ever remains burning within my mind (GGS, p 173).

### Sign used as invocation (Mangal) in Sikhism

The commencing verse of Guru Granth Sahib known as *Mangal* is used as invocation in Sikhism. It has been represented by Guru Arjan Dev many times throughout the Guru Granth Sahib before the beginning of every Raag, every section and every subsection of GGS as such without abridgement or in an abridged form as follows:

Complete form: ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ॥ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Abridged forms:

ੴ ਸਤਿ ਨਾਮ ਕਰਤਾ ਪੁਰਖ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ੴ ਸਤਿ ਨਾਮ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Hence the shortest abridged form of *Mool Mantra* (Basic Postulate of Sikhism) most commonly used as invocation in GGS is: ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

**NB:**

- Invocation in Punjabi is called *Mangal* (ਮੰਗਲ) and its recitation is called *Manglacharn*.
- *Mangal* means song of glory / worshipful adoration (of God).
- *Mangalcharan* means singing the song of glory of the Akaal Purkh (God), “ਆਵਹੁ ਮੀਤ ਪਿਆਰੇ॥ ਮੰਗਲ ਗਾਵਹੁ ਨਾਰੇ॥--Come my dear friends and jointly sing the glories /Praises / attributes of the Supreme Eternal Lord (GGS, p, 764)..

**Monotheism of Sikhism (Gurmat)**

Guru Nanak has not assigned any descriptive name for the ‘Supreme Eternal Reality’ because according to him the Almighty is ineffable. He simply called Him ‘Oh’ (ੴ) in Punjabi, which in English means ‘He’ i. e. Supreme Eternal Reality (God) and is written in Punjabi as ‘ੴ’ which was pronounced by Guru Nanak as ‘*Ekankar / Oankar*’ and not as ‘*Oam- ੴ*’ (ੴ+ਅ+ਮ), representing the Divine Trinity of Hinduism.

He says:

- ਓਅੰਕਾਰਿ ਏਕੇ ਰਵ ਰਹਿਆ ਸਭੁ ਏਕਸ ਮਾਹਿ ਸਮਾਵੈਗੋ॥ i.e. The One Lord alone is pervading all over and ultimately everything shall merge in the Onre Lord (GGS, p. 1310).
- ਓਅੰਕਾਰਿ ਉਤਪਾਤੀ॥ ਕੀਆ ਦਿਨਸੁ ਸਭ ਰਾਤੀ॥-i.e. The One Lord has created the entire creation. He has made days, nights and everything (GGS, p. 1003).
- ਓਅੰਕਾਰ ਬ੍ਰਹਮਾ ਉਤਪਤਿ॥-i.e. Brahma was created through the One Lord (GGS, p.929).
- ਓਅੰਕਾਰ ਕੀਆ ਜਿਨਿ ਚਿਤਿ॥-i.e. The Brahma cherished the One Lord in his mind (GGS, p.929).
- ਓਅੰਕਾਰ ਬੇਦ ਨਿਰਮਏ॥-i.e. It is the Lord who created Vedas (GGS, p. 929).
- ਓਅੰਕਾਰਿ ਸਭ ਸ੍ਰਿਸਟਿ ਉਪਾਈ॥-i.e. The One Lord has created the whole world (GGS, p. 1061).

There are no separate God's for different religions, but only He is addressed by different names by different religions. He is not the sum total of so many forces bundled together (Sikhism does not believe in the Hindu trinity of God: Vishnu, Brahma and Shiva addressed as ੴ- (*Oam / Aum-ੴ+ਅ+ਮ*)), on the other hand, He is the one who makes existence and manifestation of all forces possible. Gurbani in Guru Granth Sahib says:

- ਸਰਬੰ ਸਾਚਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ- “*Sarbang saachaa ek hai dooja nahin ko-ay*”. --In the whole world, there is but one True Lord and there is not any other (GGS, p.660).
- ਨਾਨਕ ਏਕੇ ਰਵਿ ਰਹਿਆ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ॥--*Nanak eko raw riha dusar ho na hog*-i.e, Nanak says, One Lord is pervading everywhere. Another, there neither was nor shall be (Ibid,

- p.250).
- ਆਦਿ ਅੰਤਿ ਮਧਿ ਪ੍ਰਭੁ ਸੋਈ॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ॥-- Aad ant madh prabh soee. Aapay karta karay so hoee -i.e- He, the Lord is the same in the beginning, the middle and the end. Whatever the Creator Himself does that alone comes to pass (Ibid 1085).
  - ਏਕੰਕਾਰੁ ਅਵਰ ਨਹੀ ਦੂਜਾ ਨਾਨਕ ਏਕ ਸਮਾਈ॥-*Ekankaar avar nahee doojaa Nanak ek samaae* i.e; There is but One Lord There is not another. Nanak remains merged in One Lord” (GGS, p 930).
  - ਹਰਿ ਜੀਉ ਸਦਾ ਧਿਆਇ ਤੂ ਗੁਰਮੁਖ ਏਕੰਕਾਰੁ॥--You always remember the venerable God, through the Guru as the One and only One Lord (GGS, p, 30).
  - ਜਲ ਥਲ ਮਹੀਅਲ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ॥ ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ॥--Lord the Creator is pervasive in water, the land and the sky, Nanak says, in innumerable forms, the One Lord has manifested Himself (GGS, p,296).
  - ਗੁਣ ਗੋਪਾਲ ਗਾਵਹੁ ਨਿਤ ਸਖੀਹੋ, ਸਗਲ ਮਨੋਰਥ ਪਾਇ ਰਾਮ॥ ਸਫਲ ਜਨਮ ਹੋਆ ਮਿਲਿ ਸਾਧੂ ਏਕੰਕਾਰੁ ਧਿਆਏ ਰਾਮ॥--O my sister friends, ever sing the praises of the World-Cherisher and all your desires shall be fulfilled. By meeting the holy and contemplating on the One Lord fruitful becomes the human life (GGS, p,782).
  - ਸਾਹਿਬੁ ਮੇਰਾ ਏਕ ਹੈ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ-“*Sahib mera ek hai, ekai hai bhaae eko hai*”. Rhao-- There is one and only one God, hey brother (GGS, p.350).
  - ਏਕੈ ਰੇ ਹਰਿ ਏਕੈ ਜਾਨ॥ ਏਕੈ ਰੇ ਗੁਰਮੁਖਿ ਜਾਨ॥-“*Ekai re har ekai Jaan, ekai re gurmukh jaan*”. ਰਹਾਉ-Rhao.—O man know that there is One and only One God. By the Guru’s guidance, know Him to be One (GGS, p.535).
  - ਏਕ ਮਹਿ ਸਰਬ ਸਰਬ ਮਹਿ ਏਕਾ ਏਹ ਸਤਿਗੁਰ ਦੇਖਿ ਦਿਖਾਈ-“*Ek mein sarb, sarb meh ekaa eh sat gur dekh dikhaee*”-- The true Guru has shown me the vision that the one is in every thing and every thing is the one (GGS, p907).
  - ਨਾਨਕ ਵਰਤੈ ਇਕੁ ਇਕੋ ਇਕੁ ਤੂੰ-“*Nanak vartay ik iko ik toon*” Nanak says, “You, one and only, pervade everywhere” (GGS, p.966).
  - ਪੂਜਹੁ ਰਾਮ ਏਕ ਹੀ ਦੇਵਾ—*Poojoh ram ek he deva i.e;* “Worship only the One Lord God (GGS, p.484).
  - ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕਾ ਸਬਦ ਵੀਚਾਰ। i.e; *Ikka Bani ik guru ikka shabad veechaar* i.e; “There is but One Divine sermon, one God and there is One Word to contemplate (GGS, p.646).

In order to convey his strict monotheism he put numerical 1 (ੴ) before the alphabet ਓ and suffixed with the word kaar for pronunciation purpose. Digit one (ੴ) in pronounced as ‘ikk’. Therefore, ੴ written jointly in Punjabi is pronounced as Ekankaar / Ikkoankaar, ਏਕਾ ਏਕੰਕਾਰੁ ਲਿਖਿ ਦੇਖਾਲਿਆ॥ ਉੜਾ ਓਅੰਕਾਰ ਪਾਸਿ ਬਹਾਲਿਆ॥ Writing numerical one (ੴ) before alphabet oora ਓ Guru Nanak disclosed the initial form of the Lord (Bhai Gurdas Var3). The numerical 1 in ੴ denotes His (God’s) unity and uniqueness. He is one without any equal and He is infinite. The open end of the alphabet denotes infiniteness of God. Therefore, ੴ (*Ikk oankaar*) implies: There is ‘One God’ and ‘he is infinite. In Punjabi it means, “*Oh ikk hai te beant hai*—ਓਹ (ਓਅੰਕਾਰ) ਇਕ ਹੈ ਤੇ ਬੇਅੰਤ ਹੈ॥ It is a new word: ੴ i.e. ‘one+Oora’ with an open end that is extended, coined by Guru Nanak to explain the ‘oneness and

‘infiniteness of ‘Oh’, the Almighty, to whom no descriptive or specific name can be assigned, Gurbani says:

- ਹਰਿ ਜੀਉ ਸਦਾ ਧਿਆਇ ਤੂ ਗੁਰਮੁਖਿ ਏਕੰਕਾਰੁ॥—You always remember the venerable God, through the Guru, as the one and only One Lord (GGS, p. Sri Rag.,p. 30)
- ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ॥ ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ॥— Lord, the Creator is pervasive in water, the land and the troposphere. Nanak says, I innumerable forms, the One Lord has manifested Himself (GGS, p. 296).
- ਗੁਣ ਗੋਪਾਲ ਗਾਵਹੁ ਨਿਤ ਸਖੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪਾਏ ਰਾਮ॥ ਸਫਲ ਜਨਮੁ ਹੋਆ ਮਿਲਿ ਸਾਧੂ ਏਕੰਕਾਰੁ ਧਿਆਏ ਰਾਮ॥—O my sister friends, ever sing the praises of the World-Cherisher and all your desires shall be fulfilled. By meeting the holy and contemplating the One Lord fruitful becomes the human life (GGS, Rag Suhi, p.782).

### ***Oankaar in Sikhism (Gurmat)***

Sikh Gurus freely employed the names for God used both in Hinduism and Islam. In Hinduism there is a shrine associated with Shiv ji, situated on the banks of Narbada River in southern India having a statue of ‘the deity *Oankaar*’ worshiped as God by the Hindus. During Guru Nanak’s visit to this place at the time of evening prayer (*Aarti*) everybody performed *Dandaot Bandna* (Hindu way of offering prayer by lying straight with face down) to the statue / Idol / *Moorti* of ‘*Oankaar*’, but Guru Nanak remained standing. He was questioned by the priests and worshippers, the reason for his not joining the *Dandwat Parnam* to the Hindu deity *Oankaar*, in the temple. Then Guru Nanak explained them about the *Oankaar* (God) and the correct method of worshipping him. The long sermon, which he delivered here, is found recorded in GGS on pages 929-- - 938 under the heading “*Dakhnee Oankaar*”:

- ਓਅੰਕਾਰ ਬ੍ਰਹਮਾ ਉਤਪਤਿ॥ ਓਅੰਕਾਰ ਕੀਆ ਜਿਨ ਚਿਤ॥ ਓਅੰਕਾਰ ਸੈਲ ਜੁਗ ਭਏ॥ ਓਅੰਕਾਰ ਬੇਦ ਨਿਰਮਏ॥ ਓਅੰਕਾਰ ਸਬਦ ਉਧਰੇ॥ ਓਅੰਕਾਰ ਗੁਰਮੁਖ ਤਰੇ॥ ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ॥ ਓਨਮ ਅਖਰੁ ਤ੍ਰਿਭਵਣ ਸਾਰ॥—*Oan kaar brahma utpat. Oan kaar keeaa jin chit. Oan kaar sail jug bhae. Oan kaar bed nirmae. Oan kaar sabad udhre. Oan kaar gurumkh tare. Onam akhar sunho beehar. Onam akhar tribhavan saar* i.e; Brahma was created through the One Lord. That Brahma cherished the One Lord in his mind. It is from the One Lord that mountains and ages have emanated. It is the Lord who created Vedas. It is through the One Lord that world is saved. It is through the Lord that the God-conscious beings are emancipated. Listen thou the account of the Imperishable Lord, worthy of obeseisance. The eternal Lord is the essence of the three worlds (GGS, p.929).
- ਪਵਣੁ ਪਾਣੀ ਅਗਨਿ ਤਿਨਿ ਕੀਆ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਅਕਾਰ···He has created air, water, fire, Brahma, Vishnu, Shiva and entire creation. (GGS, p.504).

Also:

- ਹਰਿ ਜੀਉ ਸਦਾ ਧਿਆਇ ਤੂ ਗੁਰਮੁਖਿ ਏਕੰਕਾਰੁ॥ *Har jeeo sadaa dhiaae too gurumkh ekankaar* i.e; You always remember the venerable God, through the Guru, as the One and the only One Lord (GGS, p.30).
- ਜਲ ਥਲ ਮਹੀਅਲ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ॥ ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰ *Jal thal maheal pooriaa suaamee sirjanhaar. Anik bhaant ho-e pasriaa Nanak*

*ekankaar* i.e; Lord the Creator is pervasive in water, the land and the troposphere. Nanak says, in innumerable forms, the One Lord has manifested Himself (GGS, p.296)

- ਏਕੰਕਾਰੁ ਏਕੁ ਪਾਸਾਰਾ ਏਕੈ ਅਪਰ ਅਪਾਰਾ॥ ਏਕੁ ਬਿਸਥੀਰਨੁ ਏਕੁ ਸੰਪੂਰਨੁ ਏਕੈ ਪ੍ਰਾਨ ਅਪਾਰਾ  
*Ekankaar ek paasaaraa ekai apar apaaraa. Ek bistheeran ek sampooran ekai praan adhaaraa* i.e; The One Unique Lord has made the expanse of the world. The One Lord is limitless and infinite. The One Lord is extended in the creation, the One Lord is fully pervasive.

### **Difference between the Sikh and Islamic monotheism**

Both Islam and Sikhism are strictly monotheistic religions. In Islam, the Almighty has been named, 'ਅੱਲ੍ਹਾ-Allah' and it says,—"La illah ill Allah Mohamad ur Rasool Allah i.e, "There is no God but 'Allah' and Mohammad is prophet.

According to Sikhism the 'The Supreme Eternal Reality' has no particular name, ਨਮਸਤੰਗ ਅਨਾਮਹਿ—"Namstang Anamay" i.e, "I salute him who has no name" (Guru Gobind Singh—(Jaap Sahib, Bhujang Prayat Chhand Verse 4).

### **Rejection of the Hindu concept of trinity of God and its symbol *Oam* (ॐ) by Sikhism**

Hinduism is a polytheistic religion and ॐ is used as symbol of God in Hinduism representing its Divine Trinity (*Tripunda*) consisting of Brahma (the creator), Vishu (the sustainer) and Shiva (the destroyer). It is used as manifesting word for God and written as sign of invocation in Hindu scriptures / literature and is pronounced as *Oam / Aum* (ॐ+ਅ+ਮ).

Sikhism is a strictly monotheistic faith and believes in oneness of God and oneness of man and sternly rejects henotheism and polytheism. Gurbani says, "ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਕ ਤੂੰ ਮੇਰਾ ਗੁਰਹਾਈ"—*Ek pita ekas kay ham barik toon mera gurhaae* i.e; He is our common father, we are all His children and He takes care of us all" (GGS, p 611). Guru Nanak simply called the 'Supreme Eternal Reality', 'Oh', written in Punjabi as, 'ੳ', and pronounced by him as 'Ekankar' instead of *Oam* (ॐ) representing the Trinity of Hinduism. 'Oh' in simple Punjabi means, 'He' i.e; God, whom no particular name could be assigned. In order to convey his stern monotheism he put digit one (ੴ) before it i.e, open end 'ੳ' and suffixed with the word *kaar* for pronunciation purposes. The open end of the alphabet 'ੳ' denotes infiniteness of God. By writing ੴ he means that, "Oh (God) *ikk hai tay Beant hai*-ਉਹ ਇਕ ਹੈ ਤੇ ਬੇਅੰਤ ਹੈ", meaning: "There is one Supreme Eternal Reality and he is infinite", thereby rejecting the Hindu concept of trinity of God in the form of ॐ. *Gurmat* holds that God is the sole Creator, Sustainer, Destroyer, Doer and indivisible. There was no partner or agent to God in the sweep of universal Infinity. ੴ is not found written as such alone anywhere in the holy Sikh Scripture, Guru Granth Sahib. It only forms a part of the Basic postulate of Sikhism, which defines the attributes of the 'Supreme Eternal Reality' i.e; God. The shortest form of the Basic Postulate of

Sikhism written as invocation in Guru Granth Sahib is: ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ meaning, “There is ‘One Supreme Eternal Reality’, the infinite, enlightner and gracious”. ੴ is an attribute and not name of the ‘Supreme Eternal Reality’ i.e; God.

- ੴ in the basic postulate of Sikhism: ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ represents unity and infinity of God, whereas in the theology of Hinduism ॐ stands for God and represents the Trinity of Hinduism constituted by Brahma, Vishnu and Shiva.
- **Therefore equating ੴ** in the basic postulate of Sikhism, ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ with the Hindu sign of invocation: ॐ is against the ideology, theology and philosophy of Sikhism.
- ੴ in the basic postulate of Sikhism in Guru Granth Sahib being described by the proponents of Vedantic philosophy as an equalent to ॐ, is an attribute and not name of the Supreme Eternal Reality (God).
- ੴ is a new word i.e. ‘Digit one +Oora’ with an open end and that is extended, coined by Guru Nanak to explain the ‘oneness’ and ‘infinteness’ of ‘Oh’, the Almighty, to whom no descriptive or specific name can be assigned.

**ੴ is nowhere found written alone in Guru Granth Sahib published by Sharomani Gurdwara Parbandhak Committee (SGPC).**

Since the word *Oam* (ੴ/ *Aum*=ੴ+ਅ+ਮ) was used as manifesting word for God in Hindu theology and was written as invocation in the ancient Hindu literature, the early Sikh theologians after Bhai Gurdas, who were mostly literate Brahmin converts into Sikhism trained in Vedantic philosophy and were Sikh in appearance, but antagonistic to the Sikh thought during the British rule in Punjab, started writing ੴ as sign of invocation and synonym for ॐ – *Oam* in place of the Sikh invocation: ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ, prescribed in Guru Granth Sahib, in order to Hinduize Sikhism very quietly. **Similarly** they also started writing ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੁ in place of the Sikh invocation ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ੴ alone or ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੁ being used as sign of invocation these days by the *Sant Babas*, followers of Vedantic philosophy, who are Sikh in appearance but Hindu at heart and antagonistic to *Gurmat* is not found written as invocation anywhere in Guru Granth Sahib, the holy book of Sikhism and is not in conformity with the ideology of Sikhism.

### **Difference between ੴ and ੴ**

Some followers of Vedantic philosophy, who are Sikh in appearance, Vedantic in thought and Hindu at heart, knowingly or due to lack of their knowledge have started writing ੴ as synonym for ੴ. They fail to understand that ੴ represents the unity and infinity of God, whereas ੴ represents the three divinities *Brahma, Vishnu and Mahesh* (Tripunda / Trninity) of Hinduism. If we write, 1 and 3 together, it will create 13 (thirteen). Both east and west, except for Sikhism regard the figure 13 as inauspicious and that is why there is no sector 13 in Chandigarh. The creators of this new symbol fail to understand that it is inauspicious for them

Chapter 4  
**Sikh Mysticism**

Mysticism has been defined as the doctrines and beliefs of mystics which when observed lead to communion with God. Sikh mysticism is neither ritualistic performances (Vedas) nor outwardly acts of show (Vaishnavism--Bhagwad Gita) but teaches that the presence of God, the Timeless Being (*Akaal Purkh*) is to be “discovered” within each human spirit. All forms (*Sarguna*) are informed by the formless (*Nirguna*). One should foster an “exhbrant love for the Lord”. To love God love His creation.

As per *Gurbani* the ethical qualities play great part in the spiritual uplift. They wash away all the dirt gathered on the physical and mental planes and tend to make the body pure. This purity is a pre-requist for spiritual awakening. It brings self-realization. Guru Nanak believed in the certitude of some means of arriving at the ‘Ultimate Reality’. He was opposed to all kinds of sacraments, therefore the sacramental mysticism of Vedas did not fall in with his line of thought. He laid emphasis on the inner significance of ritual or a symbol, which he described in terms of love. Guru Nanak says, “Infinite love is the language of God **ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ--*Bhakhia Bhao apaar***” (GGS, p.2). Guru Gobind Singh says, ਜਤਰ ਤਤਰ ਦਿਸਾ ਵਿਸਾ ਹੋਇ ਫੈਲਿਉ ਅਨੁਰਾਗ--“*Jattar tartar disa visa hoay phaileo anurag*” i.e, “He is spread over all places and in all directions in the form of love” (Jaap Sahib verse 80). He again says, ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬੁਝ ਗੋਰ ਮੜੀ ਮਟ ਭੂਲ ਨਾ ਮਾਨਿਉ--“*Pooran prem parteet sajai, brat gor marhi (ਮੜੀ ) mut (ਮਟ) bhool na manio*” i.e, “God is perceived, totally through love” (33 savaiye, Patshahi 10). ਸਾਚੁ ਕਹੂੰ ਸੁਣ ਲੇਹੋ ਸਭੇ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ--*Saach kahoon sun leho sabhay jin prem keo tin hee Prabh paio*” (Guru Gobind Singh). In Hinduism the methodology of worship or devotion is formal, ritualistic, contemplative or intensely emotional without any reference to socio-moral activity.

According to the holy Sikh Scripture, Guru Granth Sahib, there is no devotion without fear--ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ॥ (GGS, p, 911). It is not fear in the ordinary sense, it is indescribable awe of the Almighty, ਨਿਰਮਲ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ॥ (GGS, Suhi M4, p.773). The fear of the Lord occupies the mind. This indescribable fear (awe) brings us under the discipline of the preceptor. The life of love and devotion begins, “ਭੈ ਭਾਇ ਭਗਤੀ ਤਰੁ ਭਵਜਲੁ ਮਨਾ ਚਿਤੁ ਲਾਇ ਹਰਿ ਚਰਣੀ॥ (GGS, Gujri M1, p.505). This phase of mysticism is known as mysticism of love. God is love and reciprocates our love with open arms. In this case Godhead becomes intensely personal like a human beloved. The word of Guru Nanak is characterized by exuberance of love for the Lord. The Lord is lovable and kind. Though the Lord of Guru is Nirguna or unmanifested, the love is manifested in several ways:

The mystical love is identical with devotion. The Soul bride is whole-heartedly devoted towards the Lord. The fear of the Lord makes her devotion stronger and her love brighter. There can be no love and devotion without fear of the Lord.

Sikhism is a discipline which when observed completely, leads to the union with the ‘Supreme Eternal Reality’ i.e, ‘God’.

**Difference between the mysticism of Sikh Dharma (Sikhism)**

**&**

**Sanatan Dharma (Brahmanism / Hinduism)**

As per *Gurbani* the ethical qualities play great part in the spiritual uplift but



in Hinduism the methodology of worship or devotion is formal, ritualistic, contemplative or intensely emotional without any reference to socio-moral activity. Guru Nanak says, “He (God) is all love rest he is ineffable”, ਮਿਲਿ ਸਖੀਆ ਪੁਛਹਿ ਕਹੁ ਕੰਤ ਨੀਸਾਨੀ॥ ਰਸਿ ਪ੍ਰੇਮ ਭਰੀ ਕਛੁ ਬੋਲ ਨ ਜਾਣੀ॥ ਗੁਣ ਗੁੜ ਗੁਪਤ ਅਪਾਰ ਕਰਤੇ ਨਿਗਮ ਅੰਤ ਨ ਪਾਵਹੇ॥—*Mil sakheea puchhah kah kant neesaanee. Ras prem bharee kachh bol na jaanee. Gun goor gupat apaar karte nigam ant na paavahe* i.e; “My mates meet me and ask about the distinctive signs of my spouse. I was filled so much with the elixir of his love, that I could not say anything. The attributes of the creator are profound, mysterious and boundless (GGS, p.459). He further says, “ਭਾਖਿਆ ਭਾਉ ਅਪਾਰ—*Bhakhia Bhao apaar*—i.e; Infinite love is the language of God” (GGS, p.2). Guru Gobind Singh says, ਜਤਰ ਤਤਰ ਦਿਸਾ ਵਿਸਾ ਹੋਇ ਫੈਲਿਉ ਅਨੁਰਾਗ—“*Jattar tartar disa visa hoay phaileo anurag*” i.e, “He is spread over all places and in all directions in the form of love” (Jaap Sahib verse 80). He again says, ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮਤੀ ਮਟ ਭੂਲ ਨਾ ਮਾਨਿਉ—“*Pooran prem parteet sajai, brat gor marhi* (ਮਤੀ ) *mut* (ਮਟ) *bhool na manio*” i.e, “God is perceived, totally through love” (33 savaiye, Patshahi 10).

In earlier eastern religious systems like Vasnavism and Vedanta now popularly called Hinduism, God has been defined as, ਸਤਿ ਚਿਤ ਆਨੰਦ—‘Sat- Chit- Ananda-’(truth-conscience-bliss). This is far from being a dynamic concept. They give blessedness and ineffability as the nature of their spiritual experience. They nowhere mention ‘Love’ as the characteristic of that experience. Hence the religious system laid down by the Gurus is radically different from the earlier Indian systems.

According to Sikhism enlightenment happens only through God's love and God's grace and inspires humans to dedicate their lives to service (Sewa) of humanity and contemplation (Naam Simran), “ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ॥ ਨਾਨਕੁ ਕਹੇ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ॥— *Kirpa karay je apni taan Gur ka shabad kamahay, Nanak kahay sunuh jano it sanjam dukh ja-ay*”(GGS, p 466) i.e,- “Lord sends grace and man practices the Guru's word, then this leads to elimination of the evil (ego). The reward is the total peace in mystical union. The phenomenon can only be experienced by the practitioner but hard to describe. Gurbani says:

- “ਗੁੰਗੇ ਮਹਾ ਅੰਮ੍ਰਿਤਿ ਰਸੁ ਚਾਖਿਆ ਪੂਛੇ ਕਹਨੁ ਨ ਜਾਈ ਹੋ॥—*Goongai mahaa amrit ras chaakhiaa poochhe kehan na jaaee ho*—i.e; A dumb man tastes the flavour of elixir of life. If thou ask him, he cannot describe it (GGS, p.657).
- ਕਹੁ ਕਬੀਰ ਗੁੰਗੈ ਗੁੜੁ ਖਾਇਆ ਪੂਛੇ ਤੇ ਕਿਆ ਕਹੀਐ—*Kahu Kabeer goongai gur khaa-i-aa poochhai te kaaa kaheei*—i.e, Kabeer says, the dumb man has eaten jaggery but what taste can he tell if questioned? (GGS, p.334).

In Sikhism a truly knowledgeable mystic is called a *Sant*. Gurbani describes a saint:

- ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੇ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ॥ ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੇਈ ਸੰਤੁ॥—*Jinaa saas giraas na visrai harnaamaa man mant. Dhan se se-ee Naanaka pooran so-ee sant*—i.e, Who with every breath and morsel of theirs, do not forget God's Name and within whose mind is this spell, Nanak says they alone are blessed they alone are the perfect saints (GGS, p.319).
- ਸੇਈ ਸੰਤੁ ਜਿ ਭਾਵੈ ਰਾਮ॥ ਸੰਤ ਗੋਬਿੰਦ ਕੈ ਏਕੈ ਕਾਮ—*Soee sant je bhaavai raam. Sant*

*gobind kai ekai kaam*—i.e, He alone is the saint, who is pleasing to the Lord.  
The saint and the Lord are engaged in the same task (GGS, p867).

The Guru says:

- ਸੰਤ ਕਾ ਮਾਰਗ ਧਰਮ ਕੀ ਪਉੜੀ ਕੇ ਵਡਭਾਗੀ ਪਾਏ॥—*Sant kaa maarag dharm kee pauree ko wadbhaagee paae*-i.e, They way of the saints is the ladder of righteousness. A rare fortunate one attains it (GGS, p.622).
- ਸੰਤ ਜਨਾ ਕੈ ਹਿਰਦੇ ਸਭ ਧਰਮ॥—*sant janaa kai hirdai sabh dharm*-i.e, In the heart of the holy men, there is all righteousness (GGS, p.294).
- ਸੰਤ ਗੋਬਿੰਦ ਕੈ ਏਕੈ ਕਾਮ॥—*Sant gobind kai ekai kaam*-i.e, the saint and the Lord are engaged in the same task (GGS, p.867).

The saints enkindle in us the thirst for the knowledge of Almighty. They -are pace setters of ethics, morality and the art of living and hence instruments of God. They explain that our visible world is only an illusion. It exists only for the realization of God's moral purposes and to translate the Will of God into activity. They direct the selfish, self-seeking individuals to moderate their greed, control their desires and endeavour to create something for humanity. Mystics guide us on how to get out of self and raise ourselves above ourselves. Without mystics humans are only a race of struggling, murdering and grabbing animals, which consider others as adversaries and targets of exploitation.

#### **Difference between the spiritual experience of Sikh Dharma (Sikhism) and Sanatan Dharma (Brahmanism / Hinduism)**

All the six systems of Hinduism (*Khat Darshan*) aim at self realization. Only the 'Atma' is perceived. It is basically soul mysticism. In Vedanta one of the six systems of Hinduism, the believer says, '*Aham Brahm Asmi*': meaning, "I am Brahma" i.e 'God'. Similarly Shankara another teacher of Hinduism says, "Man is God"—'*Tat Tvam Asi*—ਤਤਵਮਸਿ', which has not been accepted by Gurbani / Sikhism, because when man is *Brahma* (God) Himself, there is no need for efforts towards the unification of man and God. Sikhism, a discipline believing in love and grace can never accept, "*So Han--ਜੋਰੈ*" (I am He) and '*Ahamn Brahmsam*—ਅਹੰ ਬ੍ਰਹਮਸਮਿ'—I am Brahma i.e God, etc. God consciousness and God mysticism is beyond the reach of six Hindu systems. It smells of ego. As per Gurmat ego and God cannot live together, "ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੋਇ ਨ ਵਸੈ ਇਕ ਥਾਇ···*Haumein nawein naal virodh hai, doe na vase ik tha-ay* i.e, Ego and Naam (God) are opposed to each other and they cannot share the same place" (GGS, p, 560).

In Sikhism self-realization is only a first and essential step towards mysticism. It is the first stage of God mysticism and the soul progresses and ascends to achieve God consciousness and God's Eternal Presence. The journey ends only in ultimate union with God.

CHAPTER 5

**The Creation--Genesis according to Sikhism**

**How the universe was created?**

*The description of the pre-creation stage*

According to the Holy Sikh Scripture, Guru Granth Sahib, there was a time when there was no universe. First of all, “The Lord, of Himself created His ownself, He assumed His Name”--“ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ”।।(GGS, Asa M1, p 463). It also says, “ਆਪਣਾ ਆਪੁ ਉਪਾਇਓਨੁ ਤਦਹੁ ਹੋਰ ਨ ਕੋਈ।। ਮਤਾ ਮਸੂਰਤਿ ਆਪਿ ਕਰੇ ਜੋ ਕਰੇ ਸੁ ਹੋਈ।। ਤਦਹੁ ਆਕਾਸੁ ਨ ਪਾਤਾਲੁ ਹੈ ਨਾ ਤ੍ਰੈ ਲੋਈ।।ਤਦਹੁ ਆਪੇ ਆਪਿ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾ ਓਪਤਿ ਹੋਈ।।ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਕਰੇ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ।।--When the Lord created His ownself, then there was noe else. He took counsel and advice with Himself and what he did came to pass. Then there was no sky, no nether region nor three worlds. Then was only the Formless Lord Himself and there was no creation. As it pleased Him, so did He act, without Him there was no other (GGS, p 509).

The Siddhas questioned Guru Nanak about the creation of the universe, “ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ, ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੋ।।--Regarding the beginning what view doest thou give? (GGS, p. 940). Then Guru ji replied, “ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ, ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ।।--As for the beginning one can only think and talk in terms of wonder. The Profound Lord then did dwell within His ownself (GGS, p. 940). Guru Nanak says in Rag Maru:

ਅਰਬਦ ਨਰਬਦ ਧੰਧੁਕਾਰਾ।।ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ।। ਨਾ ਦਿਨੁ ਰੋਨਿ ਨ ਚੰਦ ਨ ਸੂਰਜ ਸੁੰਨ ਸਮਾਪਿ ਲਗਾਇਦਾ।। ਖਾਣੀ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ।। ਓਪਤਿ ਖੋਤਿ ਨ ਆਵਣ ਜਾਣੀ ਖੰਡ ਪਤਾਲ ਸਪਤ ਨਹੀ ਸਾਗਰ ਨਦੀ ਨ ਨੀਰੁ ਵਹਾਇਦਾ।। ਨ ਤਦਿ ਸੁਰਗ ਮਛੁ ਪਇਆਲਾ।। ਦੋਜਕੁ ਭਿਸਤੁ ਨਹੀ ਥੈ ਕਾਲਾ।। ਨਰਕੁ ਸੁਰਗੁ ਨਹੀ ਜੰਮੁਣ ਮਰਨਾ ਨ ਕੋ ਆਇ ਨ ਜਾਇਦਾ।।ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ।। ਅਵਰੁ ਨ ਦੀਸੈ ਏਕੋ ਸੋਈ।। ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਜਾਤਿ ਨ ਜਨਮਾ ਨਾ ਕੋ ਦੁਖ ਸੁਖ ਪਾਇਦਾ।।-For million upon million countless years there was utter darkness. There was no earth and no sky but only the limitless Lord’s ordinance. There was neither day nor night, nor moon, nor sun but the Lord alone sat in profound trance. There was neither mines of creation, nor speech, nor air nor water. Neither creation, nor destruction, nor coming nor going. There were no continents, nor under worlds nor seven oceans nor rivers nor the flowing water. Then there was no heaven, no mortal world or the nether world. Neither there was hell, nor heaven, nor death, nor time that destroys. There was no hell, no heaven, no birth, no death nor did anyone come or go. There was no Brahma, nor Vishnu or Shiva. None else was seen but He, the One Lord----- (GGS, p. 1035-36).

We learn from the hymns of Guru Granth Sahib that before the universe was created God (Parmatma) existed all alone in His abstract / Transcendent form (*Nirgun avastha*) and He was in a state of *Sunn Samadh*—perfect meditation-deep trance’: It is from this ‘Nirgun (abstract / Transcendent) state of ‘*Sunn Smadh*’ that He created the universe with His will, “ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ।।-*Jaan tis bhana taan jagat upaia*-i.e, When He so willed, then He created the world” (GGS, 1036).

ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ।। ਆਪਿ ਨਿਰਾਲਮੁ ਅਪਰ ਅਪਾਰੀ।। ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ ਦੇਖੈ। ਸੁੰਨਹੁ ਸੁੰਨ

ਉਪਾਇਦਾ॥ ਪਉਣੁ ਪਾਣੀ ਸੁੰਨੈ ਤੇ ਸਾਜੇ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕਾਇਆ ਗੜ ਰਾਜੇ॥ ਅਗਨਿ ਪਾਣੀ ਜੀਉ ਜੋਤਿ ਤੁਮਾਰੀ, ਸੁੰਨੈ ਕਲਾ ਰਹਾਇਦਾ॥--The illimitable Lord in His deep trance, assumed His might. He Himself is detached, endless and unequalled. Himself displaying His might, views it and from the void creates substances without consciousness. From the unattributed self, He has created air and water. Creating the world, He has appointed mind, the king of the body fortress. Within the fire, water and living beings, is Thy Light, O Lord and in Thy Absolute self, lies the power of creation (GGS, p. 1037). ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕੀਆ ਪਾਸਾਰਾ॥-- Creating the universe, the Lord has extended the expanse (GGS, p. 1038).

After creating Himself, the second thing God did was that He created nature (*Kudrat-Cosmos / Universe / Behmand*), “ਦੂਜੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ”॥-*Duyee kudrat saajeeai kar aasan ditho chaao*-i.e, Secondly, He made the expanse of nature and seated Himself into it and watches with joy” (GGS, p.463). Guru Nanak says, ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ॥- “*Balharee kudrat wassiaa* i.e, Sacrifice am I unto Thee, who abides in His creation” (GGS, p.469). *Kudrat* (nature), made up of *Purkh / Purusa and Prakrti* (matter). *Purusha (Purkh)* of Nanak is different from the *Purusha* (Primeval man) of Samakhya and literally means person. After creation He (God) became *Karta Purkh* (The Creator Person).

Guru Nanak has very clearly mentioned that He (God) started the process of evolution of the world's vast expanse with one word / sound / bang and Lakhs of streams of life began to flow, “--“ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ॥--*Keeta psao* (process of evolution), *eko kwao* (one word / sound / bang), *tis te ho-ay lakh dariao*” (GGS Japji Sahib pauri 16, p.3). He further says, “ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ॥-*Hukmi hovan akaar hukam na kahiaa jae* i.e, By His command, the creation, came into being, the command is indescribable (GGS, Jap ji p.1).

#### **When the universe was created?**

When was the universe created?-ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ, ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ-*Kavan so vela wakhat kavan, kavan thit kavan vaar* (GGS, p4). Guru Nanak says, “ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖ ਪੁਰਾਣੁ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖ ਕੁਰਾਣੁ॥ ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨ ਕੋਈ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ...The Hindu scholars do not know otherwise we could read in their Purans. The Muslim scholars donot know otherwise we could read in the Quran. The Yogis knew not the date, season and the month of creation. Only the Lord alone, who created the universe knows the answer (GGS, p.4).-Gurbani says, “ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੂਤਾ॥ਸਗਲ ਪਰੋਈ ਅਪਨੈ ਸੂਤਿ--How can the son claim to witness the birth of His father?” (GGS, p.248). Bhai Gurdas says, “ਓਅੰਕਾਰ ਆਕਾਰ ਕਰਿ ਬਿਤਿ ਨ ਵਾਰੁ ਨ ਮਾਹੁ ਜਣਾਇਆ-God did not leave any record of time, day or month when He manifested His creation (Bhai Gurdas var 18.7).

Guru Nanak in Sri Rag explains that from the ‘Supreme power’, air (gases) came into existence and the gases formed water and from water there was origin of life, “ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ, ਪਵਨੇ ਤੇ ਜਲ ਹੋਇ, ਜਲ ਤੇ ਤ੍ਰਿਭਵਨ ਸਾਜਿਆ ਘਟ ਘਟ ਜੋਤਿ ਸਮੋਇ॥-*Saachay tay pavna bhaia, pavnay tay jal hoay, jal tay tir bhavan sajia ghat ghat jot samoay* (GGS, p.19).

### Vastness of the universe

According to the Sikh thought, the universe is very vast. It is considered as a harmonious and orderly system. There are innumerable worlds in it. There are a number of suns and moons to give it light and energy. It has been explicitly stated many times by the Sikh Gurus more than five hundred years ago. Gurbani says:

- “ਧਰਤੀ ਹੋਰ ਪਰੇ ਹੋਰ ਹੋਰ···*Dhartee hor paray hor hor*—There are earths, beyond earths (GGS p.3)।।
- “ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸਾ।। ਓੜਕ ਓੜਕ ਭਾਲ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ।। “*Pataalaan pataal lakh agaasaan aagaas. Orak orak bhaal thake ved kehan ikk waat* —There are skies above skies and earths below earths. Human mind gets tired of search. All knowledge simply points to the same one fact that there is no end of the vastness” (GGS, Jap Ji Pauri 22, p.5).
- “ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ···*Karte ke karne naahee sumaar*—There is no end to the creation of the Lord” (GGS, p.3).
- “ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ।।--*Ketay ind chand soor ketay ketay mandal des*—There are numerous suns, moons and other galaxies” (GGS, p.7).
- “ਨਾਨਕ ਕਰਤੇ ਕਾ ਅੰਤ ਨ ਪਾਵਹਿ···*Nanak kartay kaa ant naa pavhay*—O Nanak the limits of the creator are incomprehensible” (GGS, p.274)
- “ਕਰਤੇ ਕੀ ਮਿਤਿ ਨ ਜਾਨੈ ਕੀਆ।। ਨਾਨਕ ਜੋ ਤਿਸ ਭਾਵੈ ਸੋ ਵਰਤੀਆ।।--*kartay kee mit naa janay keeaa. Jo tis bhaway so warteaa* (GGS, p.285).
- “ਏਹੁ ਅੰਤ ਨ ਜਾਣੈ ਕੋਇ।। ਬਹੁਤਾ ਕਹੀਏ ਬਹੁਤਾ ਹੋਇ···*Ihu ant naa janay ko-ay. Bahutaa kahee-ay bahutaa ho-ay*—The extent of his creation is known to none. The more we state the more remains to be stated (GGS, p.5).

### Origin of life according to Gurbani

Guru Nanak in Sri Rag explains that from the ‘Supreme power’ air (gases) came into existence and the gases formed water and from water there was origin of life, “ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ, ਪਵਨੇ ਤੇ ਜਲ ਹੋਇ, ਜਲ ਤੇ ਤ੍ਰਿਭਵਨ ਸਾਜਿਆ ਘਟ ਘਟ ਜੋਤਿ ਸਮੋਇ।।--*Saachay tay pavna bhaia, pavnay tay jal hoay, jal tay tir bhavan sajia ghat ghat jot samoay* (GGS, p.19).

### The evolution of life from flora, fauna to man according to Gurbani

According to Gurbani man was fashioned out of water, “ਇਸ ਪਾਨੀ ਤੇ ਜਿਨਿ ਤੂ ਘਰਿਆ।।” (GGS, p, 913). It further adds, “ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ।। ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ.---ਲਖ ਚਉਰਾਸੀਹ ਜੂਨ ਭਰਮਾਇਆ-- ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ।।--for several births you were a mere worm, for several births, an insect, for several births a fish and an animal---Within eighty four lakh existences thou were made to wander--“after ages you have the glory of being a man” (GGS, P 176). “ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹਿ ਲਗੀ।।--After passing through myriads of species, one is blest with human form” (GGS, p 631). This is also the modern scientific theory of evolution.

### The Man (Human being)

Man is the central figure in the whole universe. According to the cosmological table he is made up of spirit and matter. The union of the two (Soul / Spirit / *Jiv Atma* +Matter) is man. The soul is the Light of God. The Guru says in Anand, “O my body God infused light into thee and then thou comest into the world. When God put light into thee thou comest into the world, God is the mother, God is the father, who having created

man, showed him the world. To him who understandeth by the Guru's favour, this world is a show or appeareth to be a show. Saith Nanak, when He who formed thy body out of the elements of nature, put light into it, then comest thou into the world—ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ, ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ।। ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ, ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ।। ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ, ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ ਦਿਖਾਇਆ।। ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ, ਚਲਤੁ ਨਦਰੀ ਆਇਆ।। ਕਹੈ ਨਾਨਕੁ ਸ੍ਰੀਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ, ਜੋਤਿ ਰਾਖੀ, ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ।।” (GGS, p. 921).

Thus there are two main constituents of the human being. One is soul and the other is body. The two are one in essence, but one is subtle and the other is gross. The gross is made of *Rakt* and *Bind*. *Rakt* comes from the male (father) and *Bind* comes from the female (mother). The subtle (Soul) comes from the Supreme Eternal Reality (God). The two *Rakt* and *Bind* together develop into the material clothing (building) for the soul. The building (body) is supported by air (respiration).

#### **The process of human development according to Gurbani (Sikhism)**

Guru Nanak has explained the process of human development including conception, physiology and philosophy. He has explained that after the parents conjugate, the semen of father mingles the egg of the mother, conception takes place. The union of the semen and ovum flourishes and prepares residence (*tan-ਤਨ- i.e body*) for the soul (*Jeev-atma-ਜੀਵ ਆਤਮਾ*):

- “ਮਾਤ ਪਿਤਾ ਸੰਜੋਗਿ ਉਪਾਏ ਰਕਤੁ ਬਿੰਦੁ ਮਿਲਿ ਪਿੰਡੁ ਕਰੇ।। ਅੰਤਰਿ ਗਰਭ ਉਰਧਿ ਲਿਵ ਲਾਗੀ ਸੋ ਪ੍ਰਭੁ ਸਾਰੇ ਦਾਤਿ ਕਰੇ।।—*Maat pita sanjog upai rakat bind mil pind karay. Antargarbh urdh liv laagee so prabh saaray daat karay*—The mortal comes into being from the conjugation of the mother and father. By the union of the father's sperm and mother's ovum, the body is made. In the mother's womb, he is suspended upside down, attached to the Lord's love. The Lord sustains him there and blesses him with the gift of safety.” (GGS, p1013).
- “ ਬਿੰਦੁ ਰਕਤੁ ਮਿਲਿ ਪਿੰਡੁ ਸਰੀਆ।। ਪਉਣੁ ਪਾਣੀ ਅਗਨੀ ਮਿਲਿ ਜੀਆ।।—*Rakat bindu mil pind sariya. Paon paanee agnee mil jeeaa.* i.e; From the union of father's sperm and mother's ovum, God has created the body. Uniting the air, water and fire, the life is made.” (Ibid, 1026).
- ਰਚੰਤਿ ਜੀਅ ਰਚਨਾ ਮਾਤ ਗਰਭ ਅਸਥਾਪਨੰ।।—Creating man, the lord installs the creation in the mother's womb (GGS, p.706)।।
- ਦਸੀ ਮਾਸੀ ਮਾਨਸੁ ਕੀਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਰਿ ਮੁਹਲਤਿ ਕਰਮ ਕਮਾਹਿ।।—In ten months it was made a human being O merchant friend! and was given a fixed period to do virtuous deeds (GGS, p77).
- “ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ।।—*Har jeeo gupha under rakh ke waja pawan wajaia-i.e;-*” i.e; **Parmatma** (ਪ੍ਰਮਾਤਮਾ-God) put **the Jiv-atma** (soul-ਜੀਵ ਆਤਮਾ) into the body-cave and the inspired air (**Pran-ਪ੍ਰਾਣ**) into it and made it to speak (GGS, p.922).
- As for providing sustenance and protection in the womb, the Guru says, “The Lord provided protection to you in the womb—ਮਾਤ ਗਰਭ ਮਹਿ ਹਾਥ ਦੇ ਰਾਖਿਆ।।—

*Maat garbh mai haath de rakhiaa*” (GGS, p.805). According to Sikhism God created the universe and he looks after everything, “*Jin upaaee mednee soee karda saar* –ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਸੋਈ ਕਰਦਾ ਸਾਰ॥ –*Jin upaee medhnee soee karda saar*-i.e.,-He who has created the world, takes care of it”(GGS, p.724).

### **Creation of man from woman and woman from man**

“Guru Nanak has even explained the existence of female chromosomes / hormones/ genes in males and male hormones / chromosomes / genes in females:

- “ਪੁਰਖ ਮਹਿ ਨਾਰਿ ਨਾਰਿ ਮਹਿ ਪੁਰਖਾ ਬੁਝਹੁ ਬੁਰਮ ਗਿਆਨੀ॥-*Purkh meh naar, naar meh purkha bhoojo Brahm giani*” i.e., “In the Man is woman and in the woman is man. Realize this ‘O’ God-enlightened man” (GGS, p.879).

### **The physical human body (ਤਨੁ / ਸਰੀਰ)**

- “ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ॥ ਚੰਚਲ ਚਪਲ ਬੁਧਿ ਕਾ ਖੇਲੁ॥ ਨਉ ਦਰਵਾਜੇ ਦਸਵਾ ਦੁਆਰੁ ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਇਹੁ ਬੀਚਾਰੁ--*Paaon, paani agni ka mail, chanchal chapel budh ka khel, Nau darwajay, daswan duar bhuj re giani ih beechar.* i.e.;-This body is the union of air, water and fire. It is the playing of the fickle and unsteady mind. It has nine doors and tenth hidden gate.--ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬੁਰਮੁ ਦਿਖਾਇਆ॥ ਮਰਤਾ ਜਾਤਾ ਨਦਰਿ ਨਾ ਆਇਆ॥*kaho Nanak, gur braham dikhaia, marta jaata, nadir na aaia* i.e; Nanak says, the Guru has revealed unto me the pervading Lord so I do not see anybody dying or being born (GGS, M1, p.152).
- “ਜੀਉ ਪਾਇ ਤਨੁ ਸਾਜਿਆ ਰਖਿਆ ਬਨਤ ਬਨਾਇ॥ ਅਖੀ ਦੇਖੈ ਜਿਹਵਾ ਬੋਲੈ ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ॥ ਪੈਰੀ ਚਲੈ ਹਥੀ ਕਰਣਾ ਦਿਤਾ ਪੈਹਨੈ ਖਾਇ॥--*Jeeo paa-ay tan saajia rakhia banat bana-ay.*Akhee dekhay jihva bolay kannee surat sama-ay Pairee chalay hathee karna dita painay kha-ay-i.e; The Creator, having created the body, infused life therein and thus gave shape to a being. This being sees with his eyes, speaks with his tongue and by the ears awareness enters into him. He walks with feet, works with hands and wears and eats what is given to him.” (GGS, p138)
- “ਦੇਹੀ ਮਾਟੀ ਬੋਲੇ ਪਉਣੁ॥ The body is gross earth, the breath, the wind speaketh in it, (GGS, Gauri, M1, p 152).

### **Components of body / Tann**

The Sikh Gurus have stated at many places in Guru Granth Sahib that living organisms are composed of five elements: Earth, air, fire, water and ether (space /Akash):

- ਪੰਚ ਤਤੁ ਕਾ ਰਚਨ ਰਚਾਨਾ॥-- The body structure is made of five elements (GGS, p.1073).
- ਪੰਜ ਤਤੁ ਮਿਲਿ ਦੇਹੀ ਕਾ ਆਕਾਰਾ॥ ਘਟ ਵਧ ਕੇ ਕਰੈ ਬੀਚਾਰਾ...By joining together the five elements, the form of the body is made. No one can say that any element is less in one and more in another (GGS, p.1128).
- ਪੰਚ ਤਤੁ ਮਿਲਿ ਇਹੁ ਤਨੁ ਕੀਆ॥ ਆਤਮ ਰਾਮ ਪਾਇ ਸੁਖੁ ਥੀਆ॥--By uniting the five elements this body is made. By obtaining the All pervading Lord, peace is procured (GGS, p.1039)
- ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ॥ ਤਿਸ ਮਹਿ ਰਾਮ ਰਤਨ ਲੈ ਚੀਨੀ॥--By uniting the five elements the body is created. Within that the Lord’s jewel is realized (GGS, p.1030).

### **Our body runs on the fuel of food and water**

- “ਸਾਢੇ ਤ੍ਰੈ ਮਣ ਦੇਹੁਰੀ ਚਲੈ ਪਾਣੀ ਅੰਨਿ॥-*Saadhay traiy man dehi chalay paani ann*” (GGS, 1383) The body weighing three and a half maunds (mx) runs on the fuel of food and water.

### Human body is repository of God

Supreme Eternal Reality (*Karta Purkh*) is immanent in the universe. The human body is its repository, “ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਸਰੀਰੁ ਹੈ ਗਿਆਨਿ ਰਤਨਿ ਪਰਗਟੁ ਹੋਇ।। ਮਨਮੁਖ ਮੂਲੁ ਨ ਜਾਣਨੀ ਮਾਣਸਿ ਹਰਿ ਮੰਦਰੁ ਨ ਹੋਇ।।—This body is Lord’s temple wherein is manifested the jewel of Divine enlightenment. The ego-centrics do not know this at all and say that within the mortal is not the God’s temple (GGS, P. 1346).

### Human body is epitome of the universe

The body is not merely a thing like other objects. It is an epitome of the universe. It is microcosm, whereas the universe is macrocosm. Therefore, whatever exists in the universe also exists in the body of a human being. This implies that the same energy is in action, both in human body and the vast cosmos. Therefore, the seeker should not get himself lost in the vastness of the cosmos and concentrate himself on the ‘Supreme Eternal Reality’ within his own body, “ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ।।--*Jo Brehmanday soe pinday jo khojay so paaway* i.e, He, who is in the universe, that also abides in the body and whoever seeks, he finds Him there” (GGS, p.695).

### The cause of affliction of modern humans explained in Gurbani

We evolved over millennia as people who lived in harmony with day and night and the seasons. As a result, these cycles and rhythms became impinged in our genes, which are almost identical to our ancient ancestors. Yet, we are living at a pace and rhythm that would be completely foreign to them. Our bodies experience various biological changes called circadian rhythms over a 24 hour period in response to important cues, such as whether it is day or night. Every system in the body is affected by circadian rhythms, such as brainwave activity, hormone production, cell regeneration and other biological activities. There is a definite relationship between our body and its environment. Various afflictions among the modern man stem from broader patterns of asynchronous living. Our modern lifestyle has removed us from nature and we have become divorced from its cycles. For instance disturbance of circadian rhythm is the reason behind jet-lag when we cross from one time zone into another.

### Place of the body and self in Sikhism

Sikhism unlike Hinduism and Buddhism takes a more positive view of the human body. Man, the acme of God's creation is not merely a handful of dust, but repository and medium of the message of the Lord. The body is not an unclean vessel, a seat of worms, but "Temple of God" worthy of adoration and reverence. Having created the human body God has installed His veryself therein:

- “ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ।।”—*Ih sarir sabh dharma hai, jis under sachchay kee vich jot* i.e; This body in which is the light of the True One, is wholly meant to practice righteousness” (GGS, p.309),
- “ਮਨ ਮੰਦਰੁ ਤਨੁ ਸਾਜੀ ਬਾਰਿ।। ਇਸ ਹੀ ਮਧੇ ਬਸਤੁ ਅਪਾਰ।।—*Man mandir tan saaji baar, is he maddhe basat apaar*—The mind is the mansion and body, the fence constructed around it. Within this is the limitless commodity (God)” (GGS, M3 p.180—181)
- “ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ।। ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ।।---*Ae sareera meriaa, har tum meh jot rakhee, Ta too jag mein aiya* Har jot rakhi tudh vich, ta too jag meh aiya—i.e; O my body, God placed



His Light unto thee and then thou came into this world. The Lord put His Light into thee, then didst thou come in this world.” (GGS, p921)

Thus according to Sikhism the body is the shrine of *Atma (Brahm Jot-God)*, therefore it is sin against God to torture the body or to deny its rightful place. Guru Nanak told Farid jee:

- “ਤਨੁ ਨ ਤਪਾਇ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਨਾ ਬਾਲਿ॥ ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੇੜਿਆ ਅੰਦਰਿ ਪਿਰੀ ਸਮੁਲਿ॥—*Tan na tapai tanoor jion balan hadd na baal, sir pairin kia pheria under piri small i. e;* “Burn not thy body like a furnace. Feed not the fire within thee with thy bones. There was nothing wrong with thy head or feet. Look for the Lord within thyself (Ibid M1, p1411). But the search for the Lord will necessitate the care of the body, which needs to be fed in order that it may live, function properly and serve its master, the soul,, so that it was enabled to realize its goal:
- “ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਤਿਸੁ ਦੇਹੀ ਕਉ ਪਾਲਿ॥—*Nanak so prabh simri-ay tis dehi ko paal,* i.e; “The Lord should be meditated on by serving the body first” (GGS, p. 554). It is a priceless gift from God, which even angles are supposed to long for and this they do, to enable to serve its master, the soul,
- “ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ॥ ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ॥—*Is dehi ko simray dev, so dehi bhaj har kee sev* i.e; “The angels prey for a gift of the body. O, man, engage this body for meditation on and in the service of the Lord” (GGS, p.1159).

The body is mortal, whereas the soul is immortal. The brain controls the body through two types of channels: The invisible ones (*Surat, Mat, Mann, Budhh*) and the visible ones called the senses (*Indrian-ਇੰਦਰੀਆਂ*), which are of two types: *Karam Indrian* (ਕਰਮ ਇੰਦਰੀਆਂ) and *Gian Indrian* (ਗਿਆਨ ਇੰਦਰੀਆਂ).

#### **Jiv-Atma (Soul)—The subtle body**

The elementary principle behind the body, the unseen master is the Soul (*Purkh-ਪੁਰਖ—Jiv-Atma-ਜੀਵ ਆਤਮਾ*) which controls the body through “*Mann-ਮਨ*”. The Will, the emotions and the intelligence are all its instruments but it is distinct from them all. We should always think of that and be not lost in the visible. According to Gurbani, ‘The ultimate Eternal Reality’ (God) resides in the human Soul and “It” and “Soul” are fundamentally same and there is nothing intervening between the two, “ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ ਚੀਨਸਿ ਗੁਰ ਬੀਚਾਰਾ॥—In the self is pervasive the Lord and in the Lord, the self abides. This is realized by the Guru’s teaching (GGS, p. 1153).

Soul is not located in any particular part of the body. It has a peculiar relationship with the body. It is neither born with the body nor dies with it, “ਮਰਣਹਾਰ ਇਹੁ ਜੀਅਰਾ ਨਾਹੀ—*Maran haar ih jeeara nahin*” (GGS, p.188). According to the philosophy of Sikhism, “When the body dies, it is released from the grip of three modes and merges with the unstruck melody of the word-ਪਿੰਡ ਮੂਐ ਜੀਉ ਕਿਹ ਘਰਿ ਜਾਤਾ॥ ਸਬਦਿ ਅਤੀਤ ਅਨਾਹਦਿ ਰਾਤਾ॥—*Pind mooai jeeo kih ghar jaataa. Sabad ateet anaahad raataa.* i.e; When the body dies, to what abode does the self go? It is absorbed into the Imperishable Lord by the immaculate holy word” (GGS, p.327). When the body dies it still lives. Guru Nanak says, “ਦੇਹੀ ਮਾਟੀ ਬੋਲੇ ਪਉਣੁ॥ ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੂਆ ਹੈ

ਕਉਣੁ॥ ਮੂਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ॥ ਓਹ ਨ ਮੂਆ ਜੋ ਦੇਖਨਹਾਰੁ॥—*Dehi maati bolay paun, bujh ray giani mooa kaun, Mooi surat baad ahankaar, uh na mooa jo dekhanhaar*” i.e., “The body is mere earth in which air speaks. Tell me O wise man, what it is that? The life of pride and strife is dead, but the Soul that sees behind does not die” (GGS, Rag Gauri MI, p 152).

### **The relationship between God (*Parmatma*), Soul (*Atma-Subtle body*) and physical body (*Tann*)**

In Sikhism the word ‘*Atma /Purkh /Jiva /Jiv-atma /Jot*’ are synonymous for the human soul. Similarly the words “*Parmatma/Akal Purkh/ Karta Purkh/ Parm Purkh / Permeshar /Joti*” are synonymous for God. According to Sikh thought *Atma (Purkh)* first emerges from *Paramatma (Akal Purkh—Karta Purkh)*, enters the body at birth and after death leaves the body and reemerges in Him, as a spark comes from fire and falls back in it and as the waves come out from the ocean and dip back in it:

- “ਜੈਸੇ ਏਕ ਆਗ ਤੇ ਕਨੂਕਾ ਕੋਟ ਆਗ ਉਠਹਿ ਨਿਆਰੇ ਨਿਆਰੇ ਹੈਵ ਕੇ ਫੇਰ ਆਗ ਮੇ ਮਿਲਾਏਗੇ॥ ਜੈਸੇ ਇਕ ਧੂਰ ਤੇ ਅਨੇਕ ਧੂਰ ਪੂਰਤ ਹੈ॥ ਧੂਰ ਕਾ ਕਨੂਕਾ ਫੇਰ ਧੂਰ ਹੀ ਸਮਾਹਿਗੇ॥ ਜੈਸੇ ਏਕ ਨਦ ਤੇ ਤਰੰਗ ਕੋਟ ਉਪਜਤ ਹੈ ਪਾਨ ਕੇ ਤਰੰਗ ਸਭੇ ਪਾਨ ਹੀ ਕਹਾਹਿਗੇ॥ ਜੈਸੇ ਵਿਸ਼ਵ ਰੂਪ ਤੇ ਅਭੂਤ ਭੂਤ ਪ੍ਰਗਟ ਹਵੈ ਤਾਹੀ ਤੇ ਉਪਜ ਸਭੇ ਤਾਹੀ ਮੇ ਸਮਾਹਿ ਗੇ॥—*Jaisay ek aag te kanooka kot aag utheh niaray, niaray havaeke pher aag mein milaein gay, Jaise ek dhoor te anek dhoor poorat hai, dhoor kay kanooka pher dhoor he samahegay, Jaise ek nad te tirang kot upjat hai paan ke tirang sabe paan he kahain gay, Jaisay vishav roop te abhoot bhoot pargat havai tahi te upaj sabhe tahin mein samahegay*” i.e.: “As from one fire millions of sparks of fire arise and in rising remain separate, yet they again merge in the same fire; As from one heap of dust innumerable particles of dust occupy the expanse and yet they again unite with the dust; As from one stream millions of waves arise and yet the waves being made of water again become water. In the same way all sentient non-sentient emerge from the Universal Being. Having sprung from Him they all shall blend again with Him (Guru Gobind Singh *Akaal Ustat*)”.

According to Gurbani, the Soul/ *Purkh /Atma*, Divine light or *jot* in us is a reflection of God / *Akal Purkh /Parmatma or Joti* i.e., the Divine light. The two, God (*Akal Purkh--Parmatma*) and Soul (*Purkh--atma*), are identical in the same way as fire and its sparks or the sun and its rays or the mirror and its reflection. Soul is there because of God. It is not an independent entity without God. It is part of God. The ultimate Eternal Reality (God) resides in the human Soul and “It” and “Soul” are fundamentally same, “ਆਤਮ ਮਹਿ ਰਾਮ ਰਾਮ ਮਹਿ ਆਤਮੁ॥—*Atam meh Ram, Ram meh Aatam*” i.e., “God resides in the Soul and the Soul is contained in Him” (GGS, Rag Bhairoon, M1, p1153). Soul is deathless like Him (God). Before creation it lived with God. After creation it takes bodily forms according to His Will.

Soul has peculiar relationship with the body. It is not born with the body and it does not die with it. “ਪਿੰਡ ਮੂਐ ਜੀਉ ਕਿਹ ਘਰਿ ਜਾਤਾ॥ ਸਬਦਿ ਅਤੀਤਿ ਅਨਾਹਦਿ ਰਾਤਾ॥—*Pind mooai jeeo kih ghar jaataa. Sabad ateet anaahad raataa*.-- When the body dies, it is released from the grip of three modes and merges with the unstruck melody of the Word” (GGS, p.327). ਉਨ ਕੈ ਸੰਗਿ ਤੂ ਕਰਤੀ ਕੇਲ॥ ਉਨ ਕੈ ਸੰਗਿ ਹਮ ਤੁਮ ਸੰਗਿ ਮੇਲ॥ ਉਨ ਕੈ ਸੰਗਿ ਤੁਮ ਸਭੁ ਕੇਉ ਲੇਰੇ॥ਉਸੁ ਬਿਨਾ ਕੇਉ ਮੁਖ ਨਹੀ ਜੋਰੈ॥--“*Un kai sang too karee kel. Un kai sang ham tum sang*

*mel. Unkai sang tum sabh ko-oo lorai. Os binaa ko-oo much nahee jorai.*-- Omy body the Soul is all your support. It is through the soul that I am joined with you. With it, you are sought after all. Without it no one likes to look at you” (GGS, p.390). “The body and the soul are immensely in love with each other, the Soul is detached like a Yogi, while the body is like a beautiful woman. Lo the soul enjoys a myriad joy but, then flies out, while so doing consulteth not his bride” (GGS, Maru M1). When the Soul (*Jot*) leaves the body it merges with the main source (*Parmatma-God-Joti*) as water merges with water in the same way *Jot* merges with the *Joti*. “ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ॥-*Jion jal mein jal aa-ay khatana tion joti sang jot samana*” (Ibid, 278). It does not go from one person to another at death but “returns to the true God who gave it”.

*Tann* i.e human body is made up of food and will survive on food (*Bhojan*), but *mann* (Soul / Atma) is part of *Parmata* and its food is *Bhajan* (meditation). But because they live together and because of the company of the body, *mann* develops greedy habits. The excessive greed is called *Trishna*, which becomes the root cause of man’s most worldly troubles.

### Respiration maintains life

Life, *Pran* and breath are synonymous. The air when inspired in the body by process of breathing is called *Pran*. Life enters the body with first breath and leaves it with last breath, “ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ॥-*Har jeeo gupha under rakh ke waaja pawan wajaia-i.e;-*” i.e; *Parmatma* (ਪ੍ਰਮਾਤਮਾ-God) put the *Jiv-atma* (soul-ਜੀਵ ਆਤਮਾ) into the body and the inspired air (*Pran-ਪ੍ਰਾਣ*) into it and made it to speak (GGS, p.922). *Pran* i.e, Respiration maintains life. It is the respiration which maintains the union between the *Tann* (gross body) and soul i.e, *Mann* (Subtle body).

### \*Mann (ਮਨ)

The word ‘*mann*’ in the holy Sikh Scripture, ‘Guru Granth Sahib’ has been used to denote three things:

- (1) *Jiv-atma* / Soul—not created form matter (Referred to above)
- (2) The brain ---Created out of matter
- (3) The thought process.

- “ਮਨ ਤੂੰ ਜੋਤ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥-*Mann loon jot saroop hai aapna mool pachhaan---* O myself thou art thee embodiment (image) of Divine Light, thou realize your origin.” (GGS, M3, p441). Here word ‘*mann*’ has been used for *jiv atma* (soul) which is part of *Paramatma* i.e; *Karta Purkh* (Creator Person--God). Also, “ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ... *Kaho Kabir ih Ram kee ans*” (GGS,p.871). Here *Mann* stands for Soul.
- “ਇਹੁ ਮਨੁ ਪੰਚ ਤਤੁ ਤੇ ਜਨਮਾ॥-*Ih mann karmaa, ih mann dharmaa, ih mann panch tat te janmaa*”. This mind is born from the five elements--matter (earth, air, fire, water and space). (GGS, M1, p415). Here *mann* stands for the physical brain.
- ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ॥*Ih mann saktee ih mann seeo,*—This mind is *Saktee* (Goddess of power), and this mind is *Shiva* (God, responsible for destruction)” (GGS, p.342). ਮਨੁ ਚੰਚਲੁ ਧਾਵਤੁ ਫੁਨਿ ਧਾਵੈ॥--The restless mind constantly runs about and never stops from

running (GGS, p, 222). ਕਬੀਰ ਮਨੁ ਪੰਖੀ ਭਇਓ ਉਡਿ ਉਡਿ ਦਹ ਦਿਸ ਜਾਇ॥ ਜੇ ਜੈਸੀ ਸੰਗਤਿ ਮਿਲੈ ਸੇ ਤੈਸੇ ਫਲੁ ਖਾਇ...Kabir says, the mind has become like a bird, flying and taking wings, it goes in ten directions. As is the company one meets, so is the fruit he eats (GGS, p, 1369). ਮਨੁ ਮੈਗਲੁ ਸਾਕਤੁ ਦੇਵਾਨਾ॥ਬਨਖੰਡਿ ਮਾਇਆ ਮੋਹਿ ਹੈਰਾਨਾ...The mind is a wild elephant, mad and reprobate. It wanders about distracted in the forest of wordly attractions. (GGS, p, 415). ਮਨ ਖੁਟਹਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸੁ ਤੂ ਮਹਾ ਉਦਮਾਦਾ॥ ਖਰ ਕਾ ਪੈਖਰੁ ਤਉ ਛੁਟੈ ਜਉ ਉਪਰਿ ਲਾਦਾ॥—O my vicious mind, no faith can be placed on Thee.Thou art greatly inebriated with sin. The feet chain of a donkey is removed only then, when a load is first put on his back (GGS, p, 815). Here ‘mann’ stands for thought process. Gurbani says, “ਮਨ ਜੀਤੇ ਜਗਜੀਤਿ॥—*Mann jeetay jagjeet*—win yourself (your thought process/ instinct / awareness / conscience) win the world” (GGS, Japji, Pauri 28).

### The brain and its functioning

Our brain controls the body through two types of channels:

1. The in-visible ones, where *Surat*-ਸੁਰਤ (inner consciousness), *Mat-*ਮਤ (the intellect), *Mann*-ਮਨ (the thought process), *Buddh-* ਬੁਧ (wisdom) are fashioned. These are mainly intuitional in nature.
2. The visible ones called senses in English and *Indrian* in vernacular. These are of two types:
  1. *Gian Indrian*, concerned with sense of Touch, heat, cold, pain, speech, hearing, smell.
  2. *Karm Indriaan* concerned with the process of defecation and reproduction.

The brain is the store house for impulses, thoughts, aspirations, hopes and desires, which last as long as the body lasts.

### Sikh concept of life

Sikhism does not accept the postulate of earlier religions that life was sinful in origin or that it was evil and source of suffering in itself or *Maya* (Illusion). On the contrary it believes, “God is true (reality) and so is his creation”--“ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ॥—*Aaap satt keea sab satt*” (GGS, p, 294). Sikhism propagates that life is ephemeral, “ਦਾਮਨੀ ਚਮਤਕਾਰ ਤਿਉ ਵਰਤਾਰਾ ਜਗ ਖੇ॥—*Dammanee chatkaar tio wartaara jag khay*—Brief like a spark of lightening is our sojourn in the world” (GGS, p.319). ਜਗ ਜੀਵਨੁ ਐਸਾ ਸੁਪਨੇ ਜੈਸਾ ਜੀਵਨੁ ਸੁਪਨ ਸਮਾਨੰ॥ ਸਚੁ ਕਰਿ ਹਮ ਗਾਠਿ ਦੀਨੀ ਛੋਡਿ ਪਰਮ ਨਿਧਾਨੰ॥—*Jag jeevan aisa supnay jaisaa jeevan jeevan supan samaanan. Saach kar ham gaath deenee chhod param nidhaanan.*-i.e; Life in this world is like a dream but we cling to it taking it to be true, forsaking the great treasure of good” (GGS, p.482). Religious and virtuous life is adored, “ਪ੍ਰਿਗੁ ਇਵੇਹਾ ਜੀਵਣਾ ਜਿਤੁ ਹਰਿ ਪ੍ਰੀਤ ਨ ਖਾਇ॥—*Dhri g iverhaa jeevnaa jit har preet na paa-ay.*-i.e;-Accursed is the life which does not yield the love of the Lord” (GGS, p.490). ਬਹੁਤਾ ਜੀਵਣੁ ਮੰਗੀਐ ਮੁਆ ਨ ਲੋੜੈ ਕੋਇ॥ ਸੁਖਜੀਵਣੁ ਤਿਸੁ ਆਖੀਐ ਜਿਸੁ ਗੁਰਮੁਖਿ ਵਸਿਆ ਸੋਇ॥...*Bahutaa jeevan mangleai moaaa na lor-ay ko-ay. Sukh jeevan tis aakhiay jis gurmukh vasiaa soay-i.e;*-All seek to live long enough and no one

wishes to die. But true life is in whose heart dwells the Lord through the Guru's Grace" (GGS, p.63). "ਭ੍ਰਮਤ ਫਿਰੇ ਤਿਨ ਕਿਛੁ ਨ ਪਾਇਆ॥ ਸੇ ਅਸਥਿਰ ਜਿਨ ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ॥-i.e;-Those that live caught in doubt achieve nothing. Those, who act and live by Guru's Word, become stable." (GGS, p.374).

#### Source of life

According to Gurbani water is the primal source of all life, "ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ॥-*Pehla Pani Jeeo Hai Jit Haria Sab Koay*" (GGS, p 472). It assists growth of human beings, animals and plants (both flora and fauna). Every thing is alive because of water. No life is possible on planets, which do not have water on them. Gurbani says, "ਇਸੁ ਪਾਨੀ ਤੇ ਜਿਨਿ ਤੂ ਘਰਿਆ॥ ਮਾਟੀ ਕਾ ਲੇ ਦੇਹੁਰਾ ਕਰਿਆ॥ ਉਕਤਿ ਜੋਤਿ ਲੈ ਸੁਰਤਿ ਪਰੀਖਿਆ॥ --God created you out of a drop of water and breathed life in you. He endowed you with light of reason, discrimination and wisdom" (GGS, p.913).

#### Various stages of human life and Sikhism

Gurbani considers various stages of life but very differently from the four Ashrams of Hinduism, recognized as spiritual way of life. Out of these four Ashrams, two, namely, the vanprastha and Sanyasa Ashrams distinctly enjoin another-wordly approach to life. The house-holder's duties were not believed to be conducive to higher spiritual attainments. That is why, in order to make any progress in the spiritual field, one had to renounce wordly activities and take to life of the hermit and Sanyasin. Bhai Gurdas, in his very first Vaar, has distinguished the stages of life as per Hindu and Sikh Religions.

In Sikhism the three stages of life, which are generally mentioned in Gurbani are that of childhood, youth and old age. In all three stages, a person has to remain a householder, but attached with God. During the first stage, the acquiring of education and knowledge includes the knowledge of Divine i.e. path of remembrance of God. In the other two stages the physical symptoms may differ, but the person continues to observe the duties of *Grahasth* (household) and also keep himself detached from it like a lotus flower. One can have any type of enjoyment, comfort and luxury, but with such a restraint that the man does not get engrossed in it. In short, in Sikh religion, every stage is a stage for *Naam Simran*. Gurbani emphasizes that any person who spends any part of his life without remembering God, just wastes it, "ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ॥ *Baal juaanee ar birdh fun teen avastha jaan*—O man know, that there are three stages of life: Childhood, youth and then old age.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨ॥ *Kauh Nanak har bhajan bin birtha sabh hee maan*—O Nanak! Believe, that without God's meditation, all are in vain (ibid, p 1428).

Guru Arjan Dev in *Sukhmani Sahib*, recounts various stages of human life, right from conception to old age and reminds the person to attune oneself to God at all times:

\*ਰਮਈਆ ਕੇ ਗੁਨ ਚੇਤ ਪਰਾਨੀ॥ ਕਵਨ ਮੂਲ ਤੇ ਕਵਨ ਦ੍ਰਿਸਟਾਨੀ॥--*Ramaeaa kay gun chet paranee kavan mool te kavan drishtanee*--O creature of God contemplate the attributes of Lord.

From what origins, what visitable form he has given you.

ਜਿਨ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿ ਸੀਗਾਰਿਆ॥ ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ *Jin toon saaj swaar seegaria garbh agan meh jineh ubhaaria*--Contemplate Him who created you, gave this beautiful form. He protected you in the fire of womb.

ਬਾਰ ਬਿਵਸਥਾ ਤੁਝਹਿ ਪਿਆਰੈ ਦੁਧ॥ ਭਰਿ ਜੋਬਨ ਸੁਖ ਸੁਧ॥--*Baar bivastha tujheh piaray doodh bhar joban bhojan sukh sood*--In infancy he fed you on milk. In your youth He conferred

on you delectable food and awareness of various pleasures.

ਬਿਰਧਿ ਭਇਆ ਉਪਰਿ ਸਾਕ ਸੈਨ॥ ਮੁਖ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ॥--*Birdh bhaiaa oopar saak sain much apiaao baith kau dain*--In your old age for your care he appointed your relatives and near ones. Who without your effort feed you eatables (GGS, p.267).

### **Behaviour of man during various stages of its life**

During the development of human body in the mother's womb *Atma* remains attached with its source (*Parmatma*) and is free from ego (*Gurmukh*—*God oriented*), ਰੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਭ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਿਵ ਲਾਗਾ॥--*Re nar garbh kundal ja aachhat urdh dhian liv laaga*" (GGS, p.93)—O man, when you were in the mother's womb, you didst meditate and fix your attention on the Lord, standing on your head. After coming out of mother's womb and entering into the mortal world, he forgets the creator (*Parmatma*) and develops ego and becomes *manmukh* (self-centred), “ਗਰਭ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲ ਆਇਆ ਤਉ ਨਰਹਰਿ ਮਨਹੁ ਬਿਸਾਰਿਆ॥--*Garbh chhod mrit mandal aai-ya tao narhar manhu bisaaria*. After leaving the womb thou entered the mortal world and then thou forgot God in the mind (GGS,p.93)..

Guru Sahib has discussed the actions and activities of man in different stages of life in Guru Granth Sahib in Rag Majh on pages 137 and 138.

1. “ਪਹਿਲੇ ਪਿਆਰ ਲਗਾ ਥਣ ਦੁਧ॥ ਦੂਜੈ ਮਾਈ ਬਾਪੁ ਕੀ ਸੁਧ॥ ਤੀਜੇ ਭਯਾ ਭਾਬੀ ਬੇਬ॥ ਚਉਥੇ ਪਿਆਰਿ ਉਪੰਨੀ ਖੇਡ॥ ਪੰਜਵੈ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ॥ ਛਿਵੇ ਕਾਮੁ ਨਾ ਪੁਛੈ ਜਾਤਿ॥ ਸਤਵੈ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ॥ ਅਠਵੈ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ॥ ਨਾਵੈ ਧਉਲੇ ਉਭੇ ਸਾਹ॥ ਦਸਵੈ ਦਧਾ ਹੋਆ ਸੁਆਹ॥ ਗਏ ਸਿਗੀਤ ਪੁਕਾਰੀ ਧਾਹ॥ ਉਡਿਆ ਹੰਸੁ ਦਸਾਏ ਰਾਹ॥ ਆਇਆ ਗਇਆ ਮੁਇਆ ਨਾਉ॥ ਪਿਛੇ ਪਤਲਿ ਸਦਿਹੁ ਕਾਵ॥ ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ॥ ਬਾਝੁ ਗੁਰੁ ਡੁਬਾ ਸੰਸਾਰੁ॥

*Pahilai piaar lagaa than dudh, Doojay maa-ay baap kee sudh, Teeje bhayaa bhaabhee bayb, Chauthai piaar upannee khayd, Panjvai khan peen kee dhaat, Chhivai kaam na puchhai jaat, Satvai sanj keea ghar vaas, Athvai krodh joaa tan naas, Navai dhaulay ubhay saah, Dasvai dadhaa hoaa suaah Gaay sigeet pukaaree dhaah, Udhi--aa hans dasaa-ay raah, Aaia gaiaa muiaa naao, Pichhai patal sadihu kaav, Nanak Manmukh andh piaar, Baaj guroo dubaa sansar*”. 2. M 1.—At first man cherishes affection for breast's milk. Secondly he acquires understanding of his mother and father. Thirdly he comes to recognize his bother brother's wife and his sister. In the fourth stage the love of play arises in him. Fifthly he runs after food and drink. In the sixth stage of lust, he inquires not women's caste. Seventhly he amasses wealth and acquires an abode in his own home. In the eighth stage his body is wasted in wrath. In the ninth he grows grey and his breathing becomes difficult. In the tenth stage he is burnt and turns into ashes. His comrades accompany him to the pyre and give vent to loud lamentations. The swan (soul) flies away making inquiries where to go. He came departed and even his name is dead. After him leaf plates are laid and crows attracted. Nanak says, the wordly-minded love the spiritual darkness. Thus without the Guru the world is drowned (GGS, p 137)

2. ਮ:੧॥“ਦਸ ਬਾਲਤਣਿ ਬੀਸ ਰਵਣਿ ਤੀਸਾ ਕਾ ਸੁੰਦਰੁ ਕਹਾਵੈ॥ ਚਾਲੀਸੀ ਪੁਰੁ ਹੋਵੈ ਪਚਾਸੀ ਪਗੁ ਖਿਸੈ॥ ਸਠੀ ਕੇ ਬੇਢੇਪਾ ਆਵੈ॥ ਸਤਰਿ ਕਾ ਮਤਿਹੀਨੁ ਅਸੀਹਾ ਕਾ ਵਿਉਹਾਰੁ ਨ ਪਾਵੈ॥ ਨਵੈ ਕਾ ਸਿਹਜਾਸਣੀ ਮੂਲਿ ਨ ਜਾਣੈ ਆਪਬਲੁ॥ ਚੰਡੋਲਿਮੁ ਚੂਡਿਮੁ ਡਿਠੁ ਮੈ ਨਾਨਕ ਜਗੁ ਧੂਏ ਕਾ ਧਵਲਹਰੁ॥

*Das baaltan bees ravan teesa ka sundar kahaavay, Chaleesee pur hoay pachaasee pag khisai sathee kay bodhaypaa aavai, Satar ka matiheen asehaan kaa viuhaar na*

*paavai, Navai kaa sihjaasnee mool na jaanai aap bal, Dhandholim dhoodhim dith mai Nanak jag dhooay kaa dhavalhar* “3.—Upto the age of ten one is called a child, at twenty in full bloom of youth and at thirty he is called handsome. At forty he is full with manhood, at fifty his steps begin to falter and at sixty comes old age. At seventy he loses his intellect and at eighty he cannot perform his duties. At ninety his seat is on the cot and being weak he absolutely understands not what strength is. Searching and seeking I have seen, says Nanak that the world is a house of smoke.--- (GGS, p138)

3. In Sri Rag Guru Nanak sees life in the form of four parts of the day. The old age has been explained as the fourth part of the day in the following words:

ਅਖੀ ਅੰਧ ਨ ਦੀਸਈ ਵਣਜਾਰਿਆ ਮਿਤਰਾ, ਕੰਨੀ ਸੁਣੈ ਨ ਵੈਣ॥--*Akhee andh na dees-ee vanjariaa mitra*

*kannee sunai na vain*—O my merchant friend! In old age, man's eyes go blind and he sees not. He becomes deaf and can't hear.

ਅਖੀ ਅੰਧ ਜੀਭ ਰਸ ਨਾਹੀ, ਰਹੇ ਪਰਾਕਉ ਤਾਣਾ॥--*Akhee andh jeebh ras naahee rahe praakau taana*—

With blind eyes, palate goes tasteless, becomes weak and lives on others prop (GGS, p76).

It may be mentioned here that the above noted stage comes in the life of a *Manmukh* (self-oriented person) and not that of a *Gurmukh* (God oriented person). A person who has spent the earlier stages of his life in remembrance of God, never feels troubled even in the last stage. It is for such a Gur-Sikh that Gurbani describes:

ਗੁਰਮੁਖ ਬੁਢੇ ਕਦੇ ਨਾਹੀ ਜਿਨਾ ਅੰਤਰਿ ਸੁਰਤਿ ਗਿਆਨ॥--*Gurmukh budhay kaday nahee jina antar surat gian*—In shoeselves is lodhed God consciousness and realization.

ਓਇ ਸਦਾ ਅਨੰਦਿ ਬਿਬੇਕ ਰਹਹਿ ਦੁਖਿ ਸੁਖਿ ਏਕ ਸਮਾਨ॥--*O-ay sadaa anand bibek rahay dukh sukh ek samaan*—*They ever abide blissful wisdom and to them joy and sorrow are the same* (Ibid, p.1418).

### **The goal / Purpose of Human life according to Sikhism (*Gurmat*)**

According to Gurbani after passing through myriads of species, one is blest with human form, Nanak says, this is the occasion to meet the Lord. Why don't you contemplate on the Lord O man? “ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ”॥(GGS, p 631). The goal of life in Sikhism is not personal salvation or heavenly abode called paradise but to achieve union / link with the ‘Supreme Eternal Reality’ (God) in order to be the creative instrument of God and His Will. The holy book of Sikhism, Guru Granth Sahib declares, “I aspire for neither wordly pleasures nor do I crave for salvation. I crave for the love of the Lord's feet i.e, Guru's teaching—ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ (GGS, p534).

According to the holy Sikh Scripture Guru Granth Sahib, the human soul is part of ‘Supreme Soul’—*Waheguru*. And because we have bodies, we look different from Him Who is formless. And because of the unacceptable deeds that we do with our bodies, we stay separated from Him. However, we are part of Him just as a bubble on the surface of water is a part of the body of water even though it looks different. Gurbani Says:

- ਪੁਰਖ ਮਧ ਜਿਉ ਬਾਸੁ ਬਸਤ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ॥ ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ॥--As fragrance abides in the flower and reflection in the mirror so does God dwell within thee, so search Him in within thy heart, O brother (GGS, p, 684).
- ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਲੁਕਾਇਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਬਾਈ॥--Within every heart is hid the Lord and in all the hearts and bodies is His light (GGS, p, 597).

- ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਣਾ ਮੂਲ ਪਛਾਣ।। ਮਨ ਹਰਿ ਜੀ ਤੇਰੇ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗ ਮਾਣ।।--Myself, thou art thee embodiment (image) of Divine Light, thou realize thy origin. O myself, the reverend God is within thee. By Guru's teaching enjoy His love (GGS, 441).

From these hymns it is very clear that Waheguru resides in every human heart. In fact, Waheguru resides in every living being, but it is only in human form that we can realize Waheguru. Once we recognize that we are a part of Waheguru, the objective of human life becomes very clear. Waheguru has given us human bodies as an opportunity for us to unite / link our souls with Him. As humans, we have the intelligence to recognize the existence of Waheguru, and can use our bodies to do noble deeds, and to worship Him. No other life form is capable of understanding the concept of Waheguru, and is therefore unable to realize Him. Gurbani says:

- ਦੁਲਭ ਜਨਮੁ ਪੁੰਨ ਫਲ ਪਾਇਓ ਬਿਰਥਾ ਜਾਤ ਅਬਿਬੇਕੇ।। ਰਾਜੇ ਇੰਦ੍ਰ ਸਮਸਰਿ ਗ੍ਰਿਹ ਆਸਨ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਹੁ ਕਿਹ ਲੇਖੇ।।--You were given the invaluable human form by Waheguru for some good deeds on your part, oh man! But you are now wasting it by not worshipping Waheguru. Even if you had a palace as big as god Inder's and all other luxuries enjoyed by him, they are all useless if you do not worship Waheguru. Because only worshipping (remembering) Waheguru will connect you with Him. (GGS, Sorath Ravidas ji, p, 658).

Gurbani informs us that human life obtained after such a long time is in fact an opportunity to remember God and get united with the Divine soul. There is no other life in which the awareness of remembering God is there. It is only the human life which is purposeful in this regard as made clear in Gurbani:

- ਭਾਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ।। ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ।।--*Bhaee prapat manukh dehuria, Gobind Milan kee ih teri baria*---“Man, thou art blest with human birth, this is thy only opportunity, to meet Gobind (God) (GGS, Asa, M5, p.378)”. According to the theosophy of Sikhism this is only possible by controlling ego through *Sewa*, by observing the principles of truth, love in their true spirit and *Naam Simran*.
- ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ।। ਨਾਮ ਨ ਜਪਹਿ ਤੇ ਆਤਮਘਾਤੀ।। ਮਰ ਨ ਜਾਹੀ ਜਿਨਾ ਬਿਸਰਤ ਰਾਮ।। ਨਾਮ ਬਿਹੁਨ ਜੀਵਨ ਕਉਣ ਕਾਮ।।--You got the invaluable human life because of your good fortune. O man! A person who does not remember Waheguru, is a murderer of his soul. Without remembering Waheguru, life is purposeless. (Ibid, p188).
- ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ।। ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ।। ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ।। ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ।।ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ਮਾਨਸ ਜਨਮ ਕਾ ਇਹੀ ਲਾਹੁ।। --Through service to the Guru, you were successful in your efforts to please Waheguru to the extent that you have been given this human body, O man ! Even gods cherish human bodies so that they could realize Waheguru. Now that you have been given human body, do not forget to remember Waheguru because this is the only opportunity for you to realize Waheguru O man! (GGS, Bhairon Kabir ji, p, 1159).
- ਮੂਰਖਾ ਸਿਰਿ ਮੂਰਖੁ ਹੈ ਜਿ ਮੰਨੇ ਨਾਹੀ ਨਾਉ।।-The most foolish of the foolish is he, who believes not in ‘*Naam—God*’ (GGS, p.1015).



### **Gurmat (Sikhism) regarding enjoying life**

Gurbani doesn't place any restriction on enjoyment of life as long as it is moral, and as long as you do not become a slave to a habit. Also your enjoyment should not hurt anybody else, or should not encroach upon the rights of others. Within these parameters you can enjoy life. Gurbani says:

- If we have a perfect Guru to guide us, we can lead our lives successfully, and find salvation while enjoying our life laughing, playing, eating and dressing well, Oh Nanak!—ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੋਟੀਐਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ॥ ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਵੇਵੈ ਮੁਕਤਿ॥ (GGS, Guri ki Vaar M5, p, 522).
- A family with too much wealth is worried all the time (for fear of losing it). A family with too little wealth cannot enjoy satisfaction or peace of mind. Only those are comfortable who live between these extreme situations—ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ॥ ਜਿਸ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੇ ਭ੍ਰਮੰਤਾ॥ ਦੁਹੁ ਬਿਵਸਥਾ ਤੇ ਜੋ ਮੁਕਤਾ ਸੋਈ ਸੁਹੇਲਾ ਭਾਲੀਐ॥ (GGS, Maru M: 5, Ashatpadian, p, 1019).
- Eating and drinking are sacred because these gifts are provided by Waheguru to all His creation—ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ॥ (GGS, Aasa ki Vaar, Salok M:1, p, 472).
- Waheguru cannot be worshiped on an empty stomach. I cannot afford to be shy with you, Oh Waheguru! If you do not provide for my basic needs of life on your own, I have no hesitation in asking for them from you. I ask for two kilograms flour, a quarter kilo of butter oil, and enough salt. Please also provide half a kilo of beans for me to live through the day. I need a cot to sleep on, a pillow, a mattress, and a comforter. When my basic needs are met, I can dedicate myself to worship You. I have shown no greed in my needs, Oh Waheguru!—ਭੂਖੇ ਭਗਤਿ ਨ ਕੀਜੈ। ਯਹ ਮਾਲਾ ਅਪਨੀ ਲੀਜੈ। ਹਉ ਮਾਂਗਉ ਸੰਤਨ ਰੇਨਾ। ਮੈ ਨਾਹੀ ਕਿਸੀ ਕਾ ਦੇਨਾ। ਮਾਧੇ ਕੈਸੀ ਬਨੇ ਤੁਮ ਸੰਗੇ। ਆਪਿ ਨ ਦੇਹੁ ਤ ਲੇਵਉ ਮੰਗੇ। ਦੁਇ ਸੇਰ ਮਾਂਗਉ ਚੂਨਾ। ਪਾਉ ਘੀਉ ਸੰਗਿ ਲੂਨਾ। ਅਧ ਸੇਰ ਮਾਂਗਉ ਦਾਲੇ। ਮੇ ਦੇਨਉ ਵਖਤ ਜਿਵਾਲੇ। ਖਾਟ ਮਾਂਗਉ ਚਉਪਾਈ। ਸਿਰਹਾਨਾ ਅਵਰ ਤੁਲਾਈ। ਉਪਰ ਕਉ ਮਾਂਗਉ ਖੀਧਾ। ਤੇਰੀ ਭਗਤਿ ਕਰੈ ਜਨੁ ਥੀਧਾ। ਮੈ ਨਾਹੀ ਕੀਤਾ ਲਬੇ। ਇਕੁ ਨਾਉ ਤੇਰਾ ਮੈ ਫਬੇ। (GGS, Sorath, Kabir ji, p, 656).
- I am a beggar at your door, Oh waheguru! You fulfill the needs of your devotees very kindly. I ask for beans, flour and butter oil to live joyfully everyday. I also ask for shoes and fancy clothes. I ask for grains produced in well cultivated soil. I need a cow or a buffalo for milk, and a fine mare of Tajakistani breed to ride on. Your devotee Dhanna also asks for a wife for family—ਗੋਪਾਲ ਤੇਰਾ ਆਚਤਾ। ਜੋ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ। ਦਾਲਿ ਸੀਧਾ ਮਾਗਉ ਘੀਉ। ਹਮਰਾ ਖੁਸੀ ਕਰੈ ਨਿਤ ਜੀਉ। ਪਨੀਆ ਛਾਦਨੁ ਨੀਕਾ। ਅਨਾਜੁ ਮਗਉ ਸਤ ਸੀਕਾ। ਗਉ ਬੈਸ ਮਗਉ ਲਾਵੇਰੀ। ਇਕ ਤਾਜਨਿ ਤੁਰੀ ਚੰਗੇਰ। ਘਰ ਕੀ ਗੀਹਨਿ ਚੰਗੀ। ਜਨੁ ਪੰਨਾ ਲੇਵੈ ਮੰਗੀ। (Dhanasari, Dhanna ji, 695).
- I ask Thee for strength, for recognition, for wealth, for son and for other necessities of life, O Waheguru-- (GGS, Sorath, M: 5).

It is clear from these and many other holy Shabads (hymns) in GGS that there is no restriction on enjoying life in a moral way that does not hurt other people in any way. Guru Nanak was not against rich people or people in positions of authority. He blessed rulers like Rai Bular, Rajah Shiv Nabh of Sri Lanka and Malik

Bhago, and very wealthy people like Bhai Mansukh, Bhai Duni Chand. Guru Sahiban themselves have set practical examples to earn reasonable amount of wealth, albeit by honest means, to have comfortable life, and pursued activities to enjoy life. Guru Nanak Dev Ji did farming with his own hands for about fifteen years. Guru Hargobind Sahib, and Guru Gobind Singh Ji took some time off from their daily routine and went hunting. They also had assemblies of poets and other scholars and inspired them to write poetry to raise morale and morality among the masses. Gurmat promotes the institution of marriage and family life, which requires reasonable enjoyment in life.

There are numerous ways in which people enjoy their lives. People who enjoy one style of life often ridicule the way some others do. They have no idea of what kind of enjoyment other people get from their styles. However, Gurbani tells us that there is no enjoyment in life that comes even close to the enjoyment or bliss that we achieve when we are one with Waheguru. That is the ultimate level of bliss in life. All other types of enjoyment are short lived, and have their negative side effects.

Listen what Gurbani says about this stage:

- Hthe Guru (GGS, Anand Sahib, M3, p, 917).

### How long could be our life span?

Gurbani says:

- “ਹਮ ਆਦਮੀ ਹਾਂ ਇਕ ਦਮੀ ਮੋਹਲਤ ਮੂਲ ਨ ਜਾਣਾ॥-We are men of but one breath and do not know the appointed time and moment of our departure (GGS, p.660)
- ਹਰਿ ਜਪਦਿਆ ਖਿਨ ਢਿਲ ਨ ਕੀਜਈ, ਮੇਰੀ ਜਿੰਦੜੀਏ ! ਮਤ ਕਿ ਜਾਪੈ ਸਾਹੁ ਆਵੈ ਕਿ ਨ ਆਵੈ, ਰਾਮ॥-Do not make a moment's delay, O myself in contemplating over God, who knows, mortal may draw another breath or not” (GGS, p, 540)
- ਹਰਿ ਪ੍ਰੀਤਿ ਕਰੀਜੈ, ਮਾਨੁ ਨ ਕੀਜੈ, ਇਕ ਰਾਤੀ ਕੇ ਹਭ ਪਾਹੁਣਿਆ॥--O myself, love God do not take pride as all are but guests of a single night (GGS, p, 455).
- ਕਬੀਰ ਮਾਟੀ ਕੇ ਹਮ ਪੂਤਰੇ, ਮਾਨਸ ਰਾਖਿਓ ਨਾਉ, ਚਾਰ ਦਿਵਸ ਕੇ ਪਾਹੁਨੇ, ਬਡ ਬਡ ਰੁੰਧਹਿ ਠਾਂਉ॥-- Kabir says, we are puppets of clay and bear the name of men. Though guests here for four days, much space we attempt to garb (GGS, p, 1367).
- ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ॥ ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ॥ ਸਭ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥-He alone truly lives within whose mind that Lord is lodged. Nanak says, noe else is really alive. If some one leads a life of dishonor. All that he eats is illegitimate (GGS, p. 142).
- ਮਤ ਜਾਣਹੁ ਜਗੁ ਜੀਵਦਾ ਦੂਜੈ ਭਾਇ ਮੁਇਆਸ॥-Do not consider the world to be living, when caught in duality. It is dead. (GGS, p. 643).
- ਬਿਨ ਸਬਦੈ ਮੂਆ ਹੈ ਸਭ ਕੋਇ॥ ਮਨਮੁਖ ਮੂਆ ਅਪਨਾ ਜਨਮੁ ਖੋਇ॥-Without the name, every one is dead. The egocentric dies losing his life (GGS, p. 1418).
- ਨਾਨਕ ਸੋਈ ਜੀਵਿਆ ਜਿਨਿ ਇਕਿ ਪਛਾਤਾ॥-Nanak says, he alone lives, who realizes the One Lord (GGS, p. 319)
- ਸੋ ਜੀਵਤ ਜਿਹ ਜੀਵਤ ਜਪਿਆ॥ ਪ੍ਰਗਟ ਭਏ ਨਾਨਕ ਨਹਿ ਛਪਿਆ॥-He alone lives, who whilst alive, meditates on the Lord. Nanak says, he becomes manifest and none can hide him (GGS, p. 254).

- ਬਹੁਤਾ ਜੀਵਣ ਮੰਗੀਐ ਮੁਆ ਨ ਲੋੜੈ ਕੋਇ॥ ਸੁਖ ਜੀਵਣੁ ਤਿਸੁ ਆਖੀਐ ਜਿਸੁ ਗੁਰਮੁਖ ਵਸਿਆ ਸੋਇ॥—  
Every-one asks for long life and no body wishes to die. Comfortable life is of that person, in whose mind the Lord abides through the Guru (GGS, p. 63).

### What is death?

According to *Gurmat* human death is of two types: Physical death and moral death (moral degradation / *Aatmac maut*).

#### Physical death

. The separation of the body from the soul is called death. Physical death is the fate of all living beings as it is subject to “*Hukam*” i.e Divine Discipline / Cosmic Law and is unavoidable. Gurbani says all creatures and the universe are born in time and are therefore subject to certain death:

- ਕਾਇਆ ਹੰਸਿ ਸੰਜੋਗੁ ਮੇਲਿ ਮਿਲਾਇਆ॥ ਤਿਨ ਹੀ ਕੀਆ ਵਿਜੋਗੁ ਜਿਨਿ ਉਪਾਇਆ॥...*Kaa-i-aa hans sanjog mel milaa-i-aa. Tin hee keeaa vijog jin upaa-i-aa.* The Lord has brought the union of the soul with the body he is also responsible for separation (GGS, p.139)”.  
• ਸਦੜੇ ਆਏ ਤਿਨਾ ਜਾਨੀਆ ਹੁਕਮਿ ਸਚੇ ਕਰਤਾਰੇ॥ ਨਾਰੀ ਪੁਰਖ ਵਿਛੁਨਿਆ ਵਿਛੁੜਿਆ ਮੇਲਣਹਾਰੇ॥—  
*Sadray aa-ay tinaa jaaneeaa hukam sachay kartaaro. Naaree purkh jaaneeaa hukam sachay kartaaro. Naaree purkh wichhun-aniaa wichhuriaa melanhaaro.*—By the True Creator’s command, the beloved receives the call. The self spouse is separated from the body bride. Of the separated ones, the Lord is the uniter. When the True Lord so wills, He gives command to the soul and it is separated from the body, and the separated ones then He unites again” (GGS, p580).
- ਆਗਿਆ ਆਵੈ ਆਗਿਆ ਜਾਇ॥—*Aagia aavai aagia ja-ay.* According to His will alone we come and go” (GGS, p294).

In order to reduce the shock of death for men, they have been again and again reminded of its inevitability:

- ਜੋ ਉਪਜੈ ਸੋ ਕਾਲਿ ਸੰਘਾਰਿਆ॥—*jo upjai so kaal sanghaariaa.*—All that are created, by death must be destroyed” (GGS, p 227).
- ਜੀਵਤ ਦੀਸੈ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ॥ *jo deese tis sar par marna* i. e; All that comes in view as alive inevitably must die” (GGS, p 374).
- ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਅਮਰ ਸੁ ਗੁਰੁ ਕਰਤਾਰੁ॥—Who-so-ever has come, shall go. Only the sublime Guru and the Creator are Eternal (GGS, p63).

#### Moral death / *Aatmak maut*

“Moral / *Aatmac* death” is avoidable. And that is the point that is emphasized in Guru Granth Sahib again and again. Gurbani says:

- ਸਬਦਿ ਮਰੇ ਸੋ ਮਰਿ ਰਹੈ, ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ॥ ਸਬਦੈ ਹੀ ਤੇ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ—He who dies with the Divine Word gets immune from (spiritual / moral) death and does not die second time. From Guru’s Word, love for God’s Name is obtained and Lord is attained thereby (GGS, p.58).
- “ਸਬਦ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦ ਹੀ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਈ॥—By killing one’s own thought and leading the life according to Sabad (Guru’s teachings) one lives eternally and then afterwards does not die again (GGS, p. 604).

### **Death is predetermined**

This world is mortal and whoever is born must die even though we don't know when. Even nonliving things must come to an end eventually. According to Gurbani:

ਜੋ ਆਇਆ ਸੇ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ॥

ਜੋ ਉਪਜਿਓ ਸੇ ਬਿਨਸ ਹੈ

ਮਰਨ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ

ਜਿਤ ਦਿਹਾੜੇ ਧਨ ਵਰੀ

All this happens under Waheguru's Hukam--ਹੁਕਮੈ ਅੰਦਰਿ ਸਭ ਕੇ (GGS, p 1).

### **Death of the Universe**

According to Gurbani the universe emerged from void and will end up in void. The holy Sikh scripture, Guru Granth Sahib further says:

- ਧਰਤ ਅਕਾਸ ਪਾਤਾਲ ਹੈ ਚੰਦ ਸੂਰੁ ਬਿਨਾਸੀ॥-The, the sky, the nether region, the moon and the sun shall pass away (GGS, p.1100).
- ਜੋ ਦੀਸੈ ਸੇ ਵਿਣਸਣਾ ਸਭ ਬਿਨਸਿ ਬਿਨਾਸੀ ॥-Whatever is seen, that shall perish. All shall disintegrate and disappear(GGS, p.1100).
- ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ॥ ਕਹਿ ਨਾਨਕ ਬਿਰੁ ਨ ਰਹੈ ਜਿਉ ਬਾਲੂ ਕੀ ਭੀਤਿ॥-O my friend, know this that totally false is the structure of the world. Nanak says, it does not remain permanent like the wall of sand (GGS, p 1428).
- “ਘਟੰਤ ਰੂਪੰ ਘਟੰਤ ਦੀਪੰ ਘਟੰਤ ਰਵਿ ਸਸੀਅਰ ਨਖੁਤੁ ਗਗਨੰ॥ ਘਟੰਤ ਬਸੁਧਾ ਗਿਰਿ ਤਰ ਸਿਖੰਡੰ॥ ਘਟੰਤ ਲਲਨਾ ਸੁਤ ਭ੍ਰਾਤ ਹੀਤੰ॥ ਗਟੰਤ ਕਨਿਕ ਮਾਨਿਕ ਮਾਇਆ ਸਰੂਪੰ॥ ਨਹ ਘਟੰਤ ਕੇਵਲ ਗੋਪਾਲ ਅਚੁਤ॥ਅਸਥਿਰੰ ਨਾਨਕ ਸਾਧ ਜਨ॥-Man's beauty constantly declines, decline the islands, decline the sun, the moon, the stars and the sky, decline the earth, mountains, trees and the three worlds. Perishable are wife, sons, brothers and friends. Perishable are the beautiful gold, jewels and wealth. Impershable is only the Immmovable Lord. Nanak says, immutable are the Lord's holy men (GGS, p.1354).

Regarding expansions and contractions of the universe the Gurus say that expansions and contractions of the universe have occurred many times. The Guru says, “He (God) has unfolded the universe in many ways, He has expanded it umpteen times. Only the Lord Himself is immortal, “ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ॥ ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ॥ (GGS, p.276).

- ਖੰਡ ਪਤਾਲ ਦੀਪ ਸਭ ਲੋਆ॥ਸਭ ਕਾਲੇ ਵਸ ਆਪ ਪ੍ਰਭ ਕੀਆ॥-The continents,, nether regions, islands and all the worlds; the Lord Himself has made them subject to death(GGS, p.1076).
- ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਓਪਿਜੇ ਬਿਨਸੇ ਨੀਤ ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਣ ਮੀਤ॥-As the bubble ever appears and disappears on water. Nanak says, listen my friend, such indeed is the creation of the world ((GGS, p.1427).

Today the scientists are guessing that ultimately this universe will perish one day and will return to its previous state and then again its creation will start afresh. This has already been mentioned in the holy Sikh scripture Guru Granth Sahib, “ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ॥--Many times has the universal expanse occurred. (GGS, p. 276).

## Major Philosophical Concepts of Sikhism

Sikh religion consists of truthful living, earning one's livelihood by sweat of brow, sharing one's hard earned earnings with the less fortunate and needy, equality of all human beings irrespective of caste, creed, race, gender, economic or social status, engendering tolerance, social justice, love of God's creation, service of humanity (Sewa) and contemplation. Because of theistic kinship with other religious systems the Sikh Gurus did not quarrel with the religious terms used by earlier religions rather they deliberately used them and redefined them in the light of their own philosophy and Sikh mystical experience. Terms like *Mukti*, *Karma*, *Maya*, *Swarg*, *Narak*, *Atma*, *Awagaun-Samsara* (Hinduism), *Sehaj* (Buddhism), *Purkh*, *Samadhi*, *Anhad* (Jog), *Hukam*, *Raza* (Islam), *Nadar* -Grace (Christianity) etc; are found extensively used by Sikh Gurus in the Sikh Scriptures. The *Purkh* of Nanak is absolutely different from the *Purusha* of Samakhya.

### The Law of Karma / *Karm Phal* and Sikhism

In Punjabi *Karma* literally means actions. Theosophically the theory of *Karma* can be explained as the moral law of causation. Sikhism believes in the law of '*Karma*'; but according to its own ideology. Good actions of a person have good results and bad actions have bad effects. A person has to suffer for his / her unsatisfactory behaviour. Guru Nanak says, "ਦੇਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੇਸੁ ਕਰਮਾ ਆਪਣਿਆ। ਜੇ ਮੈ ਕੀਆ ਸੇ ਮੈ ਪਾਇਆ ਦੇਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ।।- *Dadda dos na deo kisay dos karma apna, Jo mein keea so mein paia dos na deejay avar jana*" i. e; "Do not blame others for your sufferings, it is a result of your actions. You have harvested whatever you had sowed, why should you embroil others (GGS, p.433)?" "ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੋਵੈ ਸੋ ਖਾਤਿ।। *Karam dhartee sareer jug antatr jo bovai so khaat.*—The body is the field of our actions in this age. Whatever one sows that he reaps, eats." (GGS, M5, P.78). The soul is the farmer. It has been given a field in the form of a body. When the seed of action is sown, the consequences must follow. Whatever the seed of actions is sown in the field of body, the harvest is reaped accordingly: "ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ।।-*Jeha beejay so lunay karma Sandra khet*" –i.e; "As you sow so shall you reap. Such is the field of actions" (GGS, M5, p.134). "ਫਰੀਦਾ ਲੋੜੈ ਦਾਖ ਬਿਜਉਰੀਆਂ ਕਿਕਰਿ ਬੀਜੈ ਜਟੁ।। ਹੰਡੈ ਉਂਨ ਕਤਾਇਦਾ ਪੈਯਾ ਲੋੜੈ ਪਟੁ।।-*Farida loray daakh bijaurian kikkar beejuy jat, handhay unn kataeda painda loray pat*"—"Having sown *Acasia Arabica*, the farmer searches for juicy grapes. He weaves wool but wants to wear silk" (GGS, p.1379). Gurbani says, "man's every action will be taken into account," ਲੋਖੈ ਬੋਲਣੁ ਬੋਲਣਾ ਲੋਖੈ ਖਾਣਾ ਖਾਉ।। ਲੋਖੈ ਵਾਟ ਚਲਾਈਆ ਲੋਖੈ ਸੁਣਿ ਵੇਖਾਉ।। ਲੋਖੈ ਸਾਹ ਲਵਾਈਅਹਿ ਪੜੇ ਕਿ ਪੁਛਣ ਜਾਉ।।-- *Lekhai bolan bolnaa lekhai khaanaa khaao. Lekhai waat chalaeeaa lekhai sun wekhaao. Lekhai saah lavaaeeah pare ki puchhan jaao.* i.e. 'Man will be accountable for the words he speaks, the food he eats, the path along he walks. He will be accountable for what he hears and sees. His every breath will be accounted for'. Gurbani also says, "ਸੋਈ ਕੰਮੁ ਕਮਾਇ ਜਿਤੁ ਮੁਖੁ ਉਜਲਾ।। *Soee kam kamaae jit mukh ujalaa*-i.e.- Do the deeds by which thy face shines. Good actions not only bring the appreciation in this world, but also in the presence of the Lord (GGS M5, p.397).). "ਫਰੀਦਾ ਜਿਨੀ ਕੰਮੀ ਨਾਹਿ ਗੁਣ ਤੇ ਕਮੜੇ ਵਿਸਾਰਿ।। ਮਤੁ ਸਰਮਿੰਦਾ ਥੀਵਹੀ ਸਾਂਈ ਚੈ ਦਰਬਾਰਿ।।--*Farida jinee kam-mee*

*naahe gun tay kam-mare wisaar. Mat sarmindaa theevahee saae dai darbaar.*-i.e. One should do good actions by which he may not feel ashamed in the presence of the Lord” (GGS, p.1381).

According to the ideology of Sikhism ‘Karma’ is not independent of God. Everything happens under the Will of God. God's Grace becomes a means of release from the ‘Law of Karma’. The chain of ‘Karma’ obviously cannot bind God rather His Grace breaks this chain. Sikhism does not believe in the Hindu theory of the ‘Law of Karma’.

### **Nadar (Grace) in Sikhism**

Grace is that quality of God's nature, which is the source of man's undeserved blessings particularly those which have to do with his realization of God, “ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਪਛਾਣੁ॥...Nanak *nadree nadir pachhaan*-i.e; Nanak says, God is realized through the Grace of God” (GGS, p.1343). “ਵਿਣੁ ਨਦਰੀ ਨਾਨਕੁ ਨਹੀ ਕੋਇ॥--*Win nadaree Nanak nahee koay.*—i.e; Nanak says, no one is redeemed without the Grace of God” (GGS, p.661). “ਕਰਮੁ ਹੋਵੈ ਤਾ ਪਰਮ ਪਦੁ ਪਾਈਐ ਕਥੇ ਅਕਥ ਕਹਾਣੀ॥ ਤੂੰ ਕਰਤਾ ਕੀਆ ਸਭੁ ਤੇਰਾ ਕਿਆ ਕੋ ਕਰੇ ਪਰਾਣੀ॥--*karam hovay taa param pad paaeey kathai akath kahaanee.*-i.e;-With thy Grace one attains the highest state of bliss. Thou art the creator, every thing else is thy creation. What is in the power of a *Jeeva?*” (GGS, p.423). One is responsible for one's decisions. In case a person's will is attuned to the Supreme Will, he is graced. He enjoys virtues and finds himself ever in His presence. If his decisions are ego-guided, then he gets caught in the web of pursuing the momentary pleasures and wastes the opportunity of finding the everlasting pleasure of his grace in this life. Through Divine Grace that final emancipation is attained.

The doctrine of Grace does not, however, mean that there are certain chosen people upon whom only, the God showers His Grace, “ਖਸਮ ਕੀ ਨਦਰਿ ਦਿਲਹਿ ਪਸੰਦੇ ਜਿਨੀ ਕਰਿ ਏਕੁ ਧਿਆਇਆ॥--*Khasam kee nadir dilahe pasinday jinee kar ik dhiaa-i-aa.*--The Grace of the Master is on those who have meditated on Him with single mind and they have found favour in His heart” (GGS, p.24). If all the factors are favourable but Grace of God is wanting, the quality of life will be insignificant as explained in Japji Pauri 7: ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ॥ ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲ ਚਲੈ ਸਭ ਕੋਇ॥ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕਰਿਤਿ ਜਗਿ ਲੇਇ॥ ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੇ ਕੇ॥ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੇਸੀ ਦੇਸੁ ਧਰੇ॥ ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣ ਦੇ॥ ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ॥--*Je jug chaaray aarja hor dasonee hoay, Nava khanda vich jaaneeay naal chalai sabh koay, Changa naao rakhaa-ay ke jas keerat jag layay ,Je tis nadir na aavee to vaat na puchhai kay, Keeta andar keet kar dosee dos dharay, Nanak nirgun gun karay gunvantiaa gun day. Tehaa koay na sujhee je tis gun koay karay.*—If one's age equals four yugas and even becomes ten times more. One be known in the nine continents and all follow him. Though one may assume good name, obtain praise and renown in the world yet if gracious glance does not fall on him then no one will care for him. He will be counted a vermin amongst the worms and even the sinners will blame him. Nanak says, God grants virtue to the non-virtuous and bestows piety on the pious (GGS, p. 2)

Sikhism does not accept any concept of the basic sinfulness or fall from grace. A Sikh's prime-most duty is to have faith in His Grace. It is one of the fundamental principles of Sikhism.

### ***Hukam /Raza /Bhana (Divine Will) in Sikhism***

In Punjabi *Hukam* literally means order / command, whereas in Sikh theosophy, the Sikh Gurus gave a generic term to innumerable laws of nature i.e, cosmic / universal laws. They used the word '*Hukam*' for universal laws and said:

- “ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ॥--*Hukam hovan akaar, Hukam na kahia jae*-- The whole creation is the product *Hukam*, which is indescribable, (GGS, Japji, p 1).
- ਹੁਕਮੀ ਸਹਿਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈ॥--By His ordinance, the Lord has effortlessly created the world (GGS, p, 1043).
- ਹੁਕਮੀ ਸਗਲ ਕਰੇ ਆਕਾਰ॥--The Commander has created the entire creation (GGS, p, 150).
- ਹੁਕਮੀ ਸਭੈ ਉਪਜਹਿ ਹੁਕਮੀ ਕਾਰ ਕਮਾਹਿ॥··By Lord's order all are created and by His order they do businesses (GGS, p, 55).

*Hukam* as Supreme or Infinite Will (Cosmic Law) is mentioned at many places in Guru Granth Sahib (GGS). It existed before the creation when there was complete nothingness. Being the “Infinite Self-consciousness of God”, *Hukam* is supremely one with Him. It is as infinite as God. In another sense *Hukam* is the supreme command. The universe moves, according to it. “ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ॥- *Hukmein under sabh ko bahir hukam na ko-ay-i.e*; -Every body and everything is controlled by His command, which none can escape (Japji)”. “It is His command that makes men do high and low deeds. His command works in a myriad ways-ਹੁਕਮੇ ਅਨਿਕ ਰੰਗ ਪਰਕਾਰ॥··*hukme anik rang parkaar*॥ (GGS, p.277)”. “ਹੁਕਮੇ ਜੁਗ ਮਹਿ ਆਇਆ ਚਲਣੁ ਹੁਕਮਿ ਸੰਜੋਗਿ ਜੀਉ॥--*Hukme jug mah aa-i-aa chalan hukam sanjog jeeo* i.e;-One comes into this world and goes out of it at His command” (GGS, p 760). Sikhism lays great emphasis on the necessity of knowing and realizing *Hukam*. According to Guru Nanak, the only possible way of achieving truth is to tread on the path of *Hukam*, “ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥--*Hukam razain chalna Nanak likhia naal*” (GGS, japji,p.1).

A Sikh has an obligation to accept the *Hukam* (Order / Will) of the Almighty without any grudge or rancour. However, it does not make Sikhism as an ideology of fatalism. A Sikh is not a pessimist. A Sikh has an obligation to always make efforts (*Udham-ਉੱਦਮ*), to struggle, to strive to the best of feasibility but the final order is the Divine Will. Struggle knit with faith in the Almighty; leads to realization of every goal, “ਉੱਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਦੁ॥ ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੁ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ॥-- *Udham karaindian jio toon kamawandian sukh bhunch, dhiaindian toon prabhu mil Nanak utri chint*” (GGS, p.522). The faith of a Sikh in the Grace and blessings of the Almighty is the nucleus of Sikh spiritual culture. In Sikh scriptures *Raza* and *Bhana* too have been used as synonyms of *Hukam*.

### **Re-incarnation, Transmigration & Sikhism**

Sikhism believes in now and here and rejects the existence of other world, liberation after death and hence rebirth, reincarnation and transmigration, hell and heaven. Gurbani rejects the existence of soul as separate entity and people's understanding about it. According to *Gurmat* the soul / Purkh /Divine Light or Jot in us is a reflection of God / *Akaal Purkh Paramatma* or *Joti* i.e the main source of Eternal Light. The two, “God” (*Akal Purkh-Paramatma*) and “Soul” (*Purkh- Atma*), are identical in the same way as fire and its sparks or the sun and its rays or the mirror and its reflection. Soul is there because of God. It is not an independent entity without God. It is part of God. The Ultimate Eternal Reality (God) resides in

the human soul and “It” and “Soul” are fundamentally same, “ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ ਚੀਨਸਿ ਗੁਰ ਬੀਚਾਰਾ--*Aatam meh Raam, Raam meh aatam cheenas gur beechaara* i.e., God resides in the soul and the soul is contained in Him. This is realized by the Guru’s grace” (GGS, p.1153). Soul is deathless like Him (God). Before creation it lived with God. After creation it takes bodily forms according to His Will. According to *Gurmat Atma /Purkh* first emerges from *Paramatma (Akal Purkh / Param Purkh)* and then merges in Him, as a spark comes from fire and falls back in it and as the waves come out from the ocean and dip back in it. Soul has a peculiar relationship with the body. It is not born with the body and it does not die with it. When the Soul (*Jot*) leaves the body it merges with the main source (*Parmatma-God-Joti*) as water merges with water in the same way *Jot* merges with the *Joti*, “ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ। ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ।।--*Jion jal mein jal ja-ay khataana tion joti sang jot samaanaa*” (GGS,p.278). It does not take rebirth but returns to the true source (God) who gave it.

Gurmat radically differs from other religious traditions and rejects the idea of “Soul” as something separate from God and that it leaves the body after death to receive punishment or reward depending upon the person whose body it inhabits. Guru Granth Sahib, the holy book of Sikhism says, “It is the teaching of the Vedas, which has created the concepts of sin and virtue, hell and heaven, karma and transmigration (One reaps the reward in the next life for the deeds performed in this life and goes to hell or heaven according to one’s deeds). The Vedas have also created the fallacy of inequality of caste and gender for the world (GGS, p.1243) i.e., “ਕਥਾ ਕਹਾਣੀ ਬੋਦੀ ਆਣੀ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ। ਦੇ ਦੇ ਲੈਣਾ ਲੈ ਲੈ ਦੇਣਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੁ। ਉਤਮ ਮਧਿਮ ਜਾਤੀ ਜਿਨਸੀ ਭਰਮਿ ਭਵੈ ਸੰਸਾਰੁ ॥-*Kathaa kahaanee bedee aanee paap pun beechaar. De de lainaa lai lai denaa bharm bhavai sansaar* (GGS, p. 1243).

The the mention of reincarnation / transmigration, hell, heaven, soul and salvation in Guru Granth Sahib must be interpreted in the light of the above proclamation. Gurbani proclaims:

- ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ।। ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ, ਬਹੁਰਿ ਨ ਹੋਇਗੇ ਫੇਰਾ।।--Use this life to achieve that purpose for which it was given and through Guru’s grace, God shall come to live with you. In thy own home thou shalt obtain the Lord’s presence with comfort and ease and thou shall not under-go, the round of births and death again (GGS, p, 13).
- ਫਾਹੇ ਕਾਟੇ ਮਿਟੇ ਗਵਨ, ਫਤਿਹ ਭਈ ਮਨਿ ਜੀਤ।। ਨਾਨਕ ਗੁਰ ਤੇ ਥਿਤ ਪਾਈ, ਫਿਰਨ ਮਿਟੇ ਨਿਤ ਨੀਤ।। By conquering the mind, death’s noose is cut, wandering ceases and victory is attained. Nanak says, by Guru’s guidance poise has been achieved and day to day transmigration has ended (GGS, p, 258).
- ਥਿਤ ਪਾਈ ਚੁਕੇ ਭ੍ਰਮ ਗਵਨ ਸੁਨਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਜਸੁ ਸੁਵਨ।।---. Nanak says, by listening with ears, the praise of the Lord God, stability is attained and doubt and wandering ceases (GGS, p, 287).
- ਸੁਪ੍ਰਸੰਨ ਗੋਪਾਲ ਰਾਇ, ਕਾਟੈ ਰੇ ਬੰਧਨ ਮਾਇ।। ਗੁਰ ਕੇ ਸਬਦਿ ਮੇਰਾ ਮਨੁ ਰਾਤਾ।। ਸਦਾ ਸਦਾ ਆਨੰਦੁ ਭੋਟਿਓ ਨਿਰਭੈ ਗੋਬਿੰਦੁ।। ਸੁਖ ਨਾਨਕ ਲਾਧੇ ਹਰਿ ਚਰਨ ਰਾਤਾ।। ਸਫਲ ਸਫਲ ਭਈ ਸਫਲ ਜਾਤ੍ਰਾ, ਆਵਣ ਜਾਣ ਰਹੇ ਮਿਲੇ ਸਾਧਾ।।--When God the king, is supremely pleased with me, He breaks my bonds of mammon and then my self is imbued with Guru’s hymns. On meeting my Fearless Lord, I am ever in bliss. By falling at God’s feet, Nanak has found eternal peace (GGS,



p, 687).

Sikhism does not accept the authority of Vedas, therefore, rejects the concepts of reincarnation/ transmigration, hell, heaven, salvation, the caste system and the inequality of the genders. Sikhism believes in rebirth only through procreation. ਬਾਬਾਣੀਆ ਕਹਾਣੀਆ ਪੁਤ ਸਪੁਤ ਕਰੇਨਿ॥—*Baabaaneeaa kahaaneeaa put saput Karen*--Good sons of the family narrate the stories of their fore-fathers (GGS, p.951). Our actions get imprinted on to our genes and are transmitted to the coming generations.

### **The concept of Salvation—Emancipation-liberation (Mukti) in Sikhism**

Dictionary meaning of salvation is saving or being saved from danger, evil, difficulty, destruction, etc; rescue. Theologically salvation means deliverance from sin and from the penalties of sin, redemption.

All major Indian religious systems believe in salvation (*Mukti*), which means liberation / deliverance (ਛੁਟਕਾਰਾ ਪਾਉਣਾ) from the cycle of life and re-birth called *Samsara* in Hinduism. Gurmat (Sikhism) does not subscribe to this view. In Sikhism God-centred activity and not redemption is the goal. In Sikh tradition, the word *Mukti* or salvation is used for moral act involving the sacrifice of life. Sikhism believes in liberation from ignorance and spiritual emancipation now and here i.e; *jiwan Mukti*, meaning salvation while being alive and not redemption from rebirth after death. It is concerned with the current life. It believes in liberation from ignorance and spiritual emancipation now and here i.e; *jiwan Mukti*, meaning salvation while being alive and not redemption from rebirth after death. It says, “ਮੁਏ ਹੁਏ ਜਉ ਮੁਕਤਿ ਦੇਹੁਗੇ ਮੁਕਤਿ ਨਾ ਜਨੈ ਕੋਇਲਾ॥—*Mooay hoay jao mukat dehogay mukat na janay koela*”- “O, God, who will see that salvation, which you will grant me after death” (GGS, p1292). It is concerned with the current life. It rejects the concept of past or next life. According to Gurmat the real salvation (*Mukti*/ liberation) is to remove the ignorance of mind with (spiritual) knowledge (ਆਤਮਿਕ ਗਿਆਨ) and that spiritual knowledge is *Gurbani*, which says:

- ਸਬਦਿ ਮਰੇ ਸੇ ਮਰਿ ਰਹੈ, ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ॥ਸਬਦੈ ਹੀ ਤੇ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ--He who dies with the Divine Word gets immune from (*Aatmak* / moral) death and does not die second time. From Guru's Word, love for God's Name is obtained and Lord is attained thereby (GGS, p.58).
- ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ, ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ॥--Those who meditate and contemplate on thee are liberated and saved (GGS, p.11).
- “ਸੇ ਜਨੁ ਮੁਕਤੁ ਜਿਸੁ ਏਕ ਲਿਵ ਲਾਗੀ॥ ਸਦਾ ਰਹੈ ਹਰਿ ਨਾਲੇ॥--*So jan Mukat, jis ek liv laagi, sadaa rahay har naalay*—That one alone is emancipated, who has affection for One Lord and ever abides with Him ” (GGS, M3, p.796).

### ***Jiwan Mukti* /*Jiwan Mukta* concept of Sikhism**

Sikh religion advocates the concept of *Jeevan Mukti* and does not accept the concept of hell and heaven or salvation after death. Guru Teg Bahadur has described the signs of *Jiwan Mukat* individual as he who is above praises and criticism. He has no ego. He has reduced his cravings for worldly possessions to minimum basic needs for sustenance. Wordly comforts or discomforts have little effects on his thinking. He remains unruffled by such disturbances, which involve losses and prestige. He says:

- “ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ ਕੰਚਨ ਲੋਹ ਸਮਾਨਿ॥--*Ustat ninda nahe jeh, Kanchan loh*

*smaan*,-i.e, He who is above praise and dispraise and to whom gold and iron are alike

- ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੇ ਜਾਨਿ॥*Kaho Nanak sun re mana, Mukat tahe te jaan*”—Nanak says, listen o myself deem him to be emancipated.
- ਹਰਖ ਸੋਖ ਜਾ ਕੈ ਨਹੀ ਬੈਰੀ ਮੀਤ ਸਮਾਨ॥ “*Harkh sog ja ke nahin, bairee meet smaan* i.e, He who is not affected by pleasure or pain and to whom friend and foe are alike,.
- ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੇ ਜਾਨਿ॥*Kaho Nanak sun re mana, Mukat tahe te jaan*”—Nanak says listen myself, deem him to be emancipated.
- ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮ ਪਛਾਨ॥*Jeh praanee haumai tajai, Karta Ram pachhaan*—the mortal, who forsakes ego and realizes the Creator Lord
- ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਰੁ ਇਹ ਮਨ ਸਾਚੀ ਮਾਨ॥--*Kaho Nanak voh mukt nar, ih mann saachi maan*—Nanak says, he is an emancipated man. O my mind deed this as true”
- ਜੋ ਪ੍ਰਾਨੀ ਮਮਤਾ ਤਜੈ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ॥ “*Jo praanee mamta tajai, lobh moh ahankaar*,-- The mortal who renounces possessiveness, avarice, wordly love and ego,
- ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ ਅਉਰਨ ਲੇਤ ਉਧਾਰ *Kaho Nanak aapan taray, auran lait udhaar*—Nanak says, he himself is saved and saves others as well”.
- ਜਿਹ ਘਟਿ ਸਿਮਰਨੁ ਰਾਮ ਕੋ ਸੇ ਨਰੁ ਮੁਕਤਾ ਜਾਨੁ॥-- *Jeh ghat simran Ram kau, so nar mukta jaan*--He, within whose heart is the Lord’s meditation, deem that man to be emancipated.
- ਤਿਹ ਨਰ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ॥*Teh nar Har antar nahin, Nanak sachi maan*” Nanak says, between that man and God, there is no difference (GGS, Salok M9, p1426-28).

Gurbani further says:

- ਜੀਵਨ ਮੁਕਤੁ ਸੇ ਆਖੀਐ ਜਿਸ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ॥-*Jeevan mukat so aakhee-ay jis wichah haomai jaa-ay* i.e, He alone is said to be emancipated in life, who has eliminated ego from within him (GGS, p. 1009).
- ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਛੁਟੈ ਜੀਵਨ ਮੁਕਤੁ ਸੇ ਹੋਇ॥--By Guru’s grace one gets rid of egoism and then he is emancipated whilst alive. (GGS, p.948)
- ਜੀਵਨ ਮੁਕਤਿ ਸੇ ਆਖੀਐ, ਮਰਿ ਜੀਵੈ ਮਰੀਆ॥--He who effaces his ownself, that is kills his ego in life, is said to have been emancipated while alive (GGS, p. 449).
- “ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ॥ ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ॥ ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ॥ ਸਦਾ ਆਨੰਦੁ ਤਹਿ ਨਹੀ ਬਿਓਗੁ॥ ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸ ਮਾਟੀ॥ ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ॥ ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ॥ ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ॥ ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ॥-*Prabh kee agiya, aatam hitavay, jeevan mukat, so-oo kahavay, Taisa harkh, taiser os sog, sada anand, teh nahi biog, Taisa maan, taisa abhimaan, taisa rank, taisa rajaan, Jo vartay, saee jugat* Nanak, *uh purkh kahiay jeevan mukat*—He, who in his heart loves Lord’s command, is said to be the man, having salvation while alive. As is joy, so is sorrow for him. In that state, there is ever-lasting happiness and no separation from God. As is gold, so is dust for him. As is nectar so is sour poison for him. As is honour, so is dishonour to him. For him as is the pauper, so is the king. He, who thinks that what God puts in vogue, is the proper way, Nanak says, that man is said to be emancipated while still alive ” (GGS, p.275).

- ਜੀਵਨ ਮੁਕਤਿ ਜਿਸੁ ਰਿਦੈ ਭਗਵੰਤੁ॥--*Jeevan mukat jis ridai bhagwant*—He in whose mind abides the Illustrious Lord obtains salvation while alive (GGS, p. 294)

There are several words like Gurmukh, Sachiaara, Gur-Sikh, Sant, Saadh, Brahm Giani in Guru Granth Sahib that are synonymous with “*Jiwan Mukta*”.

#### **Basic difference between the Sik concept salvation and other religious systems**

Firstly, all major Indian religious systems believe in salvation (*Mukti*), which means liberation / deliverance (ਛੁਟਕਾਰਾ ਪਾਉਣਾ) from the cycle of life and re-birth called *Samsara* in Hinduism. Gurmat (Sikhism) does not subscribe to this view. In Sikhism God-centred activity and not redemption is the goal. In Sikh tradition, the word *Mukti* or salvation is used for moral act involving the sacrifice of life. Sikhism believes in liberation from ignorance and spiritual emancipation now and here i.e; *jiwan Mukti*, meaning salvation while being alive and not redemption from rebirth after death. It says, “ਮੂਏ ਹੁਏ ਜਉ ਮੁਕਤਿ ਦੇਹਗੇ ਮੁਕਤਿ ਨਾ ਜਾਨੈ ਕੋਇਲਾ॥--*Mooy hoay jao mukat dehogay mukat na janay koela*”- “O, God, who will see that salvation, which you will grant me after death” (GGS, p1292). It is concerned with the current life. It rejects the concept of past or next life. According to Gurmat the real salvation (*Mukti*/ liberation) is to remove the ignorance of mind with (spiritual) knowledge (ਆਤਮਿਕ ਗਿਆਨ).

Secondly, Hinduism, Sufi-ism and Christianity seek personal salvation catering to the needs of individuals. They are unconcerned about the evils of society and barbarities of the rulers of the time. In Sikhism, there is nothing like private or personal salvation, just as God is benevolently looking after the entire world, in the same way God-man’s sphere of activity and responsibility is equally wide and unhedged by any self-created barriers. It caters for the spiritual well being of the society as a whole, “ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ॥ ਨਾਨਕ ਤਿਸੁ ਜਨ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ॥-- *Aap mukat mukat karay sansaar, Nanak tis jan ko sada namskar*—i. e; He himself is emancipated and emancipates the world. Nanak says, to that slave of Lord, one may ever make an obeisance” (GGS, p.295). This is the fundamental difference between a salvation religion catering for individuals and a universal religion catering for the spiritual well-being of society as a whole.

Followers of all major traditional belief systems except Sikhism seek salvation through *Bhagti* by practicing asceticism, renunciation, celibacy, worshiping various deities and observing various rituals etc. In order to achieve it the seeker escaped into a monastery, slipped into a forest or retreated into some mountain cave. It was believed that world was a snare and one must run away from it in order to save himself. Sikhism does not want its followers to be escapists. It wants them to be active and responsible participants in everyday life and attain salvation from within the hubbub of the world. Guru Nanak says, “Salvation is not incompatible with laughing, eating, playing and dressing well”-“ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟੀਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ॥ ਹਸੰਦਿਆਂ ਖੇਲੰਦਿਆਂ ਪੈਨੰਦਿਆਂ ਖਾਵੰਦਿਆਂ ਵਿਚੈ ਹੋਵੈ ਮੁਕਤਿ॥--Nanak *Satgur bhetee-ay poori hovay jugat, hasandian, khelandian, penandian, khavandian vichay hovay mukat*” (GGS, p.522).

This is the fundamental difference between a salvation religion catering for individuals and a universal religion catering for the spiritual well-being of society as a whole.

### The concept of Heaven and Hell in Sikhism (*Narak Te Surag / Jannat aur Dozakh*)

A common belief in most religions is the existence of Heaven or Paradise and Hell. Heaven is considered to be place somewhere in the imagined next world where abundance of means exist for sensual enjoyment. Hell is a frightening place where sinners are tortured, thrown into infernos, squeezed between rollers like sesame seeds in oil press, made to drink boiling water, and suffer excruciating pains in boiling cauldrons of oil.

Sikh religion, while advocating the thought of “*Jeevan Mukti*, does not accept the concept of Hell & Heaven after death. Accordingly it says, the death provides the opportunity to merge with the Supreme Eternal Reality—Akaal Purkh. Gurbani Says, ਕਬੀਰ ਸੁਰਗ ਨਰਕ ਤੇ ਮੈ ਰਹਿਓ ਸਤਿਗੁਰ ਕੇ ਪ੍ਰਸਾਦਿ॥ਚਰਨ ਕਮਲ ਕੀ ਮਉਜ ਮਹਿ ਰਹਉ ਅੰਤਿ ਅਰ ਆਦਿ॥--“*Kabir Surg Narak te main rahio, Satgur ke parsaad; charn kamal kee mauj mahe, Rahio ant aur aad*” –Kabir says: by the True Guru’s grace, I have escaped from heaven and hell. In the joy of Lord’s lotus feet, I abide from the beginning and at the end (GGS, p.1370).

As per Sikh thought, Heaven and Hell are not places for living here after, they are part of the spiritual topography of man and do not exist otherwise. They refer to good and evil stages of life respectively and can be lived now and here during our earthly existence. Sikhism does not believe in after life. Sikhism believes in now and here. Dualism of God in Heaven and men on earth has no meaning in Sikh ideology. The holy Sikh scripture, Guru Granth Sahib makes this point clear. It says, “ਕਥਾ ਕਹਾਣੀ ਬੇਦੀ ਆਣੀ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ॥ ਦੇ ਦੇ ਲੈਣਾ ਲੈ ਲੈ ਦੇਣਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੁ॥ਉਤਮ ਮਧਿਮ ਜਾਤੀ ਜਿਨਸੀ ਭਰਮਿ ਭਵੈ ਸੰਸਾਰੁ ॥-*Kathaa kahaanee bedee aanee paap pun beechaar. De de lainaa lai lai denaa bharm bhavai sansaar.*—i.e; It is the teaching of the Vedas, which has created the concepts of sin and virtue, hell and heaven, karma and transmigration (One reaps the reward in the next life for the deeds performed in this life and goes to hell or heaven according to one’s deeds). The Vedas have also created the fallacy of inequality of caste and gender for the world (GGS, p.1243). Sikhism does not accept the authority of Vedas, therefore, rejects the concepts of reincarnation/transmigration, hell, heaven, salvation, the caste system and the inequality of the genders. The Guru simply says, “ਨ ਜਾਨਉ ਬੈਕੁੰਠ ਹੈ ਕਹਾਂ॥...I do not know where such a place exists (GGS, p.1161). ਨ ਜਾਨਾ ਬੈਕੁੰਠ ਕਹਾ ਹੀ (GGS, p.406) As per Sikh thought:

- ਬੈਕੁੰਠ ਨਗਰੁ ਜਹਾ ਸੰਤ ਵਾਸਾ॥ *Baikunth nagar jahaan sant vaasa.*--The city of Paradise is where the holy saints abide (GGS, p.742).
- ਤਹਾ ਬੈਕੁੰਠੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਤੂ ਆਪੇ ਸਰਧਾ ਲਾਇਹਿ॥--Heaven is where thy praises are sung (GGS, p.749).
- ਅਮਲੁ ਕਰਿ ਧਰਤੀ ਬੀਜੁ ਸਬਦੇ ਕਰਿ ਸਚ ਕੀ ਆਬ ਨਿਤ ਦੇਹਿ ਪਾਣੀ ਹੋਇ ਕਰਸਾਣੁ ਈਮਾਨੁ ਜੰਮਾਇ ਲੈ ਭਿਸਤੁ ਦੇਜੁ ਮੂੜੇ ਏਵ ਜਾਣੀ॥--*Amal kar dhartee beej sabdo kar sach kee aab nit deh paanee. Hoay kirsaan eemaan jamaa-ay lai bhist dojak moorray ew jaanee.*--Let your good deeds be your soil and the Guru's word the seed. Irrigate it daily with the water of truth. Turn yourself into a farmer and let the crop of faith germinate enabling you thereby to learn about the states of Heaven and Hell”( GGS, P.24).
- ਜਬ ਲਗੁ ਮਨਿ ਬੈਕੁੰਠ ਕੀ ਆਸ॥ ਤਬ ਲਗੁ ਹੋਇ ਨਹੀ ਚਰਨ ਨਿਵਾਸੁ॥--As long as mind craves for heaven, there is no chance of devotion to the Lord (GGS, p.325).
- ਕਵਨ ਨਰਕ ਕਿਆ ਸੁਰਗ ਬਿਚਾਰਾ ਸੰਤਨ ਦੋਊ ਰਾਦੇ ॥--Whatever is hell or Heaven? The saints

- reject them both (GGS, p.969)
- ਨਰਕ ਨ ਡੀਠੜਿਆ ਸਿਮਰਤ ਨਾਰਾਇਣ॥--Those who are imbued with God's name do not even have to see the Hell (GGS, p.460). Truthful living in the noble fear of God is Heaven. Having no faith in God and living an unethical life is Hell.
  - ਕਉਤਕ ਕੋਡ ਤਮਾਸਿਆ ਚਿਤਿ ਨ ਆਵਸੁ ਨਾਉ॥ ਨਾਨਕ ਕੋੜੀ ਨਰਕ ਬਰਾਬਰੇ ਉਜੜੁ ਸੋਈ ਥਾਉ॥--  
*Kaotak kod tamaasiaa chit na aavas naao. Nanak koree narak baraabray ujar soee thaao*-i.e;Where in the midst of millions of plays and entertainments, God's Name is not contemplated, Nanak says, that place is a wilderness and equal to leper's hell (GGS, p, 707)

### The concept of *Maya* and Sikhism

*Maya* is one of the basic concepts of Hindu philosophy, which says that the world is not a reality, but a mere illusion. In the philosophy of Sikhism *Maya* is any thing that keeps a person away from the truth and union with God. The word *Maya* in Guru Granth Sahib has been used to denote:

- Firstly, as in common parlance, the term *maya* denotes wealth or riches. An individual engrossed in worldly possessions is *mayadhari* who remains oblivious of the spiritual aspect of life. Such one is castigated as blind and deaf in bani, “ਮਾਇਆ ਧਾਰੀ ਆਦਮੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ” (GGS, p. 313).
- Secondly attractions of the worldly life, in general are characterized as *maya*, “ਇਹੁ ਮਾਇਆ ਮੋਹ ਕੁਟੰਬੁ ਹੈ॥ ਭਾਇ ਦੂਜੈ ਫਾਸੁ॥--One's attachment with family is *Maya* (GGS, p.166), “ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਮੋਹਣੀ ਸੁਤ ਬੰਧ ਘਰ ਨਾਰਿ॥ ਧਨਿ ਜੋਬਨਿ ਜਗੁ ਠਗਿਆ ਲਬਿ ਲੋਭ ਅਹੰਕਾਰਿ॥-The desire for *Maya* attaches one to one's wife and progeny and one is beguiled by wealth, beauty, avarice and ego (Ibid, p.61)”.

The spell of *maya* is not cast only on human beings, but on all forms of life, including *Devis* (Goddesses) and *Devtas* (Gods) who long for the enjoyment of worldly charms :

1. “ਦੇਵੀ ਦੇਵਾ ਮੂਲ ਹੈ ਮਾਇਆ॥ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਜਿੰਨ ਉਪਾਇਆ॥ “*Devee Deva mool hai maya, Simrit saasat jin upaa-i-aa i.e* The great illusion is the origin of gods, and goddesses on whom Simritis and Shastra were written” (Ibid, M3, p.129).
  2. “ਮਾਇਆ ਮੋਹੇ ਦੇਵੀ ਸਭਿ ਦੇਵਾ ਕਾਲੁ ਨ ਛੋਡੈ ਬਿਨੁ ਗੁਰ ਕੀ ਸੇਵਾ॥ ਓਹੁ ਅਬਿਨਾਸੀ ਅਲਖ ਅਭੇਵਾ॥ --*Maya mohay Devi sabh Deva, kaal na chhoday bin gur kee sevaa,.Oh abinaasee alakh abhevaa* i.e. Materialism has deluded all gods and goddesses. Death spares none without Guru's service. That Lord is imperishable, Unseen, and Inscrutable.” (Ibid, p. 227).
- Thirdly, according to the philosophy of Hinduism, the phenomenal world or universe itself is '*Maya*'-illusion. Which is identical with nature at all levels—physical, biological, mental—created and established by the Divine ordinance.

Sikhism believes that this world is real, because it has been created by God. God is a Reality (exists) and so is His creation, “ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ॥- *Sachcha aap sachcha darbar*” (GGS, Japji Pauri 33). According to Guru Granth Sahib this world and everything in this world is real but ephemeral, “ਦਮਨੀ ਚਮਤਕਾਰ ਤਿਉ ਵਰਤਾਰਾ ਜਗ ਖੇ॥-*Dammanee chamatkaar tio wartaara jag khay*-Brief like a spark of lightening is our sojourn in the world” (GGS, p.319).

*Maya* is creation of God:

- "ਜਿਨਿ ਮਾਇਆ ਦੀਨੀ ਤਿਨਿ ਲਾਈ ਤ੍ਰਿਸਨਾ॥-The Lord who has created *Maya* has also created the craving for it (GGS, p179)"
- "ਆਗਿਆ ਕਾਰੀ ਕੀਨੀ ਮਾਇਆ-He has rendered *maya* subservient to Himself (GGS, p.294)".
- "ਧੁਰ ਕੀ ਭੇਜੀ ਆਈ ਆਮਿਰਾ॥ਨਉਖੰਡ ਜੀਤੇ ਸਭਿ ਥਾਨ ਥਨੰਤਰਾ॥ਤਟਿ ਤੀਰਥ ਨ ਛੋਡੇ ਜੋਗ ਸੰਨਿਆਸ॥ਪੜਿ ਥਾਕੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਅਭਿਆਸ॥-*Maya* came from the primal source as a servant. But she has conquered the nine continents and all spaces. She has not spared the yogis and ascetics at river banks and holy spots. Even those studying *Simritis* and expounding *Vedas* are helpless (GGS, p.371)".

Gurbani tells us simple solutions to get rid of *Maya*:

- "ਗੁਰ ਕੈ ਸਬਦਿ ਰਿਚੈ ਦਿਖਾਇਆ॥ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਇਆ॥--One burns off one's love for *Maya* through the Word (GGS, p. 120)"
- "ਝੂਠੀ ਮਾਇਆ ਸਭੁ ਜਗੁ ਬਾਧਿਆ ਮੈ ਰਾਮ ਰਮਤ ਸੁਖੁ ਪਾਇਆ॥--The whole world is gripped with false *Maya*. It is in contemplation of God that I attain joy (GGS, p.482)".
- **Maya:** The word *Maya* in Guru Granth Sahib has been used to denote: Wealth or money-Deceptive power of material world, Worldly attachment and illusion, therefore its interpretation should be made by the interpreter according to the context in which it has been used.

### ***Haumai* (Ego) in Sikhism**

In Sikhism self-conceit or I-am-ness is called *Haumai*. According to Gurbani, *Haumai* is a wall, which separates man from God and fellow beings, "ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ॥-*Dhan pir ka ikk he sang vaasa vich haumai bheet karaari*" i.e; "The bride (*Atma*) and the bridegroom (*Parmatma*) live together with a powerful wall of ego separating them (GGS, M4, p 1263). *Haumai* is the greatest malady afflicting most people, "ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ॥-*Haumai deeragh rog hai*—ego is a chronic disease" (GGS, p.466). "ਹਉਮੈ ਕਿਥਹੁ ਉਪਜੈ--*Haumai kithon upje*--,"Where does the ego come from (Ibid, Var Asa M1, p466)?" Guru Nanak says, "ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰੀਐ ਦੁਖੁ ਪਾਈ॥-*Haumai vich jag upjay, purkha Naam visriay dukh pa-ee*" i.e; "After coming into this world man gets lost in *Maya*, develops ego, becomes *Manmukh* (Self-centered i.e egoist) and forgets the creator, resulting in pain and suffering (Ibid, M1, Ram Kali, Sidh Ghoshat, p 946)". It is stated in Guru Granth Sahib that *Maya* and ego prevent man's union with God, "ਇਹ ਮਾਇਆ ਜਿਤ ਹਰਿ ਵਿਸਰੇ॥-*Ih Maya jit har visray*" i.e; "It is *Maya* that causes God to be forgotten (GGS, Ram Kali M3, Anand)". It is ego that keeps man away from God, "ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ॥-*Haumai nawein naal virodh hai, do-ay na vassay ikk tha-ay*" i.e; "Ego and love of God (*Naam*) are opposed to each other

and they cannot share the same place (GGS, Rag Wadhans, M3, p 560). “ਹਉ ਵਿਚਿ ਜਾਤੀ ਜਿਨਸੀ ਖੋਵੈ॥--We degrade ourselves from human order because of *Haumai* (GGS, p.466)”. “sbid mrY mnu mwrY Apunw mukqI kw dru pwvixAw[ [--He who stills the ego of his mind by remembering the Word of the Lord and subdues his mind obtains the door of salvation (GGS, p.117)”. Human goal is to be free of the self and ego, and become divine to rise above life and death. By subduing his ego an egoist becomes God-oriented (*Gurmukh-Divine*) and gets liberated. Such a person is called *Jiwan Mukta* (liberated):

- “ਜੀਵਣ ਮੁਕਤਿ ਸੋ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰੀਆ॥-He who effaces his ownself by destroying ego is said to have been emancipated while alive (GGS, p.449)”.
- “ਮੁਕਤੇ ਸੇਈ ਭਾਲੀਅਹਿ ਜਿ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ॥-Liberated are those who contemplate on the True Name (GGS, p.43)”.

In Gurbani simple solutions for remedying egoism have been suggested:

- “ਸੰਤ ਕੈ ਸੰਗਿ ਮਿਟਿਆ ਅਹੰਕਾਰੁ--One sheds egoism in the society of saints (GGS, p. 189)”.
- “ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ॥--Filth of mind (Egoism) is shed through Guru's Word (GGS, p.263)”.

#### **The concept of sin (*Paap*) and Sikhism**

The general concept of sin is that it is an action in willful disobedience of the Will of God or the Commandments of the Scriptures. Amongst Christians there is the concept of ‘Original Sin’. This refers to the disobedience of God’s order by Adam and Eve in eating the fruit of knowledge in the Garden of Eden. Sikhism has no such belief. According to Gurbani:

- “ਹਰਿ ਹਰਿ ਮਨ ਮਹਿ ਨਾਮੁ ਕਹਿਓ॥ ਕੋਟ ਅਪਰਾਧ ਮਿਟਹਿ ਛਿਨ ਭੀਤਰਿ ਤਾ ਕਾ ਦੁਖੁ ਨ ਰਹਿਓ॥--He, who utters God’s Name within his mind, his millions of sins are erased in an instant and his sufferings vanish (GGS, p.979).
- ਕੋਟ ਅਪਰਾਧ ਖੰਡਨ ਕੇ ਦਾਤੇ ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਉਧਾਰੇ॥--O Lord, the annuler of myriads of sins, who else can save me without Thee? (GGS, p.714).

#### **The concept of house holder’s life (*Grahisti jiwan*) in Sikhism and Rejection of renunciation and asceticism**

Renunciation (ਤਿਆਗ) in religious life of Vedanta (Hinduism), Buddhism and Jainism means dissociation from wordly life (*Grahisti jiwan*). All ancient Indian religious systems regarded renunciation as a precondition for achieving salvation (*Mukti*). In Hinduism out of the four Ashrams (stages) of life one is *Sanyas Ashram*. Sikhism denounces this concept in strong terms. It accepts householder's life (*Grahisti jiwan*) as the forum of spiritual activities and growth. It does not believe the version of earlier religions that this world was a snare or at the best a mere delusion, a house of sin, a place of pain and suffering and hence an evil and release could come through complete dissociation with it. Sikhism regards this world as, “The house of God and He resides in it” i.e, “ਇਹ ਜਗ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ॥ ਸਚੈ ਕਾ ਵਿਚ ਵਾਸ॥-*Ih jag sachchay kee hai kothari sachahay ka vich vaas*” (GGS,

M2, p 463). Also, “ਇਹ ਵਿਸ ਸੰਸਾਰ ਤੁਮ ਦੇਖਦੇ ਇਹ ਹਰਿ ਕਾ ਰੂਪ ਹੈ।। ਹਰਿ ਰੂਪ ਨਦਰੀ ਆਇਆ।।-*Ih vis sanar tum dekhday, ih har ka roop hai, har coop nadrin aiya*” ie, “This world you see is his manifestation. It is the God that you see every where” (Ibid, Ram Kali, M3, Anand). --- Guru Nanak deprecates the Yogi who gives up the world and then is not ashamed of begging at the door of the householder. He says, “ਮਖਟੂ ਹੋਇ ਕੈ ਕੰਨ ਪੜਾਇ।। ਫਕਰੁ ਕਰੇ ਹੋਰੁ ਜਾਤਿ ਗਵਾਏ।। ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ।। ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ।।-*Makhattoo ho-ay kai kan paraa-ay. Fakar karay hor jaat gavaa-ay. Gur peer sadaa-ay mangan jaa-ay. Taa kai mool na lgee-ay paa-ay*.-i.e. The person incapable of earning his living gets his ears split (turns a Nath Yogi) and becomes a mendicant. He calls himself a guru or a saint. Do not look upto him nor touch his feet (GGs, p1245). He knows the way, who earns his living and shares his earnings with others, “ਘਾਲ ਖਾਇ ਕਿਛੁ ਹਥੇ ਦੇਇ ਨਾਨਕ ਰਾਹ ਪਛਾਣੈ ਸੇ।।-*Ghaal kha-ay kichh hathon day Nanak rah pachhanay say*” (Ibid, p.1245). According to Sikh thought, salvation is not incompatible with laughing, playing, dressing well and eating i.e; “ਨਾਨਕ ਸਤਿਗੁਰਿ ਪੂਰਾ ਭੋਟੀਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ।। ਹਸੰਦਿਆਂ ਖੇਲੰਦਿਆਂ ਪੈਨੂੰਦਿਆਂ ਖਾਵੰਦਿਆਂ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ।।-*Nanak Satgur bhetiay poori hovay jugat, hasandian, khelandian, penandian, khavandian vichay hovay mukat* (Ibid, p.522). Sikhism believes that one can lead a thoroughly religious life, as a part of the household, “ਗ੍ਰਿਹੁ ਬਨੁ ਸਮਸਰਿ ਸਹਜਿ ਸੁਭਾਇ।।*Greh ban samsar sehj subhaa-ay* i.e. The house and the forest are alike for one who lives in poise (Ibid, p.351)”.

According to Gurbani, “ਇਸੁ ਭੇਖੇ ਥਾਵਹੁ ਗਿਰਹੇ ਭਲਾ ਜਿਥਹੁ ਕੋ ਵਰਸਾਇ।। *Is bhekhay thaavah girho bhalaa jithah ko warsaa-ay* i.e. “Family life is superior to the ascetic life because it is from householders that ascetics meet their needs (i.e, by begging) (Ibid, p.587), God is there in the world that we see and we have to find Him there and yet remain detached, “ਜਿਉ ਜਲ ਮਹਿ ਕਮਲੁ ਅਲਿਪਤੋ ਵਰਤੈ ਤਿਉ ਵਿਚੇ ਗਿਰਹ ਉਦਾਸੁ।।-*Jion jal mein kamla alpato vartey, tion vichay girhey udas* i.e. As lotus remains unaffected in water, so he (householder) remains detached in his household. ” (Ibid, p949). Guru Nanak says, “ਨਾਨਕ ਘਰ ਹੀ ਬੈਠਿਆ ਸਹੁ ਮਿਲੈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇਇ।।-*Nanak ghar he baithian sahu milay je neeat raas karay* i.e If you put your mind on the right path then, even while seated at home, you shall meet with your Groom (God)” (Ibid, p1383). Gurbani teaches us, “ਵਿਚਿ ਦੁਨੀਆਂ ਸੇਵ ਕਮਾਈਐ।। ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ।।-*Vich dunia sev kamayi-ay taan durgeh baisan pai-ay*”-“Let us be of service in this world so that we may find a seat in the court of the Lord”-” (Ibid, p26).

According to Sikh thought true renunciation is renunciation of evil / ego / lust, anger, greed, attachment, and pride. Only renunciation of wordly life (*Grahisti jivan*) cannot lead to bliss (realization of God / salvation). The evil thought remains in mind:

- “ਗ੍ਰਹਿ ਤਜਿ ਬਨਖੰਡ ਜਾਈਐ ਚੁਨਿ ਖਾਈਐ ਕੰਦਾ।। ਅਜਹੁ ਬਿਕਾਰ ਨ ਛੋਡਈ ਪਾਪੀ ਮਨੁ ਮੰਦਾ।।-*Greh taj ban khand jai-ay chun khai-ay kanda, ajhu bikaar na chhodaee paapi man manda* i.e; Abandoning home, one may go to the forest region and pick up tubers to eat, even then the sinful and evil mind forsakes not misdeeds” (Ibid, p.855).
- “ਬਿਨੁ ਹਉ ਤਿਆਗਿ ਕਹਾ ਕੋਊ ਤਿਆਗੀ।।-*Bin haun tiag kaha ko-oo tiagi* ; without casting off egoism, how can one be a renouncer?-"” (Ibid, p.1140)



- “ਤਿਆਗਨਾ ਤਿਆਗਨੁ ਨੀਕਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭ ਮੋਹ ਤਿਆਗਨਾ॥--*Tiagna tiagun neeka kam, karodh, lobh tiagna*-i.e; Of all the renunciations, the excellent renunciation is the renunciation of lust, wrath and avarice (Ibid, p.101 8).

Sikhism propagates living in equipoise (*Sehaj*), while leading a householder's life without falling prey to worldly temptations. “ਕਾਇ ਪਟੋਲਾ ਪਾੜਤੀ ਕੰਬਲੜੀ ਪਹਿਰੇਇ॥ ਨਾਨਕ ਘਰ ਹੀ ਬੈਠਿਆ ਸਹੁ ਮਿਲੈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇਇ”॥ “*Ka-aye patola paartee kamblaree pehray, Nanak ghar hee baithian soh milai je neeat raas karay*” i.e, “Why do you tear your rich garment and wear a blanket. O Nanak! While leading a family life, you will find the Lord, if you keep your heart pure” (Ibid, p.1383).

### **Brahmacharya i.e Celibacy and Sikhism**

*Brahm-acharya* literally means student of God, whereas in Hindu theosoy it means an un-married person under a vow not to marry as a means to achieve bliss. According to Gurbani, “ਬਿੰਦ ਰਾਖਿ ਜੋ ਤਰੀਐ ਭਾਈ॥ ਖੁਸਰੇ ਕਿਉ ਨ ਪਰਮ ਗਤਿ ਪਾਈ॥--*Bind rakh jo tariay bhai Khusaray kion na parm gat pae*” i.e, “If one were to be saved by celibacy, then why didn't the eunuchs attain highest bliss? (GGS, p. 324)”. Guru Gobind Singh says, “ਬਿੰਦ ਕੇ ਸਧੱਯਾ ਤਾਹਿ ਹੀਜ ਕੀ ਬਡੱਯਾ ਦੇਤ॥ “*Bind ke sadhya taahe heej kee badayya det*” meaning “A celibate can be surnamed as an Eunuch” (Dasam Granth). “ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਿ ਘਰਬਾਰੁ॥--*jatee sadaavah jugat na jaanah chhad bahah gharbaar*--Those who call themselves celibates do not know the way and so they leave their homes in search of God (GGS, p.469)”. Logically monasticism and celibacy go together and Guru Nanak categorically rejected both of them. Celibacy before marriage is a part of Sikh but its ethics, is mandatory for a Sikh to get married.

### **Sex and sex life in Sikhism**

Sikhism denounces celibacy. There was nothing unholy in a married sex life. Sikhism does not treat normal sexual relationship of a married couple as immoral. According to Sikhism, sex instinct being a natural phenomenon, was not to be annihilated. It possessed a great potency and therefore to exercise unnatural repression was most injurious for moral and spiritual health. The natural urges are not to be completely denied but indulged in a disciplined manner. If they are completely denied, they will find expression in other unhealthy ways. For want of proper outlet, mere denial of physical indulgence may lead to disgraceful situations.

Excessive sexual activity is harmful, physically, mentally and morally. It produces both physical and mental degradation. Guru Nanak says, “ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੇ॥ ਜਿਉ ਕੰਚਨ ਸੁਹਾਗਾ ਢਾਲੇ॥--*Kaam karodh kaya ko galay jion kanchan sohaga dhalay*” i.e; “As borax melts gold, so do lust and anger consume the body (GGS, p.932). Premarital and extramarital sex is forbidden in Sikhism. Guru Gobind Singh says, “ਨਿਜ ਨਾਰੀ ਕੇ ਸਾਥ ਨੇਹੁ ਤੁਮ ਨਿਤ ਦਿਨ ਬਢੀਹੋ ਪਰ ਨਾਰੀ ਕੀ ਸੇਜ ਭੂਲ ਸੁਪਨੇ ਮਤ ਜਈਉ॥--*Nij nari kay saath tum nehon nit din barhaio, par nari kee sej bhool supnay mat jaio*-i.e; You should increase love for your wife day and night, but you should not think of going to the conjugal bed of another's wife even in dream”.

### Sikhism and jogism / Jog (yoga)

Jogism is the oldest Spiritual / religious philosophy in the world, which took birth in Punjab in the Indus valley in the Indian subcontinent. It originated here much before the arrival of the Aryans who learnt *Jog* (yoga) from the Punjabi jogis. The Punjabi Jogis worshiped only “One Supreme eternal Reality”, whom they called ‘Brahma’. *Jog* is a Punjabi word and literally means to unite together viz: a pair of animals harnessed (yoked) together is called ‘*Jog*’ in Punjabi language. Theosophically it means to unite with the Supreme Eternal reality i.e God. The Aryans who came to Punjab around 2000 B.C, pronounced the Punjabi word ‘*Jog*’ (ਜੋਗ) as *yoga*. They learnt spirituality / Jog from the Punjabi Jogis, but later on it was corrupted by them in many ways. According to Patanjali, “the goal of human aspiration is not union with God, but the absolute separation of *Purusa* from *Prakriti* (Nature). Patanjali’s God (Isvara) is only a particular Self (*purusavisesa*) and not the Creator and the preserver of the Universe. On the contrary Sikhism believes in a God who is the Creator, Preserver, Destroyer, the Light Eternal, the Saviour and Father of humanity. This difference in the theism of Patanjali and Guru Nanak leads to all the metaphysical, theological and mystical difference in Yoga and Sikhism. The Yogis also introduced tortuous physical practices, which have nothing to do with spirituality.

At the time of birth of Sikhism in the 15<sup>th</sup> century, the jogis / Naths (ਨਾਥ) and Siddhas (ਸਿੱਧ) dominated the religious landscape in Punjab. They practiced asceticism, renunciation, celibacy and tortuous physical practices for seeking salvation. Guru Nanak preached householder’s life and denounced the escapist life and other practices of the jogis, who had reduced the spiritual heights of Yoga to mainly a healthy body building exercise. He held discussions (*goshaties*) with them throughout the length and breadth of the Indian subcontinent and carried his point every time.

Sikhism strongly denounces the escapist life of jogis and their tortuous practices. It preaches householder’s life (*Grahisti jivan*) as forum of all activities. Gurbani deprecates the yogi who gives up the world and then is not ashamed of begging at the door of the householder (GGS, p.886). It says:

- ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰਬਾਰੁ॥ “*Jati sadavay jugat na janay chhad bahay ghar baar*—They call themselves celibates, leave their home and hearth but know not the right way of life” (Ibid, Var Asa M1, p.469).
- ਨਾਨਕ ਸਤਿਗੁਰੁ ਪੂਰਾ ਭੇਟੀਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ॥ ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ॥—Nanak *satgur poora bhaiti-ay pooree hovay jugat. Hasandian, khelandian, penandian Khawandian vichay hovay mukat* “O Nanak, when one meets the true Guru one learns the proper discipline to realize God/ Truth. One is liberated while enjoying worldly pleasures and comforts (laughing, playing, eating good food and wearing good clothes, (GGS, p.522). Yogis (ascetics) looked down upon the house-holders. Guru Nanak admonished them saying:
- “ਮਖਟੂ ਹੋਇ ਕੇ ਕੰਨ ਪੜਾਏ॥ ਘਰ ਘਰ ਮੰਗੇ ਭੀਖਿਆ ਜਾਇ॥ ਗੁਰ ਪੀਰ ਸਦਾਇ ਮੰਗਣ ਜਾਇ॥ ਤਾ ਕੇ ਮੂਲ ਨ ਲਗੀਅਨ ਪਾਇ॥ ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਹਿ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ॥--*Makhattu ho-ay ke*

*kan prha-ay. Ghar ghar mangay bheekha jaa-ay. Gur peer sada-ay mangan jaay ta kay mool na lagian pa-ay. Ghaal kha-ay kichh hathon dey Nanak rah pachhanay say* -“He knows the way who earns his living and shares his earnings with others,” (Ibid, 1245).

- ਸੋ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ॥ ਗੁਰ ਪ੍ਰਸਾਦੀ ਏਕੋ ਜਾਣੈ॥--*So jogi jo jugat pchha-ay gurparsaadee eko jaanay.* A yogi, is one who recognizes the right way (Truth) and understands the One/God through enlightenment. (GGS, p.662).

According to Gurbani man should renounce evil and selfish motives and not the wordly life:

- ਤਿਆਗਣਾ ਤਿਆਗਣ ਨੀਕਾ ਕਾਂਮ ਕ੍ਰੋਧ ਲੋਭ, ਤਿਆਗਣ---*“Tiagna tiagan neeka kam karodh lobh tiagna*—of all the renunciations, the excellent renunciation is the renunciation of lust, wrath, and avarice” (Ibid, p1018).
- ਬਿਨ ਹਉ ਤਿਆਗ ਕਹਾਂ ਕੇ ਤਿਆਗੀ॥--*“Bin haun tiag kahan ko tiagi*—without renunciation of ego, how can man be detached” (Ibid, p.1140).

God is there in the world that we see and we have to find Him there and yet remain detached:

- ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ। ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਖਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ॥--*“Kahay ray ban khojan jae, sarb nivaasee sadaa alepa tohee sang samaee”* (Ibid M9, p.684)-O man why thou goest in the forest, to search for God? God though ever invisible, dwells everywhere and abides even with thee.
- ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈਸਾਣੇ॥ ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੈ[[-*“Jaisay jal mah kamal niralam murgae naisanay. Sur sabad bhav saagar taree-ay Nanak Naam wakhaanai”*-As a lotus flower remains unaffected in water, as also a duck swims in the stream and becomes not wet so with fixed mind on the Guru’s Word and uttering the Name, Nanak says, “the dreadful world ocean is crossed” (GGS, p, 938).
- ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਤਉ ਪਾਈਏ॥--*“Anjan mahe niranjan rahiay jog jugat tao pai-ay* -When one remains detached amongst wordly attachments then he attains the way of yoga” (Ibid, p 730).

The Gurus also condemned the tortuous practices and exercises of ‘Hath yoga’ and ‘Kundlani yoga’ in order to realize God:

- ਨਿਵਲੀ ਕਰਮ ਭੁਅੰਗਮ ਭਾਠੀ ਰੇਚਕ ਪੂਰਕ ਕੁੰਭ ਕਰੇ। ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਛੁ ਸੁਝੀ ਨਾਹੀ ਭਰਮੇ ਭੂਲਾ ਬੂਡਿ ਮਰੈ॥--*“Nivlee karam bhuangam bhaathe, rechak poorak kumbh karai’ Bin satgur kichh sojhee nahin bharmo bhoola bood maray*-One may rotate intestines, make the forge of kundlani ablaze, inhale, exhale and retain breath, but without the guidance of

- Guru, he does not have realization and straying in doubt, he is drowned to death” Ibid, p 1343)
- ਆਸਨ ਕੋਟ ਕਰੇ ਅਸ਼ਟਾਂਗ ਧਰੇ ਬਹੁ ਨਿਆਸ ਕਰੇ ਮੁਖ ਕਾਰੇ।। ਦੀਨ ਦਿਆਲ ਭਜੇ ਬਿਨ ਅੰਤ ਕੇ ਅੰਤ ਕੇ ਧਾਮ ਸੁਧਾਰੇ।।—*“Asan kot karay ashtang dharay bahu nias karay mukh karay, din dyal Akal bhajay bin ant ko ant kay dham sudharay”*—Those who practice millions of postures according to ashtang yoga and make offerings of limbs and blacken their faces. Without remembering the name of the compassionate and immortal God, all of them will have to proceed to the place of the god of Death. (*Tawparsad Sawayye Patshai 10*)
  - ਅਖੀ ਤ ਮੀਟਹਿ ਨਾਕ ਪਕੜਹਿ ਠਗਣ ਕਉ ਸੰਸਾਰੁ।। ਆਂਟ ਸੇਤੀ ਨਾਕੁ ਪਕੜਹਿ ਸੂਝਤੇ ਤਿਨ ਲੋਅ।। ਮਗਰ ਪਛੈ ਕਛੁ ਨ ਸੂਝੈ ਏਹੁ ਪਦਮੁ ਅਲੋਅ।।—*Akhee ta meeteh naak pakreh thagan kao sansaar.1. Rhao. Aant setee naak pakareh soojhtay tin alo. Magar paachhay kachh na soojhay ehpadam aloa*—A yogi closes his eyes and holds his nose to deceive the world. Holding his nose with thumb and two fingers, he proclaims, “I am seeing the three worlds”. But he does not see anything that is behind him. Strange is the lotus posture. (GGS, p.662-63).
  - ਸਿਧਾ ਕੇ ਆਸਣ ਜੇ ਸਿਖੈ ਇੰਦ੍ਰੀ ਵਸਿ ਕਰਿ ਕਮਾਇ।। ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੇ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਇ।।—*“Sidha kay aasan je sikhai indree vas kar kama-ay. Man kee mail na utray haumein mail na ja-ay*—Even if one learns the postures of the adepts and practices the restraint of his senses, the dirt of his mind is not removed, nor the filth of his ego goes” (Ibid, p. 558).

Gurbani has compared these yogic practices with actions of Bazigar (acrobat) in the absence of remembrance of Naam (God):

- ਨਾਮ ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮਿ ਭੁਲੈ।।—*“Naam bina fokat sab karma jion bazigar bharam bhoolay*—Without the Name, vain are all deeds like those of a juggler, who deceives audience through illusion” (Ibid, p1343).

According to Guru Granth Sahib, the human body is the shrine of God, ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਵੇਸ ਕਲੰਦਰੁ।।—*“Man mandir tan ves kalandar”* i.e, “The body is the temple and the soul is the priest therein” (Ibid, Rag Bilawal, M1, p 795). If it is so, it is sin against Him (God) to torture the body or to deny it its rightful place. The search of the Lord will necessitate the care of the body, which needs to be fed in order that it may live, function properly and serve its master, the soul, so that it was enabled to realize its goal, ਨਾਨਕ ਸੇ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਤਿਸੁ ਦੇਹੀ ਕਉ ਪਾਲਿ।।— *“Nanak so prabh simri-ay tis dehi ko pal”* i.e, “The Lord should be meditated on by serving the body first” (Ibid, Rag Bihagra, M5, p 554).

Gurbani thus describes the jogi:

ਪਰ ਨਿੰਦਾ ਉਸਤਤਿ ਨਹ ਜਾ ਕੈ ਕੰਚਨ ਲੋਹ ਸਮਾਨੇ। ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਜੋਗੀ ਤਾਹਿ ਬਖਾਨੇ।।—*“Par ninda ustsat nahi ja kay kanchan loh smano, Harkh sog tay' rahey ateeta jogi tahey bakhano*—He who slanders or praises not others and to whom gold and iron are alike and who is also free from joy and sorrow, call him, a true yogi” (Ibid, Dhanasri, M9, p 685).

### The Concept of Sehaj yoga in Sikhism

Sikhism believes in leading a balanced active and contemplative life. Because of the theistic relationship with earlier religions, the Sikh Gurus did not quarrel with terms instead they deliberately used them and redefined them in the light of their own philosophy and Sikh mystical experience. They called the Sikh path as '*Sehaj Jog*' (intuitive poise) which is absolutely different from the '*Sehaj* of Buddhist Tantric' cults. According to Guru Nanak, "ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੈ ਮਹਿ ਮੁੰਦਾ ਖਿੰਥਾ ਖਿਮਾ ਹਢਾਵਉ॥ ਜੇ ਕਿਛੁ ਕਰੈ ਭਲਾ ਕਰ ਮਾਨਉ ਸਹਜ ਜੋਗ ਨਿਧਿ ਪਾਵਉ॥-*Gur ka sabad manay mah mundra khintha khima hadaavo. Jo kichh karay bhalaa kar maano sehaj jog nidh paavo*--Let the word be the mind's ear rings and the quilt be the quality of forgiveness". And total submission to the will of Lord will bring unto you the '*Sehaj yoga*' (GGS, Asa M1, p.359).

#### Sehaj in Sikhism

*Sehaj* in the theosophy of Sikhism means spiritual knowledge (intuitive poise—enlightenment). The state of *Sehaj* is the highest spiritual state. It is called *chautha pad*-ਚੌਥਾ ਪਦ (fourth state) or *param pad*-ਪਰਮ ਪਦ, which is attained only on rising above three states of human life as expressed through, word or deed, which may be classified into:

1. *Tamas*-ਤਮਸ-----Passion

2. *Rajas*-ਰਜਸ-----Desire

3. *Satva*-ਸਤਵ----Peace

It is clearly mentioned by Guru Amar Dass that the fourth state is the state of *sehaj* and only a guru-ward enlightened person attains it, "ਚਉਥੇ ਪਦ ਮਹਿ ਸਹਜੁ ਹੈ ਗੁਰਮੁਖ ਪਲੈ ਪਾਇ॥- *chauthay pad mah sehaj hai gurmukh palai paa-ay*" (Ibid, Sri Rag M3, p.68). Because of *sehaj*, the devotee experiences bliss; without *sehaj*, the life is in vain. Because of *sehaj* the Name of the Lord abides in mind and one practices the true way of *life-Sehaj* does not spring in *Maya*, in which only duality is produced- "ਮਾਇਆ ਵਿਚਿ ਸਹਜੁ ਨ ਊਪਜੈ ਮਾਇਆ ਦੂਜੈ ਭਾਇ॥-*Maya vich sehaj na a upjay maya doojay bha-ay*" (Ibid, Sri Rag, M3, p.68).

#### Giyan (Knowledge--ਜਾਣਕਾਰੀ) in Sikhism

According to Gurmat, knowledge (*Giyan*) is that light which enlightens the mind and removes the darkness of ignorance. Sikhism does not believe in blind faith. It believes in enlightening one's mind with knowledge. Guru Nanak says, "ਉਗਵੈ ਸੂਰੁ ਨ ਜਾਪੈ ਚੰਦੁ॥ ਜਹ ਰਿਆਨ ਪ੍ਰਗਾਸੁ ਅਗਿਆਨੁ ਮਿਟੰਤੁ॥--*Ugvai soor na jaapai chand. Jah giaan pargaas agiaan mitant*.-i.e;-When sun rises, the moon is not seen, where knowledge appears ignorance is dispelled" (Ibid, Suhi M1, p.791). There are two main branches of knowledge i.e Knowledge about the Creator / *Qadir* and the knowledge about the Creation called *Kudrat* / Nature. Creator can not be seen, but can only be experienced, where as *Kurdar* can be seen and demonstrated.

Knowledge about the Creator is called spiritual (ਕਰਤਾਰੀ ਗਿਆਨ-*Katari/ Anbhawi giyan/ Antar giyan*) and its study is called spiritual / religious Philosophy, which deals with the creation of the universe, how it was created? When it was created? What

is the purpose of life? What is the relationship between Atma and Parmatma? etc.

The knowledge pertaining to the nature is called material / temporal (ਸੰਸਾਰੀ ਗਿਆਨ-*Sansaree gian* or the Knowledge of material things). It is of two types:

1. Literal knowledge, which deals with History, geography, grammar, poetry etc,
2. Science. It deals with nature and changes taking place there in it. It mentions about the union of elements and their properties.

Gurbani lays stress on the need for attainment of both, but gives top priority for the acquisition of spiritual knowledge. Worldly knowledge alone could not lead us to salvation (emancipation / liberation / *Mukti*) from ignorance as it could easily create the feeling of conceitedness (*Haume*). It only meets temporal requirements and satisfies for a while, but spiritual knowledge grants permanent bliss. Guru Nanak in Japuji Pauri 38 stresses on the creation of knowledge with divine value which is based on truth and properly calibrated like gold coin. Creation (*Kudrat* / Nature) can be visualized with our physical eyes but to see the Creator (*Qadar*) we need to have different eyes. Guru Nanak says, “ਨਾਨਕ ਸੇ ਅਖੜੀਆ ਬਿਅੰਨ ਜਿਨੀ ਡਿਸੰਦੇ ਮਾ ਪਿਰੀ –Nanak say akhrian beean jinni disando ma piri—Nanak those eyes were different with which the Beloved Lord was seen” (GGS, p,1100). *Gyan* i.e, knowledge dispels the darkness of ignorance from our mind:

- ਅੰਦਰਿ ਪਰਗਾਸੁ ਗੁਰੂ ਤੇ ਪਾਏ।। ਨਾਮੁ ਪਦਾਰਥੁ ਮੰਨਿ ਵਸਾਇ।। ਗਿਆਨੁ ਰਤਨੁ ਸਦਾ ਘਟਿ ਚਾਨਣੁ ਅਗਿਆਨ ਅੰਧੇਰ ਗਵਾਇੰਦਾ... It is through the Guru that the mortal obtains inner-illumination and the wealth of Name is enshrined in his mind. The jewel of enlightenment ever illumines his mind and the darkness of ignorance is dispelled (GGS, p, 1063)
- ਜਿਉ ਅੰਧੇਰੈ ਦੀਪਕ ਬਾਲੀਐ।। ਤਿਉ ਗੁਰੁ ਗਿਆਨ ਅਗਿਆਨ ਤਜਾਇ *Jio andherai deepak baaleeai tio gurgiaan agiaan tajaai* i.e. Like lighting a lamp in darkness, the Guru-given Divine knowledge dispels spiritual ignorance।। (GGS, p.39).
- “ਗਿਆਨ ਅੰਜਨੁ ਗੁਰ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੁ।।-*Gian anjan gur deea again andher binaas*. i.e. The Guru has given me the collyrium of divine knowledge by which the darkness of ignorance is dispelled.” (Ibid, p293)
- “ਗਿਆਨ ਅੰਜਨੁ ਜਾ ਕੀ ਨੇਤ੍ਰੀ ਪੜਿਆ ਤਾ ਕਉ ਸਰਬ ਪ੍ਰਗਾਸਾ।।-*Gian anjan ja kee netreen pariaata ko sarab pargasa*. i.e. Everthing appears manifest to him, to whose eyes the collyrium of enlightenment is applied.” (Ibid, p.610)
- ਪ੍ਰਬ ਕੁ ਚਿਸਮ੍ਰਨਿ ਗਿਆਨਿ ਚਿਦਾਨੰਦੁ ਪ੍ਰਾਪੁ ਬੁਧੁ-- *Prabh ke simran gian dhiaan tat budh* i.e By contemplation of the Lord are obtained Divine knowledge, meditation and essence of wisdom (GGS, p.262).
- ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ ਉਜਾਰਾ ਬਿਨਸੈ ਭਰਮੁ ਅੰਧੇਰਾ।।-*Naam japat kot soor ujaara binsay bharam andhera* i.e; By meditating on the Name, there is light of millions of suns and the darkness of superstition vanishes (GGS, p.700)

Sikh is advised to use the sword of Divine knowledge to fight the demons:

- ਗਿਆਨ ਖੜਗੁ ਲੈ ਮਨ ਸਿਉ ਲੂਝੈ।।-i.e-A Sikh should arm himself with sword of Divine knowledge and grapple with the mind (GGS, p.1022).
- ਗਿਆਨ ਖੜਗੁ ਕਰਿ ਕਿਰਪਾ ਦੀਨਾ ਦੂਤ ਮਾਰੇ ਕਰਿ ਯਾਈ ਹੇ।।--In his grace, the Lord has granted me the sword of Divine enlightenment and launching an attack, I have

destroyed the demons. (GGS, p.1072).

- ਗਿਆਨ ਖੜਗ ਪੰਚ ਦੂਤ ਸੰਘਾਰੇ ਗੁਰਮਤਿ ਜਾਗੈ ਸੋਇ॥--He alone, who by Guru's teaching slays the five demons, with the sword of the Divine knowledge, remains awake (GGS, p.1414).
- ਮਨ ਸਮਝਾਵਨ ਕਾਰਨੇ ਕਛੁਅਕ ਪੜੀਐ ਗਿਆਨ॥--To enlighten one's mind Divine knowledge need be studied to some extent (GGS, p, 340).

Knowledge (*Giyān*) cannot be attained without a Guru:

- “ਕੁੰਭੇ ਬਧਾ ਜਲ ਰਹੈ ਜਲੁ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ॥ ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ॥ i.e. *Kumbhay badhdha jal rahay jal bin kunmb na hoay, Gian ka badhdha mann rahe gur bin gian na hoay*—As the water remains confined in a pitcher but the pitcher can not be shaped without water so the mind, controlled by Divine knowledge is restrained but without the Guru, there can be no enlightenment” (Ibid Var Asa, p 469).
- ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਵਈ ਨਾ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਨਾਨਕ ਨਾਮ ਵਿਹੂਣੈ ਮਨਮੁਖੀ ਜਾਸਨਿ ਜਨਮੁ ਗਵਾਇ॥--*Gur bin gian na hovie, na sukh vassay mann a-ay Gian vihoonay manmukhi jaasan janam gava-ay*” i.e. Without the guidance of the Guru, enlightenment is not obtained nor peace comes and abides in the mind. Nanak says, without the Name, the self willed shall depart after wasting their life (GGS, p 650).

According to the philosophy of Sikhism *Shabad / Bani / Gurbani*, is the Guru of the Sikhs, “ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ॥--*Shabad Guru surat dhun cahela*” (GGS, p, 943). “ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ॥ ਗੁਰਬਾਣੀ ਕਹੇ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੁ ਨਿਸਤਾਰੇ॥--*Bani Guru, Guru hai Bani, vich Bani amrit saaray, Gurbani kahay sewak jan maanay partakh Guru nistaray*” (GGS, p, 982). ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ॥--*Pothi parmeshar ka thaan*—The book (Guru Granth Sahib) is the abode of God” (GGS, p, 1226).

### Wealth (*Dhan Daulat*) and Sikhism

As per Gurmat wealth is of two types:

1. Temporal wealth and
2. Spiritual wealth (*Naam Dhan*).

#### Temporal / Material Wealth

According to the philosophy of Sikhism temporal / material wealth is a necessity of worldly life, “ਦੌਲਤ ਗੁਜਰਾਨ-*Daulat Guzran*” (Gurbilas patshahi chheveen--Guru Hargobind). Sikhism is not against collection of wealth and being rich, provided it is acquired through hard work and honest means. However, Sikhism is definitely against exploitive collection of wealth:

- “ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜੇ ਮੁਰਦਾਰੁ ਨ ਖਾਇ॥--*Hakk paraia Nanaka ous sooar ous ga-ay, gur pir hami taan bharay je murdar na kha-ay*—Nanak says, to grab what is another's is like a swine for him (Muslalmaan) and cow for him (Hindu). The Guru and the prophet shall stand surety only then, if man does not eat carion. ”(GGS-p.141).
- “ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ

ਜਾਈ॥—*Is jar Kaaran ghani vighutti in jar ghani khuaie, Papaan bajhon hovay nahin mooian sath na jae*—For wealth many are ruined and it has disgraced many. Without misdeeds it is not amassed and it does not go with the dead” (Ibid, p.417).

- “ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ॥ ਜੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ॥—*Je ratt lagay kapray jama ho-ay paleet, jo ratt peevhay mansaan tin kio nirmal cheet*—If clothes are stained with blood, the garment gets polluted and those, who suck the blood of human beings, how can their mind be pure?” (Ibid, p.140).

Gurbani recognizes the limited importance of money in human life.

There are certain basic needs of life which must be sought as life cannot be lived without them. Such needs have been enumerated in Gurbani in the following verses:

ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ॥ O, Lord I am your crippled servant.

ਜੇ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ॥੧॥ ਰਹਾਉ॥—*Jo jan tumri bhagat krantay tin kay kaaj svaartaa*. ---O God! I perform devotional worship. Those men who worship You, get their works done. 1. Pause.

ਦਾਲਿ ਸੀਧਾ ਮਾਗਉ ਘੀਉ॥ ਹਮਰਾ ਖੁਸੀ ਕਰੈ ਨਿਤ ਜੀਉ॥*Daal seedha maago gheeo. Hamra khusee karay nit jeeo*. I beg for pulses, wheat and ghee. These articles will give pleasure to my mind and body.

ਪਨੀਆ ਛਾਦਨੁ ਨੀਕਾ॥ ਅਨਾਜ ਮਗਉ ਸਤ ਸੀ ਕਾ॥੧॥ *Paneeea chhadan neeka. Anaaj mago sat see ka*. 1. For my feet I want shoes and for my body I require cloth. I also request to give me the grain of seven sorts.

ਗਉ ਭੇਸ ਮਗਉ ਲਾਵੇਰੀ॥ ਇਕ ਤਾਜਨਿ ਤੁਰੀ ਚੰਗੇਰੀ॥*gaoo bhais mago laaveree ikk taajan turi changeree*. I beg for a milch cow and a buffalo and also a fast Tajakistani mare.

ਘਰ ਕੀ ਗੀਹਨ ਚੰਗੀ॥ ਜਨੁ ਧੰਨਾ ਲੈਣੈ ਮੰਗੀ॥*Ghar kee geehan change. Jan Dhanna levi manglee*. Give me an elegant house wife to look after my home. Your servant Dhanna request you to provide all these essential commodities. (GGS, p695)

\*ਭੁਖੇ ਭਗਤਿ ਨ ਕੀਜੈ ਯਹ ਮਾਲਾ ਅਪਨੀ ਲੀਜੈ॥*Bhookhay bhagat na keejay. Yeh maala apni leejay* I, a hungry man can not perform your service. O God! Take back Your rosary.

ਹਉ ਮਾਂਗਉ ਸੰਤਨ ਰੇਨਾ॥ ਮੈ ਨਾਹੀ ਕਿਸੀ ਕਾ ਦੇਨਾ॥੧॥*Hau mango santan rena. Mai naahee kisee ka dena*. I beg for the dust of the feet of Saints, I donot owe anyone, any thing----

ਦੁਇ ਸੇਰੁ ਮਾਂਗਉ ਚੂਨਾ॥ ਪਾਉ ਘੀਉਸੰਗਿ ਲੂਨਾ॥*Doay ser mango choona. Pao gheeo sang loona*. I request for two seers of flour. And a quarter seer of ghee and salt.

ਅਧ ਸੇਰੁ ਮਾਂਗਉ ਦਾਲੇ॥ ਮੋ ਕਉ ਦੋਨਉ ਵਖਤ ਜਿਵਾਲੇ॥੨॥*Adh ser mango daalay. Mo ko dono vakhat jiwaalay*. 2. I beseech for a half seer of pulse. This ration shall nourish me two times a day.

ਖਾਟ ਮਾਂਗਉ ਚਉਪਾਈ॥ ਸਿਰਹਾਨਾ ਅਵਰ ਤੁਲਾਈ॥*Khaat mango chaupae. Sirhaana avar tulae*--- I ask for a cot with four legs, a pillow and a quilt---- (GGS, p 656).

\*ਨਿਰਧਨ ਆਦਰੁ ਕੋਈ ਨ ਦੇਇ॥ ਲਾਖ ਜਤਨ ਕਰੈ ਉਹ ਚਿਤਿ ਨ ਧਰੇਇ॥ ਰਹਾਉ॥ ਜਉ ਨਿਰਧਨੁ ਸਰਧਨ ਕੈ ਜਾਇ॥ ਆਗੇ ਬੈਠਾ ਪਠ ਫਿਰਾਇ॥ ਜਉ ਸਰਧਨੁ ਨਿਰਧਨ ਕੈ ਜਾਇ॥ ਦੀਆ ਆਦਰੁ ਲੀਆ ਬੁਲਾਇ॥ ਨਿਰਧਨੁ ਸਰਧਨੁ ਦੋਨਉ ਭਾਈ॥ ਪ੍ਰਭ ਕੀ ਕਲਾ ਨ ਮੇਟੀ ਜਾਈ॥ ਕਹਿ ਕਬੀਰ ਨਿਰਧਨ ਹੈ ਸੋਈ ਜਾ ਕੇ ਹਿਰਦੈ ਨਾਮੁ ਨ



ਹੋਈ॥--No one shows regard to the poor, though the poor man may make millions of efforts but he, the rich man does not care for him. Pause. When the poor man goes to the rich man, the wealthy man, though sitting before him, turns his back upon him. When the rich man goes to the poor man, the latter respects and welcomes the rich man. The poor and the rich both are brothers. The Lord's decree can not be effaced. Kabir says, he is truly poor, in whose heart, the Lord (The Supreme Eternal Reality) abides not (GGS, p, 1159).

From the above verses of Gurbani it is derived that wealth is an absolute necessity of life and it cannot be lived without it. Gurbani condemns exploitive collection of wealth.

### **Spiritual wealth--Naam Dhan**

According to *Gurmat* real wealth is spiritual wealth i.e. *Naam Dhan*:

- ਨਾਮੁ ਧਨੁ ਜਿਸੁ ਜਨ ਕੈ ਪਾਲੈ ਸੋਈ ਪੂਰਾ ਸਾਹਾ॥ The man who has the wealth of *Naam* in his possession is truly wealthy (GGS, p.680).
- ਅਖੁਟੁ ਨਾਮੁ ਧਨੁ ਕਦੇ ਨਿਖੁਟੈ ਨਾਹੀ ਕਿਨੈ ਨ ਕੀਮਤਿ ਹੋਇ॥ The inexhaustible *Naam* wealth never runs short and none can appraise its worth (GGS, p. 600).
- ਨਾਮੁ ਨਿਧਾਨੁ ਅਖੁਟੁ ਹੈ ਵਡਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ॥ The treasure of the *Naam* is inexhaustible. Through the good luck, it is attained (GGS, p.29)
- ਖਾਵਹਿ ਖਰਚਹਿ ਰਲਿ ਮਿਲਿ ਭਾਈ ਤੋਟਿ ਨ ਆਵੈ ਵਧਦੇ ਜਾਈ॥ O brethren, eat and spend these (treasures of *Naam Dhan*) together. The stores will not decrease, but will keep on increasing (GGS, p.186).
- ਹਰਿ ਧਨੁ ਸੰਚਹੁ ਰੇ ਜਨ ਭਾਈ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਰਹਹੁ ਸਰਣਾਈ॥ ਤਸਕਰ ਚੇਰੁ ਨ ਲਾਗੈ ਤਾ ਕਉ ਧਨੁ ਉਪਜੈ ਸਬਦਿ ਜਗਾਏਆ॥ Brother devotees, garner wealth of God's devotion. Serve the True Guru and abide in his shelter. Such wealth of the Lord is immune from thieves and burglars. As the *Naam's* melody arises in the mind, he keeps awake by the holy word (GGS, p. 1039).

Temporal wealth decreases by spending but *Naam Dhan* increases as you spend it. Theives cannot loot it where as no body can steal *Naam Dhan*.

### **Hope (ਆਸ)**

As per Gurbani Gur-Sikhs should have their faith only in the Supreme Eternal Reality. Those who under the influence of their desires place their hope in people of various kinds have to face disappointment in the end:

- ਧਰਿ ਜੀਅਰੇ ਇਕ ਟੇਕ ਤੂ ਲਾਹਿ ਬਿਡਾਨੀ ਆਸ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸ...O myself, grasp thou the support of One God. Forsake the hope of all others. Nanak says, by contemplating over the Lord's Name, all affairs are satisfactorily settled॥
- ਏਕ ਉਪਰਿ ਜਿਸੁ ਜਨ ਕੀ ਆਸਾ॥ ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ॥--The man, who pins his hope on God alone, for him, death's noose is cut (GGS, p, 281).
- ਆਸਾ ਕਰਤਾ ਜਗ ਮੂਆ ਆਸਾ ਮਰੈ ਨ ਜਾਇ॥ ਨਾਨਕ ਆਸਾ ਪੂਰੀਆ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ॥-- Building hopes the world dies but the desires do not nor depart. Nanak says, hopes are fulfilled by attaching one's heart to the True Lord (GGS, p, 517)
- ਜਗਜੀਵਨੁ ਪੁਰਖੁ ਤਿਆਗਿ ਕੈ ਮਾਣਸੁ ਸੰਦੀ ਆਸ॥ ਦੁਯੈ ਭਾਇ ਵਿਗੁਚਿਐ ਗਲਿ ਪਈਸੁ ਜਮ ਕੀ ਫਾਸ॥--

They forsake God, the life of the world and rely on man's hope. In duality, the man is strayed and wears death's noose around his neck (GGS, p, 134).

- ਮਾਨੁਖ ਕੀ ਟੇਕ ਬ੍ਰਿਥੀ ਸਭ ਜਾਨੁ॥ ਦੇਵਨ ਕਉ ਏਕੈ ਭਗਵਾਨੁ॥ ਜਿਸ ਕੇ ਦੀਐ ਰਹੈ ਅਘਾਇ॥ ਬਹੁਰਿ ਨ ਤ੍ਰਿਸਨਾ ਲਗੈ ਆਇ॥--Know the reliance on man is all in vain, the Illustrious Lord alone is the giver, by whose gifts man remains satiated and does not have further desire again (GGS, p, 281).

### **Desire (ਮਨੋਕਾਮਨਾ / ਇਛਾਵਾ)**

Desire literally means to wish or ask for or request for something. Only a dead person can be without desire. One should have desires but to a limited extent. One should fix a goal for achievement in one's life and then should feel contented and thank the almighty:

- ਸਬ ਇਛ ਪੁੰਨੀ ਆਸ ਪੂਰੀ ਮਿਲ ਸਤਿਗੁਰ ਪੂਰਿਆ॥-- By meeting with the Perfect True Guru all my desires are fulfilled and hopes realized (GGS,p, 926)
- ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਜਾ ਪਾਇਆ ਅਗਮ ਅਪਾਰਾ॥--All the desires are fulfilled, when the inaccessible and infinite Lord is attained (GGS,p, 747)
- ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਲਗਿ ਪ੍ਰਭ ਕੈ ਪਾਵੈ॥--By falling at the Lord's feet, all his desires are fulfilled (GGS p, 1097)
- ਮਨਿ ਰਾਮ ਨਾਮੁ ਆਰਾਧਿਆ ਗੁਰ ਸਬਦਿ ਗੁਰੁ ਗੁਰ ਕੇ॥ ਸਭਿ ਇਛਾ ਮਨਿ ਤਨਿ ਪੂਰੀਆ ਸਭੁ ਚੂਕਾ ਡਰੁ ਜਮ ਕੇ॥--In my heart I have meditated on the Lord's Name by the Divine Word of the Supreme Guru. Then the desires of my mind and body are all fulfilled and my dread of death is dispelled (GGS, p, 731).

### **Trishna or Tishna (Greed)**

*Trishna* or *Tishna* is that state of mind where one's desire for wealth goes on increasing and it turns into greed. It means to long for or crave for more and more. As per Gurmat desires are not to be killed but kept subordinated. One must have desires, but to a limited extent. Every un-fulfilled desire is a source of man's misery. Only a dead person can be without any desire. In-order to remain happy one must fix a goal for one's achievement and strive hard to achieve it and once it is fulfilled one should feel contented and thank the almighty God for the boons. But one who achieves an easy going life, comfort and property always desires more and more. It is that state of mind where one's hunger for wealth goes on increasing and desire turns into greed:

- “ਸਹਸ ਖਟੇ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ॥ ਤ੍ਰਿਪਤ ਨ ਆਵੈ ਮਾਇਆ ਪਾਛੈ ਪਾਵੈ॥--*Sehas khatay lakh ko uth dhavay, tripat na aay maya pachhay pavay*—Earning a thousand, man runs after a lakh. Man does not feel satisfied by accumulation of wealth and runs after it.” (Ibid, p.278).
- “ਮਾਇਆ ਮਨਹੁ ਨ ਵੀਸਰੈ ਮਾਂਗੈ ਦੰਮਾ ਦੰਮਾ॥--*Maya manhu na veesrai mangai damma dam*—Thou forsakest not, from thy mind, the wealth and incessantly ask for more and more (Ibid, p.1093).
- ਤ੍ਰਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ॥੧॥ਰਹਾਉ॥*Trisna birlay hee kee bujhee he.1. Rhao.* The

- thirst of desire of only a few is quenched. ਕੋਟਿ ਜੋਰੇ ਲਾਖ ਕੋਰੇ ਮਨੁ ਨ ਹੋਰੇ।। ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ।।੧੧।।*Kot joray laakh karoray man na horay*—Man amasses millions of millions but does not control his mind. He longs for more and more.
- ਜਿਉ ਕੂਕਰੁ ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ।।*Jio kookar harkaaia dhaavay deh dis jaae*—As the mad dog runs and wanders about in ten directions. ਲੋਭੀ ਜੰਤ ਨ ਜਾਣਈ ਭੁਖ ਅਭਖੁ ਸਭ ਖਾਇ।।*Lobhee jant na jaanee bhakh abhakh sabh khaa-ay*—Similarly the greedy person cares nothing, and devours all whether edible or non-edible (GGS, p50).
  - ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰੁ ਭੁਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ ਬੁਝੀ।।*vaday vaday rajan ar bhooman tin kee trisan na boojhee*—The craving of even great kings and the big land lords is not quenched. They are intoxicated with the pleasure of wealth. ਲਪਟਿ ਰਹੇ ਮਾਇਆ ਰੰਗ ਮਾਤੇ ਲੋਚਨ ਕਛੁ ਨ ਸੂਝੀ।।*Lapat rahay maaya rang maatay lochan kachhoo na soojhee*—They are so engrossed in that their eyes and see nothing else (Ibid, p.672)
  - ਮੇਰੇ ਮਨਿ ਹਰਿ ਹਰਿ ਸਾਂਤਿ ਵਜਾਈ।। ਤਿਸਨਾ ਅਗਨਿ ਬੁਝੀ ਖਿਨ ਅੰਤਰਿ ਗੁਰਿ ਮਿਲਿਐ ਸਭ ਭੁਖ ਗਵਾਈ।।*The Lord Master has enshrined peace in my mind. On meeting the Guru, the fire of desire is extinguished in an instant and all my hunger is annulled (GGS, p, 732).*

Gurbani advises that we should limit our desires, “ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ।।*Bina santokh nahin koo rajay*” i.e “Without contentment no one is sated” (Ibid, p.279). In order to remain happy one should limit one's desires.

### Self-respect and Sikhism

Sikhism believes in leading a respectful life. It recommends not to compromise in the matter of self-respect under any circumstances:

- “ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ।।*Je jeevay pat lathi ja-ay, sabh hram jeta kichh kha-ay* i.e. If some one lives a dishonoured life all that he eats is illegitimate.” (Ibid, p. 142)

### Mittarta (Friendship) and Sikhism

It has been explained in Guru Granth Sahib that if one wants to have friendship, one must be selfless to the extent that he may be in a position to lay down head for the friend and should not mind public opinion. Guru Nanak explains that those who are greedy for wealth can never be good friends, (GGS, p.1412). Their friendship will always be false. Since their foundation is on falsehood which is false:

- “ਜਿਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ।। ਸਿਰ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ।। ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ।। ਨਾਲਿ ਕਿਰਾੜਾ\* ਦੇਸਤੀ ਕੂੜੇ ਕੂੜੀ ਪਾਇ।। ਮਰਣੁ ਨ ਜਾਪੈ ਮੂਲਿਆ ਆਵੈ ਕਿਤੈ ਥਾਇ।।*Jao tao prem khaylan ka chao, sir dhar tali ghalee mayree aao It maarag paiyr dhareejai, sir deejjai kaan na keejay Naal kiraarha dostee koorhay koorhee* If you want to play the game of love, step on my path, with your head placed on the palm of your hand. Once you set your foot on my path then you lay your head ungrudgingly, not caring for anything. The friendship of opportunist people can never be rewarding. False is its very foundation. O Moola, it is not known at what place death shall come the mortal? ” (Ibid, M1, p.1412)

- “ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ਜਿਥੇ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੇ ਖੜੇ ਦਿਸੰਨਿ॥—*Sajan sae naal mein chaldian naal chalan, jithay lekha mangi-ay thith-ay kharay disun* i.e; They alone are true friends, who travel with me as I go and are seen standing there, where the account is called for” (Ibid, p.729).
- ਜਿਨਾ ਦਿਸੰਦਿਆ ਦੁਰਮਤਿ ਵੰਞੈ ਮਿਤ੍ਰੁ ਅਸਾਡੜੇ ਸੇਈ॥ *Jinaa dasandriaa durmat wanjai mitar asaadare se-ee*—They at sight of whome evil-inclinations vanish, are our friends (GGS, p.520)

### **Kirarh (ਕਿਰਾੜ)**

After the Muslims occupied Hindustan (India) and established their rule here, the opportunist ones among Hindu Kashatriyas called *Khatris* in Punjabi language, responsible for defending the country, shamelessly submitted to them, discarded their own culture and adopted the Muslim way of life / culture in order to derive material benefits from the Muslim rulers. They assisted them as ministers and officials. They started speaking their language and adopted their dress. Guru Nanak called such persons as *Kirarhs*-ਕਿਰਾੜ-(opportunists) and has cited the examples of their opportunism in his Bani enshrined in Guru Granth Sahib, the holy book of Sikhism:

- ਖੜੀਆ ਤ ਧਰਮ ਛੋਡਿਆ ਮਲੇਛੁ ਭਾਖਿਆ ਗਹੀ॥ ਸ੍ਰਿਸਟਿ ਸਭ ਇਕ ਵਰਨ ਹੋਈ ਧਰਮ ਕੀ ਗਤਿ ਰਹੀ॥--  
The Khatris have abjured their true faith and taken to the foreign language. The whole world has assumed the same caste (given to evil way) and the order of righteousness has lapsed (GGS, p.663).
- ਨੀਲ ਬਸਤਰ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮੁਲ ਕੀਆ...The men, then took to and wore blue robes and dresses and Turks and Pathans established their rule (GGS, p.470).
- ਗਉ ਬ੍ਰਿਹਮਣ ਕਉ ਕਰ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ॥ ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨ ਮਲੇਛੁ ਖਾਈ॥ ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ॥--thou (Khatris, who were administrators and tax collectors under the Moghul Muslim rule) tax cows and Brahmans but the cowdung will not save thee alone (They plastered their cooking place with cow dung to render it pure). Thou wearest a loin cloth, puttest a frontal mark, carriest a rosary and eatest, the provisions supplied by the unclean. O brother, within, thou performest worship, outside thou readest Muslim books, adoptest their way of life. Lay aside hypocrisy. By taking God's Name (GGS, p.471).
- ਨੀਲ ਵਸਤੁ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਣੁ॥ ਮਲੇਛੁ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣੁ॥--Wearing blue clothes, they become acceptable by Muslims. By taking money from *Malechhas* (Muslims), they worship Puranas (the Hindu religious books) (GGS, p.472).
- ਅੰਦਰਹੁ ਝੂਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ॥ ਅਠਸਠਿ ਵਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ॥ ਜਿਨੁ ਪਟੁ ਅੰਦਰਿ ਬਾਹਰਿ ਗੁਦੜੁ ਤੇ ਭਲੇ ਸੰਸਾਰਿ॥--The persons false from within and posing honourable from without, are abundant in this world. Their filth goes not, even though they may bathe at sixty eight holy places, they who are pure as silk, within, even though outwardly clad in rags are good ones in the world (GGS, p.473).
- ਨਾਲਿ ਕਿਰਾੜਾ ਦੇਸਤੀ ਕੂੜੈ ਕੂੜੀ ਪਾਇ॥ ਮਰਣੁ ਨ ਜਾਏ ਮੂਲਿਆ ਆਵੈ ਕਿਤੈ ਥਾਇ॥--False is the friendship of worshippers of material things. False is its very foundation, O Moola, it is not known at what place death shall come the mortal? (GGS, p, 1412).

### **Akiratghanta (Ungratefulness) and Sikhism**

*Akirtghan* in Punjabi means, “The one who forgets the good done to him”. In common language he is also known as “*ahsaan fraamosh* (ਐਹਸਾਨ ਫਰਾਮੋਸ਼)”. He is most despised person in the society. Bhai Gurdas gives the description of an ungrateful person in the following words:

- “ਮਧ ਵਿਚ ਰਿਧਾ ਪਾਇਕੇ ਕੁਤੇ ਦਾ ਮਾਸ।। ਧਰਿਆ ਮਾਨਿਸ ਖੋਪਰੀ ਤਿਸ ਮੰਦੀ ਵਾਸੁ।। ਰਤੂ ਭਰਿਆ ਕਪੜਾ ਕਰ ਕਜਣ ਤਾਸੁ।। ਢਕ ਲੈ ਚਲੀ ਚੂਹੜੀ ਕਰ ਭੋਗ ਬਿਲਾਸੁ।। ਆਖ ਸੁਣਾਇ ਪੁਛਿਆ ਲਾਹਿ ਵਿਸ਼ਵਾਸ।। ਨਦਰੀ ਪਵੈ ਅਕ੍ਰਿਤਘਣ ਮਤ ਹੋਇ ਵਿਨਾਸ।।—*Madh vich ridhaa paekay kutte daa maas. Dog meet was cooked in alcohol. Dharia manas khoporee tis mandee vaas. It was put in human skull and was emitting foul smell. Rattoo bhariaa kapprha kar kajjan taas. It was covered with cloth drenched with menstrual blood. Dhak lay challi choohri kar bhog bilaas. The sweeper woman was carrying it after enjoying the moments of pleasure and carnal satisfaction. Aakh sunai puchhiala laahe vishvaas. Some one on the way asked her what unique item was she carrying covered with a cloth and in such secrecy. Nardeen pavay akirtghan, mat ho-ay vinaas. She replied that she was ensuring that no ungrateful person would cast his eyes on that lest it became sour and no more edible. The blood stained cloth would ward off evil eyes (Bhai Gurdas Var35).*
- ਨਰਕ ਘੋਰ ਬਹੁ ਦੁਖ ਘਣੈ ਅਕਿਰਤਘਣਾ ਕਾ ਥਾਨੁ।। *Narak ghor bahu dukh ghanay akiratghanaa kaa thaana.*—The abode of ungrateful people is hell and full of immense sufferings. (GGS, p.315).
- ਅਕਿਰਤਘਣਾ ਹਰਿ ਵਿਸਿਰਿਆ ਜੋਨੀ ਭਰਮੇਤੁ।। *Akiratghanaa har visriiaa jonee bhurmet.*—The ungrateful forget the Lord, and wander in reincarnation (GGS, p. 706).
- ਅਕਿਰਤਘਣੈ ਕਉ ਰਖੈ ਨ ਕੋਈ ਨਰਕ ਘੋਰ ਮਹਿ ਪਾਵਣਾ।। *Akirtghanai ko rakhai na koe narak ghor meh pavna*—No one can save an ungrateful person; he is thrown into the most horrible hell (only God can save him) (GGS, p.1086).
- ਅਕਿਰਤਘਣਾ ਨੋ ਪਾਲਦਾ ਪ੍ਰਭ ਨਾਨਕ ਸਦ ਬਖਸਿੰਦ।। *Akiratghanaa no paaladaa prabh Nanak sad bakhsindh*—Even the ungrateful ones are sustained by God. O Nanak, He is forever Forgiver (GGS, p. 47)
- ਅਕਿਰਤਘਣਾ ਕਾ ਕਰੇ ਉਧਾਰੁ ਪ੍ਰਭ ਮੇਰਾ ਹੈ ਸਦਾ ਦਇਆਰੁ।।—*Akiratghanaa kaa karay udhaar. Prabh meraa hai sad daeiaar* — He saves even the ungrateful; my God is forever Merciful (GGS, p 898).

### **The concept of Ahinsa / Ahimsa and compassion in Sikhism**

Sikhism believes in *Ahinsa*, but in its own way. The concept of *Ahinsa / Ahimsa* and compassion in Sikhism is not to have mercy / pity / compassion for lice / bed bugs, rabid dogs and snakes etc and suck the blood of the hapless poor, sacrifice animals for the fulfillment of one's desires, to lay down weapons on seeing the herd of cows standing before the enemy forces and such like other things, which are the deeds of an ignorant professor of non-violence. In Gurmat there is provision for non-violence and compassion / mercy, but there is no provision for the *Ahinsa Parmodharma* of Jainism and Buddhism nor for submitting to the cruelty of the barbarous people. It says, “*Choon kaar az hamaan heelte dar guzashat, halal ast burden ba shamsheer dast*” i.e, When all peaceful means fail it is righteous to put your hand on the hilt of the sword. Gurbani

further says:

- ਦੁਖ ਨ ਦੇਈ ਕਿਸੇ ਜੀਅ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਵਉ—Do not cause suffering to any being and return to thy Home with honour (GGS, p,322) .
- ਮਨਿ ਸੰਤੋਖੁ ਸਰਬ ਜੀਅ ਦਇਆ॥ ਇਨ ਬਿਧਿ ਬਰਤੁ ਸੰਪੂਰਨ ਭਇਆ॥--Be satisfied in thy mind and show kindness to all living beings. In this way thy fast shall be complete (GGS, p,299).
- ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨ ਦਾਨੁ ਕਰੇਇ॥--He shows mercy to all living beings and gives something in charity (GGS, p, 468) .
- ਜਿਸੁ ਮਨੁ ਮਾਨੈ ਅਭਿਮਾਨੁ ਨ ਤਾ ਕਉ, ਹਿੰਸਾ ਲੋਭੁ ਵਿਸਾਰੇ॥--He, whose mind is full of faith and rid of pride, he abandons violence and avarice (GGS, p,1198) .
- ਬਾਟ ਪਾਰਿ ਘਰੁ ਮੂਸਿ ਬਿਰਾਨੇ ਪੇਟੁ ਭਰੈ ਅਪਰਾਧੀ॥ ਜਿਹਿ ਪਰਲੋਕ ਜਾਇ ਅਪਕੀਰਤਿ ਸੋਈ ਅਬਿਦਿਆ ਸਾਧੀ॥ ਹਿੰਸਾ ਤਉ ਮਨ ਤੇ ਨਹੀ ਛੂਟੀ, ਜੀਅ ਦਇਆ ਨਹੀ ਪਾਲੀ॥ ਪਰਮਾਨੰਦ, ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕਥਾ ਪੁਨੀਤ ਨ ਚਾਲੀ—O sinner, you have filled your belly, by highway robbery and breaking houses of others. You have performed this out of ignorance, where with it shall go with you hereafter as ignominy. Cruel violence has not left your mind and you have not shown mercy for the living creatures. Parmanand says, in the holy congregation you have not listened to the immaculate discourse of God (GGS, p, 1253) .
- ਜੀਵਤ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ॥ ਨਾਨਕ, ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬ ਜੀਆ॥--if one dies while living, then he understands everything and within his mind realizes the Lord, compassionate to all. Nanak says, to such a one comes all exaltation who realizes himself in all the beings (GGS, p,940) .
- ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ, ਏ ਸੰਪੈ ਮੋ ਮਾਹੀ॥ ਦਇਆ ਧਰਮੁ ਅਰ ਗੁਰ ਕੀ ਸੇਵਾ, ਏ ਸੁਪਨੰਤਰਿ ਨਾਹੀ॥--Lust, wrath desire for wealth, ego and envy, all this wealth is within me. Compassion, piety and Guru's service, these do not come to me even in dream (GGS, p,971) .

### **The concept of *Sewa* (Service of humanity) in Sikhism**

*Sewa*, the service of humanity is another cardinal principle of Sikhism. Gurmat regards the service (*Sewa*) of humanity as inseparable part of life. In Sikh religion *Sewa* and *Simran* (remembrance of God in mind, words and actions) have been recognized to have inseparable bond. Before the birth of Sikhism, the followers of all major belief systems practicing *Bhagti Marg* remained away from the concept of the service (*Sewa*) of humanity instead they used to desert their family and social life and go to the jungles, mountains, caves etc and spend major part of their lives in meditation in solitude to attain salvation (*Moksh*) and union with the Supreme Eternal Reality (God). Gurmat does not recognize such a *Bhagti / Simran / meditation*. According to Gurmat, a real religious person is he who has controlled his desire for *Kaam, Karodh, Lobh, Moh* and *Ahankar*, works for the social welfare and upliftment of the society, leads the life of a house-holder and makes a positive effort, “ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੰਚੁ॥ ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੁ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤਾ॥ (GGS, p. 522). Without the service of humanity all *Bhagti* is a hollow ritual. The people, who are engaged in meditation (*Bhagti*) only and do not work to fulfill their needs and go for begging, they are not

the servants of humanity instead they are a burden on the society and their meditation is mere hypocrisy. That is why Gurbani says, “ਗੁਰੂ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ॥ ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ॥ (GGS, p. 1245).

The founder of the Sikh faith, Guru Nanak wished the followers of the Sikh faith to be servants of God and his people. “Having created this world, God has installed His very self there in,” said he. And he further said, “this world is the chamber of God where in the true one resides” i.e., “ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੈ ਕਾ ਵਿਚਿ ਵਾਸੁ॥-*Ih Jag Sachay kee hai kothari, Sachay ka vich vaas*” (GGS, p463). Therefore, with this human body, “Let us be of service in this world so that we may find a seat in the court of the Lord”-“ਵਿਚਿ ਦੁਨੀਆਂ ਸੇਵ ਕਮਾਈਐ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ॥-*Vich dunia sev kamayi-ay taan durgeh baisan pai-ay*” (Ibid, p26). It is held by the Gurus that service, if it is to be worthwhile, ought to be done without any consideration of reward. “ਬਧਾ ਚਟੀ ਜੋ ਭਰੇ ਨਾ ਗੁਣੁ ਨਾ ਉਪਕਾਰੁ॥ ਸੇਤੀ ਖੁਸੀ ਸਵਾਰੀਐ ਨਾਨਕ ਕਾਰਜੁ ਸਾਰੁ॥-*Baddha chatti jo bharay, na gun na upkar, seti khusi sawriay Nanak kaaraj saar*” (Ibid, p787). In case any reward is solicited for rendition of service it can be termed as a bargain. “ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ॥ ਤਿਸੁ ਕਉ ਹੋਤ ਪ੍ਰਾਪਤਿ ਸੁਆਮੀ॥-*Sewa kart ho-ay nihkami tis ko hot prapat soami*” i. e., “He who serves without desire for rewards, he alone attains to God” (Ibid M5, p 286). “ਦੇਖਾ ਦੇਖੀ ਸਭ ਕਰੇ ਮਨਮੁਖਿ ਭੂਝ ਨ ਪਾਇ॥ ਜਿਨ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਸੇਵ ਪਈ ਤਿਨ ਥਾਇ॥-*Dekha dekhee sabh karay Manmukh boojh na pa-ay, jin Gurmukh hirda sudh hai sev pae tin tha-ay*” i.e., “One who does it (Seva) in imitation, such Manmukh (self-willed) can not understand. Those Gurmukh, whose initiative is pure, his service is accepted in the court of Almighty” (Ibid, p.28). Sewa can be done by following means:

**Tan dee sewa (through Physical means):**

Physical service comes first of all and can be done by helping in cooking food or by washing dishes in the Langar (the Sikh community Kitchen), by taking care of the visitors shoes, by sweeping and cleaning floors in a Gurdwara, by participating in the Sikh national struggle, by doing humanitarian work and so on.

**Man dee sewa (Intellectual service --Mind--Mental means):**

It can be done, by imparting knowledge about Gurbani, Sikh religion, Sikh history and general education to the needy.

**Dhan dee sewa (Monetary means):**

It can be done in cash or kind.

From Seva springs humility, tolerance and generosity. It brings an end to ego (*Haumai*). It gives a Sikh a feeling of being a useful part of humanity. Gurbani lays great stress on *sewa*:

“ਬਿਨ ਸੇਵਾ ਧਰਿ ਹਥੁ ਪੈਰੁ ਹੋਰ ਨਿਹਫਲੁ ਕਰਨੀ॥-*Bin sewa dhrig hath per, hor nehphal karni*-The hands and feet without sewa are all accursed and everything else is useless”.

**Concept of Sarbat da bhala in Sikhism**

Sikhism believes in fatherhood of God and brotherhood of man, “ਏਕ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂੰ ਮੇਰਾ ਗੁਰਹਾਈ॥-*Ek pita ekas ke ham barik toon mera gurhae* i.e; We are children of one father and He take of us all” (GGS, p.611). Every Sikh prays aloud at least

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twice a day: “ਨਾਨਕ ਨਾਮ ਚੜਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੈ ਸਰਬਤ ਦਾ ਭਲਾ...*Nanak Naam hardi kala, Teray bhaanay sarbat da bhala*--Nanak says, “The Name of the Lord keeps the spirits high. O Lord, in your Name shower your blessings on everyone”. This belief in oneness of humanity, and the insistence on working for the welfare of all people whether Sikhs or non-Sikhs even at the cost of sacrificing one's life, is what sets Sikhism apart from other religions.



Chapter 7

**Guru in Sikhism**

The word Guru comes from: *Gu* and *Ru*. *Gu* denotes *Ghor-andhera* (Pitch darkness) signifying ignorance and *Ru* denotes *Roshni*-light (of knowledge /*Gian*), and therefore Guru literally means that light (knowledge) which removes the darkness (ignorance) of mind. The doctrine of Guruship is a cardinal principle of Sikh religion and therefore forms a part of what is popularly known as Basic postulate of Sikhism called '*Mool Mantar*'. The importance of Guru in Sikhism is mentioned in Holy Scripture of Sikhism, Guru Granth Sahib:

- ਗੁਰ ਦਾਤਾ ਗੁਰੁ ਹਿਵੈ ਘਰੁ ਦੀਪਕੁ ਤਿਹ ਲੋਇ॥ ਅਮਰ ਪਦਾਰਥੁ ਨਾਨਕਾ ਮਨਿ ਮਾਨਿਐ ਸੁਖੁ ਹੋਇ॥--Guru is the bestower of holy Name, the Guru is the house of snow and the Guru is lamp (light) of three worlds. The Guru possesses the eternal wealth of holy Name. Nanak says, by putting faith in Him, desired peace is obtained (GGS, p, 137).
- ਗੁਰ ਤੀਰਥੁ ਗੁਰੁ ਪਾਰਜਾਤੁ ਗੁਰੁ ਮਨਸਾ ਪੂਰਨਹਾਰੁ॥ ਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਦੇਇ ਉਪਰੈ ਸਭੁ ਸੰਸਾਰੁ॥ -- The Guru is place of the pilgrimage. Guru the Elysian Tree and Guru the fulfiller of desires. Guru, the Giver, grants God's Name by which the whole world is saved (GGS, p, 52).
- ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ॥ ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ॥--If hundred moons arise and thousand suns appear, with all this illumination, without the Guru, there would be pitch darkness (GGS, p. 463).
- ਮਨ ਕੁੰਚਰੁ ਪੀਲਕੁ ਗੁਰੁ ਗਿਆਨ ਕੁੰਡਾ ਜਹ ਖਿੰਚੇ ਤਹ ਜਾਇ॥ ਨਾਨਕ ਹਸਤੀ ਕੁੰਡੇ ਬਾਹਰਾ ਫਿਰ ਫਿਰ ਉਝੜਿ ਪਾਇ॥--The mind is elephant and the Guru, the elephant-diver, enlightenment is the goad. Withersoever, the Guru drives, thither goes the mind. Nanak says, elephant without a goad, again and again strays into the wilderness (GGS, p,516).
- ਜਿਸੁ ਮਿਲਿਐ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਸੇ ਸਤਿਗੁਰੁ ਕਹੀਐ॥ਮਨ ਕੀ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ ਹਰਿ ਪਰਮ ਪਦੁ ਲਹੀਐ॥--he by meeting whom , the mind receives joy is called the True Guru. Mind's double mindedness departs and the supreme celestial status is obtained (GGS, p, 168).

In Sikh scriptures, the word 'Guru' has been used to denote at least three different senses. Firstly, it has been used for God Himself, secondly, the word has been referred to as teacher-Guru, and finally it is used for the Holy Sikh scripture, "Guru Granth Sahib".

The preceptor (religious teacher--Guru) in Sikhism is an enlightened soul, through whom the revelations of God or the Word of God or '*Naam*' are spread. He is not God in human form, but a messenger or prophet sent by God, for a specific mission. He is not an incarnation of God but an instrument of God. He is not an end in himself but only a means. He is a humble messenger invested with the duty of showing the true-spiritual way to the people. The Guru is an intermediary (bridge) between God and Creation. Guru occupies a very high status in Sikhism. For Sikhs, the Guru is a special being, the bearer of the divine knowledge. He is like the sandalwood tree, which imparts fragrance to whoever comes near it. He helps his followers destroy self-centredness and attain liberation. There were ten living Gurus but all of them had the same Jyoti (divine light / Spiritual knowledge).

In the Sikh scriptures the terms Guru and God have been used identically and

interchangeably, “ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ॥--*Gur Parmesar eko jaan*--Deem thou the Guru and God as One” (GGS’ p 864). The essential thing to be born in mind is that God or His divine Light (Spiritual knowledge--*Adhiatmic-Giaan*) alone was the highest and most perfect Guru. Perfection in the case of others was to be taken only in the limited and relative sense. He, sometimes, speaks through Prophets and seers and they become Gurus because they reveal God’s light. They are His best manifestations as could ever be conceived in human terms. It is only in this sense that they can be identified with God. But they are not to be confused with God whose purpose they sometimes are destined to fulfill. Guru Nanak says: ‘ਤਤ ਨਿਰੰਜਨੁ ਜੋਤਿ ਸਬਾਈ ਸੋਹੰ ਭੇਦੁ ਨ ਕੋਈ ਜੀਉ॥ ਅਪ੍ਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ’॥ i.e. ‘The light of the pure Lord, the essence of everything, is pervading all. In I and He there is no difference. He is the Infinite, Transcendental Lord, the Supreme God and Him Nanak has obtained as his Guru. There is a Sakhi also that Guru Nanak had enlightenment at Sultanpur before he set out on his mission, which indicates that God appointed him as the Guru, and it was, God’s revelation (Bani / Shabad) that became Guru Nanak’s Word or his teachings and form foundation of Sikhism. Thus God’s Word and Nanak’s Word are all identical terms meaning the same thing, affirming that God, the true was speaking through Guru Nanak. Guru Nanak himself affirms it in his own words, “ਹਉ ਢਾਢੀ ਵੇਕਾਰ ਕਾਰੇ ਲਾਇਆ॥ ਰਾਤਿ ਦਿਹ ਕੈ ਗੁਰੁ ਪੁਰਹੁ ਫਰਮਾਇਆ॥ ਢਾਢੀ ਸਚੇ ਮਹਿਲ ਖਸਮਿ ਬੁਲਾਇਆ॥ ਸਚੀ ਸਿਫਤਿ ਸਾਲਹ ਕਪੜਾ ਪਾਇਆ॥--“I was an out of work minstrel, God gave me employment. God gave me the order, ‘Sing day and night’. God summoned the minstrel to His court and bestowed on me the robe of honouring Him and singing His praises” (GGS M1, p.150) . He further says in Rag Tilang, ‘ਜੈਸੀ ਮੈਂ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨ ਵੇ ਲਾਲੋ’॥” i.e. ‘As the Divine word of the Master comes to me so I make it known to thee O, Lalo’ (GGS, p.722). He also says: ‘ਤਾ ਮੈ ਕਹਿਆ ਕਹਣ ਜਾ ਤੁਝੈ ਕਹਾਇਆ॥ i.e. ‘I speak only when you, O God, inspire me to speak’ (GGS, p.566). Again, ‘ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ’॥ i.e. ‘By myself, I know not how to speak. I say what He commands me to say’ (GGS, p.763).

Guru Gobind Singh categorically asserts thus:--

“ਮੈ ਹੂੰ ਪਰਮ ਪੁਰਖ ਕੇ ਦਾਸਾ ਦੇਖਣ ਆਇਉ ਜਗਤ ਤਮਾਸਾ॥ ਜੋ ਮੁਖ ਕੇ ਪਰਮੇਸਰ ਉਚਰਹੋ ਤੇ ਸਭ ਨਰਕ ਕੁੰਡ ਮਹਿ ਪਰ ਹੈ॥ i.e. “I am but slave of God and I have come to witness the wonders of His creation, but whosoever regards me as Lord shall be damned and destroyed (Bachittar Natak).

The Sikh scriptures ‘therefore’ rightly speak of God as the only absolutely true Guru: ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ॥ ਸੋਈ ਗੁਰੁ ਸਮਝਿਉ ਹਮਾਰਾ॥ i.e. ‘Know, that He is my Guru who is the God incarnate from the beginning to the end’ (Guru Gobind Singh in chaupai).

### **Concept of Shabad\* (hymn / Divine Word / Bani) as Guru in Sikhism**

In Sikhism *Shabad*-ਸ਼ਬਦ (Divine Word) has been acknowledged as the manifest form of God / Guru. This means the Divine Knowledge (*adhiatmic Gyan*), obtained by the Gurus after merging their Souls with God, compiled in the Guru Granth Sahib is the *Shabad-Guru*. In other words Gurbani itself is Guru and is immortal. In this context, when a group yogis asked Guru Nanak to name his Guru, he replied “ਸਬਦ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨ ਚੇਲਾ--*Shabad Guru surat dhun chela*” i.e., “*Shabad* (The holy word) is the Guru, consciousness and intention atuned to it is the disciple” (GGS, Ramkali, Siddh Goshat, p.943). Thereafter, all the Gurus of

the House of Nanak taught the same principle i.e, “*Shabad* (hymn / *Bani*) is the Guru. Guru Amar Dass said, “Praise be to the Bani (word) of the Formless, Whom none can equal”-ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ (GGS, p.515). Guru Ram Dass says, “ਬਾਣੀ ਗੁਰੁ ਗੁਰੁ ਹੈ ਬਾਣੀ ਵਿਚ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ॥ ਗੁਰਬਾਣੀ ਕਰੇ ਸੇਵਕ ਜਨ ਮਾਨੇ ਪ੍ਰਤਖ ਗੁਰੁ ਨਿਸਤਾਰੇ-*Bani Guru, Guru hai Bani which Bani amrit saray, Gurbani kahay sewak jan manay partakh Guru nistaray*” i.e, “Bani is the Guru and Guru is the Bani, all ambrosia is contained in the Bani. If the devotee obeys what Bani teaches us, the Guru confers His grace on him”(GGS, p. 982). Guru Arjan Dev says, “Bani has come from God, it effaces all worries and anxieties”-“ਪੁਰ ਬਾਣੀ ਆਈ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ॥ (GGS, M5, p.628) He further adds, “ਪੋਥੀ ਪ੍ਰਮੇਸ਼ਰ ਕਾ ਥਾਨ-*Pothi Parmeshar ka than*” i.e, “The book is the Abode of God” (GGS, M5, p.1226). Guru Gobind Singh before merging into the Divine, formally bestowed the Guruship on Granth Sahib, “*Guru maanio Granth*” and thereafter Guru-bani became the Guru for all times, replacing the personal Guruship.

### **Sound (naad) and letters (Akhar / Varnas) in Sikhism**

In the theology of Sikhism *Sabad* i.e; Divine Word / hymn, Bani and Gurbani are synonymous. *Sabad* (word) is revealed/ transmitted in the form of sound (ਨਾਦਿ-*Naad-ਧਵਨੀ-Dhawani--sound*), which is heard and is called ਧਵਨੀਆਤਮਿਕ-*Dhawaniatmic*. It is transmuted and exhibited in alphabetic (ਵਰਨਾਤਮਿਕ-*Varnatmic*) form, which is written and read and is made of letters (*Varnaas*). Sound (*naad*) is of two types: *Anhad-naad* and *Anaahd naad*. *Anhad naad* is produced by striking an object or by touch or by blowing air, while the *Anaahd naad*--The Celestial music (*anaahad-naad*) is heard in the higher state of spiritual consciousness.

### **Importance of letters and speech according to Gurbani / Sikhism**

Entire development of this world is dependent upon letters, which make words / *Sabad*. Gurbani says, “ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ” (GGS, p.117)॥ Animals can produce sound but do not have any words and thereby any language, therefore they have not been able to progress beyond their animal level jobs. The importance of letters has been stated in *Guru Granth Sahib* by Guru Nanak Dev in *Patti Likhi*, by Guru Amardass in *Bavan Akhri*, by Guru Arjan Dev in *Bawan Akhri* and also by Bhagat Kabir in *Bawan Akhri*. In these letters lies the name of the Supreme Eternal Reality, spiritual knowledge-God in the form of *Guru Sabad*.

We have five sense organs, but most important out of them is our tongue. We can progress without eyes, ears, smell and sensation in skin but not without the tongue, dumb person in the world has never secured any social position or status so far. Relationship develops through speech and not through seeing only. The entire relationship in this world is sustained by talking. If we develop our relationship with the ‘word’ only then we can connect the self with Supreme Eternal Reality (God), who is spread in all direction in the form of *Shabad*. Gurbani says, “ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਹਮਣਹ॥ ਖੜੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ਰ ਸਬਦੰ ਪਰਾਕ੍ਰਿਤਹ॥ ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥-i.e-The way of union with the lord is by the way of Divine knowledge but the Brahman’s way is through Vedas. Khatri’s way is the way of

bravery, of the Shudras, the way is the service of others. If anyone realize this secret that the duty of all is One Lord's meditation. Nanak is a slave to one with such realization. In him is manifest the Immaculate Lord (GGS, p.469,1353).

### **Importance of listening in Gurmat (Sikhism)**

#### **GGS, Jap ji Sahib Pauri 8-11**

### **Importance of obeying in Gurmat (Sikhism)**

#### **GGS, Jap ji Sahib Pauri 12-15**

### **Charn and Charn Kamal in Gurmat (Sikhism)**

The word Charn and *Charn Kamal* in Gurbani have been used as metaphors / simlies for Shabad / Word / Teaching.

In Punjabi *charn* literally mean feet and *kamal* means lotus, therefore *charn kamal* jointly literally means lotus feet, but theosophically in Gurmat it means *Gur Shabad* / Guru's word / Guru's teachings / Guru's principle i.e; a fundamental truth, law, doctrine or motivating force/ a rule of conduct, especially of right conduct. The words, *Charn* and *Charn kamal* have been used in Guru Granth Sahib at a number of places:

- ਹਿਰਦੈ ਚਰਣ ਸਬਦੁ ਸਤਿਗੁਰ ਕੇ ਨਾਨਕ ਬਾਂਧਿਓ ਪਾਲ...By enshrining Lord's teaching in his heart, Nanak has tied the holy word of the True Guru to his sash (GGS, p.680)
- ਗੁਰ ਕੈ ਚਰਣ ਰਿਦੈ ਲੈ ਧਾਰਉ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ॥--Enshrine thou Guru's teachings in thy mind. Ever make obeisance unto the Guru, the Supreme Lord (GGS, p.864).
- ਹਰਿ ਚਰਣ ਰਿਧੈ ਵਸਾਇ ਤੂ ਕਿਲਵਿਖ ਹੋਵਹਿ ਨਾਸੁ॥--Enshrine thou the Lord's teachings in thy mind and thine sins shall be annulled (GGS, p.491).
- ਜਨ ਕੇ ਚਰਨ ਵਸਹਿ ਮੇਰੈ ਹੀਅਰੈ ਸੰਗਿ ਪੁਨੀਤਾ ਦੇਹੀ॥- *jan ke charn vasah meray hearay sang puneeta dehee* i.e; The Lord's teachings abide within my heart with them my body is rendered pure (GGS, p.680).
- ਚਰਨ ਕਮਲ ਬਸੇ ਰਿਦ ਅੰਤਰ ਅੰਮ੍ਰਿਤਿ ਹਰਿ ਰਸ ਚਾਖੇ॥--*Charn kamal basay rid antar amrit har ras chaakhay*-i.e; By imbibing the Lord's teaching in mind one tastes the sweetness of God's elixir (GGS,p.616).
- ਹਿਰਦੈ ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਧਾਰੇ॥ ਪੂਰੇ ਸਤਿਗੁਰ ਮਿਲਿ ਨਿਸਤਾਰੇ॥ *Hirahai charn kamal prabh dharay. Pooray satgur mil nistaray* i.e; Within my mind I have logged the Lord's teachings. By contact with the Perfect True Guru, I have been emancipated (GGS, p.193).
- ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਉਰਧਾਰੀ॥ ਮਨ ਤਨ ਧਨ ਗੁਰ ਪ੍ਰਾਨ ਅਧਾਰੀ॥ i.e; Guru's teachings I have embedded in my mind and heart. I tender my mind, body and wealth to the Guru, the prop of my very life (GGS, p193).

In the Sikh architecture at Gurdwara Darbar Sahib (Golden Temple), the World Seat of Sikhism in Amritsar, inverted lotus over the domes of the building depicts the ignorant human mind. As the lotus blooms with sun light after sun rise similarly the ignorant mind gets enlightened with the Divine Light of The Shabad, and blooms with spiritual wisdom. Guru Granth Sahib, the Shabad Guru, lies in the central hall directly under the big central dome, which has an inverted lotus upon it.

- ਉਲਟਿਓ ਕਮਲ ਬ੍ਰਹਮ ਬੀਚਾਰਿ॥--*Ultio kamal brahm beechaar*.-meaning--The inverted lotus (ignorant mind) has turned upwards (has become enlightened) by Lord's meditation (GGS, p. 153).
- ਬੁਧਵਾਰਿ ਬੁਧਿ ਕਰੈ ਪ੍ਰਗਾਸ॥ ਹਿਰਦੈ ਕਮਲ ਮਹਿ ਹਰਿ ਕਾ ਬਾਸ॥ ਗੁਰ ਮਿਲਿ ਦੋਊ ਏਕ ਸਮ ਧਰੈ॥ ਉਰਧ ਪੰਕ ਲੈ ਸੂਧਾ ਕਰੈ (GGS, p.344)···On Wednesday man should enlighten his understanding. So that the Lord may acquire dwelling in his heart lotus. On meeting the Guru, he should consider both the weal and woe alike. He ought to handle and set right the inverted lotus of his heart.

### ***Charn Pahul***

Before the introduction of *Khanday Batay Dee Pahul (Amritpaan)* in Sikhism by the tenth Master, Guru Gobind Singh in 1699 AD, the devotees used to come to Guru Darbar voluntarily bowed their head before the Guru and vowed to lead the life according to Gurmat (Guru's word/ teachings / Bani and not any body else). This was known as *Charn Pahul*, “ਚਰਨ ਕਮਲ ਬਸੇ ਰਿਦ ਅੰਤਰ ਅੰਮ੍ਰਿਤ ਹਰਿ ਰਸ ਚਾਖੇ॥--*Charn kamal basay rid antar amrit har ras chaakhay*-i.e; By imbibing the Lord's teaching in mind one tastes the sweetness of elixir of immortality” (GGS,p.616).

The Vedantins make wrong exposition of *Charn Pahul* as the water obtained by washing the feet of the Guru or touched by great toe of his foot and given to the followers for drinking, which was the practice then prevalent in Brahmanism (Hinduism) and discarded by the Sikh Gurus. Sikhism forcefully rejects all such ritual practices of Brahmanism (Hinduism).

### ***Amrit in Sikhism***

According to the holy Sikh Scripture, Guru Granth Sahib:

- ਅੰਮ੍ਰਿਤ ਏਕੋ ਸਬਦੁ ਹੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇਆ॥--Nanak says, word, the Name (Naam) alone is the elixir of immortality and it is obtained by guidance of the Guru” (GGS, p.644)
- ਅੰਮ੍ਰਿਤ ਸਾਚਾ ਨਾਮੁ ਹੈ ਕਹਿਣਾ ਕਛੁ ਨ ਜਾਇ···The holy Name is the true elixir of immortality beyond description (GGS, p, 33).
- ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ···God's Name is the elixir of immortality by drinking which thirst goes (GGS, p, 1283).
- ਅੰਮ੍ਰਿਤੁ ਨਾਮ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਪੀਵਹੁ ਭਾਈ···O, brothers the elixir of immortality is the

treasure of God's Name. Get together and quaff it (GGS, p 318).

*Mrit* in Punjabi means dead and *A-mrit* means immortal. *Amrit* literally means elixir of immortality. Amrit is that substance the intake of which is supposed to make man immortal. Since the physical frame of the human body is mortal, there is nothing in the world which can make the mortal frame immortal. Immortality cannot therefore, mean perpetuation of the physical body of the individual. In Sikhism by immortality is meant merging man's Soul (Atma) with the Supreme Soul i.e God—*Parmatma*, while being alive and thereby discarding the fear of physical death.

### Life to the dead

- ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮੁਖ ਚੋਇਆ ਮੇਰੀ ਜਿੰਦੜੀਏ॥ ਫਿਰਿ ਮਰਦਾ ਬਹੁੜਿ ਜੀਵਾਇਆ ਰਾਮ॥--The Guru has poured the elixir of immortality into my mouth. O myself, and then my dying self came to life again (GGS, p, 539).
- ਮਿਰਤਕ ਕਉ ਪਾਇਓ ਤਨਿ ਸਾਸਾ ਬਿਛਰਤ ਆਨਿ ਮਿਲਾਇਆ॥ ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਭਏ ਸ਼੍ਰੋਤੇ ਹਰਿ ਨਾਮ ਮੁਖਿ ਗਾਇਆ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਦੇਖ ਵਡਾਈ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥--In the dead body the Guru infuses breath and he unites the separated ones. When the Guru hymns the praise of the Lord's Name with his mouth, even the beasts, goblins and fools become attentive listeners. Behold the greatness of the Perfect Guru. His worth can not be expressed (GGS, p,614).
- ਗੁਰ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ਹਰਿ ਹਰਿ ਹਮ ਮੁਏ ਜੀਵੇ ਹਰਿ ਜਪਿਭਾ॥--The Great True Guru has implanted the Lord God's Name within me. By contemplating the Lord, I the dead one, have sprung to life (GGS, p, 1337).

Sikh initiation is called *Amritpaan*, which brings total transformation of man from a secular being to gradual progress and ultimate transformation into a divine man. There is spiritual, moral, social and cultural transformation of the whole being of a person who accepts this baptism and thereafter follows the Sikh religious code of conduct. Amrit is prepared by five devout initiated Sikhs by reciting five *Banis*: Jap ji Sahib, Jaap Sahib, Tavparsingh Swayay, Chaupai-From *Hamri karo haath de rachha-to--- Dushat dokh te leho bachaee* and Anand Sahib, while each one of them turn by turn keeps stirring the water containing sugar flakes in the steel communion bowl with Khanda, while seated in Bir Aasan. The hymns of Gurbani turn the elixir into *Amrit*.

Amrit was introduced into Sikhism by Guru Gobind Singh on the Vaisakhi day 1699, at Anandpur Sahib in Punjab, in the Indian subcontinent when he formally consecrated it on this day and created Khalsa.

### \**Pahul* (ਪਾਹੁਲ) in Sikhism

According to encyclopaedia of Sikhism (Mahan Kosh, p, 759) by Bhai Kahn Singh Nabha, *Pahul*, means temper (*Paan-ਪਾਣ*), which is given to mild iron to turn it into hard steel. Mild iron can be bent easily but after temper when it turns into steel, it will break but cannot be bent. Sikh initiation is called *Amritpaan*, which turns an ordinary person's mind firm like steel, which can break but cannot be bent. Therefore *Amritpaan*

literally means tempering the mind of the initiate with the elixir of immortality.

\*ਪਾਹੁਲ: ਪਾਣ ਚੜਾਉਣ ਵਾਲੇ ਗੁਰਮੰਤ੍ਰ ਨਾਲ ਤਿਆਰ ਕੀਤਾ ਜਲ।।

### *Amrit Vela*

Just before sunrise, the last phase of night is called Amritvela in Sikh religious terms. During this period of time the atmosphere is serene and free from noise and mind can concentrate easily. The Sikh principle is to get up at this time, take a bath and recite Gurbani before assuming daily routine of work. Gurbani says:

- ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ...In the early hours of morning repeat His True Name and reflect on His greatness (GGS, Japuji Sahib).
- ਝਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸੁਰ ਆਰਾਧਿ।। ਕਾਰੁ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਮਿਟੈ ਉਪਾਧਿ।।-- Rise early in the morning, contemplate on the Name and night and day meditate on the Lord. Nanak says, thereby no anxiety shall befall thee and malady shall vanish (GGS, p, 255).
- ਹਰਿ ਧਨੁ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਡੈ ਕਾ ਬੀਜਿਆ।। ਭਗਤ ਖਾਇ ਖਰਚਿ ਰਹੇ ਨਿਖੁਟੈ ਨਾਹੀ।।--Of this God's wealth, sown in the appropriate sowing season of the ambrosial hour, the Lord's devotees eat and expend without exhaustion (GGS, p, 734).
- ਪ੍ਰਾਤਹਕਾਲਿ ਹਰਿ ਨਾਮੁ ਉਚਾਰੀ।। ਈਤ ਉਤ ਕੀ ਓਟ ਸਵਾਰੀ।। ਸਦਾ ਸਦਾ ਜਪੀਐ ਹਰਿ ਨਾਮ।। ਪੂਰਨ ਹੋਵਹਿ ਮਨ ਕੇ ਕਾਮ।।--I utter God's Name in the early morning, thereby I have made a shelter for myself both here and hereafter. Ever and ever contemplate the Lord's Name, that thy mind's desires may be fulfilled (GGS, p, 743).
- ਉਠ ਇਸਨਾਨੁ ਕਰੇ ਪਰਭਾਤੇ ਸੋਏ ਹਰਿ ਆਰਾਧੇ।।--Rise thou early in the morning and take bath. Before going to bed supplicate before God (GGS, p1185).
- ਫਰੀਦਾ ਪਿਛਲ ਰਾਤਿ ਨ ਜਾਗਿਓਹਿ ਜੀਵਦੜੇ ਮੁਇਓਹਿ।। ਜੇ ਤੈ ਰਬ ਵੀਸਾਰਿਆ ਤ ਰਬਿ ਨ ਵਿਸਰਿਓਹਿ।।--Farid, if you don't rise in the closing hours of the night, you are dead even while alive. But, although you have forgotten the Lord, even then the Lord has not forgotten you (GGS, p, 1383).
- ਪਹਿਲੈ ਪਹਰੈ ਫੁਲੜਾ ਫਲੁ ਭੀ ਪਛਾ ਰਾਤਿ।। ਜੇ ਜਾਗੰਨਿ ਲਹੰਨਿ ਸੇ ਸਾਈ ਕੰਨੋ ਦਾਤਿ।।--The prayer done in the first part of the night is like a flower, while prayer during the last hour in the night yields fruit as well. They who remain awake, obtain gift from the Lord (GGS, p 1384).
- ਕੁਰਬਾਨਣੀ ਤਿਨਾ ਗੁਰਸਿਖਾਂ ਪਿਛਲ ਰਾਤੀ ਉਠਿ ਬਹੰਦੇ।। ਕੁਰਬਾਨੀ ਤਿਨੁ ਗੁਰ ਸਿਖਾਂ ਅੰਮ੍ਰਿਤੁ ਵੇਲੈ ਸਰਿ ਨਾਵੰਦੇ।।--I am sacrifice unto those Sikhs who rise from their sleep during later part of the night. I am sacrifice to those Sikhs who go to the nearest reservoir and bathe during the ambrosial hours everyday. (Bhai Gurdas Var12).
- ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਨਾਵਣਾ ਗੁਰੁਖਿ ਜਪੁ ਗੁਰ ਮੰਤ੍ਰੁ ਜਪਾਇਆ।।--Inspiring the Gurmukhs to rise

during ambrosial hours, he advised them to recite the blessed incantation of the Guru (Var Bhai Gurdas 26)

- ਗੁਰਸਿਖ ਭਲਕੇ ਉਠ ਕਰਿ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਸਰੁ ਨਾਵੰਦਾ... A Gursikh gets up in the ambrosial hours and takes a bath in the nearby water reservoir (Var Bhai Gurdas 40).

### **Sikh way of life**

The Sikh way of life known as Gurmat was demonstrated by the Sikh Gurus. They supervised the theoretical and practical aspects of Sikhism and guided their followers. Guru Ram Dass prescribed the daily routine of the Sikhs, which is enshrined in the holy book of Sikhism, 'Guru Granth Sahib' on page 305, while Guru Gobind Singh completed the form. The canon of Sikh faith also records:

- ਗੁਰਸਿਖੀ ਬਾਰੀਕ ਹੈ ਸਿਲ ਚਟਣੁ ਫਿਕੀ। ਤ੍ਰਿਖੀ ਖੰਡੇਧਾਰ ਹੈ ਉਹੁ ਵਾਲਹੁ ਨਿਕੀ। ਦੁਤੀਆ ਨਾਸਤਿ ਏਤੁ ਘਰਿ ਇਕਾ ਇਕੀ। ਸਭੈ ਸਿਕਾ ਪਰਹਰੇ ਸੁਖੁ ਇਕਤੁ ਸਿਖੀ।।--The path of the Gur-Sikh is very thin and narrow. It is like licking an insipid salb of stone which gives no taste. It is sharp like edge of the sword. Its path is narrow like a hair. Nothing can match with this discipleship from the past, present and even future. It is beyond time. In this difficult discipleship, one loses all duality and becomes one with the beloved Lord through love and devotion. One sheds all doubts and suspicions from the mind. One even forgets what, why, when and where of all the things. The desire to be engrossed in this discipleship (Sikhi) has all comforts and peace. This desire overpowers and overrides all other desires (Bhai Gurdas Var 9/2).
- ਇਤ ਮਾਰਗਿ ਚਲੇ ਭਾਈਅਤੇ ਗੁਰੁ ਕਹੈ ਸੁ ਕਾਰ ਕਮਾਇ ਜੀਉ।। ਤਿਆਗੇ ਮਨ ਕੀ ਮਤਤੀ ਵਿਸਾਨਰੇਂ ਦੂਜਾ ਭਾਉ ਜੀਉ।।-- O brother, thou who walkest on this path, do thou the work, the Guru bids thee to do. Abandon thou mind's intellect and give up the love of another. (GGS, p, 763).
- ਮਾਨ ਮੋਹ ਮੇਰ ਤੇਰ ਬਿਬਰਜਿਤ ਏਹੁ ਮਾਰਗੁ ਖੰਡੇ ਧਾਰ।।--To forsake pride, worldly love, myness and thyness, is a path on the edge of a double edged sword (GGS, Dev Gahandhari M 5, p, 534)
- ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ।।--They go by this road which is sharper than the two-edged sword and finer than a hair (GGS, p, 918).

### **Disfiguring the body for decoration / make up**

#### **in Sikhism (Gurmat)**

Fashion and physical decoration make up leading to sensual feeling in the mind of the onlookers is strictly prohibited in Sikhism, Gurmat condemns disfiguring the body by piercing and making tatooes. It approves only adhorning oneself with good physical health and moral values:

- ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸੀਗਾਰੁ ਬਨਾਵਉ।।--I may deck myself with truthfulness,



contentment, compassion and righteousness (GGS, p, 812).

- ਮਨਮੁਖਿ ਸੀਗਾਰੁ ਨ ਜਾਣਨੀ ਜਾਸਨਿ ਜਨਮਸਭੁ ਹਾਰਿ॥ ਬਿਨੁ ਹਰਿ ਭਗਤੀ ਸੀਗਾਰ ਕਰਹਿ ਨਿਤ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ॥ ਸੈਸਾਰੈ ਵਿਚਿ ਸੋਭ ਨ ਪਾਇਨੀ ਅਗੈ ਜਿ ਕਰੇ ਸੁ ਜਾਣੈ ਕਰਤਾਰੁ॥--The self-willed brides do not know, how to decorate themselves with the Name, so they depart after loosing their entire life. They who deck themselves with other than the Lord's meditation, are born and whorl in ignominy. They donot obtain honour in this world and how the Creator treats them hereafter, the HE alone knows (GGS, p,950).
- ਅਚਾਰਵੰਤ ਸਾਈ ਪਰਧਾਨੇ॥ ਸਭ ਸਿੰਗਾਰ ਬਣੇ ਤਿਸੁ ਗਿਆਨੇ॥ ਸਾ ਕੁਲਵੰਤੀ ਸਾ ਸਭਰਾਈ ਜੋ ਪਿਰਿ ਕੇ ਰੰਗ ਵਸਵਾਰੀ ਜੀਉ॥--She alone is of good conduct and most distinguished. All the decorations and wisdoms behave her. She is of high family and she is the queen who is adorned with the love of her Beloved. (GGS, p, 97).
- ਭਰਤਾ ਕਹੈ ਸੁ ਮਾਨੀਐ ਇਹੁ ਸੀਗਾਰ ਬਣਾਇ ਰੀ॥--What the spouse says, obey that and this be thy make up (GGS, p, 400).

### **The Yugas and Kalyug-(ਕਲਯੁਗ) according to Gurmat**

According to the Valmiki Ramayan and the Purans the time has been divided into *Satyug*, *Treta*, *Duapar* and *Kalyug* and it is their belief that these four yugas have a natural cycle that remains in effect and determines the age of the people, their height and temperament, which keep changing under their influence, but Gurmat does not subscribe to this view. According to Gurmat the behavior of people makes a period of time as Satyug or Kalyug etc:

- ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ॥ ਕੂੜ ਅਮਾਵਸ ਸਚ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ॥ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ॥ ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ॥ ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਰੋਈ॥ ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ॥--The dark-age is the scalpel the kings are butchers and righteousness has taken wings and flown. In this no-moon night of falsehood, the moon of truth is not seen to rise anywhere. In my search, I have become bewildered. In darkness, I find no path. In pride, mortal bewails in pain. Says Nanak by what means can the mortal be delivered? (GGS, p,145).
- ਖੋਟੇ ਕਉ ਖਰਾ ਕਹੈ ਖਰੇ ਸਾਰ ਨ ਜਾਣੈ॥ ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ ਕਲੀ ਕਾਲ ਵਿਡਾਣੈ॥ ਸੂਤੇ ਕਉ ਜਾਗਤੁ ਕਹੈ ਜਾਗਤ ਕਉ ਸੂਤਾ॥ ਜੀਵਤ ਕਉ ਮੂਆ ਕਹੈ ਮੂਏ ਨਹੀ ਰੋਤਾ॥ ਆਵਤ ਕੋ ਜਾਤਾ ਕਹੈ ਜਾਤੇ ਕਉ ਆਇਆ॥ ਪਰ ਕੀ ਕਉ ਅਪੁਨੀ ਕਹੈ ਆਪਨੋ ਨਹੀ ਭਾਇਆ॥ ਮੀਠੇ ਕਉ ਕੌੜਾ ਕਹੈ, ਕੜੂਏ ਕਉ ਮੀਠਾ॥ ਰਾਤੇ ਕੀ ਨਿੰਦਾ ਕਰਹਿ ਐਸਾ ਕਲਿ ਮਹਿ ਡੀਠਾ॥ ਚੇਰੀ ਕੀ ਸੇਵਾ ਕਰਹਿ ਠਾਕੁਰ ਨਹੀ ਦੀਸੈ॥ ਪੇਖਰੁ ਨੀਰੁ ਵਿਰੋਲੀਐ ਮਾਖਨੁ ਨਹੀ ਰੀਸੈ॥--To the counterfeit he calls the genuine and the worth of genuine, he does not know. The blind man goes by the name of a judge. Such is the marvel of this dark Age. Those fast asleep are called wide awake and the awake are called asleep. The living are called dead and over the dead no one weeps. He, who is coming, is said to be going and one who who is going is said to be coming. Man calls another's property

as his own, his own he does not like. What is sweet he calls bitter and the bitter, he calls sweet. One imbued with Lord's love he slanders. Such is, what I have seen in the Dark Age. He serves the hand made (wealth) but the master but the Master (God) he sees not. (GGS, p 229).

- ਨਾਰਦੁ ਨਾਚੈ ਕਲਿ ਕਾ ਭਾਉ॥ ਜਤੀ ਸਤੀ ਕਹ ਰਾਖਹਿ ਪਾਉ॥ ਗੁਰੁ ਪਾਸਹੁ ਫਿਰਿ ਚੇਲਾ ਖਾਇ॥ ਤਾਮਿ ਪਰੀਤਿ ਵਸੈ ਘਰਿ ਆਇ॥ ਜੇ ਸਉ ਵਰਿਆ ਜੀਵਣ ਖਾਣੁ॥ ਖਸਮ ਪਛਾਣੈ ਸੋ ਦਿਨੁ ਪਰਵਾਣੁ॥ ਦਰਸਨਿ ਦੇਖਿਐ ਦਇਆ ਨ ਹੋਇ॥ ਲਏ ਦਿਤੇ ਵਿਣੁ ਰਹੈ ਨ ਕੋਇ॥ ਰਾਜਾ ਨਿਆਉ ਕਰੇ ਹਥਿ ਹੋਇ॥ ਕਹੈ ਖੁਦਾਇ ਨ ਮਾਨੈ ਕੋਇ॥ --The hermit like Narad dance under the influence of Dar-age. Where can men of continence and truth place their feet? Nanak is a sacrifice unto the Lord's Name. Blind is the world, the Lord is to be realized. The disciple rather, feed on his Master and for the love of bread comes to live with him. If a man were to live and eat for hundreds of years, that day alone would be acceptable, when he realizes the Lord. Only by seeing a suffering person, no body takes pity. There is no one, who receives not or bribes not. The king administers justice only if his palm is greased. By invoking God, none is moved (GGS, p 349).
- ਕਾਲੁ ਨਾਹੀ ਜੋਗੁ ਨਾਹੀ ਨਾਹੀ ਸਤ ਕਾ ਢਬੁ॥ ਥਾਨਸਟ ਜਗ ਭਰਿਸਟ ਹੋਏ ਡੂਬਤਾ ਇਵ ਜਗੁ॥ ਕਲ ਮਹਿ ਰਾਮ ਨਾਮੁ ਸਾਰੁ॥ ਅਖੀ ਤ ਮੀਟਹਿ ਨਾਕ ਪਕੜਹਿ ਠਗਣ ਕਉ ਸੰਸਾਰੁ॥ ਆਂਟ ਸੇਤੀ ਨਾਕੁ ਪਕੜਹਿ ਸੂਜਤੇ ਤਿਨਿ ਲੋਆ॥ ਮਗਰ ਪਾਛੈ ਕਛੁ ਨ ਸੂਝੈ ਏਹੁ ਪਦਮੁ ਅਲੋਆ॥ ਖੜੀਆ ਤ ਧਰਮੁ ਛੋਡਿਆ ਮਲੇਛ ਭਾਖਿਆ ਗਹੀ॥ ਸ੍ਰਿਸਟਿ ਸਭ ਇਕ ਵਰਨ ਹੋਈ ਧਰਮ ਕੀ ਗਤਿ ਰਹੀ॥ ਅਸਟ ਸਾਜ ਸਾਜਿ ਪੁਰਾਣ ਸੋਧਹਿ ਕਰਹਿ ਬੇਦ ਅਭਿਆਸੁ॥ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਮੁਕਤਿ ਨਾਹੀ ਕਹੈ ਨਾਨਕੁ ਦਾਸ॥ --No, no this is not the time, when people can know the way to Yog and truth. The world's places of worship are polluted. In this way, the world is being drowned. In the Dark Age, the Lord's Name is the most sublime. A hypocrite closes his eyes and holds his nose to deceive the world. Holding his nose with thumb and two fingers, he proclaims, "I am seeing the three worlds". But he does not see anything ehnd him. Strange is this lotus posture. The Khattris have abjured their true faith and taken to the foreign language. The whole world has assumed the same caste (given to evil way) and the order of righteousness has lapsed. The Hindus study eighteen Purans, compiled and composed by the scholars and contemplate on the Vedas. Without the Name, there can be no emancipation, says Nanak, the Lord's slave (GGS, p, 662).
- ਸੋਈ ਚੰਦੁ ਚੜਹਿ ਸੇ ਤਾਰੇ ਸੋਈ ਦਿਨੀਅਰੁ ਤਪਤ ਰਹੈ॥ ਸਾ ਧਰਤੀ ਸੋ ਪਵਣੁ ਝੁਲਾਰੇ ਜੁਗ ਜੀਅ ਖੇਲੇ ਥਾਵ ਕੈਸੇ॥ ਕਿਤੈ ਦੇਸਿ ਨ ਆਇਆ ਸੁਣੀਐ ਤੀਰਥ ਪਾਸਿ ਨ ਬੈਠਾਂ॥ ਦਾਤਾ ਦਾਨ ਕਰੇ ਤਹ ਨਾਹੀ ਮਹਲ ਉਸਾਰਿ ਨ ਬੈਠਾ॥ ਜੇ ਕੋ ਸਤੁ ਕਰੇ ਸੋ ਛੀਜੈ ਤਪ ਘਰਿ ਤਪੁ ਨ ਹੋਈ॥ ਜੇ ਨਾਉ ਲਏ ਬਦਨਾਵੀ ਕਲਿ ਕੇ ਲਖਣ ਏਈ॥ --The same moon and the same stars rise and the same sun blazes the sky. The same is the earth and the same wind blows. The age, the Kal-yuga abides in the minds. How can another place be ascribed to it. Shed thy desire to remain alive. He who plays the tyrant is approved. Deem this to be surest sign of the Dark age. The dark age is not heard visiting any country

or sitting at any shrine. It is not there, where the man of bounty practises charity, nor it is seated in the mansion, built by it. If any one practices truth, he is, frustrated. In the home of the patients there is no penitent. If any one utters the Lord's Name, gets a bad name. These are characteristics of the Dark age. (GGS, p, 902).

### **Education and its concepts in Sikhism**

Before the birth of Sikhism in the Punjab in the Indian subcontinent, only Brahmans were entitled to education under the Hindu caste system, Varn Ashram Dharma. Even the females were not entitled to education. Sikhism believes in providing equal opportunities to all human beings and accords top priority to the attainment of knowledge, through education to all without any discrimination of caste, creed, gender, colour or nationality. It has a very broad concept of education as attainment of knowledge, “ਮਨ ਸਮਝਾਵਨ ਕਾਰਨੇ ਕਛੁਅਕ ਪੜੀਐ ਗਿਆਨ”॥ (“GGS, p, 340). Attainment of knowledge is necessary for the integrated development of human personality, through training in academic, physical, social, religious and spiritual aspects of life, which is aimed at creating ideal human beings. The concept is best summarized in, “ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ॥--A learned person is indeed he, who does good to others” (GGS, p, 356). “ਪੜ੍ਹਿਆ ਮੁਰਖ ਆਖੀਐ ਜਿਸੁ ਲਬ ਲੋਭੁ ਅਹੰਕਾਰਾ॥ (GGS, p, 140).

For centuries, the Punjab, because of its location has been the gateway for the attacks on the Indian subcontinent (Hindustan) from the Central Asia, the Middle-East and Eastern Europe, through the passes in the mountains, which continued till the Sikhs established the Sikh rule and reversed the tide of the attacks and sealed the northwest border of the Indian subcontinent (Hindustan) permanently.

Because of political turmoil and instability, conditions were not propitious for the development of any educational system and setting up of educational institutions in the Sikh-homeland-Punjab. Although Sanskrit, Arabic, and Persian etc were known to writers, but none was spoken or understood by the common mass of people of the Punjab. The major language spoken and understood by the people of the Punjab was given different names by the invading people who variously and contemptuously called it Prakrit, Taki or Takri, Apbhransh, Sindh Sagri, Harrapan, Jatki, Zabane Jataan, Hindvi, Desi and Lahori etc. The region was named Punjab by Emperor Akbar in 1599 A.D. and the language of this region gradually came to be called Punjabi and the name has persisted since then.

Till the birth of Sikhism in the Punjab, Punjabi language did not have its own script for its true pronunciation and expressions. Guru Nanak, the founder of Sikhism developed an alphabet of 35 letters for the Punjabi language by selecting some letters from the ancient scripts of the Punjab and also by creating some new ones and laid he laid the rules for its grammar. The script was named Gurmukhi by his successor Guru, Angad Dev as Gurmukhi who made great efforts to popularize it. He prepared primers (Balupadesh) of Gurmukhi and distributed them among the Sikh centers for teaching to the common mass of people. Thus he broke the monopoly of the Brahman over learning, who boasted of his knowledge of Sanskrit. Guru Nanak,

Guru Angad, Guru Amardass, Guru Ram Dass and Guru Arjan gave their Bani in Gurmukhi (Punjabi). Guru Arjan Dev compiled the Holy Sikh Scripture, Aad Granth (Guru Granth Sahib) with Gurmukhi Script in 1604.

Guru Gobind Singh established the first seat of Sikh learning at Talwandi Sabo (District Bathinda) now called 'Damdama Sahib' as counter part to the Hindu seat of learning in 'Kashi' (Benaras) and called it 'Guru kee Kashi'.

### ***Moorakh* in Gurmat (Sikhism)**

Literally *Moorakh* in Punjabi language means a fool but in the theosophy of Sikhism a *Moorakh* Person has been defined as:

- ਮੂਰਖ ਕੇ ਕਿਆ ਲਖਣ ਹੈ ਕਿਆ ਮੂਰਖ ਕਾ ਕਰਣਾ॥ ਮੂਰਖ ਓਹੁ ਜਿ ਮੁਗਧੁ ਹੈ ਅਹੰਕਾਰੇ ਮਰਣਾ॥--  
-What are the signs of a fool? What deeds a fool does? A fool is he, who is thoughtless and dies with pride (GGS, p, 953).
- ਨਾਨਕ ਮੂਰਖ ਏਹਿ ਗੁਣ ਬੋਲੇ ਸਦਾ ਵਿਣਾਸੁ॥--Nanak says, the nature of a fool is this that he always talks of mortal sins (GGS, p, 143).
- ਸੋ ਮੂਰਖੁ ਜੋ ਆਪੁ ਨ ਪਛਾਣਈ ਸਚ ਨ ਧਰੇ ਪਿਆਰੁ॥--He who does not understand his own-self and does not cherish love for the True Lord, is a fool (GGS, p, 492).
- ਮੂਰਖ ਪੜਹਿ ਸਬਦੁ ਨ ਬੁਝਹਿ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਜਾਤਾ ਹੇ॥--The fools read them but do not realize the holy Word. Some rare one, by Guru's guidance, understands Him (GGS, p, 1053).
- ਜੋ ਜੀਅਰੈ ਕੀ ਸਾਰ ਨ ਜਾਣੈ॥ ਤਿਸ ਸਿਉ ਕਿਛੁ ਨ ਕਹੀਐ ਅਜਾਣੈ॥ ਮੂਰਖ ਸਿਉ ਨਹੁ ਲੁਝੁ ਪਰਾਣੀ! ਹਰਿ ਜਪੀਐ ਪਦੁ ਨਿਰਬਾਣੀ ਹੇ॥--He, who does not know the state of the mind, to that unwise one, do not say anything. Do not enter into wrangling with a fool, O man but meditate on the Lord, who is Giver of immortal status (GGS, p, 1070).
- ਪੜਿਆ ਮੂਰਖ ਆਖੀਐ ਜਿਸੁ ਲੁਝੁ ਲੋਭੁ ਅਹੰਕਾਰੁ॥--The educated, who harbours greed, avarice and pride is said to be a fool (GGS, p 140).
- ਮੂਰਖਾ ਸਿਰਿ ਮੂਰਖੁ ਹੈ ਜਿ ਮੰਨੈ ਨਾਹੀ ਨਾਉ॥--ਠthe most foolish of the foolish is he, who believes not in Name (God) (GGS, p, 1015).
- ਨਾਲਿ ਸਿਆਣੇ ਭਲੀ ਭਿਖ ਮੂਰਖ ਰਾਜਹੁ ਕਾਜੁ ਨ ਸਰਿਆ...Begging in the company of wise and holy is better than ruling over a kingdom along with fools (Bhai Gurdas, Var 32 / 8).

### ***Murda* (ਮੁਰਦਾ)···dead person in Gurmat**

Persons detached from the Supreme Eternal Reality (Naam / God), although physically alive are regarded as ethically / spiritually dead in Gurmat:

- ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸਬਦ ਨ ਕੀਤੇ ਵੀਚਾਰੁ॥ ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਮਿਰਤਕੁ ਹੈ ਸੰਸਾਰਿ॥--  
-They who do not serve the True Guru and do not ponder on Guru's word, do not get the Divine knowledge in their hearts, are like dead in this world GGS, p, 88).
- ਅਤਿ ਸੁੰਦਰ ਕਲੀਨ ਚਤੁਰ ਮੁਖਿ ਕਿਆਨੀ ਧਨਵੰਤ॥ ਮਿਰਤਕ ਕਹੀਐ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ॥--  
--Though one may be very handsome, of high lineage, wise, a leading theologian and wealthy. Nanak says, if he has not love for the Auspicious Lord, he shall be reckoned as dead (GGS, P,253).
- ਹਰਿ ਬਿਸਰਤ ਸੋ ਮੂਆ॥ ਨਾਮੁ ਧਿਆਵੈ ਸਰਬ ਫਲ ਪਾਵੈ ਸੋ ਜਨੁ ਸੁਖੀਆ ਹੂਆ॥--  
--He, who has forgotten God, is dead. He, who meditates on Name (God), obtains all boons. That man becomes happy (GGS, p, 407).

### ***Murdaar* (Carion) in Gurmat**

Murdaar in Punjabi iterally means carion, but in the theosophy of Sikhism it has been used for falsehood and consuming what belongs to others. Gurbani says:

- ਕੂੜੁ ਬੋਲਿ ਮੁਰਦਾਰੁ ਖਾਇ॥--  
--By uttering falsehood man eats carion (GGS, p.140).
- ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ॥--  
--Nanak says, to grab what is another's is like swine for him (Mussalman) and a cow for him (Hindu). The Guru and prophet shall stand surety only then, if man does not eat carion.

Chapter 8

**Major doctrines of Sikhism**

Major doctrines of Sikhism include:

**‘Guru Granth’ and ‘Guru Khalsa Panth’**

**doctrine of Sikhism**

Guru Gobind Singh felt that Sikhism had fully developed, matured and its fundamentals, institutions and philosophy had taken firm roots among the Sikhs, who no more needed the guidance of a living human Guru. He therefore gave the institution of Guruship a permanent and abiding character by vesting it in the immortality of ‘Guru Granth’ and in continuity of ‘Guru Khalsa Panth.’ Doctrinally, the bani, has been paid high homage by the Sikh Gurus in the Guru Granth Sahib:

- ਸਬਦ ਗੁਰੂ ਸੁਰਤ ਪੁਨ ਚੇਲਾ॥--“*Shabad Guru surat dhun chela*” i.e, “Shabad is the Guru, consciousness and intention towards it make one its disciple” (GGS, M1, p.943).
- ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ ਗੁਰਬਾਣੀ ਕਹੇ ਸੇਵਕ ਜਨ ਮਾਨੈ ਪ੍ਰਤਖ ਗੁਰੁ ਨਿਸਤਾਰੇ॥--“*Bani Guru Guru hai bani, vich bani amrit saaray Gurbani kahay, sevak jan manay, partakh Guru nistaaray*” i.e, “Bani is the Guru and Guru is the bani and it contains the elixir of life. If the devotee obeys what bani teaches us, God confers His Grace on him” (GGS, M4, p. 982).
- ਪੋਥੀ ਪ੍ਰਮੇਸਰ ਕਾ ਥਾਨ॥--“*Pothi permeshar ka than*” i.e, “The book is the abode of God” (GGS, M5, p.628).

Before leaving the mortal world on the night falling between October 7-- 8, 1708, Guru Gobind Singh installed Aad Granth as Guru Eternal on October 5, 1708 and commanded the Sikhs to seek guidance from it in future: ਸਭ ਸਿਖਨ ਕੇ ਹੁਕਮ ਹੈ ਗੁਰੁ ਮਾਨਿਉ ਗ੍ਰੰਥ॥--“*Sabh Sikhan ko hukam hai Guru manio Granth*” . Since then Aad Granth has assumed the status of “Guru Granth” and it is the presiding deity in every Gurdwara or the Sikh place of worship and is respectfully called Guru Granth Sahib by the Sikhs. A person who, believes in a living Guru after Guru Gobind Singh is not a Sikh.

Guru Gobind Singh after the Amritpaan Sanskar at Anandpur Sahib on the Vaisakhi day 1699; passed on the Temporal Guruship not to an individual but to the corporate body of the Sikhs and named it ‘Guru Khalsa Panth’-‘The Sikh Nation’ and vested the authority for initiating the new entrants into the order of the Khalsa (Sikh faith) with the ‘Panj Pairay’. He declared that the Sikhs were to collectively view themselves as ‘Guru Khalsa Panth’ and not to recognize any single person as their sole leader.

The Guru's worldly responsibility (secular authority) and his word (Spiritual knowledge-*Adhiatmic giyan*) were separated, the *Panth* (*Guru Khalsa Panth*) being invested

with the worldly responsibility (Secular duties) and his word became *Giyān* (Spiritual) Guru-  
“*Guru Granth*”.

All this can be considered as quite a satisfactory provision for a personal guidance and inspiration to take the place of that which could not be maintained. Who can say after this, that the Guru is dead, ਸੋ ਕਉਣ ਕਹੀਉ ਗੁਰੁ ਮੋਇਉ॥--“*So kaun kahey Sri Guru moyo*” (GGS, M5).

It is a complete answer to the two extreme views that there was no need at all for a Guru and the other that it was not possible to make any advancement without a living personal Guru. The Sikh Gurus combined both views making it possible for a seeker to have the necessary guidance and yet maintain initiative and independence.

**NB:**

The word *Panth* literally means path, which in the theology of Sikhism means Sikh way of life initiated by Guru Nanak, “ਮਾਰਿਆ ਸਿਕਾ ਜਗਤ ਵਿਚ, ਨਾਨਕ ਨਿਰਮਲ ਪੰਥ ਚਲਾਇਆ” (ਭਾਈ ਗੁਰਦਾਸ), “The organized form of Sikh community—Sikh nation is now called *Panth*” and means Sikh brotherhood.

### **Miri-Piri doctrine of Sikhism**

Sikhism is a whole life system and does not accept any dichotomy in any sphere of life, whether it is `personal and social,' spiritual and material' `faith and reason', or `any other' differentiation. It involves an integral combination between spiritual and empirical life of man. This constitutes the *Miri Piri (Bhagti-Shakti)* doctrine of Sikhism revealed by Guru Nanak Dev and propounded by Guru Hargobind Sahib and practiced by all the succeeding Gurus. *Miri* means social and political (material) aspects of life, while *Piri* guides on spiritual path of life. *Miri-Piri* combination means that while taking part in every aspect of social set-up, a Sikh must, as a religious responsibility, resist and confront all kinds of injustices, (social, political or religious) where ever he comes across them. It is this concept of Sikhism that makes a Sikh “Saint-Soldier” meaning, scholarly in knowledge of Gurbani and martial in spirit. Guru Gobind Singh says that a Sikh must recite the Name of the Almighty with his tongue but simultaneously he must always be mentally prepared and remain ready for battle to uphold righteousness" i.e; ਮੁਖ ਤੇ ਹਰਿ ਚਿਤ ਮੈ ਯੁਧ ਬੀਚਾਰੈ॥-- “*Mukh tay har chit mein yudh beecharay*”.

Sikhism is not a church of worship (Spirituality-Piri) only, but social and political (Temporal-Piri) activity also, meaning that man's public and spiritual life are inseparable. *Miri- Piri* doctrine of the Sikh faith prohibits a person from practicing dichotomous behaviour i.e, performing prayers in personal life, but being immoral in public life. In most countries, political and religious life is kept apart through statutory provisions. It is argued that the former is a dirty game while the latter is a person's sacred vow. They ask, “How can one practice a particular religion, while performing one's social and political responsibilities in a modern multi-religious society?” Therefore, they justify adoption of secularism in public life. Actually, modern secularism, divorced from religion, morality and ethics has come to mean self-serving life. One can be greedy, corrupt or a social parasite sucking blood of the helpless in one's public life and still claim to be religious person by performing some rituals in personal life. To avoid

this pit fall the Guru gave the Sikhs the doctrine of *Miri-Piri*, so that man combines temporal life with spiritual life as a religious responsibility, thereby keeping the good of humanity foremost in his mind, instead of only the good of self, his race, caste, or nation.

The Sikh Gurus made the Gurdwaras as the center of their theopolitical activities and thus Gurdwaras acquired a theopolitical status. Sikh history, Sikh doctrines and Sikh traditions inextricably relate spiritual values of religion to politics and to every form of activity, which would otherwise degenerate into something soulless. With this background, how could politics be banned from being directed from Gurdwaras? It is only the truly religious minded people that have the power to change the established order built on wrong values by basing the practice of politics on high principles of religion.

### ***Raj bina nahin dharm chalay hai doctrine of Sikhism***

It means that state power is necessary to sustain any religion and that man's public, private and spiritual lives are inseparable. It is the core teaching of the Gurus that Sikhs cannot fulfil their spiritual and social assignments without their own base of political power and that for a Sikh to insulate politics from religion is un-utterably abominable, degradation and fall from grace. As soon as Sikh people are separated from and deprived of political sovereignty and power Sikhism becomes eviscerated from true ethos. According to Guru Gobind Singh:

ਕੋਊ ਕਿਸੀ ਕੋ ਰਾਜ ਨ ਦੇ ਹੈ। ਜੋ ਲੇ ਹੈ ਨਿਜ ਬਲ ਸੇ ਲੇ ਹੈ।

ਰਾਜ ਬਿਨਾ ਨਹੀ ਧਰਮ ਚਲੇ ਹੈ। ਧਰਮ ਬਿਨਾ ਸਭ ਦਲੈ ਮਲੈ ਹੈ।

*“Koow kisi ko raj na de hai, jo lay hai nij bal say lay hai*

*Raj bina nahi darm chalay hai dharm bina sabh dalay malay hai--“No body gives rulership to another person on a platter,*

*Any body who gets it, attains through his own muscle power,*

*Dharma cannot be sustained without political power,*

*Without **dharm** (righteousness) everything is crushed and ruined”.*

It is abundantly clear that, for the survival of any religious faith, sovereignty is the foremost requirement and a must. Without self-governance, spirituality cannot survive (as the slavery has no choice but to yield), but at the same time sovereignty must not over-ride, subjugate or guide spirituality. The spirituality basically, is a guide to guide the sovereignty and to bridle the absolute power of the ruler to some extent to maintain moral discipline and religious rectitude.

### ***'Naash' doctrine of Sikhism***

*Naash* literally means destruction. In theology of Sikhism it stands for the destruction of the divisive Hindu caste system. Sikhism believes in a casteless society, “Guru Gobind Singh says, ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੈ ਏਕੈ ਪਹਿਚਾਨਬੋ।--“*Manas kee jaat sabay ekay pechanbo*”---“treat all humanity alike”. According to ‘*Naash*’ doctrine of Sikhism the lowest is equal with the highest in race, as in creed, in political rights as in religious hopes.

*Amritpaan* (Sikh baptism—*Khanday Baatay dee Pahul*\*) symbolizes a rebirth, by which the initiated are considered as having freed themselves of their previous family origin--



caste or lineage i.e, **Kulnash** (ਕੁਲ ਨਾਸ) to become the family of Gobind Singh; of having renounced their earlier creeds--communal outlook i.e, **Dharmnash** (ਧਰਮ ਨਾਸ) for the creed of the Khalsa; of having renounced their previous occupations or professions i.e, **Kiratnash** (ਕਿਰਤ ਨਾਸ) for that of soldering; of having given up superstitions i.e, **Bhramnash** (ਭਰਮ ਨਾਸ); of having given up all empty rituals i.e, **Karamnash** (ਕਰਮ ਨਾਸ) and develop catholicity and universality of outlook.

Guru Gobind Singh explained to Sikhs that all their entanglements of caste or lineage which had dwarfed their vision and killed their self-respect, had been broken and if they again behaved in the old way they would suffer as they had hither to been doing.

In purely religious sphere, all men were to be regarded equal in all respects. Sikh Baptism was made open to all men and women, rich or poor, peasants or labourers, the learned or illiterate alike irrespective of gender, race, creed and caste. Any five initiated Sikhs who are true devotees of God or God-oriented (**Gurmukh**) could baptize others so that no particular priestly class was allowed to be created. There was to be no special class to have monopoly of Divine knowledge or religious rights and ceremonies. Socially, no invidious distinctions were to be made between man and man.

\***Pahul**: It Punjabi language is means to temper the mild steel to make it hard

### **Deg Teg Fateh doctrine of Sikhism**

In Sikhism reference to Deg and Teg is found written for the first time in Dasam Granth, “ਦੇਗ ਤੇਗ ਜਗ ਮੈ ਚੋਊ ਚਲੈ।।ਰਾਖ ਆਪ ਮੈਰੈ ਅਵਰ ਨ ਦਲੈ।।--*Deg Teg jag mai do-oo chalay, raakh aap mohay avar na dalay*”--(Dasam Granth--Krishen avtaar-Guru Gobind Singh).

The Sikh doctrine of ‘**Deg Teg Fateh**’ represents the concept of spiritual transmission from the first to the tenth Guru and it is first found written on the seal of Banda Singh Bahadur (1708-1716), stamped on his letters. The seal bore following inscription:

ਦੇਗ-ਉ-ਤੇਗ-ਉ-ਫਤੇਹ ਨੁਸਰਤੇ ਬੇਦਰੰਗ ਯਾਫ.ਤ ਅਜ ਨਾਨਕ ਗੁਰੁ ਗੋਬਿੰਦ ਸਿੰਘ।---- “**Deg-O-Teg-O-Fateh-Nusrat-i-Bedrang Yafat Az-Nanak- Guru Gobind Singh**”

“*Deg-O-Teg O Fateh-Nusrat-I -Bedrang Yafat -Az Nanak--Guru Gobind Singh*” i.e, “The kettle (**Deg**)- (The Sikh symbol of economy, the means to feed all and sundry on an egalitarian base), sword (**Teg**)-(The Sikh symbol of power, to protect the weak and hapless and smite the oppressor), victory and unending patronage are obtained from Gurus Nanak-- Gobind Singh.

After Banda Singh this inscription was adopted by the Sikh Misals and then by Sikh rulers for their coins also. Now the official seal of Akal Takhat bears this inscription.

‘**Deg**’ represents the institution of Langar (Sikh symbol of economy) instituted in Sikhism by its founder Guru Nanak, to feed all and sundry on an egalitarian base so that no body sleeps empty stomach. ‘**Teg**’ represents the Sikh symbol of power, granted to them by Guru Gobind Singh, to protect the weak and hapless and smite the tyrant and oppressor.

‘*Deg teg fateh*’ implies that the Sikhs should keep Guru ka langar running so that no body sleeps hungry and keep themselves armed to protect the weak and hapless and smite the tyrant and oppressor, victory will be theirs.

Chapter 9

**Religion and character in Sikhism**

**Ethics of Sikhism**

Maintenance of ethical (moral) standards and conduct is an integral part of Sikhism. The holy book of Sikhism, Guru Granth Sahib says:

- “ਸਚੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰ॥--*Sachu oray sabh ko oper sach aachar* i.e.,

Although truth is highest virtue, but higher still is truthful living (GGS, p62).

The rules of conduct in Sikhism are very simple and salutary, which leave the followers work out their social consciousness themselves:

- “ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿਨਾਮੁ ਧਿਆਵੈ॥ ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ॥ ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ॥ ਫਿਰ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿਨਾਮੁ ਧਿਆਵੈ॥ ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ॥ ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ॥ ਜਨੁ ਨਾਨਕ ਪ੍ਰੀਤ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖੁ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ॥-*Gur satgur ka jo Sikh akhaa-ay so bhal-kay uth har Naam dhia-vay, Udham kar-ay bhal-kay parbhaati ishnaan ka-ray Amritsar naha-vay, Updes Guru har har japu japay sab kilvikh paap dokh leh javay, Phir charay divas gurbani gavay behndiaan uthdiaan har naam dhiavay Jo saas giraas dhia-ay mera har har so Gur-Sikh Gur mane bha-vay Jis noon dyal hovey mera sooami tis Gur-Sikh Gur updes sunavay, Jan Nanak dhoor mangey tis Gur-Sikh kee jo aap japay avroh naam japaaavai*—He who calls himself, Sikh of the Guru should rise early and meditate on God’s Name. He should make efforts, take bath early in the morning and have ablution in the tank of Nectar (Gurbani). By contemplating Lord’s Name under Guru’s guidance, all his sins, misdeeds and accusations are wiped off. Afterwards, at sunrise, he sings Guru’s hymns and whilst sitting or standing, he meditates on God’s Name. A Gur-Sikh, who with every breath and morsel contemplates over my Lord God, he becomes pleasing to Guru’s mind. He unto whom my Master becomes merciful, to that Gu-Sikh, the Guru imparts His teaching. Servant Nanak asks for the dust of the feet of that Gur-Sikh, who himself contemplates on God’s Name and makes others contemplate thereon (GGS, p.305-6).
- “ਹਿੰਦੂ ਤੁਰਕ ਕੋਊ ਰਾਫਜੀ ਇਮਾਮ ਸਾਫੀ ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ॥-*Hindu Turk kauoo rafjee imam safi manas kee jaat sabhay ekay pehchanbo* i.e., Treat all mankind alike irrespective of their being Hindus or Muslims or others (*Akal ustat*--Guru Gobind Singh).
- “ਏਕੈ ਨੈਣ ਏਕੈ ਕਾਨ॥ ਏਕੈ ਦੇਹਿ ਏਕੈ ਬਾਨ॥ ਖਾਕ ਬਾਦਿ ਆਤਿਸ਼ ਅਉ ਆਬ ਕੇ ਰਲਾਉ ਹੈ॥ ਅਲਾਹ ਅਭੇਖ ਸੋਈ ਪੁਰਾਣ ਔ ਕੁਰਾਨ ਓਈ॥ ਏਕਹੀ ਸਰੂਪ ਸਭੇ ਏਕ ਹੀ ਬਨਾਉ ਹੈ॥-*Ekay nain ekay kaan, ekay deh ekay baan, Khaak baad, aatash au aab ko rlah hai, Allah abhekh soee, Puraan au Quraan soee Ek hee saroop sabhay ek hee bnao haiy*” (Guru Gobind Singh). i.e., all men have same eyes, ears body and figure made out of the mixture of earth, air, fire and water. The *Abhekh* (of the Hindus) and the *Allah* (of the Muslims) are one and the same, the Quran and the Purans are His (Praise). They are all of the same pattern; the one Lord has made them (*Akal Ustat*- Guru Gobind Singh).

- “ਏਕ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂੰ ਮੇਰਾ ਗੁਰਹਾਈ॥-*Ek pita ekas kay ham barik toon mera gurhaee*—We are all children of the One God and he is our common father” (GGS, p.61 1)
- “ਘਾਲ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਹਿ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥-*Ghaal kha-ay kichh hathon de, Nanak rah pachhanay se*—He who eats what he earns by his earnest labour and from his hand gives something in charity, Nanak says, he alone knows the true way of life” (Ibid, p.1245).
- The Guru says that the food, clothes and transportation which cause pain to body and bring evil thought to mind should be avoided. There is no taboo regarding eatables, clothes and means of transportation according to Guru Nanak (Ibid, Sri Rag, pp.16-17):

“ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ॥ ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ॥- *Baabaa hor khaanaa khusee khuaa, Jit khaaday tan peerheey mann meh chaleh vikaar. 1. rhaao.*---,

“ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ॥ ਜਿਤੁ ਪੈਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ॥-*Baaba hor painan khusee khuar, Jitpaidhay tan peereey mann meh chaleh vikaar. 1., rhaao.*

“ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ ਖੁਸੀ ਖੁਆਰੁ ਜਿਤੁ ਚੜੀਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ॥-*Baabaa hor charhnaa khusee khuaar, Jit charchiay tan peerheey mann meh chaleh vikaar ".1.--*

--(Ibid, p. 16,17)
- “ਜਿਤੁ ਪੀੜੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ॥ ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ॥ --ਝੁਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ॥-*Jit peetay mat door ho-ay barl pavey vich aa-ay----- Jhootha madh mool na peechee jey ka paar vasa-ay*—By drinking which intellect departs, madness enters the brain, man does not distinguish between mine and thine and is pushed away by the Master----Do not thou drink at all such false wine as far as you can” (Ibid, 554).
- “ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦ੍ਰਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤਿ॥-*Alp Ahaar Sulp See Nindra daya chhima tan pareet*-Eat little, sleep little; practice mercy and forgiveness” (Shabad Hazare, Guru Gobind Singh).
- “ਅਧਿਕ ਸੁਆਦ ਰੋਗ ਅਧਿਕਾਈ ਬਿਨੁ ਗੁਰ ਸਹਜੁ ਨ ਪਾਇਆ॥-*Adhak Suvad Rog Adhikai, Bin Gur Sehaj Na Paia*—The more men enjoy, more maladies come. Without Guru’s guidance peace is not obtained.” (GGS M1, p1255).
- “ਫਿਟੁ ਇਹੋਵਾ ਜੀਵਿਆ ਜਿਤੁ ਖਾਇ ਵਧਾਇਆ ਪੇਟੁ॥-*Phit ihaiva jeeviya jit kha-ay vadhaia* – Accursed is such a life, wherein man swells his belly by eating.” (Ibid, p.790).
- “ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ॥-*Aap gavaa-ay sewa kar-ay taan kichh paa-ay maan*—If one effaces one’s self-conceit and performs service, he, then obtains some honour. ” (ibid, p.474).

- “ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ।। ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ।।-*Jalo aisee reet jit mein piara veesray, Nanak sai bhali pareet jit sahib seti pat rahay*” “Put away the custom that makes you forget the Loved One” (GGS, M1, p.590).
- ਸਾਚ ਕਹੂੰ ਸੁਣ ਲੇਹੋ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ।।-*Saach kahon sun leho sabay jin prem kio tin he prabh paio*-Every body listen carefully, I say nothing but truth, only those who practice love attain union with the eternal Lord (Guru Gobind Singh).
- “ਜਿਤੁ ਸੇਵੀਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮਾਲੀਐ।। ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ।।-*Jit seviay sukh paiay so ahib sada samaliay, jit keeta paiay apna taan ghaal buri loon ghaaliy-ie;* ” Ever meditate on that Lord by serving whom peace is obtained. Why doest thou do such evil deeds by which thou shalt have to suffer? (GGS, Asa M1, p 474)
- “ਫਰੀਦਾ ਜਿਨੀ ਕੰਮੀ ਨਾਹਿ ਗੁਣ ਤੇ ਕੰਮੜੇ ਵੀਸਾਰਿ।। ਮਤੁ ਸਰਮਿੰਦਾ ਥੀਵਹੀ ਸਾਂਈ ਦੇ ਦਰਬਾਰਿ।।-*Farida jinni kameen nahin gun tay kamray veesar, mat sharminda sevee sain day darbar*—Farid, the deeds which do not bring you any merit, leave those deeds lest you be put to shame at the Lord’s Court” (ibid, p 1381).
- “ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ।। *Vich dunia sev kamaai-ay taan durgeh baisan paaee-ai*—In this world perform Lord’s service. Then you will get seat at God’s Portal” (Ibid, p.26)..
- ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ।। *Aapan hathee aapnaa aapay he kaaj savareeai*—We should manage our affairs with our own hands (GGS, p474).
- ਸੇਵਾਕਰਤ ਹੋਏ ਨਿਹਕਾਮੀ ਤਿਸ ਕੇ ਹੋਤਿ ਪ੍ਰਾਪਤ ਸੁਆਮੀ।।-*Sewa kart ho-ay nihkaami tis ko hot praapat swami*”.—He who serves without desire for compensation attains the Lord (GGS, p.286)
- “ਸਚੁ ਵਰਤੁ ਸੰਤੋਖ ਤੀਰਥ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ।। ਦਇਆ ਦੇਵਤਾ ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨ।।--*Sach vart, santokh teerath, gian, dhiaan ishnaan, daya devta, khima jampaali, te maanas pardhaan*—They who make truth, their fasting, contentment their pilgrimage, enlightenment and meditation their ablution, compassion their deity and forgiveness their rosary, the most sublime are those persons” (Ibid, Var Sarang, M1, p 1245).
- “ਰੋਸ ਨ ਕਾਹੂ ਸੰਗ ਕਰਹੁ ਆਪਨ ਆਪੁ ਬੀਚਾਰਿ।। ਹੋਇ ਨਿਮਾਣਾ ਜਗ ਰਹੋ ਨਾਨਕ ਨਦਰੀ ਪਾਰ।।-*Ros na kahoo sang karo aapan aap beechaar.Ho-ay nimana jag raho, Nanak nadrin paar*—Do not harbour grievance against any one, contemplate on thy own-self. Abide with humility in the world. Thus Nanak says, through the God, thou shall be delivered” (Ibid, Gauri M5, 259).
- “ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ।।*Mithat neevvee Nanaka gun changiaeeaa tat.* –Nanak says, sweetness and humility is the essence of merits and virtues” (Ibid, p.470).
- “ਜੇ ਲੋਚੇ ਚੰਗਾ ਆਪਣਾ ਕਰ ਪੁੰਨਹੁ ਨੀਚ ਸਦਾਈਏ।।- *je loray changa apna, kar punho neech sda-iy*—If thou desirest thy good, O man perform virtuous deeds and be humble.” (Ibid, Var Asa, p 465).

- “ਨਾਨਕ ਸੋ ਪ੍ਰਭ ਸਿਮਰੀਐ ਤਿਸ ਦੇਹੀ ਕੇ ਪਾਲ।।-Nanak so prabh simree-ay tis dehi ko paal—Nanak says,, cherish thou body so that it contemplates over the Lord” (Ibid, Rag Bihagra, M5, p 554).
- “ਮਨ ਆਪਣੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ।। ਪੇਖੇ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ।।-Mann apnay to buraa mitanaa pekh-ay sagal sarishat saajna—He who effaces malice from his heart, sees the whole world as his friend (Ibid, p 266).
- “ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵੰਦਿਆ ਸੁਖ ਭੁੰਚੁ।। ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ।।-Udham karaindian jeeo toon kamawndian sukh bhunch, dhiaindian toon Prabhu mil Nanak, utri chint—O myself, by making an effort for the Name, thou shalt live and by practicing it, thou shalt enjoy peace. By meditating on the Name, Nanak says, thou shalt meet the Lord and thy anxiety shall vanish” (Ibid, p.522).
- “ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ।।-Mithat neeveen Nanaka gun changiaiyen tatu—Nanak says, sweetness and humility is the essence of merits and virtues (Ibid,470)
- “ਧਰਿ ਤਾਰਾਜੂ ਤੋਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ।।-Dhar trazoo toil-ay nivin so gaura ho-ay—If a thing is weighed in a balance, the side which descends, that is heavier.” (Ibid, p470)
- “ਨਾਨਕ ਫਿਕੈ ਬੋਲੀਐ ਤਨ ਮਨ ਫਿਕਾ ਹੋਇ।।-Nanak Phikai boliay tann mann phika ho-ay—Nanak says, by speaking unpleasantly, the mind and body become foul, evil.” (ibid, p473).
- ਜਿਥੇ ਬੋਲਣਿ ਹਾਰੀਐ ਤਿਥੈ ਚੰਗੀ ਚੁਪ।। -Jithai bolan haaree-ay thithai changee chup i.e; Where one is bound to loose by utterance, it is good to keep mum there (GGS, p.149).
- ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪਤਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ।। ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ।।--Mandaa kisai na aakhiai par akhar eho bujheeai. Moorakh naall na lujheeai.--Do not call any one bad, realize this by reading these words. Do not enter into arguments with a fool (GG, p.473).
- “ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ।।-Aisa kam mool na keechay jit ant pachhotai-ay—Do not ever do such a deed for which thou may have to repent in the end” (Ibid, p 918).
- “ਪਰ ਕਾ ਬੁਰਾ ਨਾ ਰਾਖਹੁ ਚੀਤ।। ਤੁਮ ਕਉ ਦੁਖੁ ਨਹੀ ਭਾਈ ਮੀਤ।।-Par ka bura na rakho cheet tum ko dukh nahin bhai meet—O brother and friend, have no evil, for another, in your mind, then no trouble shall befall thee” (Ibid Assa, M5, p386).
- “ਬਾਦੁ ਬਿਬਾਦੁ ਕਾਹੂ ਸਿਉ ਨ ਕੀਜੈ।। ਰਸਨਾ ਰਾਮ ਰਸਾਇਨੁ ਪੀਜੈ।।-Baad bibad kahon sion na

- keejay, rasna Ram rasain peejay*—Enter not into discussion and argument with anyone, with thy tongue quaff thou the Lord’s elixer” (Ibid, Bhairon Namdev, p 1164).
- .“ਸਾਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੌਡ ਅਵਗਣ ਚਲੀਐ॥—*Saajh kreejay guneh kerī chhod avgun chali-ay*—Let us form partnership with merits, abandon demerits and walk the Lord’s way” (Ibid, p 766).
  - “ਫਰੀਦਾ ਜਿਨੀ ਕੰਮੀ ਨਾਹਿ ਗੁਣ ਤੇ ਕੰਮੜੇ ਵਿਸਾਰਿ॥ ਮਤੁ ਸਰਮਿੰਦਾ ਥੀਵਹੀ ਸਾਈਂ ਚੈ ਦਰਬਾਰਿ॥—*Frida Jinni kammien nahin gun tay kamray visaar mat sharminda theev-ee sain day darbar*—Farid the deeds which do not bring you any merit, leave those deeds lest you be put to shame at the Lord’s Court” (Ibid, p 1381 ).
  - “ਹੱਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜੇ ਮੁਰਦਾਰੁ ਨ ਖਾਇ॥—*Hakk praiya Nanaka os, sonar os gai, Gur Peer hami taan bhare je murdar na kha-ay*—Nanak says, to grab what is another’s is like a swine for him (Musalman) and cow for him (Hindu). Guru and prophet shall stand surety only then, if man does not eat carrion.” (Ibid, p 141).
  - “ਇਸ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ॥ ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ॥—*Is jar kaaran ghani vigutti in jar ghani khuaie, papaan bajhon hovay nahin mooian saath na jae*—For wealth many are ruined and it has disgraced many. Without misdeeds it is not amassed and it does not go with the dead” (Ibid 417).
  - “ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਉ ਰਾਜੈ॥—*Bin santokh nahin ko-ou rajay*—Without contentment no one is sated” (Ibid, p.279).
  - “ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ॥ ਜੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ॥—*Je ratt laggay kapray jama hoay paleet, jo ratt peevah maansa tin kio nirmal cheet*—If clothes stained with blood, the garment gets polluted then those, who suck the blood of human beings, how can their mind be pure?” (Ibid, p. 140)
  - “ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ॥ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ॥—*Parrhia moorakh akhieay, jis labh lobh hankaar*—The scholar, who habours greed, avarice and pride, is to be called a fool” (Ibid, p.140).
  - “ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ॥—*So kion manda akhi-ay jit jamein rajaan*—Why call her bad, from whom are born the kings?” (Ibid, p.473).
  - “ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੁਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ॥ ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ॥—*Jaat janam neh poochiay sach ghar leho Bata-ay, sa jaati sa pat hai jehay karam kama-ay*—The Lord does not ask the mortals caste and birth so you find out the Lord’s True Home. That alone is man’s caste and that his glory, as are the deeds which he does” (Ibid, p,1330).

- “ਜਾਨਹੁ ਜੋਤਿ ਨ ਪੁਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ॥-*Jano jot na puchho jaati, aggay jaat na hai*—Know that Divine Light is within all, do not inquire the caste. There is no caste in the next world” (Ibid, Asa M1, p.349).
- “ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ॥-*Sajjan sayee naal mein chaldian naal chalan, jithay lekha mangiay tithay kharay disun*—They alone are true friends, who stand by you through thick and thin” (Ibid, p.729)
- “ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥-*Je jivay patt lathi ja-ay sab haram jeta kichh kha-ay*—Eating any thing is illegitimate if you live a disgraced life” (Ibid, 142)
- “ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨਿ॥-*Bha-ay kahay ko det neh neh bha-ay maanat aan*. Neither fear nor frighten any one” (Ibid, Salok M9, p1427).
- “ਨਾਨਕ ਨਾਮ ਚੜਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੈ ਸਰਬਤ ਕਾ ਭਲਾ॥-*Nanak naam chardi kola teray bhanay sarbat da bhala*” .

### Sexual morality and Sikhism

Morality and ethics are the foundation of Sikhism. Sikhism expects ideal moral and social behaviour. Adultery is a *bajjar Kurehat* (major prohibition) in Sikh religious code of conduct (*Sikh rehat maryada / Sikh dharm achaar shastar*). An initiated (*Amritdhari Sikh*) found guilty of having extra-marital relationship loses his / her membership among the Khalsa and he has to submit himself before the *Sangat*, confess his / her guilt, accept *tankhah* (religious punishment) and get re-initiated. Gurbani gives very clear instructions in this regard:

- “ਪਰਤ੍ਰੀਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇੜੁ॥-*Par triya roop na pekhay netar*” . “One should not even cast an evil eye on another’s woman” (Ibid, p274).
- “ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰ ਨਿੰਦਾ ਇਨ ਸਿਉ ਪ੍ਰੀਤਿ ਨਿਵਾਰਿ॥-*Par dhan, par dara, par ninda in sion pareet nivar*—Other’s wealth, other’s woman, other’s slander, thou discard thy craving for these.” (Ibid, Asa M5, p379).
- “ਜੈਸਾ ਸੰਗੁ ਬਿਸੀਅਰ ਸਿਉ ਹੈ ਰੇ ਤੈਸੇ ਹੀ ਇਹੁ ਪਰਗ੍ਰਿਹੁ॥-*Jaisay sang bisier sion hai ray, taisay he ih par greh*—as is the companionship of a venomous serpent so is ravishing of another’s wife” (Ibid, p403)
- “ਦੇਖ ਪ੍ਰਾਈਆਂ ਚੰਗੀਆਂ ਮਾਵਾਂ ਭੈਣਾਂ ਧੀਆਂ ਜਾਣ॥-*Dekh praian changian mawan dhian bhena jaan*” Seeing beautiful women of others, a *Gursikh* should treat and behave towards them as mothers, sisters and daughters (Bhai Gurdas 29/11)
- ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰਹਰੀ॥ ਤਾ ਕੇ ਨਿਕਟ ਬਸੈ ਨਰਹਰੀ॥-*Par dhan par daaraa parharee taa kai nikat bas-ay narharee*—The Lord abides close to the person who does not covet another person’s wealth and woman ( GGS.. p.1163)
- ਪਰ ਧਨ ਪਰ ਨਾਰੀ ਰਤੁ ਨਿੰਦਾ ਬਿਖੁ ਖਾਈ ਦੁਖੁ ਪਾਇਆ॥*Par dhan par naaree rut nindaa bikh khaae dukh paaeiaa*. Being attached to another person’s woman or riches and slandering others are like poison, where by one suffers pain (GGS, p.1255).
- ਬਨਿਤਾ ਛੋਡਿ ਬਦ ਨਦਰਿ ਪਰ ਨਾਰੀ॥ ਵੇਸਿ ਨ ਪਾਈਐ ਮਹਾ ਦੁਖਿਆਰੀ॥ *Bantaa chhod ves na paaeeai mahaan dukhiaaree*.—If one abandons one’s own wife (by becoming

mendicant) and then casts evil eyes upon another person's wife, one cannot attain Lord by merely religious garb and becomes very miserable (GGS, p.1348).

- ਰੇ ਨਰ ਕਾਇ ਪਰ ਗ੍ਰਿਹਿ ਜਾਇ॥ ਕੁਚਲ ਕਠੋਰ ਕਾਮਿ ਗਰਬ ਤੁਮ ਨਹੀ ਸੁਨਿਉ ਧਰਮ ਰਾਇ॥—*Ray nur kaa-ay par grihee jaa-ay kuchal kathor kaam gardhab tum nahe sunio dharma rai*—O man! Why do you go to another person's home (to entice his wife)? O filthy heartless and lustful donkey! Have you not heard of justice of God? (GGS, p.1001)).
- ਪਰ ਤ੍ਰਿਅ ਰਾਵਣਿ ਜਾਹਿ ਸੇਈ ਤਾ ਲਾਜੀਅਹਿ॥*par treea raavan jaahe sayee taa laajeeah*.—They who entice another person's woman have to suffer shame (GGS, p. 1362).
- ਦੇਇ ਕਿਵਾੜ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਪਰ ਦਾਰਾ ਸੰਗ ਫਾਕੈ॥ ਚਿਤ੍ਰ ਗੁਪਤ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਣੁ ਪੜਦਾ ਤੇਰਾ ਢਾਕੈ॥—*day kivaar anik parday meh par daaraa sung faakkai. Chitat gupat jab kekhaa maahel kaun pardaa teraa dhaakai*—You ravish another person's woman behind closed doors and many curtains (thinking that no one would see you). However when God's agents (who see all your actions) call for your accounts, then who will hide your sins (GGS, p.616).
- ਕਿਆ ਗਾਲਾਇਓ ਭੂਛ ਪਰ ਵੇਲਿ ਨ ਜੋਹੇ ਕੰਤ ਤੂ॥—*Kiaa gaalaeiou bhoosh par vael na johay kant too*—O fool! What are you talking? Don't covet other person's wife (behold with bad intentions). Only then you are a good husband.
- ਨਾਨਕ ਝੂਰ ਮਰਹਿ ਦੋਹਾਗਣੀ ਜਿਨ ਅਵਰੀ ਲਾਗਾ ਨੇਹੁ॥*Nanak jhoor mureh dohaagunee jin avuree laagaa nehu*.—Nanak the wife who loves another man (and not her husband) wails herself to death (GGS, p. 1280).
- ਜਿਉ ਤਨ ਬਿਧਵਾ ਪਰ ਕਉ ਦੇਈ॥ ਕਾਮਿ ਦਾਮਿ ਚਿਤੁ ਪਰ ਵਸਿ ਸੇਈ॥ ਬਿਨ ਪਿਰ ਤ੍ਰਿਪਤਿ ਨ ਕਬਹੂੰ ਹੋਈ॥  
*Jio tun bidhuva par ko dehee kaam dhaam chit par vaas saee. Bin pir tripat na kabhoon hoee* —An (unchaste) widow gives her body to a stranger; she allows her mind to be controlled by others for lust or money, but without her husband, she is never satisfied.(GGS, p226)
- “ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ॥ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ॥—*Eka naari jati ho-ay, par naari dhee bhain wakhanay*—A person should be faithful to one woman (His wife) and treat other women as his daughters or sisters” (Bhai Gurdas, Var 6, Pauri 8).
- ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ, ਪਰ ਨਾਰੀ ਦੇ ਨੇੜਿ ਨ ਜਾਵੈ॥—*I am sacrifice unto him who does not near other woman with evil intentions (Bhai Gurdas, Var12, Pauri 4).*
- ਚੋਰੁ ਸਲਾਹੇ ਚੀਤੁ ਨ ਭੀਜੈ॥ ਜੇ ਬਦੀ ਕਰੇ ਤਾ ਤਸੁ ਨ ਛੀਜੈ॥ ਚੋਰ ਕੀ ਹਾਮਾ ਭਰੇ ਨ ਕੋਇ॥ ਚੋਰੁ ਕੀਆ ਚੰਗਾ ਕਿਉ ਹੋਇ॥—*If a thief praises one, his mind is not pleased.If a thief reviles him then even an iota of his honour is not detracted. No one takes the responsibility of a thief.. What a thief does, how can that be good? (GGS, p 662).*
- ਪਰ ਕਾ ਬੁਰਾ ਨ ਰਾਖਹੁ ਚੀਤ॥ ਤੁਮ ਕਉ ਦੁਖੁ ਨਹੀ ਭਾਈ ਮੀਤ॥—*O brother and friend, have no evil, for another, in your mind, then no trouble shall befall thee (GGS, p.386).*
- ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰ ਗੁਸਾ ਮਨ ਨ ਹਢਾਇ॥ ਦੇਹੀ ਰੋਗ ਨ ਲਗਈ ਪਲੇ ਸਭ ਕਿਛੁ ਪਾਇ॥—*Farid do thou good in return for evil and harbour no wrath in your mind. Your body shall not be infested with with maladies and you shall obtain everything (GGS, p.1382).*
- ਲੈ ਕੇ ਵਢੀ ਦੇਨਿ ਉਗਾਹੀ, ਦੁਰਮਤਿ ਕਾ ਗਲਿ ਫਾਹਾ ਹੇ॥—*Those , who taking bribe, give false evidence, the noose of foul-thinking is put around their neck || (GGS, p. 1032).*



## Philosophy of Sikhism

- ਅੰਤਰਿ ਲੋਭੁ ਮਨਿ ਮੈਲੇ ਮਲੁ ਲਾਏ॥ ਮੈਲੇ ਕਰਮ ਕਰੇ ਦੁਖੁ ਪਾਏ॥ ਕੂੜੇ ਕੂੜੁ ਕਰੇ ਵਾਪਾਰਾ, ਕੂੜੁ ਬੋਲਿ ਦੁਖੁ ਪਾਇਦਾ॥--Of filthy mind are they, within whom is avarice. They attach filth to others as well. By doing dirty deeds, one suffers pain. By doing dirty deeds, one suffers pain. The false ones deal in nothing but falsehood. By telling lies they come to grief (GGS, p.1062).
- ਜਿਨਾ ਰਾਸ ਨ ਸਚੁ ਹੈ, ਕਿਉ ਤਿਨਾ ਸੁਖੁ ਹੋਇ॥ ਖੋਟੈ ਵਣਜਿ ਵਣੀਐ ਮਨੁ ਤਨੁ ਖੋਟਾ ਹੋਇ॥ (GGS, p.22-23)

Gurmat teaches and preaches the practice of morality and honesty in ones life and this distinguishes it from the practitioners of ritualism only.

## Chapter 10

### Cardinal virtues of Sikhism

Virtue literally means `a specific moral quality regarded as good or meritorious. Virtues have been referred to as `Changiaian /Shub Gunn /Shub karman' in Guru Granth Sahib, "ਚੰਗਿਆਈਆਂ ਬੁਰਿਆਈਆਂ ਵਾਚੈ ਧਰਮ ਹਦੂਰਿ॥-*Changiaian buriaian vaache dharma hadoor*" i.e; "God watches our morally good and bad qualities (GGS, p.146) and "When God wishes to punish a person, He deprives him of his virtues i.e "ਜਾ ਕੋ ਕਰਤਾ ਆਪੁ ਖੁਆਇ ਖੁਸ ਲਏ ਚੰਗਿਆਈ॥-*Ja ko karta aap kho-ay khus la-ay changiaee* (GGS, p.417).

Emphasis in Sikh ethics is laid on the practice of godly qualities. Their observance makes a human being God-like. In Sikhism all the senses are to be harnessed properly and the virtues of the body, speech and mind are to be inculcated. A Sikh has to remain alert on all three plains i.e; physical, mental and spiritual. Major virtues of Sikhism are:

#### **Obedience to the Divine Will / order:**

A Sikh is ordained to obey the Divine Will / Divine Order without any grudge or rancour. Gurbani says: ਹੁਕਮ ਰਜਾਈ ਚਲਨਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥ (GGS, p, 1).

#### **Sewa:**

. Guru Nanak says, "Having created this world God has installed very self therein—ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੈ ਕਾ ਵਿਚ ਵਾਸੁ॥ GGS, p,463). Therefore, with this human body, "Let us be of service in this world so that we may find a seat in the court of the Lord"—ਵਿਚਿ ਦੁਨੀਆਂ ਸੇਵ ਕਮਾਈਐ ਤਾ ਦਰਗਹ ਬੈਸਣ ਪਾਈਐ॥ It is held by Gurus that service, if it is to be worthwhile, ought to be done without an consideration of reward, "ਬਧਾ ਚਟੀ ਜੇ ਭਰੇ ਨਾ ਗੁਣ ਨਾ ਉਪਕਾਰੁ॥ ਸੇਤੀ ਖੁਸ਼ੀ ਸਵਾਰੀਐ ਨਾਨਕ ਕਾਰਜੁ ਸਾਰੁ॥ (GGS, p, 787). In case any reward is soliscited for rendition of service it can be termed as a bargain.ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ॥ ਤਿਸ ਕਉ ਹੋਤਿ ਪ੍ਰਾਪਤਿ ਸੁਆਮੀ॥ i.e, He who serves without desire for rewards, he alone attains to God (GGS, p, 286).

#### **Simran:**

The remembrance of God in words, mind and actions is known as *Simran* or *Naam-Simran*. According to *Gurmat, Akal Purkh* (The Supreme Eternal Reality--God) is great source or treasure from where the spring of all virtues and goodness originate. The one who remembers Him, gets loaded with virtues of God, "*Jeha sevey teho hovay—ਜੇਹਾ ਸੇਵੈ ਤੇਹੋ ਹੋਵੈ*" (GGS, p.549).He is freed from the slackness of sinful deeds. Such changes come in life where man becomes fearless, leaves enmity, shuns fear of death, becomes kind and contended, becomes truthful, loves justice, thinks and wishes well-being of all (*Sarbat da bhala*), becomes protector of the oppressed and weak, fights injustice, does not fear death in this pursuit. He shuns all five evils of *Kaam, Karodh, Lobh, Moh* and *Ahankar*.

#### **Truthful conduct (ਸਚ ਆਚਾਰੁ):**

According to Gurbani, a practical life of truthfulness, fidelity, self-control and

purity, is higher than the metaphysical Truth. Guru Nanak says, "Truth is highest virtue, but higher still is truthful living" i.e; "ਸਚੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ॥-*Sachch oray sabh ko opar sachch achaar*" (Ibid, p.62).

### **Love (Prem):**

According to Gurmat love is quality of God as well as means to reach Him. Gurbani says, "ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ॥-*Bhakhia bhao apaar*-Infinite love is the language of God" (GGS, p.2). Guru Gobind Singh says, "ਸਾਚ ਕਹੂੰ ਸੁਣ ਲੇਹੋ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ॥-*Saach kahoon sunn leho sabhay, jin prem kio tin hee Prabh paio*" i.e, Those who practice love attain union with the "Supreme Eternal Reality" .

### **Contentment (Santokh)**

It is in opposition to greed. It implies a state of mind covering temperance, patience, detachment and surrender to the Will of God with its necessary accompaniment of humility. It demands of a man check on his tendencies of worldly pursuits. It prohibits self-indulgence, greed, lust, overeating oversleeping. It recommends non-attachment with worldly affairs and further implies a control over egoistic and self-centered pursuits. It is stated in Guru Granth Sahib, "ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ॥-*Binaa santokh nahee ko-oo raajai*--Without contentment, no one is sated" (GGS, p.279).

"ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਈ ਜਿਨੀ ਸਚੇ ਸਚੁ ਧਿਆਇਆ॥ ਓਨੀ ਮੰਦੈ ਪੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਧਰਮੁ ਕਮਾਇਆ॥ ਓਨੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ॥--*Sev keetee santokhee-ee jinee sacho sach dhiaa-i-aa. Onee mandai pair na rakhio kar sukrit dharma kamaa-i-aa. Onee duneaa tore bandhnaa an-n paanee thora khaa-i-aa.*The contended are those who dwell upon none but the truest of true, serve Him truly. They do not tread the path of evil. They do good and practice righteousness. They loosen worldly bonds and eat and drink in moderation" (Ibid, p.467).

The contended man knows the limits of his own needs and so does not feel frustrated if he is unable to get what his neighbor or friend has in spite of his best efforts.

### **Modesty--Humility (Nimarta—Halimi)**

Modesty means humble behaviour. It is the hallmark of a Sikh. It is in opposition to egoism, which is a vice to be got rid of. An egoist is like a *Simmel* tree. *The Simmel* tree is straight, tall and thick. Those who come to it go away disappointed. Its fruit is tasteless, flowers brackish and leaves of no use, "ਸਿਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿਦੀਰਘ ਅਤਿ ਮੁਚੁ॥ ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤ॥ ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮ ਨ ਆਵਹਿ ਪਤ॥ ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ॥ ਸਭੁ ਕੋ ਨਿਵੈ ਆਪ ਕਉ ਪਰ ਕਉ ਨਿਵੈ ਨ ਕੋਇ॥ ਧਰਿ ਤਾਰਾਨੂ ਤੋਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ"।--*Mithat neevae Nanaka gun changiaaeaaa tat.* "The *Simmel* tree is straight, tall and thick. Those who come to it go away disappointed. Its fruit is tasteless, flowers brackish and leaves of no use, in sweetness and humility lies the essence of merit and virtue. --Every one bows to oneself not to others for when weighed in a balance, the heavier pan dips lower" (Ibid, p.470). Nanak, "life is most fruitful when we meet those who practice humility and gentleness, even when they are strong (Sri Rag M1). Humility is also an instrument of man's liberation. *Gurmukhs* are always humble. ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਵਸਾਵੈ॥ ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ॥-*Kar kirpaa jis kai hirdai gareebae basaavai. Nanak eehee mukat aagai such paavai.* -i.e; He is blest with humility by the

Lord's grace obtains deliverance here and peace hereafter” (Ibid, p.278). ਨਾਨਕ ਮੁਕਤਿ ਦੁਆਰਾ ਅਤਿ ਨੀਕਾ ਨਾਨਾ ਹੋਇ ਸੁ ਜਾਇ।।ਹਉਮੇ ਮਨੁ ਅਸਥੂਲੁ ਹੈ ਕਿਉ ਕਰਿ ਵਿਚਦੇ ਜਾਇ।।--*Nanak mukat duaaraa at neeka naanaa hoe su jaa -ay.*—Nanak says, “The door of salvation is narrow and he who is tiny (humble) can pass through it. How can the mind that has grown bulky with ego pass through it?” (Ibid, pp 509-10).

### **Temperance (Moderation-Sanyam)**

The control of a well-groomed life-style over the desires, greed and passions of worldly life, is the virtue of temperance. Temperance is in opposition to lust. It means self-restraint in conduct, expression and indulgence of appetites, etc. According to Sikhism self-restraint is necessary in desires, words and actions for a balanced and harmonious existence-Sehaj. Such control is not to be violent or mortifying like the practices of Hath-yoga, but mental control through a process of harmony and moderation. One should enjoy normal comforts and amenities of life, but at the same time, he must keep his passions and desires under control, which will lead to harmonious existence:

- Too much of every thing is bad. Too much drinking and eating etc; makes one unhealthy. Similarly we endanger our health if we take less than our requirement. Too much or too less sleep also makes us sick. We should sleep according to our requirement. Too much accumulation of wealth also worries us like poverty. Every action needs balance. A stern castigation of life without moderation is available in these words, “ਫਿਟੁ ਇਹੇਵਾ ਜੀਵਿਆ ਜਿਤੁ ਖਾਇ ਵਧਾਇਆ ਪੇਟੁ।।-*Phit ihaiva jeeviya jit kha-ay vadhaia* –Accursed is such a life, wherein man swells his belly by eating.” (Ibid, p.790).

### **Tolerance (Sehansheelta)**

It is in opposition to anger. Tolerance theologically means being tolerant, especially of views, beliefs and practices etc of others that differ from one's own or to say freedom from bigotry or prejudice. A tolerant person does not feel angry or upset. He keeps cool in times of excitement or anger. Every Sikh is a saint-soldier. Tolerance is the hallmark of the Sikh, being a saint:

- ਫਰੀਦਾ ਸਾਹਿਬ ਦੀ ਕਰ ਚਾਕਰੀ ਦਿਲ ਦੀ ਲਾਹਿ ਭਰਾਂਦਿ।। ਦਰਵੇਸਾਂ ਨੇ ਲੋੜੀਐ ਰੁਖਾਂ ਦੀ ਜੀਰਾਂਦਿ।।-- Farid, perform the service of the Lord and dispel the doubt of your mind. Men of God ought to have endurance like the trees.
- ਹੋਇ ਸਗਲ ਕੀ ਰੇਣੁਕਾ ਹਰਿ ਸੰਗਿ ਸਮਾਵਉ।। ਦੂਖ ਨ ਦੇਈ ਕਿਸੇ ਜੀਅ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਵਉ...Be thou the dust of the feet of all, thereby thou shall get blended with God do not cause suffering to any being and return to thy Home with honour. Nanak tells about the Name of the Lord Creator and the Purifier of the sinners (GGS, p, 322).
- ਹੋਏ ਤਾਣਿ ਨਿਤਾਣੀਆ ਰਹਹਿ ਨਿਮਾਨਣੀਆਹ।। ਨਾਨਕ ਜਨਮ ਸਕਾਰਥਾ ਜੇ ਤਿਨ ਕੈ ਸੰਗ ਮਿਲਾਹ।।-- They remain powerless even when having power and are ever humble. Nanak says, our lives become fruitful if we associate with them (GGS, p, 85)

### **Detachment (Vairag)**

Vairag is in opposition to attachment. In Sikhism Vairag (Detachment) does not mean asceticism or disinterestedness or indifference to the world. In Gurmat it implies, non-attachment to all things of a material nature. A Sikh has to live the life of a family man and at the same time, he ought to adopt an attitude as that of a trustee in reference to his near

and dear ones. Gurbani says, “ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ॥--*Brahm giaanee sadaa nirlep. Jaise jal mah kamal alep* i.e; "As the lotus in the pond remains unaffected by the mud or the dirty water. In the same way, the 'detached' individual keeps himself away from worldly things, while living among them" (GGS, p 272). To say otherwise, they live in the world, but are not involved in the worldliness.

**Compassion (ਦਇਆ)**—Dictionary meaning of compassion is to feel sorrow for the trouble of another, accompanied by an urge to help others; deep sympathy. It is one of the hallmark teachings of Sikhism. Gurbani says:

- “ਸਚ ਵਰਤੁ ਸੰਤੋਖ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ ਦਇਆ ਦੇਵਤਾ ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨ॥--They who make truth, their fasting, contentment their pilgrimage, enlightenment and meditation their ablution, compassion their deity and forgiveness their rosary; the most sublime are those persons (GGS, p.1245)
- .ਦਇਆ ਧਰਮੁ ਤਪੁ ਨਿਹਚਲੋ ਜਿਸ ਕਰਮਿ ਲਿਖਾਧਾ...Compassion, righteousness and austerities are eternal. He alone obtains them, in whose destiny, it is so writ (GGS, p.1101). Guru Nanak asked for the sacred cord (*Janeu*) made of the cotton of ‘compassion’.

Sikhism teaches and preaches to take pity and help the poor, oppressed and the destitute, but punish the cruel and barbarous and dacoits. It does not justify the Ahinsa of Jainism and Buddhism, which made the Indian society weak and slave to outsiders for centuries.

### **Udham- (Positive effort)**

In Sikhism stress is laid on **udham** (positive action or effort) in any situation. Results are not in one's control. They are dependent on what is ordained therefore, what is received is acceptance of and surrender to Divine Will. Sikhism believes in God and selfreliance:

- “ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਚ॥ ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ॥--*Udham karaindian jio toon kamawandian sukh bhunch, Dhiandian toon Prabhu mil Nanak utri chint*—O myself, by making an effort for the Name, thou shalt live and by practicing it, thou shalt enjoy peace. By meditating on the Name Nanak says, thou shalt meet the Lord and thy anxiety shall vanish.” (Ibid, p.522).
- “ਉਦਮੁ ਕਰਹੁ ਵਡਭਾਗੀਹੋ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ॥ ਨਾਨਕ ਜਿਸੁ ਸਿਮਰਤ ਸਭ ਸੁਖ ਹੋਵਹਿ ਦੁਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਜਾਇ॥--*Udham karo vadbhagio simro har Har Har Rai, Nanak jis simrat sabh sukh hoveh dookh dard bhram ja-ay*—make effort , ye, very fortunate ones and meditate on Lord God, the King. Nanak says, by contemplating on Him you shall have all the peace and your suffering, pains and doubts shall vanish.” (Ibid, p.456)
- “ਧਰਿ ਜੀਅਰੇ ਇਕ ਟੇਕ ਤੂ ਲਾਹਿ ਬਿਡਾਨੀ ਆਸ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ॥--*Dhar jiaray ik take toon la-hay bidaani aas, Nanak Naam dhiai-ay karaj aavay raas*—O myself, grasp thou the support of One God. Forsake the hope of all others. Nanak says, by contemplating over the Lord's Name all affairs are satisfactorily settled”

(Ibid, p 257).

- “ਧਿਗੁ ਤਿਨਾ ਦਾ ਜੀਵਿਆ ਜਿਨਾ ਵਿਡਾਣੀ ਆਸ।।-*Dhig tina da jiwia jina wadani aas*—  
Accursed is the life of those whose hope rests on others” (Ibid, Salok Farid,p.1379)

### **Fearlessness**

Ethical theories both classical and modern have placed fearlessness among the lists of cardinal virtues. Bringing into being the fearless individuals and fearless community has been the dream of serious thinkers. Guru Teg Bahadur tells the merit of a person possessd of wisdom thus: “ਭੈ ਕਾਹੇ ਕਉ ਦੇਤ ਨਹਿ।। ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ।। ਕਹਿ ਨਾਨਕ ਸੁਣ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹੇ ਬਖਾਣ।।—Neither fear nor frighten any one! O my mind, listen, such a one is wise indeed (GGS, m9. p)

### **Forgiveness**

Gurbani says:

- “ਖਿਮਾ ਗਹੀ ਬ੍ਰਤ ਸੀਲ ਸੰਤੋਖੰ।। ਰੋਗ ਨ ਬਿਆਪੈ ਨਾ ਜਮ ਦੋਖੰ-*Khimaa gahee brat seel santokhan. Rog na biaapai naa jam dokhan.*--If one observes the fast of forgiveness, good conduct and contentment, he will never experience an illness or the agony of death” (Ibid, p.223).
- ਕਬੀਰ ਜਹਾ ਗਿਆਨੁ ਤਹ ਧਰਮੁ ਹੈ ਜਹਾ ਝੂਠ ਤਹ ਪਾਪੁ।। ਜਹਾ ਲੋਭੁ ਤਹ ਕਾਲੁ ਹੈ ਜਹਾ ਖਿਮਾ ਤਹ ਆਪਿ।।-  
-Kabir says, where there is Divine knowledge, there is riteousness and where there is falsehood, there is sin.Where there is avarice, there is death and where there is fogiveness, there is God Himself (GGS, p, 1372).

Chapter 11

**Vishay / Vikaar and Sikhism**

**(Panch Doot / Panch Daint / ਪੰਜ ਦੈਤ—Five demons of desire)**

In Punjabi language *Visha* literally means subject and *Panj Vishay* means five subjects, but in the theosophy of Sikhism they refer to the five instincts: *Kaam* (lust), *Karodh* (anger), *Lobh* (greed), *Moh* (attachment) and *Ahankar* (pride), which jointly control all the functions of the human beings and if they are not kept under control become *Vikaars* (vices). They have also been referred to as *Panch doot* (Five demons) and five thieves in Gurbani. The way to reach God was through spiritual elevation during the course of our lives. According to Sikh thought these five forces stand in the way of concentration by the self on the supreme value of the union with the Spiritual Absolute. They jointly constitute: *Haumai* (ego), which if not kept under strict control, tear to pieces the inner of a person. They destroy a person's potential and capabilities to worship and meditate. They sway him / her away from God. They keep a person in a state of constant imbalance and restlessness. In order to harness them, a person's spirituality and divinity must take over his worldly actions.

***Kaam* (Lust--Sexual desire)**

*Kaam* is the most powerful pleasant desire which affects humans, animals and birds alike. Sikhism criticizes *Kaam* as a learnt sentiment and not wholly as a biological one. It does not treat normal sexual relationship as immoral. It is heightened passionate sensualism, which may over power all activities of the self is treated as moral sickness and evil, “ਕਾਮ ਕ੍ਰੋਧ ਕਾਇਆ ਕਉ ਗਲੈ। ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ।।—*Kaam karodh kaiya ko galey jion kanchan sohaga dhaley*” i.e lust and anger affect the body in the same way as Borax melts gold (GGS p.932). Gurbani says, “ਹੇ ਕਾਮ ਨਰਕ ਬਿਸਮਾਮ ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਾਵਣਹ।। ਚਿਤ ਹਰਣੈ ਤੂ ਲੋਕ ਗੰਮੁ ਜਪ ਤਪਸੀ ਬਿਦਾਰਣਹ।। ਅਲਪ ਸੁਖ ਅਵਿਤ ਚੰਚਲ ਉਚ ਨੀਚ ਸਮਾਵਣਹ।। ਤਵ ਭੈ ਬਿਮੁਚਿਤ ਸਾਧ ਸੰਗਮ ਓਟ ਨਾਨਕ ਨਾਰਾਇਣਹ।। *Hey kaamang narak bisraamang bahu jonee bharmaavanah. Chit harnang tai lok ganmang jap tap seel bidaarnah. Alap such avit chanchal ooch neech samaavarnah. Tav bhai bimunchit saadh sangam ot Nanak naaraa-i-nah* i.e. O lust thou art the invincible hero of the battle field. Thou completely crusheth even the very powerful ones. Thou fascinated even the heavenly heralds, celestial musicians, gods, mortals, beasts and birds. Nanak says he salutes the world Lord and makes obeisance unto his Creator Lord” (GGS, p.1358).

***Karodh* (Anger)**

*Karodh* (wrath or anger) is not only biologically hurting but socially destructive also. It destroys brutally so many social relations, which become difficult to redeem. Paralyzing reason and reasonableness, it follows its own dialectic of destruction. Guru Arjan Dev clarifies it in the Guru Granth Sahib: “ਹੇ ਕਲਿ ਮੂਲ ਕ੍ਰੋਧ ਕਦੰਬ ਕਰੁਣਾ ਨ ਉਪਰਜਤੇ।। ਬਿਖਯੰਤ ਜੀਵੈ ਵਸੁੰ ਕਰੋਤਿ ਨਿਰਤੁੰ ਕਰੋਤਿ ਜਥਾ ਮਰਕਟਹ।। ਅਨਿਕ ਸਾਸਨ ਤਾੜੰਤਿ ਜਮ ਦੂਤਹ।। ਤਵ ਸੰਗੇ ਅਧਮ ਨਰਹ।। ਦੀਨ ਦੁਖ ਭੰਜਨ ਦਯਾਲ ਪ੍ਰਭੁ ਨਾਨਕ ਸਰਬ ਜੀਅ ਰਖਾ ਕਰੋਤਿ।। *Hey kaamang narak bisraamang bahu jonee bharmaavanah. Chit harnang trail ok ganmang jap tap seel bidaarnah. Alap such avit chanchal ooch neech samaavarnah. Tav bhai bimunchit saadh sangam ot Nanak naaraa-i-nah* i.e. O Karodh, O father of strife, you know no compassion, you have powerful sway over vicious men who dance to your tunes as does the monkey and then have to face punishment at the hands of couriers of

death in whose company human beings turn into devils” (GGS, Slokas Sanskriti, Mohalla 5, p. 1358).

### **LOBH (Greed)**

*Lobh* (Greed) is the desire to possess what belongs to others. Guru Arjan Dev states in the Guru Granth Sahib, “ਹੇ ਲੋਭਾ ਲੰਪਟ ਸੰਗ ਸਿਰਮੋਹ ਅਨਿਕ ਲਹਰੀ ਕਲੋਲਤੇ। ਧਾਵੰਤ ਜੀਅ ਬਹੁ ਪ੍ਰਕਾਰੰ ਅਨਿਕ ਭਾਂਤਿ ਬਹੁ ਡੋਲਤੇ। ਨਚ ਮਿਤ੍ਰੰ ਨਚ ਇਸਟੰ ਨਚ ਬਾਧਵ ਨਚ ਮਾਤ ਪਿਤਾ ਤਵ ਲਜਯਾ। ਅਕਰਣੰ ਕਰੋਤਿ ਓਖਾਦਿ ਲਾਦੁੰ ਅਸਾਜੁੰ ਸਾਜਿ ਸਮਜਯਾ। ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਿ ਸੁਆਮੀ ਬਿਗ੍ਰਾਪਿ ਨਾਨਕ ਹਰਿ ਨਰਹਰਹ।।--*Hey lobhaa lampat sang sirmorah anik lahree kalolate. Dhaavat jeeaa bahu parkaarang anik bhaat bahu dolte. Nach mitrang nach istang nach baadhav nach maat pita tav lajayaa. Akarnang karot akhaad khaadang asaajang saaj samjayaa* i.e. O Lobh, you have swayed even the best men by your waves. And men's minds waver and run in all directions to gather more and more. You are respecter of neither friendship nor any ideal, nor mother, nor father, you make one do what one must not do; eat what is eaten not and build what cannot be built” (GGS, p1358). A greedy person never rests in peace and goes about in all directions. A greedy person is not trustworthy. He is not loyal to anything except wealth. He can deceive anybody to attain more wealth.

### **Moh (attachment)**

*Moh* (attachment) is a tendency whereby men cling to things, which they identify themselves, that is, the family, wealth etc. This tendency ultimately reduces the individual's chance of viewing things in the right perspective. Gurbani says, “ਹੇ ਅਜਿਤ ਸੂਰ ਸੰਗ੍ਰਾਮੰ ਅਤਿ ਬਲਨਾ ਬਹੁ ਮਰਦਨਹ। ਗਣ ਗੰਧਰਬ ਦੇਵ ਮਾਨੁਖੁੰ ਪਸੁ ਪੰਖੀ ਬਿਮੋਹਨਹ। ਹਰਿ ਕਰਣਹਾਰੰ ਨਮਸਕਾਰੰ ਸਰਣਿ ਨਾਨਕ ਜਗਦੀਸਵਰਹ।।--*Hey ajit soor sangraamang at balnaa bahu mardanaah. Gan gandharb dev maanukhang pasu pankhee bimoh-nah. Har karnhaarrang namaskaarang sarn Nanak jagdeesvarah.* i. e. O unconquerable, O powerful hero of the battlefield, that mows down everything before it, you have enticed away the hearts of even the gods and their attendants, heavenly musicians, the men, animal life and birds” (GGS, p1358). ਮੋਹੁ ਕੁਟੰਬੁ ਮੋਹੁ ਸਭ ਕਾਰ। ਮੋਹੁ ਤੁਮ ਤਜਹੁ ਸਗਲ ਵੇਕਾਰ।।--*Moh kutamb moh sabh kaar. Moh tum tajah sagal wekaar* i.e; “Moh creates the family, through Moh are all works. Rid yourself then of Moh, for it leads to nothing but sin. O' though brave one, shed your Moh and doubt” (Ibid, p356). Moh is also used for delusion-being cheated of consciousness. ਸਚਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਹਉਮੈ ਮਾਰਿ ਮਿਲਵਣਿਆ।।--*Sach rate sada bairaagee haomai maar milaavaniaa* i.e; “They who are imbued with Truth are ever detached and stilling their ego, they unite with the Lord” (Ibid, p 117).

### **Ahankaar / Hankaar (pride)**

*Ahankaar* (pride) comes from one's possessions of beauty or wealth or experience or competence. Under its influence, man may treat even his friends as strangers, he may refuse to acknowledge his relationship or fulfill his social obligations. It blinds the individual to the underlying unity of mankind. Guru Arjan Dev states in Guru Granth Sahib: “ਹੇ ਜਨਮ ਮਰਣ ਮੂਲੰ ਅਹੰਕਾਰੰ ਪਾਪਾਤਮਾ। ਮਿਤ੍ਰੰ ਤਜੰਤਿ ਸਤ੍ਰੰ ਦ੍ਰਿੜੰਤਿ ਅਨਿਕ ਮਾਯਾ ਬਿਸ੍ਰੀਰਨਹ। ਆਵੰਤ ਜਾਵੰਤ ਥਕੰਤ ਜੀਅਓ ਦੁਖ ਸੁਖ ਬਹੁ ਭੋਗਣਹ। ਭ੍ਰਮ ਭਯਾਨ ਉਦਿਆਨ ਰਮਣੰ ਮਹਾ ਬਿਕਟ ਅਸਾਧ ਰੋਗਣਹ। ਬੈਦੁੰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਵਰ



## Philosophy of Sikhism

ਆਰਾਧਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰੇ॥--*Hey janam marn moolang ahankaarang paapaatamaa. Mitrang tajant satrang drirant anik maayaa bisteernah. Avant jaavant thkant jeea dukh sukh bahu bhoganah. Bhram bhayaan udiaan ramanang mahaa bikat asaadh roganah. Baidang paarbbrahm pamesavar aaraadh Nanak har har haray* i.e; O pride, the cause of our coming and going in the world, O soul of sin, thou estrange friends, confirm enmities and make men spread out the net of illusion far and wide, and tire men by keeping ever on the round, and making them experience now pleasure, now pain. And men walk through the utter wilderness of doubt, thou affect men with incurable maladies” (GGS, Salokas Sanskriti, p13 5 8).

According to Gurmat *Kaam, Karodh, Lobh, Moh* and *Ahankaar* should not be killed, but subordinated and be used for discharging our worldly duties and achieving union with the Absolute one. Only a dead man can be without them.

### The Hindu caste system and its rejection in Sikhism

The term Jaati (caste) is Indian in origin and its mention for the first time is found in the Aryan scripture Rig Veda. It came into practice after the arrival of Aryans in India and the creation of 'Vedas'. It describes the origin of the four Varnas, or the caste groups, through the symbolic sacrifice of *Purusha*, the Primeval Man, from whose head rose the Brahmins, from arms the Kashatriyas, from thighs the Vaishyas and from his feet the Shudras.

The Brahmanical religion is also known as Varn Ashram Daharma. Varn in Brahmanical language (Sanskrit) means colour which forms the basis of jaati or the caste system in Brahmanical religion also called Varn Ashram Dahrama now popularly called Hinduism. A passage in Mahabharata reads, "Brahmans are fair, Kashatriyas are reddish, Vaishyas are yellowish and Shudras are black.

The Brahmins (Possessed of Brahma-God) became scholars and priests, Kashatriyas-warriors enjoying equal status with the Brahmins on account of the political power they wielded and because they were rulers, Vaishyas the traders and the Shudras-the non-Aryans became workers, artisans, tillers of soil and rearers of cattle.

To begin with the term was applied to various professional groups, but gradually it became hereditary. This term in Brahminism now called Hinduism is applied to social groups, which rank in a hierarchic order within which there is a minimal of social mobility. It refers to the division of Indian society. Its use in the Indian society became extensively prevalent during the time of Manu, the Hindu law-giver, when he wrote his Manu Simriti around 600 BC.. The Sikh scripture Guru Granth Sahib says, "ਬੇਦ ਕੀ ਪੁਤ੍ਰੀ ਸਿਮ੍ਰਿਤਿ ਭਾਈ॥ ਸਾਂਕਲ ਜੇਵਰੀ ਲੈ ਹੈ ਆਈ".... *Bed kee putree simriti bhai sankal jevree lai hai aae* ie; "Simriti is the daughter of the Vedas, she has brought chain and rope for men" (GGS, p 329). The caste system has been rightly described as Brahmanical Hinduism, for it was the Brahmins who moulded this pattern of social order to suite their own ends. The people who were engaged in the professions of scavenging, cremations and allied professions were kept out of the pale of the caste system and were called *Chandaal / Ashoot* (untouchables).

Brahmans, the interpreters of the tradition are to be found in all locations literally every village, certainly at every point of dispensation of power. They exercise their dominance through rules, rituals and rigmorale. They propagated their own doctrine, saying, "ਸੇਵੀਐ ਬਿਪ੍ਰ ਗਿਆਨ ਗੁਣ ਹੀਨਾ॥ ਸੂਦਰ ਨਾ ਸੇਵੀਐ ਗਿਆਨ ਗੁਣ ਪਰਬੀਨਾ॥-i.e. The Brahman should be worshiped even if he is devoid of any knowledge and merits / values. A Shudra should be shunned even if he is full of knowledge and merits / virtues". The Shudras were neither entitled to education nor could become rich, because a Shudra who makes money is distressing to the Brahman.

The caste system prevented development of a society based on values of human freedom and equality for common class interests. Guru Nanak (1469-1539) founded Sikhism in the 15<sup>th</sup> century. He stepped beyond the frontier in defiance of the 3000 years old caste rules of Hinduism. He declared, "Oneness of God and oneness of man—ਏਕ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ". He associated himself with the weaker sections of the society, "ਨੀਚਾ ਅੰਦਰ ਨੀਚ ਜਾਤਿ ਨੀਚਾ ਹੂੰ ਅਤਿ ਨੀਚ ਨਾਨਕ ਉਨ ਕੇ ਸਾਥ ਸੰਗ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਤ॥-- *Neechaan under neech jaat neechaan hoon at neech. Nanak un ke saath sang wadiaan sion kia*

reet i.e., “Nanak seeks the company of those, who are low caste among the low, infact, the lowest of the low and has no desire to compete with the high” (GGS, p.15). His mission was carried forwards by his nine successors. Sikh Gurus powerfully attacked the Hindu caste system and successfully disengaged their followers from it. Sikhism became established at the end of about two centuries to work its way in the world, when it was formally consecrated by the 10<sup>th</sup> Nanak, Guru Gobind Singh through Sikh baptismal ceremony-*Khanday batay Dee Pahul*, on the Vaisakhi day, 1699AD; at Anandpur Sahib in the Punjab. On this day he declared caste a taboo in the order of the Khalsa (Initiated--Baptized) Sikhs / Sikhism. The theory of separate duties for different castes was replaced by the same ethical and religious duties for all. Therefore, the fundamental equality of all men was ensured by free and voluntary admission into the order of the Khalsa / Sikhism.

Sikhism believes in universal brotherhood, egalitarian society and anti-casteism is one of its basic distinguishing features. The Holy Sikh Scripture, Guru Granth Sahib is opposed to any discrimination in human society. It strongly condemns the age old caste system, the social classification in Hindu society, and the disdain for the poor who were called *Shudras* and *ashoots*. Guru Nanak found faults with that ideology saying:

- “ਕਥਾ ਕਹਾਣੀ ਬੋਦੀ ਆਣੀ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ॥ ਦੇ ਦੇ ਲੈਣਾ ਲੈ ਲੈ ਦੇਣਾ ਨਰਕ ਸੁਰਗ ਅਵਤਾਰ॥ ਉਤਮ ਮਧਿਮ ਜਾਤੀ ਜਿਨਸੀ ਭਰਮਿ ਭਵੈ ਸੰਸਾਰੁ॥—*Katha kahanee Bedi aanee paap pun beehaar. De de laina lai lai dena narak surag avatar. Utam madham jaatee jinsee bharm bhavai sansaaar* i.e., “The Vedas have brought forth legends and tales and they expound sin and virtue. What one gives gratis, he receives and what he receives gratis, he gives. According to their deeds they are born in hell or heaven. The world caught in delusion strays in doubt of high and low, castes and classes”. The Vedas make a wrong distinction of caste (GGS,p.1243).
- ਫਕੜ ਜਾਤੀ ਫਕੜੁ ਨਾਉ॥ ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ॥—*Phakar jaatee phakar naao sabhna jeeaa ika chhaao* i.e False is the distinction of caste and status. Every body has equal protection of God. (GGS, p.83).
- ਜਾਤਿ ਕਾ ਗਰੁਬ ਨ ਕਰੀਅਹੁ ਕੋਈ॥ ਬ੍ਰਹਮ ਬਿੰਦੇ ਸੋ ਬ੍ਰਾਹਮਣ ਹੋਈ॥—*Jaat ka garb na kareeah koe braham binday so Brahman hoee* i.e; No one should be proud of his caste. He alone is Brahman who knows his God (GGS, p.1127).
- “ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ॥—*Ek pita ekas ke ham barik toon mera gurhaae*” i.e; The One Lord is the father of all and we are children of the One Lord . Thou O Lord, art our Guru—care taker” (GGS, p.61 1).
- “ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੂਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੈ॥—*Jano joti, na poochhohjaati, aagay jati na haiy—i.e.*, “Know that Divine Light is within all, do not inquire the caste. There is no caste in the next world.” (Ibid, Asa M1, p.349).
- “ਆਗੈ ਜਾਤਿ ਰੂਪੁ ਨ ਜਾਇ॥ ਤੇਹਾ ਹੋਵੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ॥—*Aagay, jaati roop na ja-ay, teha hovay, jehay karam kama-ay—i. e.*, “Hereafter caste and beauty does not go with man. As are the deeds done by a person, so shall he be judged there” (Ibid, Asa M3, p.363).

Guru Nanak dissociated caste from birth and said that the caste of a person should be associated with the person’s deeds and not his birth:

- “ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ॥-*Sa Jaat sa pat hai jehay karam kamai*”--  
“One's deeds proclaim one's caste and respect” (Ibid, p.1330).

Sikh Gurus openly declare that God is not in the grip of the Brahmans:

- “ਨਾਮਾ ਛੀਬਾ, ਕਬੀਰ ਜੁਲਾਹਾ ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ॥*Naamaa chheebaa Kabir jolahaa pooray gur tay gat paaee* i.e, “Naam Dev the caloco-printer and Kabir the weaver, obtained salvation from the perfect Guru” (GGS, p. 67).
- “ਜਾਤਿ ਕਾ ਗਰਬ ਨ ਕਰਿ ਮੂਰਖ ਗਵਾਰਾ॥ ਇਸੁ ਗਰਬ ਤੇ ਚਲਹਿ ਬਹੁਤੁ ਵਿਕਾਰਾ॥-*Jaat ka garbh na kar moorakh gawara is garb te chalah bahut vikaaraa*” (Ibid, p. 1128)-“O, stupid fool do not take pride in grand caste, it leads to great conflicts”
- ਚਾਰੇ ਵਰਨ ਆਖੇ ਸਭੁ ਕੋਈ॥ ਬ੍ਰਹਮੁ ਬਿੰਦੁ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ॥--*Chaaray varan aakhay sabh koe. Brahm bind tay sabh upat hoee*.i.e, “Everyone says, there are four castes. But they all are created from the Lord’s seed’s, essence”.
- Kabir during his discussion with Brahmins inquires from them, “ਗਰਭ ਵਾਸ ਮਹਿ ਕੁਲੁ ਨਹੀ ਜਾਤੀ॥ ਬ੍ਰਹਮੁ ਬਿੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ॥੧॥ ਕਹੁ ਰੇ ਪੰਡਿਤ ਬਾਮਨ ਕਬ ਕੇ ਹੁਏ॥ ਬਾਮਨ ਕਹਿ ਕਹਿ ਜਨਮੁ ਮਤ ਖੋਏ॥੧॥ ਰਹਾਓ॥ ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ॥ ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ॥੨॥ ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣੁ ਹਮ ਕਤ ਸੂਦਾ॥ ਹਮ ਕਤ ਲੋਹੂ ਤੁਮ ਕਤ ਦੂਪਾ॥੩॥ ਕਹੁ ਕਬੀਰ ਜਪ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ॥ ਸੋ ਬ੍ਰਾਹਮਣੁ ਕਹੀਅਤੁ ਹੈ ਹਮਾਰੈ ॥੪॥[-- *Garbh vaas meh, kul nahin jaati, brahm bind tay sabh utpaatee IIII. II Kaho ray Pandit, Baman kab kay hoay, Baman keh keh janam mat khoay /III.II Rahao / Jao toon Brahmin Brahmani jaaiya, tao aan baat, kahay nahin aiya, Tum kat Brahmin, ham kat sood, ham kat laho, tum kat doodh* i.e, “Dwelling in the womb, the mortal has no lineage and caste. From the seed of the Lord, all have sprung. 1. Say, O Pundit, since when hast thou been a Brahmin? Waste not thy life by repeatedly calling thyself a Brahmin.1. Pause. If thou art a Brahmin, born of a Brahmani mother, then, why hast thou not come by some other way?2. How art thou a Brahman and how am I of low caste? How am I of blood and how thou art of milk? 3. Kabir says, only he, who contemplates over the Lord, is said to be a Brahmin among us”4. (GGS,p..324).

Taking the image of the potter's wheel Guru has compared the different kinds of people to vessels of many types and patterns, but all made of same clay:

- “ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਿਰਜਨ ਹਾਰੈ॥--*Maati ek anek bhaant kar saaji sirjan haarai*” i.e, Clay is the same but the Creator has shaped it in innumerable forms (Ibid, 1350).
- ਮਾਟੀ ਏਕ ਸਗਲ ਸੰਸਾਰਾ॥ ਬਹੁ ਬਿਧਿ ਭਾਂਡੇ ਘੜੈ ਕੁਮਾਰਾ॥ --*Maatee ek sagal sansaaraa. Bahu bidh bhaande gharai kumaraa* i.e; “The whole world is made out of one clay. But the Potter has fashioned it into vessels of numerous forms” (GGS, p. 1128).
- ਅਵਲ ਅਲਾ ਨੂਰ ਉਪਾਇਆ ਕੁਦਰਤ ਕੇ ਸਭ ਬੰਦੇ॥ ਏਕ ਨੂਰ ਤੇ ਸਭ ਜਗ ਉਪਜਿਆ ਕੌਣ ਭਲੇ ਕੌਣ ਮੰਦੇ॥ --*Awal Allah noor upaia kudrat kay sabh banday, ek noor tay sabh jag upjiaa kaun bhalay kaun manday* i.e, “God first created Light, and then by His omnipotence, made all the mortals. From one Light has arisen entire universe. Then who is good and who is bad?” GGS, p. 1349-50).

- “ਮਾਨਸ ਕੀ ਜਾਤਿ ਸਭੈ ਏਕੈ ਪਹਿਚਾਨਬੋ॥--*Manas kee jaat sabe ekay pehchanbo*” i.e, “Treat all mankind alike” (Guru Gobind Singh, Dasam Granth, p.10).

Finally it is held by the Guru that the caste is no consideration in the spiritual realization that human beings of lower caste need not wait to be born in the next higher class for the attainment of deliverance:

- ਬ੍ਰਾਹਮਣ ਖੜੀ ਸੂਦ ਵੈਸ ਚਾਰਿ ਵਰਨ ਚਾਰਿ ਆਸ਼ਮ ਹਹਿ ਜੋ ਹਰਿ ਧਿਆਵੈ ਸੋ ਪ੍ਰਧਾਨ॥--*Brahmin Khatri Sood Vais chaar varn chaar ashram haih jo har dhiavai so pardhaan* i.e, “There are four castes Brahmin, Khatri, Shudra and Vaishya and four stages of life. Out of these, whoever meditates on the Lord is superior”. (GGS, p.861).
- ਜਾਤਿ ਅਜਾਤਿ ਕੋਈ ਪ੍ਰਭੁ ਧਿਆਵੈ ਸਭਿ ਪੂਰੇ ਮਾਨਸ ਤਿਨਛੇ--*Jaat ajaat koee prabh dhiaavai sabh poore maanas tinchhay* i.e; Anyone, of caste or no caste, who contemplates on God, becomes a blessed devotee of God” (GGS, p 1178).
- ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ॥ ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ॥-- *Sabh mah jot jot hai soe. Tis dai chaanan sabh mah chaanan hoe* i.e; There is light in every heart and that is Thy light which illuminates every one (GGS, p.13).
- ਜਾਤਿ ਅਜਾਤਿ ਅਜੋਨੀ ਸੰਭਉ ਨਾ ਤਿਸ ਭਾਉ ਨ ਭਰਮਾ॥--*Jaat ajaat ajonee sambhao naa tis bhaao na bharmaa* i.e; “His caste is castelessness. He is incarnated not, He is Self-illuminated and without fear and doubt (GGS, p.597)

The teachings of the Gurus, the Sikhism, verily destroy the superstitions (doubt) of caste, race and lineage:

- ਜਾਤ ਬਰਨ ਕੁਲ ਸਹਸਾ ਚੂਕਾ ਗੁਰਮਤਿ ਸਬਦਿ ਬੀਚਾਰੀ॥--*Jaat barn kul sehse chooka gurmat sabad beecharee* i.e, “By contemplating the Name through Guru’s teaching, one is rid of caste, race, lineage and doubt” (GGS, p.1198).
- ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਂਝਾ॥ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਉਪਰੈ ਸੋ ਕਲਿ ਮਹਿ ਘਟਿ ਘਟਿ ਨਾਨਕ ਮਾਝਾ॥--*Khatri Brahmin Sood Vais updes chauh varna kao sanjha, gurmukh Naam japai udhrai so kal meh ghat ghat Nanak majha.*—“For the four castes of warriors, priests, farmers and menials, there is one common spiritual message. He who under Guru’s guidance utters the Name of God, who abides in all hearts, Nanak says, is saved in the Dark-age” (GGS, p. 747-48).
- ਜਾਤਿ ਅਜਾਤਿ ਜਪੈ ਜਨੁ ਕੋਇ॥ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ॥--*Jaat ajaat japai jan koe, jo jaapai tis kee gat ho-ay.*i.e; “Any of high, low or no caste may contemplate God, whoever meditates on Him, he is emancipated” (GGS, p. 1150).
- ਸਭੈ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੇ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ॥--*Sabhai saanjheewal sdain toon kisay na dishay bahra jeeo* i.e, “All are partakers of your grace. You are not alien to any one (GGS, p 97).
- ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੁਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ॥ ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ॥ *jaat janam nah poochheeai sach ghar leho bta-ay. Sa jaat sa pat hai jehay karam kama-ay.* i.e; The Lord does not ask the mortals caste and birth in His True Home, only actions performed are taken into consideration (GGS, p. 1330).
- ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੁਛਹੁ ਜਾਤਿ ਆਗੈ ਜਾਤਿ ਨ ਹੋ॥--*jano jaat na poochho jaati aagay jaat na hai* i.e, “Know that Divine Light is within all, donot inquire the caste. There is no

- caste in the next world” (GGS, p. 349)
- ਫਕੜ ਜਾਤੀ ਫਕੜ ਨਾਉ।। ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ।।--Fakar jaati fakar nao, sabhna jean ika chhao i.e, “Meaningless is the caste and vain is the glory. The lord alone protects all beings” (GGS, p.83).
- ਏਕ ਨੂਰ ਤੇ ਸਭ ਜਗ ਉਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ।।--*Ek noor tay sabh jag upjio kaun bhalay ko manday* i.e, “From One Light has arisen entire iniverse. Then who is good and who is bad?” (GGS, p.1348-49).
- ਵਰਨਾ ਵਰਨ ਨ ਭਾਵਨੀ ਜੇ ਕਿਸੇ ਵਡਾ ਕਰੇਇ।--*Varna varn na bhavnee je kisay wadaa karay* i.e, “when God makes people of one race great, the people of other race do not like it” (GGS, p.53).

The Guru thus refuses to accredit the caste institution in social ethics and further denies God having favoured a few by bringing them out from the higher parts of the body and the Shudras from the feet of the Primeval man.

This was a distinct blow to the social ideology of *Varn Ashram Dharma* (Hinduism), which gave scriptural sanction for the hierarchical caste system.

Sikhism not only gave every one right to be a warrior, but it also gave everyone right to be priest. Under the caste hierarchy, the workers were looked upon with disrespect and those whom they served were considered honourable. The elimination of caste system by Guru Nanak established the equality of man and dignity of labour.

#### **Sikhism took practical steps to eradicate the caste system:**

- Guru Nanak, the founder of Sikhism chose Bhai Mardana, a Muslim as his first life long companion. He founded the basic institutions of Sikhism based on equality:

*Sangat*-Praying as equals.

*Pangat*---Sitting in a row as equals.

*Langar*-Eating cooked food as equals.

- 2<sup>nd</sup> Nanak, Guru Angad Dev created equality in learning. He named the script for Punjabi language introduced by Guru Nanak, as Gurmukhi. After giving it form and finish he produced booklets of alphabets (*Baalupdesb-bwlaupdyS*) of the Punjabi language and made copies of the hymns of Guru Nanak and distributed them among the Sikh centers for teaching to the common mass of the people in the Punjab to increase the number of the literates there. Thus he broke the monopoly of the Brahmin over learning, who boasted of having the knowledge of Sanskrit, which was neither spoken nor understood by the common mass of the people in the Punjab.
- 3<sup>th</sup> Nanak, Guru Amar Dass got **Baoli** dug at Goindwal, where people had to go down the steps to reach water and fill their buckets as equals. Before this the Shudras were not allowed to draw water from the community wells.
- 4<sup>th</sup> Nanak, Guru Ram Dass got **Amrit-sarovar** (Amrit-sar) dug for bathing in the same water as equals.

- 5<sup>th</sup> Nanak, Guru Man Dev built--Gurdwara Darbar Sahib (Golden Temple) with four doors denoting that it was open to all the four castes-Brahmins, Kashatriyas, Vaishyas and Shudras, to all four religions in India-Hinduism, Buddhism, Islam and Sikhism, and to all the people of the world from all directions-- North, South, East and west. He edited Aad Granth (Guru Granth Sahib) the holy Sikh scripture, which is in itself an example of casteless-ness. In addition to the hymns of the Sikh Gurus contains hymns of holy men of other religions and different castes including the Shudras.
- 9<sup>th</sup> Nanak, Guru Teg Bahadur himself strictly monotheist sacrificed his life to defend the faith of Idolatrous Hindus.
- 10<sup>th</sup> Nanak, Guru Gobind Singh, gave Sikhism, the *Naas* doctrine: ***Kul Naas***, (deliverance from shams of caste system by birth), ***Dharam Naas*** (deliverence from previous religious practices), ***Karam Naas*** (deliverence from ritualism); ***Bharam Naas*** (deliverence from all the superstitions), ***Kirt Naas*** (deliverence from previous occupation) to signify a casteless society. The Panj Piaras, who received Pahul (Sikh Baptism) from Guru Gobind Singh were:
  - Bhai Dya Ram a Khatri from Lahore
  - Bhai Dharam Dass, a Jat of Delhi
  - Bhai Mohkam Chand, a washer man from Dwarka
  - Bhai Sahib Chand, a barber from Bidar
  - Bhai Himmat Chand, a water-carrier of Jagan Nath.

Pahul (Sikh baptism) symbolizes a rebirth, by which the initiated are considered as having freed themselves of their previous family origion-caste or lineage (*Kulnash*) to become the family of Gobind Singh; of having of having renounced their earlier creeds-communal outlook (*Dharamnash*) for the creed of Khalsa; of having renounced their previous occupations or professions (*Kirtnash*) for that of soldering; of having given up superstition (*Bharamnash*); of having given up all rituals (*Karamnash*) and develop catholicity and universality of outlook; “*Maanas kee jaat sabhay ekay pechanbo*—Treat all mankind alike” (Guru Gobind Singh).

- In order to establish equality Guru Gobind Singh at the formal consecration of Sikhism on the Vaisakhi day 1699; instructed the followers of Sikhism to drop their last names, which in India indicate one's caste and take the last common name 'Singh' for males and 'Kaur' for females to show their acceptance of equality of all people.

Sikhism does not believe in classification of its followers on the basis of caste, class, clan or profession etc. The division of the Sikhs on such a basis was the creation of early writers of Sikhism who were mostly literate Hindus especially Brahmins, some of whom perhaps had embraced Sikhism with the ulterior motive of Hinduising it through their writings as they did not wish to do away with the divisive caste system, which forms the bedrock of the Brahminism / Snatan Dharma / Varan Ashram Dharma now called Hinduism. Mentioning of caste, class, clan or profession etc, along with Sikh name in Sikhism is a social defect and does not concern Sikh religion. Any body who mentions caste with his name therefore is not a true Sikh, but a hypocrite.

It is very interesting to note that the use of caste with Sikh names came into vogue after mass conversions of Hindus into Sikhism in the late nineteenth and early

twentieth century, when a large number of Hindus embraced Sikhism for greed and glory i.e; in order to enjoy the benefits available to the Sikhs under British rule. These people have kept their feet firmly stuck into the boat of Hinduism and are holding the ship of Sikhism with their hands. Instead of accepting Sikhism wholeheartedly they are trying to Hinduise Sikhism by observing Hindu rites, rituals and writing caste with their names in spite of their Sikh appearance and belief in Guru Granth Sahib, the holy Sikh Scripture.

### **Evils of caste system**

As per Varan Ashram Dharma only Brahmans were entitled to have education, therefore 25% of the population was eligible to have education. Even among the Brahmans females were prohibited from acquiring education. In this way hardly 12.5% population was eligible to have education.

It was because of the caste system that India remained slave and all the invaders conquered this land easily. Only 25% population i.e, Kshatriyas were to protect and guard the country. Women were not eligible to go to battlefield. Even amongst this 12.5% population only young people could give proper fight.

Trader class was interested only in trading and they were concerned with money / profit making. It did not matter to them whether they are independent or slaves. They were concerned with their trade only. Whosoever was buyer was respectable for them irrespective of fact that whether they were their own countrymen or invaders.

Shudras were not concerned who is the ruler because they were to serve and bear humiliation whether humiliating persons were their own countrymen or invaders. Therefore they were not concerned with anything. No individual in the Indian society behaved in a responsible manner which led to all round degradation of India.

### **Proselytisation (religious conversion) and Sikhism**

All the inhabitants of the Punjab are called Punjabis. Sikhism took its birth in the Punjab at the fag end of the 15<sup>th</sup> century. It was founded by Guru Nanak in 1496 A.D. Although people having faith in Islam and all the six systems of Hinduism lived in the Punjab at that time, the religious landscape here was dominated by the Jogis (Yogis) / Naths.

Guru Nanak the founder of Sikhism was born in a Punjabi Hindu Khatri family of Bedi-subcaste, but he refused to accept the divisive Hindu caste system and its highly ritualized way of life since his childhood. Hinduism had become a matter of form rather than inner illumination. Guru Nanak said that it is not the intellectual or verbal assent to it that liberates man, but the deed and his quality of living. Truth is highest virtue, but higher still is truthful living.

Sikh religion strongly emphasizes humanism. It preaches that a man is judged by the nobleness of his character and not by labels of religion. Therefore nobody should be converted under pressure. Its philosophy contains all positive qualities required for the welfare of mankind. It has a global perspective that has concern for the whole humanity as opposed to a concern for a particular cultural group. It has never emphasized conversion to Sikhism rather it has preached becoming better human beings by following one's own beliefs. Any body who likes its ideals is welcome to embrace it. Sikhism does not believe in proselytisation through



any bait or pressure.

It goes to the credit of the Sikhs that they have never resorted to forced conversions. Even during their eighty years of rule or any other time there is not even a single example of forced proselytisation by the Sikhs. Conversion to Sikhism is through demonstration of the quality of Sikh lives. The Guru's philosophy is the ideal for a Sikh to follow. The Guru expected the Sikh's behaviour to be such as would inspire in others an urge to become Sikhs. Therefore, the only conversion that Sikhism recommends is the conversion of manners and moral behaviour.

Sikh Gurus had their own methods to extend their moral and spiritual affinity with other faiths. They told people belonging to different faiths that they should believe in and love God; then it did not matter if they were Hindus or Muslims or Sikhs. All religions are equally good and that their followers should follow the inner values of their respective religions truthfully and not their outer form only, which is mere hypocrisy and not religion in the true sense. According to Gurbani: ਸਰਬ ਧਰਮ ਮਹਿ ਸ਼੍ਰੇਸ਼ਠ ਧਰਮ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪੁ ਨਿਰਮਲੁ ਕਰਮ॥--*Sarb dharm meh sreshat dharm har ka naam jap nirmal karm* i.e; "Among all the religions of the world, super-most religion is, remembrance of God and doing good deeds" (GGS, p266).

Guru Nanak said:

### **Be such a Brahmin**

- "ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬਿੰਦੈ ਬ੍ਰਹਮੁ॥ ਜਪੁ ਤਪੁ ਸੰਜਮ ਕਮਾਵੈ ਕਰਮੁ॥ ਸੀਲ ਸੰਤੋਖ ਕਾ ਰਖੈ ਧਰਮੁ॥ ਬੰਦਨ ਤੋੜੈ ਹੋਵੈ ਮੁਕਤੁ॥ ਸੋਈ ਬ੍ਰਾਹਮਣੁ ਪੂਜਣ ਜੁਗਤੁ॥--*So Brahmin jo bindai Brahm, Jap tap sanjam kamavai karam. Seel santokh kaa rakhai dharm. Bandhan torai hovai mukat. Soee Brahman poojan gugat.--*" i.e; A true Brahmin is one, who garps Brahm. Meditation on God and self-control are his daily routine. His religious observances are right conduct and humility. He removes the sensual chains that bind the soul. Such a Brahmin deserves all praise and honour (GGS, M1, p.1411).
- "ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ॥ --*So Brahmin jo Brahm beecharay. Aap taarai saglay kul taarai.* He alone is a Brahmin, who reflects upon the Lord. He saves himself and saves all his generations as well" (Ibid, p.662).

### **Be such a scholar:**

- "ਸੋ ਪੰਡਿਤੁ ਜੋ ਮਨੁ ਪਰਬੋਧੈ॥ ਰਾਮਨਾਮੁ ਆਤਮ ਮਹਿ ਸੋਧੈ॥ ---ਚਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸ॥ ਨਾਨਕ ਉਸੁ ਪੰਡਿਤ ਕਉ ਸਦਾ ਆਦੇਸ॥--*So Pandit jo man parbodhay Ram naam atam meh sodhay---*Chahu varnaa kao de updes. Nanak us pandit kao sadaa ades i. e; He is a Pandit, who instructs his mind. He seeks Lord's Name in his self---Teaches all the four castes, Nanak says I ever make obeisance unto that Pandit" (Ibid, p.274).

### **Be such a Khatri:**

- ਖੜੀ ਸੋ ਜੁ ਕਰਮਾ ਕਾ ਸੂਰੁ॥ਪੁੰਨ ਕਾ ਕਰੈ ਸਰੀਰੁ॥ ਖੇਤੁ ਪਛਾਣੈ ਬੀਜੈ ਦਾਨੁ॥ ਸੋ ਖੜੀ ਦਰਗਹ ਪਰਵਾਣੁ॥ਲਬੁ ਲੋਭੁ ਜੋ ਕੂੜੁ ਕਮਾਵੈ॥ ਅਪਣਾ ਕੀਤਾ ਆਪੇ ਪਾਵੈ॥*Khatree so ju karama kaa soor. Pun daan kaa karai sareer. Khet pachhaanai beejai daan. So khatree dargah parvaan. Lab lobh je koor kamaavai. Apna keeta aape paavai---* He alone is a Khatri, who is brave in good deeds. Who uses his body for charity and alms giving

purposes and who ascertaining the farm to be right, sows the seed of beneficence. Such a Khatri alone becomes acceptable at the Lrd's Portal. Whosoever practices greed, avarice and falsehood, he must receive the fruit of his own deeds (GGS, p.1411).

#### **Be such a vaisnav:**

- “ਬੈਸਨੋ ਸੋ ਜਿਸ ਉਪਰ ਸੋ ਪ੍ਰਸੰਨ।। ਬਿਸਨ ਕੀ ਮਾਇਆ ਤੇ ਹੋਇ ਭਿੰਨ।। ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹਕਰਮ।। ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਦਰਮ।। ਕਾਹੂ ਫਲ ਕ ਇਛਾ ਨਹ ਬਾਛੈ।। ਕੇਵਲ ਭਗਤਿ ਕੀਰਤਨ ਸੰਗਿ ਰਾਚੈ।। ਮਨ ਤਨ ਅੰਤਰਿ ਸਿਮਰਨ ਗੋਪਾਲ।। ਸਭ ਉਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ।। ਆਪਿ ਦ੍ਰਿੜੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ਨਾਨਕ ਓਹੁ ਬੈਸਨੋ ਪਰਮ ਗਤਿ ਪਾਵੈ।।—*Baisno so jis ooper so parsann, bisan kee maya tay hoay bhinn. Karm kart hoai nihkarm. Tis baisno kaa nirmal dharm. Kahoo fal kee ichha nahee baachhai. Kewal bhagat keertan sang raachai. Man tan antar simran gopaal. Sabh ooper hovot kirpall. Aap dirrhai avrah naam japaavai. Nanak oh baisno parm gat paavai.*—He is a true Vaisnav with whom He, the Lord is pleased, who keeps away from God's mammon, who doing good acts, do not look for reward, pure is the faith of that worshipper of Vishnu. He does not entertain desire for any reward. He is solely devoted to Lord's meditation and singing His praises. Within his mind and body is the contemplation of the World-cherisher. He is gracious to all the creatures. He himself contemplates Lrd's Name and cause others to repeat it. Nanak says, such a Vaishnav attains supreme state.” (Ibid, p.274)

Guru also asked Hindus to discard rituals. He logically asked them to substitute pious and virtuous deeds and the name of God in place of Rituals. Guru Nanak educates the stone worshiper and ritualist to realize the pervading God faith and do not waste this human birth:

Parbhatee M 1.

“ਰਾਮ ਨਾਮੁ ਜਪਿ ਅੰਤਰਿ ਪੂਜਾ।। ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ਅਵਰੁ ਨਹੀ ਦੂਜਾ।।੧।। ਏਕੋ ਰਵ ਰੀਹਆ ਸਭ ਠਾਈ।। ਅਵਰੁ ਨ ਦੀਸੈ ਕਿਸੁ ਪੂਜ ਚੜਾਈ।।--*Ram naam jap antar poojaa . Gur sabad veechaar avar nahee dooja. 1. Eko rav rahiaa sabh thaaee. Avar na deesay kis pooj charhaaee. I rahaao.*—Utter the Lord's Name, that is your heart's worship. Contemplate on the Guru's Word and nothing else. 1. One Lord is pervasive in all places. I do not see another, to whom should I make an offering? (Ibid, 1345).

#### **Be such a Muslim:**

In Sri Rag Guru Nanak has described the attributes of a good Mussalman, “ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ।। ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ।। ਕਥਣੀ ਕਾਬਾ ਸਚੁ ਪੈਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ।। ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ।।--*Mihar maseeti sidaku musalaa hak halaal Quran. Saram sunat seel rojaa hoh Musalmaan. Karnee Kabaa sach peer kalma karm nivaaj. Tasbee saa tis Bhaavsee Nanak rakhai laaj.*-- ” i.e, “Let mercy be your mosque. Let righteousness be your prayer mat. Let lawful living be your Quran. Let modesty be your circumcision. Let gentleness be the fast you keep. So shalt thou be a Muslim. Make right conduct thy Kaba, truth thy spiritual guide and pious deeds thy creed and prayer. Rosary is that, what is pleasing to Him (Ibid, M1, p.140).

- ਮੁਸਲਮਾਨ ਕਹਾਵਣ ਮੁਸਕਲ ਹੋਇ ਤਾ ਮੁਸਲਮਾਨ ਕਹਾਵੈ।। ਅਵਲ ਦੀਨ ਕਰ ਮਿਠਾ ਮੁਸਲਮਾਨ ਮਾਲ ਮੁਸਾਵੈ।  
i.e To be a Muslim is difficult and one should call himself a Muslim only if he is really a Muslim. He should first accept Islam as his voluntary choice and then give away all property to the Muslims.(GGS, p.141).
- “ਮੁਸਲਮਾਨ ਮੋਮ ਦਿਲ ਹੋਵੈ।। ਅੰਤਰ ਕੀ ਮਲੁ ਦਿਲ ਤੇ ਧੋਵੈ।।ਦੁਨੀਆ ਰੰਗ ਨ ਆਵੈ ਨੇੜੈ ਜਿਉ ਕੁਸਮ ਪਾਟੁ ਘਿਉ ਪਾਕ ਹਰਾ।।*Mussalmaan mom dil hovay, antar mal dil tay dhovay.* A Muslim is he, who has a tender heart. He ought to cleanse his inner impurity from his heart. He should not draw near the wordly pleasures and ought to be pure like the flower, silk, clarified butter and deer skin” (ibid, p.1084).
- “ਸੋ ਮੁੱਲਾਂ ਜੋ ਮਨ ਸਿਉ ਲਰੈ।। ਗੁਰ ਉਪਦੇਸਿ ਕਾਲ ਸਿਉ ਜੁਰੇ।। ਕਾਲ ਪੁਰਖ ਕਾ ਮਰਦੈਮਾਨੁ।। ਤਿਸ ਮੁਲਾ ਕਉ ਸਦਾ ਸਲਾਮੁ।। *So mullaa jo mann sion larai . Gur updes kaal sion jurai. Kaal purkh kaa mardai maan. Tis mulaa kao sadaa salaam.* He alone is a true Mulla, who battles with his mind and by the Guru’s teaching conflicts with death. He, who crushes the pride of Death’ courier, to such a Mulla, we ever make obeisance. ” (Ibid. p.1159).
- “ਸਚੁ ਕਮਾਵੈ ਸੋਈ ਕਾਜੀ।। ਜੋ ਦਿਲੁ ਸੋਧੈ ਸੋਈ ਹਾਜੀ।।----*Sach kamavai soee. Kaajee. Jo dil sodhay soee haajee.* He alone is a Qazi, who practices truth. He alone is a ‘Haji’, who purifies his heart ” (Ibid, p.1084).
- “ਸੋਈ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ਸੋ ਬੰਦਾ ਜਿਸੁ ਨਜਰਿ ਨਰਾ।।--*Soee Sekh massaa-ik haajee so bandaa jis najar naraa.* He is the the Muslim peacher, the chief of shaikhs,, the pilgrim of Mecca and he alone is the Lord’s slave on whom is the grace of God (Ibid, p.1084).

### Be such a Sanyasi (Yogi)

In the Guru Nanak era, dominating sects were of yogis and naths among Hindus. They practiced asceticism, renunciation and celibacy. Guru Nanak (GGS, p419) advised yogis, who had renounced the world and the clothes to leave forests and come back to their homes. He ridiculed them for not knowing any thing about meditating to merge with God. “ਰੇ ਮਨ ਐਸੋ ਕਰਿ ਸੰਨਿਆਸਾ--*Re man aiso kar sanyasa, ban se sadan sabai kari samjhau mann hi mahi udasa*” i.e, “O man practice such a sanyasa, consider these mansions of the cities to be the forest dwellings, live like a hermit in solitude of your heart. Eat little and sleep little. Be compassionate and forgiving. Be calm and contended. Then you will go beyond the three states. Discard anger, lust, greed, obstinate self-sense and love of wordly things. Then reality will unveil and you will attain the Lord”.

Guru Nanak during his discussion with Yogis in the Himalyas told them: “ਨਾਨਕੁ ਬੋਲੈ ਗੁਰਮੁਖਿ ਬੁਝੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ।।--*Nanak bolai gurmukh bujhai Jog jugat iv paaee-ai*”-- My philosophical system (darsana) is continuous meditation on the Word of God. My symbols of penance and robes of poverty and renunciation are to discard attachment and pride, and see

God in all human beings. Only the Lord can make me free. God is the Truth, and Truth is His name, says Nanak, let everyone test and experience this (GGS, M1 *Siddh Gosht*, p.938-946).

For Udasis GGS, p1003

For audhoot GGS, p.1004

For Farmer GGS, p. 24

For Bairagi GGS, p. 216

For Manoor GGS, p. 931

### Be such a Sikh

- “ਅਉਗਣ ਸਭਿ ਮਿਟਾਇ ਕੈ ਪਰਉਪਕਾਰੁ ਕਰੋਇ--*Augun sabh mita-ay ke parupkar karai*” i.e; A Sikh should be free from all vices and do good to others. He should look different from others due to his inner qualities and not only because of his outer looks (*Bana*) (Ibid p.218).
- “ਜਹ ਕਰਣੀ ਤੇ ਪੂਰੀ ਮਤਿ ਕਰਣੀ ਬਾਝਹੁ ਘਟੇ ਘਟਿ॥-*Jah karnee tah pooree mat. Karnee bajhu ghatai ghat*” (Ibid, p.24) i.e “A Sikh should mean what he says, any person who does not possess this quality cannot be called a Sikh (Ibid, p.25)
- “ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ ਦੇਇ॥ ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਉਭੀ ਸੇਵ ਕਰੇਇ॥ ਇਉ ਗੁਰਮੁਖਿ ਆਪੁ ਨਿਵਾਰੀਐ ਸਭੁ ਰਾਜੁ ਸ੍ਰਿਸਟਿ ਕਾ ਲੇਇ॥-*Hastee sir jio ankas hai ahran jio sir de-e. man tan aagai rakh kai oobhee sev kare-e. Eou gurmukh aap nivaareeai sabh raaj srisat kaa le-e.*” As elephant offers his head to the goad and as anvil offers itself to the hammer, so place thou thy mind and body before the Guru and ever serve him standing. In this having effaced his ego, the Guru-ward assumes the sovereignty of the whole world i.e; God shall himself honour such a Sikh and he can rule the whole world” (Ibid, p.648)

Those who maintain only outer appearance of a particular faith but donot possess its inner values, are called *Bhekhi*, and while commenting on such people Gurbani says, “ਜਿਨ ਕੈ ਭੀਤਰਿ ਅੰਤਰਾ॥ ਜੈਸੈ ਪਸੁ ਤੈਸੇ ਓਇ ਨਰਾ॥-*Jin ke bheetar antra, jaise pasoo taise oae naraa*” i.e; “Those persons who donot practice what they preach, they are as good as animals” (Ibid,p.1163). It father says, “ਕਰਤੂਤਿ ਪਸੁ ਕੀ ਮਾਨਸ ਜਾਤਿ॥ ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ॥-*Kartoot pasoo kee manas jaat lok pchara kare din raat*” i.e; “They only look humans but by actions they are animals” (Ibid,p.267).

Chapter 13

**Mythology and Sikhism**

Mythology is the science or study of myths (ਮਨ ਘੜਤ ਕਹਾਣੀਆਂ / telling tales or legends). Brahmin scholars in ancient Hinduism were expert in writing mythological tales, which are found in plenty in the ancient Hindu scriptures called Purans. Unlike Hinduism, Sikhism is rooted in history and not in mythology, rather it frowns at mythology. In Guru Granth Sahib mythological references on certain pages are only illustrative and do not indicate any Guru's belief in mythological personages or their actions. The Gurus made a use of these references as the same were very common among the people for explaining to them certain principles and it was easier to make them understand the same through such mythological figures and events. For example, in case the Gurus wanted to emphasise that the whole creation was the work of only one God and not the trio as believed in Hindu mythology, they referred to three deities i.e. Brahma, Vishnu and Mahesh (Shiva) and showed them as the creation of the same One God. The Gurus had a knack of explaining the things in such a manner that the same did not offend the believers in those myths. It was never said that Brahma, Vishnu and Mahesh were not there, but explaining that all the three were themselves a part of the creation of the God, it was indicated that those three did not do the works generally attributed to them. It was will of God that prevailed and everything including the said deities were working under that will (Hukam). Another example can be given from Vaar Malaar. In one of the verses, the Guru says that when Inder was commanded by God to cause rain, it rained heavily. This verse clearly shows that those who worshiped Inder as the deity concerned with rain should realize the truth that Indra has no independent existence but has to obey the command of God. So it is God alone who is to be worshipped. The same is the position with Raja Ram. When Gurbani says that he destroyed the demons and obeyed the command of God:

- ਇੰਦ੍ਰੈ ਨੋ ਫੁਰਮਾਇਆ ਵੁਠਾ ਛਹਬਰ ਲਾਇ॥--*Inderai no phurmaiaa vutha chhehbar la-ay* i.e. The God orders Inder (the cloud-god) and the rain falls in torrents (GGS, p.1279).
- ਦਸ ਅਵਤਾਰੀ ਰਾਮੁ ਰਾਜਾ ਆਇਆ॥ ਚੈਤਾਂ ਮਾਰੇ ਧਾਇ ਹੁਕਮਿ ਸਬਾਇਆ॥--*Das avtaree ram raja aaiia. Daintan maray dha-ay hukam sbaia* ie. The God created ten incarnations of whom one was king Rama. In God's will they hastened to kill all the demons (GGS, p.1279).

In conclusion, it can be said that whatever mythological incidents or figures have found mention in Gurbani, the mention is exclusively meant for explaining the Gurmat principles and not because of any belief in the same.

Guru has discarded the myth and has asked the masses to leave all this and try to mingle with the Supreme Lord. There have been efforts at the interpolations by the crafty Brahmins in order to pollute the heritage of the pure religion (*Nirmal Panth*) created by Guru Nanak.

After the martyrdom of Guru Arjan Dev, the combination of *Minas* (Pirithi chand, the eldest brother of Guru Arjan Dev and his progeny, the rival claimants to Guruship hostile to Sikhism), the caste Hindus and the provincial Muslim officials at Lahore forged an

alliance against Guru Hargobind and attacked him repeatedly in order to kill or capture him alive, but in all the battles, the provincial forces of Lahore government were defeated by the Guru. After the fourth battle at Kartarpur Guru Hargobind left the plains of the Punjab and relocated himself at Kiratpur in the Shivalik foot hills to avoid repeated conflicts. Thus forces hostile to Sikhism gained control of Gurdwara Darbar Sahib (Golden Temple) and Akal Takhat Amritsar. During this period of control they played havoc with Sikh ideology. They in collaboration with the upper-caste Hindus (Brahmins) brought in a lot of Puranic mythology in various compositions on Sikhism including Guru Nanak's *Janam Sakhi* (biography), in the process reducing him to an *Avtaar* within the framework of Hindu pantheonism.

Again after the death of Banda Singh Bahadur the Sikhs in Punjab suffered worst persecution under the later Moghuls and they had to leave their homes and hearths and take shelter in the jungles, mountain caves and the deserts to avoid arrest and thereby death. During this period Gurdwara Darbar Sahib (Golden Temple), Akal Takhat at Amritsar and other historic Gurdwaras throughout the length and breadth of the Punjab came under the occupation of sects organized by Sri Chand son of Guru Nanak, and Pirthi Chand eldest brother of Guru Arjan Dev. The followers of these sects were clean shaven and were known as *udasi Mahants* (Priests). They were not persecuted because of their Hindu looks. These *Mahants* in collaboration with the Brahmins during this period created a lot of literature in which they wrote not only un-Sikh but even anti-Sikh material. They also introduced not only un-Sikh but even anti-Sikh practices in Gurdwaras and tried their best to Hinduise Sikhism. Also during this period the learned Brahmins from Banaras and Paryag came to the Punjab and settled in the Malwa region (Nabha, Patiala, Jind and Faridkot states etc) of the Punjab, labeled themselves as *Nirmala Sikhs* and became favourites of the rulers of Patiala, Nabha, Jind and Faridkot states and created Sikh literature as per Vedanta philosophy against Gurmat and made several interpolations.

During the Sikh rule in the Punjab, the clean shaven Mahants became Sikh in appearance by keeping unshorn hair, but continued to make interpolations in Sikh religious literature. The Sikhs remained busy in securing and expanding the borders of their young kingdom and made no efforts to purge the interpolations from the Sikh literature. With the passage of time the control became hereditary. Even during the first fifty years of the British rule in Punjab, both major shrines (Gurdwara Darbar Sahib and Akal Takhat) and most of other historic Sikh shrines remained in the occupation of these Mahants, who continued to make interpolations in Sikh literature during this period. The British gave them protection against the upsurge of the Sikh masses. The erratic thoughts expressed in the works created by these forces hostile to Sikhism emboldened the antagonistic forces in their onslaught against Sikhism in the modern period. Several works of Sikh philosophy, religion, history etc need thorough checking. They should be rewritten dropping all the erratic and spurious material, which does not fit with the Sikh thought content of the Holy Sikh Scripture, 'Guru Granth Sahib'.

CHAPTER 14

**Sikhism versus other Religious Systems**

- Sikhism is a prophetic religion based on a definitive revelation like Semitic religions of the west, whereas Hinduism, Buddhism, Jainism have an anonymous mysticism as their source of validity.
- Sikhism believes in reality (existence) of the God and reality of the world, “ਸਚਾ ਆਪ ਸਚਾ ਦਰਬਾਰ॥-*Schcha aap sachcha Darbar*”-(*GGS*, M1, Japji, pauri 34, p.7). Hinduism believes in God, but regards the world as *Maya* (illusion). Christianity considers God as transcendent only, whereas for Sikhism God is both transcendent and immanent. There is total confusion about God in Hinduism. Sikhism is strictly monotheistic. It does not believe in Polytheism or henotheism. It neither believes in the Hindu Trinity of God, Brahma (The Creator), Vishu (The Sustainer) and Shiva (The Destroyer) nor in the Christian theory of Trinity of God. Buddhism and Jainism do not believe in God at all. Semitic religions accept God as the doer, but simultaneously propagate the existence of Satan, who is projected as equally powerful if not more powerful than God and has a hobby to lead good pious men astray. Sikhism does not believe in the incarnations (*Avtaars*) of God, Gods (*Devtas*) and Goddesses (*Devis*). Hinduism believes in incarnations of God (*Avtaars*), Gods (*Devtas*) and Goddesses (*Devis*).
- In Islam, the Almighty has been named, ‘Allah’ and it says, “*La Elaha illAllah Mohamad Ur Rasool Allah*”-“*There is no God but Allah and Mohamad is prophet*”. According to Sikhism Almighty has no particular name. Guru Nanak has simply called Him “*Naam*”. Guru Gobind Singh says, “I salute Him who has no name i.e., “ਨਮਸਤੰਗ ਅਨਾਮੈ॥-*Namastang anamay*” (Jaap Sahib). Sikh Gurus freely used Hindu names such as Hari, Oankar, Beethal, Shiva, Gopal and Rama etc as well as Allah, Khuda and Sahib from Islam. They simply used them for convenience as synonyms for ‘God’ as Sikhism believes in oneness of God and oneness of man.
- There is no place for music in Islam, whereas the entire holy scripture of Sikhism, Guru Granth Sahib, except for a few pages in the beginning and a few pages towards the end is structured on *Gurmat Sangeet*. Music is *haraam* (Ilegitimate) in Islam, but the entire holy book of Sikhism, Guru Granth Sahib has been written in Ragas and *Kirtan* forms part of Sikh religion.
- Hinduism believes in *Karma* and *bhog* (Cause and Effect), transmigration, the concept of Heaven and Hell. Buddhism and Jainism do not believe in the existence of God, but accept the concepts of transmigration of soul and that of *Karma* and *bhog* and they regard the world as misery or a suffering. The ultimate goal of Nirvana can be attained by following certain principles including non-violence. In Jainism non-violence is considered as *Parm Dharam*. Jainism also prescribes severe austerities and hard practices for attaining salvation. Sikhism does not subscribe to those views.
- Islam firmly adheres to Judaic concept of God, with theory of creation, Adam, the sin, Heaven and Hell. In Islam the belief is to enjoy life in heaven. According to this concept, there will be a day of judgement, when man will be judged according to his deeds and then sent to heaven or hell. In heaven, there is everything for one’s enjoyment, which a Muslim is directed to abjure in this life; and a garden laden

- with fruits. Sikhism believes in now and here and does not believe in the concept of after life and thereby rejects the existence of heaven and hell (Christianity), *Dozakh* and *Bahishat* (Islam) and *Narak-Surag* (Hinduism). As per Sikh thought, heaven and hell are not places for living here-after, they are part of spiritual topography of man and do not exist otherwise. They refer to good and evil stages of life respectively and can be lived here in our earthly existence. According to Gurbani: "Truthful living in the noble fear of God is heaven. Having no faith in God and leading an unethical life is hell" (GGS, p. 24).
- Sikhism does not subscribe to the Semitic religious belief that the world was created in seven days only. Guru Granth Sahib, the holy Sikh scripture gives a very definite theory of creation.
  - Sikhism does not believe in miracles, whereas there are miracles associated with Jesus. Hinduism also believes in miracles.
  - Sikhism strictly forbids Idol, picture, grave, tomb and *Baba* worship. Hinduism believes in Idolatry, samadh and *Baba* worship.
  - Sikhism strongly denounces ritualism whereas Hinduism believes in ritualism.
  - Sikhism is a whole life system because it does not accept any dichotomy in life, whether it is 'personal and social', 'spiritual and material,' 'faith and reason,' or any other such differentiation. It involves an integral combination between spiritual and empirical life of man. This constitutes the foundation of *Miri-Piri* (*Bhagti and Shakti*) doctrine of Sikhism. Other Indian religions: Vedanta (Hinduism), Radical saints, Buddhism, Jainism etc; consider spiritual path and empirical (worldly) paths, separate and distinct and there is a clear dichotomy between the empirical and spiritual life of man. Hence they are dichotomous systems. They address devotion (*Bhagti*) and force (*Shakti*) as separate entities.
  - Sikhism unlike Hinduism, Buddhism and Jainism takes a more positive view of the human body. Man, the acme of God's creation is not merely a handful of dust, but repository and medium of the message of the lord. The body is not an unclean vessel, a seat of worms, but 'Temple of God' worthy of adoration and reverence. Anything unnatural or tortuous has no excuse for acceptance. Standing on one leg, living on roots, practicing contemplation in different postures, undergoing self suppression in a hard way and doing penances were too weak to avail man in the path of realization, but they are considered necessary in other eastern religious systems for the purification of the body and attainment of enlightenment. Buddhism and Jainism stand for *Moksha* /*Nirvana* through penance. Gurbani denounces any such practices, "ਨਾਨਕ ਸੋ ਪ੍ਰਭ ਸਿਮਰੀਐ ਤਿਸ ਦੇਹੀ ਕੋ ਪਾਲ॥-Nanak so prabh simri-ay tis dehi ko paal" i.e "The Lord should be meditated on by serving the body first" (GGS, p.554).
  - Sikhism believes in *Ahimsa* (*Ahinsa*), but according to its own philosophy. It does not believe in *Ahimsa* that stood as a bar against the religious man or a religious society trying to confront socio-political aggression. A society that has to accept the social responsibility of confronting injustice cannot remain wedded to the hurdle of *Ahimsa*.



According to Sikhism it is righteous to use sword, when all other peaceful means fail, “ਚੂੰ ਕਾਰ ਅਜ ਹਮਾਂ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸਤ॥ ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬਾ ਸ਼ਮਸ਼ੀਰ ਦਸਤ॥—*Choon Kar Az Haman Heelte Dar Guzashat, Halal Ast Burdan Ba Shamsheer Dast*” (Zafarnama, Guru Gobind Singh). In Vedanta (Hinduism including radical saints) and other eastern religions (Jainism, Buddhism) Ahimsa is deemed to be a cardinal virtue and meat eating is a prohibition. Guru Nanak says, “ਮਾਸ ਮਾਸ ਕਰ ਮੂਰਖ ਝਗੜੇ ਗਿਆਨ ਧਿਆਨ ਹੀ ਜਾਣੈ॥ ਕੋਣ ਸਾਗ ਕੋਣ ਮਾਸ ਕਹਾਵੈ ਕਿਸ ਮਹਿ ਪਾਪ ਸਮਾਣੈ॥—Only fools argue whether to eat meat or not. Who can define what is meat and what is not meat or who knows where the sin lies, being a vegetarian or non-vegetarian?” (GGS, p.1289). And that “ਜੇਤੇ ਦਾਣੇ ਅਨ ਕੇ ਜੀਆਂ ਬਾਝ ਨ ਕੋਇ॥—every food grain that we eat has life in it,” (GGS, p.472). He further adds, “ਪਹਿਲਾ ਪਾਣੀ ਜੀਵ ਹੈ ਜਿਤ ਹਰਿਆ ਸਭ ਕੋਇ॥—Water is the source of all life, which assists the growth of all living beings human beings” (GGS, Var Asa, Ml, p.472). Also, “ਜੀਆ ਕਾ ਆਹਾਰੁ ਜੀਆ ਖਾਣਾ ਏਹੁ ਕਰੋਇ॥—*Jeeaa kaa aahaar jee khana eh karay* i.e; Living beings feed on living beings” (GGS p.955), hence there is nothing unnatural or ungodly in eating flesh.

- Among all ancient Indian religious systems salvation (*Mukti /Moksha /Nirvana*) means deliverance from the cycle of life and re-birth (Samsara) and individual salvation is their ideal. Sikhism denounces this concept. Enlightenment not redemption is the Sikh concept of salvation. For Sikhs '*Mukti*' is replacement of ignorance by spiritual enlightenment, now and here and not after death. Gurbani says, “ਮੂਏ ਹੋਇ ਕੋ ਮੁਕਤਿ ਦੇਹੋਗੇ ਮੁਕਤਿ ਨ ਜਾਣੈ ਕੋਇਲਾ॥—*Moo-ay ho-ay ko mukat deo gay, mukat na janay koela*” i.e, "O, God who will see that salvation, which you will grant me after death" (GGS, p. 1292).

According to Gurmat:

- (1) “ਆਪੁ ਪਛਾਣੈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ ਜੀਵਨ ਮੁਕਤਿ ਹਰਿ ਪਾਵੈ ਸੋਇ॥—By realizing the self, the mind becomes purified Such one is emancipated in life and obtains the Lord (GGS, p161).
- (2) ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ॥—He, who in his heart loves Lord's command, is said to be the man, having salvation while alive (GGS, p. 275).
- (3) ਜੀਵਨ ਮੁਕਤਿ ਸੋ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰਿਆ॥ He, who effaces his own self and is dead in life, is said to have been emancipated while alive” (GGS, p.449).
- (4) “ਜੀਵਨ ਮੁਕਤੁ ਸੋ ਆਖੀਐ ਜਿਸੁ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ॥—He alone is said to be emancipated in life, who has eliminated ego from within him” (GGS, p.1010).

In Sikhism there is nothing like private or personal salvation. It is universal religion catering for the spiritual well-being of society as a whole, “ਆਪ ਮੁਕਤਿ ਮੁਕਤਿ ਕਰੇ ਸੰਸਾਰ॥ ਨਾਨਕ ਤਿਸ ਜਨ ਕੋ ਸਦਾ ਨਮਸਕਾਰ॥—*Aap mukat mukat karay sansar Nanak tis jan kv sada naskar*” (Ibid, p293). Hinduism, Buddhism, Sufism, Christianity seek personal salvation catering to the needs of individuals. They are not concerned about evils of society and barbarities of rulers of time.

- Sikhism believes in shouldering full social responsibility and rejects a life of escapeism. It denounces asceticism and renunciation (*Sanyasa / Bhikshuhood*) for achieving salvation as propagated and practiced by Hinduism, radical saints, Buddhism and Jainism.

Sikhism propagates the life of a householder, “ਨਾਨਕ ਸਤਿਗੁਰ ਪੂਰਾ ਭੇਟੀਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ਹਸੰਦਿਆਂ ਖੇਲੰਦਿਆਂ ਪੈਨੰਦਿਆਂ ਖਾਵੰਦਿਆਂ ਵਿਚੈ ਹੋਵੈ ਮੁਕਤਿ॥-Nanak *satgur poora bhetiay, poori hovay jugat, hasandian, khelendian, penandian, khavandian vichay hovay mukat*” (GGS, p.522). Guru Nanak says, “He knows the way who earns his living and shares his earning with others” i.e “ਘਾਲ ਖਾਇ ਕਿਛੁ ਹਥੇ ਦੇਇ॥ ਨਾਨਕ ਰਾਹ ਪਛਾਣੈ ਸੇਇ॥-*Ghaal kha-ay kichh hathon day Nanak rah pachhanay say*” (GGS, p.1245).

- Sikhism does not believe in celibacy (Brahmacharya) as a means to achieve bliss, but condemns it in strongest terms. According to Gurbani, “ਬਿੰਦ ਰਾਖਿ ਜੋ ਤਰੀਐ ਭਾਈ ਖੁਸਰੇ ਕਿਉ ਨ ਪਰਮ ਗਤਿ ਪਾਈ॥--*Bind raakh jau yaeeay bhai khusray kion nap arm gat pae.*- i.e; If one was to be saved by celibacy, then the eunuchs should attain the highest bliss" (GGS, p.469). Celibacy before marriage is a part of Sikh ethics, but it is mandatory for a Sikh to get married. In Hinduism, Jainism, Buddhism and Christianity, celibacy (Brahmacharya) is the rule for achieving bliss.
- Sikhism believes in ethical equality of woman with man. Before the birth of Sikhism the plight of woman in the Indian subcontinent was highly deplorable. She had most inferior position in the society. In Hinduism Manu the Hindu law-giver has attributed all that is good and great to males and on the contrary, assigned all that is bad and obnoxious to females. Tulsi Dass in his Ram Chrit Manas says, “ਢੋਰ ਗੰਵਾਰ ਸੁਦਰ ਪਸੂ ਨਾਰੀ॥ ਯਿਹ ਸਭ ਤਾੜਣ ਕੇ ਅਧਿਕਾਰੀ॥-*Dhor gamvar, shudar, pashu, nari, yeh sab tarin kay adhikari*”. In Buddhism a male Bhikshu is not supposed to touch and rescue a drowning woman even if she was his mother. Dighambra Jains believe that a woman cannot reach Kavalya and has to achieve first male incarnation. In catholic Christianity, a woman is not ordained as a priest. In Islam also woman is denied ethical equality with man. In Sikhism the position of woman has been raised to an exalted status and she is regarded as principle of eternal creation, “From woman is our birth; in woman's womb are we shaped. To woman are we engaged; to woman are we wedded. The woman is our friend and form woman is the family. If one woman dies, we seek another, through the woman are the bonds of the world. Why call the woman evil who gives birth to Kings? “ਸੋ ਕਿਉਂ ਮੰਦਾ ਮੰਦਾ ਆਖੀਐ ਜਿਤ ਜੰਮੈ ਰਾਜਾਨ॥-*So kion manda akhi-ay jit jamein rajaan.* From woman is the man, without the woman there is none”(GGS, Var Asa M1, p.473).
- Sikhism believes in universal brotherhood and equality of all human beings. It strongly denounces the divisive Hindu caste system. Guru Nanak says, “ਏਕ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂੰ ਮੇਰਾ ਗੁਰਹਾਈ॥-*Ek pita ekas kay ham batik toon mera gurhai*” i.e; “We are all children of the same God who takes care of us all (GGS, p.611). Guru Gobind Singh says, “ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੈ ਏਕੈ ਪਹਿਚਾਨਬੋ॥-*Manans kee jaat sabay ekay pehchannb*” “Treat all mankind alike”. All other Indian religions, except Buddhism observe caste system and ‘*Varan Ashram Dharma*’ forms the bedrock of Hinduism. Buddhism did away with ceremonies of Hindus set aside the Brahmanical priesthood, abolished sacrifices and dethroned the Gods of the Hindus. Buddhism and Jainism stand for ‘*Moksha*’ or ‘*Nirvan*’ through penance. Jainism on one hand condemns sacrifices, denies divine origin of the Vedas, rejects the Hindu doctrine of immunity from

punishment through alms-giving and invocation of Gods and attaches no importance to the spirits of the dead. On the other hand, it recognizes the priestly institutions of the Brahmins, adheres rigidly to the Hindu caste system and has rules connected with purification, weddings, death, inheritance, the worship of Gods closely analogous to those of Hindus. The Jains revere cow and consider killing of any living creature an unpardonable sin.

- Sikhism does not believe in the *mon-varat* (fast of speech) of Hinduism. It believes in constructive dialogue during our stay in this world, “ਜਬ ਲਗ ਦੁਨੀਆਂ ਰਹੀਐ ਨਾਨਕ ਕਿਛ ਕਹੀਐ ਕਿਛ ਸੁਣੀਐ॥-*Jab lag dunia rahi-ay Nanak kuchh kahi-ay kuchh suni-ay* (GGS, p.611).
- There is no priestly class in Sikhism any initiated Sikh, male or female, can perform the Sikh religious service. Hinduism, Buddhism, Jainism, Christianity and Islam all have priestly class.
- Sikhism differs as regards the authenticity of its dogmas from most other theological systems. Many of the great teachers of the world has known, have not left a line of their own compositions and we know only what they taught through tradition or second-hand information. But the compositions of Sikh Gurus are preserved and we know at first hand what they taught.

## CHAPTER 15

### Emblem (Logo) of Sikhism



“*Deg Teg Fateh*”

The Sikh national Emblem was created by the Shromani Gurdwara Parbandhak Committee (SGPC) after its constitution in the early twentieth century, when it depicted the Sikh doctrine “*Deg Teg Fateh*” in the Emblematic form. Since then it is seen inscribed on the Sikh national flag/ letter heads and the stamps of various Sikh organizations. The doctrine is first found in written form in Persian, on the seal of Banda Singh Bahadur (1708-1716), stamped on his letters. The seal bore the inscription:

“*Deg-O-Teg O Fateh-Nusrat-I -Bedrang Yafat -Az Nanak--Guru Gobind Singh*” i.e, “The kettle/ Caldron (*Deg*)- (The Sikh symbol of economy, the means to feed all and sundry on an egalitarian base), sword (*Teg*)-(The Sikh symbol of power, to protect the weak and hapless and smite the oppressor), victory and unending patronage are obtained from Gurus Nanak-- Gobind Singh”. After Banda Singh Bahadur this inscription was adopted by the Sikh Misals and then by Sikh rulers for their coins also. Now the official seal of Akal Takhat bears this inscription.

The circle in the emblem of Sikhism represents the *Deg* (caldron) used to prepare food, *Guru ka Langar* initiated by the founder of the Sikh faith, Guru Nanak to remove caste barriers, teach people equality and humility before each other and to feed all and sundry on an egalitarian base so that no body sleeps empty stomach.

The two swords on the outside represent the *Miri--Piri* (*Bhagti and Shakti*) doctrine of Sikhism, *revealed by Guru Nanak and* put into practice by his sixth successor, Guru Hargobind indicating the integration of spiritual and temporal powers together and not treating them as two separate and distinct entities.

In the center is the *Khanda*, the double-edged sword, used by the tenth Nanak, Guru Gobind Singh to prepare *Amrit* to initiate the Sikhs. *Khanda* has cutting edge on both sides indicative of two swords fused together representing *Bhagti and Shakti* (spiritual and temporal powers), giving birth to “The Khalsa”, who is a saint-soldier (*Sant-Sipahi*), the saint meaning scholarly in knowledge of Gurbani and soldier meaning martial in spirit.

To summarize, the Sikh national Emblem, reminds the Sikhs that they are warriors, they should take *Pahul* (*Amrit*), become ‘Khalsa’ i.e, The ultimate form of the Sikh, keep *Guru Ka Langar* going so that no body sleeps hungry, keep themselves armed, protect the weak and hapless, fight injustice and oppression, wherever it takes place, the victory will be theirs: ‘*Deg-Teg-Fateh*’.

## GLOSSARY OF COMMONLY USED TERMS IN SIKHISM

*Anand-Karaj*: Act of blissful union. Term used for marriage in Sikhism.

*A-phur*: Thought-free

*Aad*: First: Original

*Ant*: The end

*Akal*: Immortal

*Akal Purkh*: Immortal person / The Being beyond time; God

*Akali*: Worshipper of Akal (God).

*Akhand Path*: Continuous, uninterrupted reading of Guru Granth Sahib, by a relay of readers from the beginning to the last word over a period of 48 hours.

*Akiratghan*: Ungrateful

*Amrit*: Elixir used for initiation into Sikhism. Literally: *Mrit* means dead and

*A-mrit* is immortal.

*Anurag*: Love

*Ades*: Epipheth used as greetings by Jogis

*Asikh*: Non-Sikh. Literally means not learned.

*Avidya*: Lack of education

*Amritdhari*: One who has been initiated according to Sikh rites.

*Ardas*: Sikh prayer—A humble and sincere request to Akaal Purkh i.e; God.

*Atman*: Soul / Spirit / Self

*Avtar*: Incarnation of God

*Bani*: Literally means language. But as used in Guru Granth Shaib, Baani implies writings of Guru Sahiban or any other holy man as recorded in Guru Guru Granth Sahib and also all other Sikh scriptures forming part of the cannon of Sikh faith..

*Baaniaan*: Languages.

*Bhai*: Literally, brother; an epipheth of respect used for a Sikh connected with religious affairs.

*Bhagauti* (ਭਗੌਤੀ) means Kirpan / sword

*Bhagauti* (ਭਗਉਤੀ) means devotee (Bhagat)

*Bhog*: Concluding ceremony of Sikh service

*Baoli*: A well with stairs down to water level

*Baba*: Title given to a respected man (often elderly)

*Brahm-Giani*: God-illuminated human being, a perfect saint

*Bairag*: (a) Detachment from wordly attractions. (b) Feelings of unhappiness due to separation from the Guru or any one person you love.

*Bairagi*: An individual who has renounced the wordly desires.

*Banda* (ਬੰਦਾ): Man

*Buddhi*: Woman

*Baanda* (ਬਾਂਦਾ): Slave

*Baandi*: Slave woman

*Bhataar* (ਭਤਾਰ): Husband

*Bharam* (ਭਰਮ): Unfounded belief

*Birdh* (ਬਿਰਧ): Old person

*Bird* (ਬਿੰਦ): Follower (ਮੁਰੀਦ)

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*Bird kee Paij (ਬਿਰਦ ਕੀ ਪੈਜ)*: Follower's honour

*Birha / Birhon*: Pain of separation

*Bohith (Bohitha)*: Ship

*Bungay*: Places of residence

*Bip, Biper, Brahmin*: Purist Hindu Varna entitled to become priest and teacher.

*Bipran kee reet*: Brahmanical culture

*Chhand*: A verse in which the magnitude, extent, quantity, letters, syllables, stanza and arrangement follow a prescribed pattern.

*Choohra*: Member of serf class outside the pale of Hindu caste system i.e, *Ashoot*.

*Chaunkian*: Guard posts

*Chaur*: A fan of Yak hair or peacock feathers, waved over Sri Guru Granth Sahib as a sign of respect, a symbol of authority.

*Chhidar-ਛਿਦਰ*: Hole-ਛੋਕ

*Chanani*: Canopy over Guru Granth Sahib

*Chardi-Kala*: Active optimism

*Darbar Sahib*: Sikh name for Golden Temple

*Divan*: Sikh act of congregational worship

*Darsan*: Literally, glimpse, whereas in Indian theosophy means Philosophy

*Dera*: Settlement of a spiritual teacher, where his followers get together to listen his sermons.

*Daswandh*: literally meaning one tenth, but practically it is voluntary contribution by the Sikhs to Gurdwara for the welfare of society and propagation of their religion i.e, Sikhism.

*Dasam Granth*: The scripture containing the compositions of Guru Gobind Singh.

*Dhyan*: Concentration or meditation.

*Deg*: Cauldron

*Dahri*: Beard

*Fakir*: Muslim divine who lives on alms.

*Guru*: In Sikh scriptures, the word 'Guru' has been used to denote at least three different senses.

Firstly, it has been used for God Himself, secondly, the word has been referred to as teacher-Guru and finally it is used for the Holy Sikh Scripture, "Guru Granth Sahib".

*Gaura*: heavy

## Philosophy of Sikhism

*Gurdwara*: Sikh place of prayer and piety.

*Guru Granth Sahib*: The holy Sikh scripture.

*Granthi*: Reader of Sikh scriptures during service.

*Giani*: A person learned in Sikh teachings.

*Gupat* : Hidden

*Gutka*: Hand book of hymns for daily devotion in Sikhism.

*Gurmat*: Philosophy of Sikhism.

*Gurmatta*: Collective decision taken by the Sikhs in the presence of Guru Granth Sahib.

*Gurmukh*: God-oriented.

*Grahisti*: Householder

*Gurpurb*: Anniversary of a Guru's birth, death or succession.

*Gaddi*: Seat of authority

*Gola*: Servant

*Havan*: A Hindu religious ceremony whereby they worship their gods. A fire is lighted and kept alive by pouring butter oil on it continually. The devotees sit around the fire and the priest utters some mantras (hymns).

*Hukam*: Literally order, theologically divine command

*Haumein*: Selfishness; Ego

*Jaat*: Caste

*Jat* (ਜਤ): Self-control

*Jatha*: A band or group of the Sikhs

*Jathedar*: Leader of the Jatha

*Janeyoo*: A cotton thread worn around the neck by the upper class Hindus with the belief that it dispels all sins and keeps the mind pure. A social ceremony is held when a young boy wears the thread for the very first time. Lower-class Hindus and women are not allowed to wear *janeyoo*.

*Jeen*: Saddle--ਕਾਠੀ

*Jiwan mukt*: Liberated while still alive, God conscious person.

*Joora*: Top knot

*Jog/ Yoga*: One of the six systems of Hindu philosophy.

*Kar* (ਕਰ): Hands

*Kaar sewa*: Service done with hands.

*Karm*: Ritual / action / a unit of measurement in Punjab

## Philosophy of Sikhism

*Kaal*: Time, death, black, tomorrow

*Kaam*: Sexuality, lust.

*Khalis*: Punjabi word meaning pure.

*Khalsa*: Arabic / Persian word meaning sovereign.

*Katebas*: The holy Semitic Scriptures

*Khaniaan*: Sources of production

*Kes*: Unshorn hair on the head.

*Kachhehra*: Breaches extending upto knees worn by initiated Sikhs.

*Kanga*: Special comb used by the Sikhs.

*Kara*: Iron wristlet.

*Karta Purkh*: Creator Person

*Kirpan*: Sword

*Khanda*: Double edged sword

*Kafir*: Non-believer

*Kookas*: A break away sect of the Sikhs, who believe in Guru Granth Sahib but along with it also believe in the continuity of a living Guru after Guru Gobind Singh. The sect was founded by Baba Balak Singh / Ram Singh. They have lost relevance in main stream Sikhism because of their belief in the continuity of a living Guru.

*Kala Pani*: Literally means black water, but in Hinduism it refers to sea water, which Hindus consider as ritually polluting to cross.

*Kirar* (ਕਿਰਾਰ): Opportunist. The term is also used in Punjab for merchantile community Of Hindus called Khatri.

*Kirtan*: Singing of Guru's hymns to the accompaniment of suitable musical instruments.

*Landa*: A script used by shopkeepers in the Punjab, before the creation of Punjabi speaking Punjab (punjabi Suba)

*Lawan*: Hymn read at the time of somenization of marriage in Sikhism. Literally *lawan* means Separation. Religiously in Sikhism it means separation from the ritualistic Hindu Vedic Rites of marriage by way of circumambulation around the fire. Sikh marriage is called *Anand Karaj*—Act of blissful union.

*Lala* (ਲਾਲਾ): Slave (ਕੁਲਾਹ)

*Madh*: Middle

*Mahla*: Bani of each Sikh Guru has been identified by the succession number of the Guru to the House of Nanak—Mahla. In Gurbani there is no personal name of any Sikh Guru except that of Guru Nanak Nanak as 'Nanak'. All Gurus have been assigned as Mahla of Nanak, i.e, the body or house of Nanak in GGS. For example, 'Mahla1' means Guru Nanak, 'Mahla2' means Guru Angad, 'Mahla3' means Guru Amardas, 'Mahla4' means Guru Ram Das, and 'Mahla5' means Guru Arjan and so on. This Mahla system to identify the Bani of the Sikh Gurus was devised by Guru Arjan at the time of compilation of their Bani in Granth.



## Philosophy of Sikhism

*Malechh*: Unclean

*Mangal*: Song of glory , worshipful adoration (of God).

*Mangalcharan*: Singing the song of glory of the Akaal Purkh (God).

*Mann* (ਮਨ): The word *Mann* in Guru Granth Sahb has been variously used for Brain, Soul and the thought process.

*Man-mukh*: Self-centered person

*Masands*: Order of the Sikh missionaries established by Guru Arjan and abolished by Guru Gobind Singh in Sikhism.

*Manji*: Literally cot. Theologically a missionary office in Sikhism.

*Manmukh*: A self-oriented egoistic person

*Math*: a monastery

*Maya*: Deceptive power of material world. Anything and everything in the world that attracts human mind. It includes everything from wordly possessions to passion.

*Meena* (ਮੀਣਾ): Scoundrel

*Moorti*: Representation of deity used for worship in Hindu temples and homes.

*Misar*: Another name for Brahmin

*Misal*: Confederacy, a group of Sikhs under a leader, a Khalsa army group.

*Mullah*: Muslim religious teacher.

*Mundavani*: Stamp

*Mukti/ Moksh /Mokh*: According to Vedanta, liberation from cycle of birth and death (Samsara), but according to Sikh thought means enlightenment i.e, liberation from ignorance, now and here and not after death.

*Nishan Sahib*: Sikh national flag

*Nitnem*: Daily devotional routine of the Sikhs

*Nirmalas*: Literally sinless. They are a sect in Sikhism, which came into being during its evolution. They believe in Guru Granth Sahib, instead of Sanatan image worship and caste observance, but because of their being deeply rooted in Vedic philosophy have lost their relevance in main stream Sikhism.

*Paat* (ਪਾਤ): Dynasty

*Pahul*: Literally means Temper (ਪਾਣ) used to harden the mild iron into steel, which can be broken but not bent. In the theology of Sikhism the Pahul means Gur Mantar used for Sikh initiation after taking which a Sikh becomes Khalsa, who can die but refuses to desert the teachings of his faith.

*Pargat*: Revealed

## Philosophy of Sikhism

*Path* (ਪਾਠ): Recitation of Gurbani.

*Pathi*: Reciter of Sikh scriptures.

*Panth*: The entire Sikh community

*Panj kakaar*: Five symbols of Sikh faith, worn by initiated-Sikhs.

*Parchar*: Preaching.

*Parvarti*: Ceremony / rite of others (ਅਨਯਰੀਤਿ)

*Pasaar*: Propagation.

*Patka*: Piece of cloth used by Sikh children as head covering.

*Pandit*: Learned i.e, teacher Brahmin

*Pandiya /Panda*: Tirath Brahmin.

*Pekhna* (ਪੇਖਨਾ): Drama--ਝਮਝਾ

*Pir*: Muslim divine

*Pujari*: Priest of a temple

*Purkh / Pursh / Purusha*: Person

*Qazi / Qadi*: Muslim legal authority.

*Raj* : Sovereignty

*Ridh* (ਰਿਧਿ): Wealth.

*Ridaa* (ਰਿਦਾ) Heart.

*Raagee*: Sikh religious musician

*Ramraiya*: Sikh follower of Ram Rai , Rival claimants to Guru Gaddi

*Sa-phur*—Thought-ful

*Sewa*: Self-less and voluntary service for the community without any expectation of reward.

*Sael*—ਸੈਲ: Mountain--ਪਹਾੜ

*Sikhi*: known as Sikhism globally.

*Sikh*: Follower of Sikhism i.e, Sikh faith / Sikh religion. Literally meaning, learned.

*Sangat*: Congregation

*Sant*: Holy person, comes from the word *Shaant* meaning who has controlled his desires.

## Philosophy of Sikhism

*Sehaj*: Spiritual knowledge—*Giyān*

*Siddh*: A hermit possessing mystic powers.

*Sidh*: (सिद्धि) Supernatural i.e, miraculous power.

*Sidharan Path / Sehaj Path*: Recitation of Guru Granth Sahib from the beginning to the last word not over a specified period of time.

*Sunya*: Void

*Sunn-kala*: Void with power of being

*Tirath*: Place of pilgrimage

*Turi*: Mare

*Tura*: Horse

*Udasis*: Udasi sect in Sikhism was founded by Sri Chand s/o Guru Nanak. Its followers are called Udasi Sikhs, who believe in Guru Granth Sahib, but do not grow long hair and believe in renunciation, asceticism and celibacy. They have also lost their relevance in Sikhism, because of their Hindu practices.

*Vaak*: A random reading from Guru Granth Sahib

*Var*: Ode, ballad, a composition about the deeds of a hero.

*Vaisakh*: Second month of the Sikh calendar year.

*Vaisakhi*: First day of the month of Vaisakh, the day on which Sikhism was formally consecrated by Guru Gobind Singh by administering the Sikhs *Khanday Batay Dee Pahul*. It is the formal birthday of Sikhism.

*Vaisakhi*: Literally means a stick for walking for the weak or disabled, theologically first day of the month of Vaisakh in the Sikh calendar.

*Vidhya*: Education

*Vedas*: Hindu holy religious scriptures. Literally books of knowledge

*Vismad*: wonder

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“It is which is I and I am-ness and is called ‘*manmat*’ in which man defies the Guru’s and acts according to his own will. Gurmat is exactly in opposition to it. It talks only of ‘You’. Guru’s teaching is universal. It has come from the ‘Supreme Eternal Reality’ - ‘Akal Purkh’. It never gets old like our worldly teachings.

Man has a physical body (ਫ਼ਨ) and a subtle body (ਮਨ) and we have two types of sciences: Material Science and Spiritual science. The material science deals with the physical / material aspect, whereas Spirituality deals with the subtle body and the spiritual aspect. Eastern scholars researched on spiritual science and made remarkable progress in this regard, where as in the west scientists concentrated on the material science and did wonders by making various discoveries.

It is a well known fact that the earliest spiritual traditions in the world began in the Indus Valley. Those practicing spirituality were called Jogis / Siddhas, who believed in one ‘Supreme Eternal Reality’, whom they called Brahma. They had a script, which was called Brahmi / Siddhmatrica. The statues of the meditating Jogis have been found among the ruins of Harappa and Mohenjodaro towns in the Indus Valley, no scriptures belonging to them have been found. Jog literally in Punjab means to unite / to yoke together, but in spirituality it means to unite with the ‘Supreme Eternal Reality-God’. The people of the Indus Valley had reached a very high level of civilization more than 4000 years (2000 BC), when people of a white tribe from Asia Minor who called themselves Aryans entered the hills of the ancient Punjab in the Kashmir region as herdsmen and graziers of cattle through the passes in the Himalayas. They were smart people. Some of them learnt spirituality from the Punjabi Jogis. After learning spirituality from the Jogis in the Indus Valley the Aryans produced scriptures and named them Vedas literally meaning books of knowledge. The Vedas became their religious books and the Aryans having knowledge of Vedas called themselves Brahmins (Who knew Brahma-God). They developed six systems of thought and Yogism (Yoga) is one of them. These six Hindu systems popularly known as ‘*Khat Darsan*’ are:

7. Nyaya system (Darsana) of Risi Gautama
8. Purva Mimamsa system (Darsana) of Risi Jaimini
9. Vedanta system (Darsana) of Risi Vyasa
10. Samkhya system (Darsana) of Risi Kapila
11. Vaisesika system (Darsana) of Risi Kanada
12. Yoga system (Darsana) of Risi Patanjali

When Guru Nanak appeared on the religious scene in the 15<sup>th</sup> century although all the six systems of ancient Hinduism (Sanatan Dharma), Islam, Jainism and Buddhism existed there, but Yogis dominated the religious scene in the Punjab. Guru Nanak founded Sikhism in 1496 A.D, and laid down its complete ideology, which is absolutely distinct from all the existing religious philosophies of Hinduism. The holy Sikh scripture, Guru Granth Sahib says, “*Khat darsan vartey vartaara, Gur ka darsan agam aparmaapara* (GGS, p.360-61). Guru Nanak did not quarrel with the terms. The Sikh Gurus deliberately used the terminology of the Six Darsanas, and redefined them in the light of Sikh thoughts and mystical experiences. Concept and terms of various schools of thought like Sehaja, Sunya, Turia, Nirvana, Anhada, Samadhi, Mukti, Karma, Maya, Atman etc have been discussed, developed and redefined in the Sikh Scriptures.

In fact all the *Six Hindu Systems* revolve around self-realization. Only the *atman* is perceived. It is basically soul mysticism. God consciousness and God mysticism

is beyond the reach of six Hindu systems. But in Sikhism, self-realization is an essential and first step of God mysticism, and the soul progresses and ascends to achieve God consciousness and God's eternal Presence. The journey ends with God realization and union with God.

The holy Sikh Scripture, Guru Granth Sahib, further adds: **“Gur darsan udhray sansaara, je ko a-ay bhao piara”**-“Through Guru's philosophy the whole world can be saved if the same were accepted with devotion and love (GGS, Rag Asa, M3. P361)

When Guru Nanak met the *Siddhas / Yogis* in their Himalayan retreat (Sumer Parbat now called Kailash Parbat), they asked him over 20 questions on metaphysical and mystical philosophy. Some of the questions were: “What are your views about Ultimate Reality, and the beginning of creation? “Where did the *Sunya* (the Silent Eternal or Absolute) reside before creation? What is the spiritual power that pervades everyone? What special technique of *Yoga* do you adopt for divine experience? How can the stake of death be burnt? How can the abode of the Fearless be attained? From where the spirit of man come and where does it go? How can we acquire love of the Divine? What is the *Sabada*? You say that he is the Creator and Knower, how can this mystery be known? The Yogis felt that Guru Nanak had challenged every vital aspect of the *Six Darsanas*, and more so *Yoga Darsana*. They questioned him and received answers which according to Bhai Gurdas (var,1, Pauri 44) and Guru Nanak himself (GGS, Rag Ramkali, p.933) gave them understanding, illumination and peace. Before a Sikh goes to bed he reads a short prayer *Sohila*, which contains following stanza in Rag Asa on six Hindu systems:

*Chhea ghar chhea gur chhea updes, Guru Guru eko ves anek*, meaning “Six are the Hindu systems; six are their divine teachers; six are their different teachings. There is One Eternal Guru of all gurus, His wisdom is manifest in many forms. Pause. Blessed one: accept the philosophic system in which the glory of the God is contemplated. In such a mansion of divine wisdom you can achieve spiritual exaltation (GGS, Rag Asa M1 pp12, 357).

At times the six systems are severely criticized for hair splitting differences, and the arsenal of inter-system criticism. Reflecting on this aspect of the six systems, which completely ignored social and cultural life, and concentrated mainly on the niceties of metaphysical reflections and logic, Guru Nanak says, “*Rogi khat darsan bhekh dhari, nana hathi aneka*”, “Diseased are the six systems (*Darsanas*). Dogmatic and garbed in illusionary words are they (GGS, Bhairon Ast.1:5, p.1153). The yoga of Patanjali propagates the separation of *Purusa (Atma)* from the *Parakirti-matter (Body)* and there is no mention of the union with the ‘Supreme Eternal Reality’ called *Brahma (God)*.

---- The most popular of these theories was the Samkhyan theory, which states that matter (ਪਰਕਿਰਤੀ) existed eternally and was capable of developing consciousness.

Guru Nanak did not accept this theory. He says first of all God created Himself out Himself. Secondly he created nature. It is mentioned in the holy Sikh Scripture, “He created Himself out of Himself, “*Aapeenay aap saajin aapay rechio nao*”. Secondly he created nature, “*Dooe kudrat saajiay*”. Only the Supreme Eternal Reality (God) existed all alone for an unspecified period of time. He created everything out of Himself. Gurbani says, “ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭ ਰਚੀ ਬਹੁ ਬਿਧ ਅਨਿਕ ਪਰਕਾਰ···*Nanak rachna prabh rachee bahu bidh*



*anik parkaar*”. Many more laws of nature are involved in the creation of the universe (Sukhmani)—“ਕਈ ਜੁਗਤ ਕੀਨੇ ਵਿਸਥਾਰ ··kaee jugat keeno wisthaar” (GGS, p.275). The **Purkh** of Nanak is absolutely different from the **Purusha** of Sankhya of Vedic religion, who writes that “the world was fashioned from the body of a primitive giant or Purusha, dismembered by gods”.

In fact all the *Six Hindu Systems* revolve around self-realization. Only the *atman* is perceived. It is basically soul mysticism. God consciousness and God mysticism is beyond the reach of six Hindu systems. According to Vedantins The self (atman), which is eternal, immortal, ever pure, beyond time and space, untouched by laws of causation, is of the nature of Pure, Eternal Consciousness (God). “I am Brahman, Vedantans believe that meditating one’s self, “I consciousness, one reaches God consciousness, I am Brahma, because Vedantins believe in the absolute oneness of the individual self and the Supreme Self, which is experienced in the plane of the Pure-Consciousness. As he meditates on this oneness, there arises in his mind a state which makes him feel that he is Brahma, pure by nature, eternal, self-illuminated, free, infinite, supremely blissful. Thus, by contemplating on the ideal “I am *Brahma* (God), “*Aham Brahman*”, he becomes God in spirit and essence. The aspirant repeats the Vedic aphorism “I am Brahman (God). The knower of Brahman becomes Brahman. The only difference between man and God is of degree. In-fact all six Hindu Systems revolve around self-realization. Only the atma is perceived. It is basically soul mysticism. God consciousness and God mysticism is beyond the reach of six Hindu systems. But in Sikhism, self-realization is an essential and first step of God mysticism, and the soul progresses and ascends to achieve God consciousness and God’s eternal Presence. The journey ends with God realization and union with God. The Sikh Gurus have laid only one path and it is the life of creative love with the Will of God. God’s Grace and love have no place in Patanjali’s system. According to Patanjali, “the goal of human aspiration is not union with God, but the absolute separation of *Purusa* from *Prakrti*.”

When Guru Nanak met the *Siddhas / Yogis* in their Himalayan retreat (Sumer Parbat now called Kailash Parbat) and held discussions with them. Their leaders Loharipa and Charpat reminded Guru Nanak that according to them Yoga *darsana* was superior to all other Hindu Systems and he should accept it and becomes supreme Yogi. Rejecting this Yoga System in which God is ignored and emphasis is only to increase concentration and apparently control the mind and reach *Samadhi*, Guru Nanak replied: Nanak *bolai gurmukh bujhai, jog jugat iv paiai*. (GGS, Siddh Goshat, p939). They felt that Guru Nanak had challenged every vital aspect of the *Six Darsanas*, and more so *Yoga Darsana*. They asked him over twenty questions on metaphysical and mystical philosophy.. They received answers which according to Bhai Gurdas (var,1, Pauri 44) and Guru Nanak himself (GGS, Rag Ramkali, p.933) gave them understanding, illumination and peace.

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The holy Sikh Scripture, Guru Granth Sahib, further adds: “**Gur darsan udhray sansaara, je ko a-ay bhao piara**”-“Through Guru’s philosophy the whole world can be saved if the same were accepted with devotion and love (GGS, Rag Asa, M3. P361).

Sikhism does not believe in the ritualistic path of *Vaisnava* Bhagti, Karma, etc. for Moksha (salvation), as mentioned in *Bhagwat* Gita. Nor does it believe that there can be different paths for ideal life, nor that the mode of religious worship or belief can be attuned to the temperament or psyche of the seeker.

Sikhism is unique, extremely radical in ideas and ideals and original in its approach to life. The Sikh Gurus have repudiated many of the ancient concepts and ideas and is original in its approach to life. The Sikh Guru have repudiated many of the concepts and ideas that form the basis of earlier Indian religions, who have a tendency to regard Sikhism as their part and parcel.

The object of this book is to explain the identity, unity and integrity of the Sikh Gospel and to bring out the place of Sikhism among other religions. There is little doubt that this needs be done by a person abler than me and more learned than me. My only excuse for making this attempt is that it might provoke other scholars to produce something with distinction and thoroughness.

It is hoped that this humble attempt will enable the readers to look at their ideas afresh and re-examine the basis of their beliefs, so that the mist of ignorance and prejudice may be dispelled and the light of---

Jagraj Singh

### **Injunctions of Guru Arjan Dev as indicated in the Suraj Parkash:**

*Sanskrit ar Turkan bhasha, is meh likh leveh bhuddhrasa.*

*Sabh opar ih pasray dhaae, jim jal par so chiknta paaee.*

**i.e. ‘The wisdom of Gurus’ scriptures should be translated into Sanskrit (Indian languages) and into the Language of the Turks (i.e. Foreign Languages) so that they might spread over the whole world as oil spreads over water.**

(Suraj Parkash by Santokh Singh)

### **Monarchy has no place in Sikhism**

During the pre-Christian era, the Greek invaders throughout the major portion of the Punjab and Sindh, encountered scores of republican governments, called Vahika Sanghas in north-western India. Mahabhartar explains that the Vahika land is ‘away from the Himalayas, i.e, does not include the mountainous Himachal Pardesh.

This Vahika land is precisely the Sikh Homeland, the land of origin of Sikhism, and the republican roots of the Sikh polity sprout out of these hoary traditions of the race to which Guru Gobind Singh belonged. The territories of the Sikh Raj under Maharaja Ranjit Singh comprised this Vahika land and the sub-mountain Himalyan lands of Jammu and Kangra, in addition to the exotic Kashmir valley and the Little Tibet. The political policy of Maharaja Ranjit Singh, was beset with mutually contradictory trends of the republican temper of the Vahika land and monarchical proclivities of the Himalyan trigartias, Jammu and Kangra, and the Sikh empire eventually blew up

in 1849 by the incendiary powder of this mutual ideological conflict between the policies and aims of the republican Khalsa army and the despotic monarchical trends and aims of the civil apparatus of the Government under the exclusive control of the hill Dogras, Dhyani Singh and Gulab Singh. The word Vahika still exists in the Punjabi language and the peasants of the Punjab call themselves, but in the secondary sense of the word, a cultivator, owner of land (ਵਾਹੀਕ, ਵਾਹੀਕਾਰ).

### **Science and religion**

So far there have been two subjects of thought and discussion: Jarh (ਜੜ-Non-living) and Chetan (ਚੇਤਨ--living), jiv (ਜੀਵ) and Parkirti / Nature (ਪ੍ਰਕਿਰਤੀ), ਆਤਮਾ (Soul) ਤੇ ਮਾਦਾ (matter). Science deals with the research on nature. Religion grants belief in God and how it showers his blessings upon the Soul.

Science deals with research on nature viz: How a thing was created and what elements does it contain etc. Science believes in proving and demonstrating things through experimentation and research. Religion makes efforts to know the Reality (Truth / Supreme Eternal Reality / God) and depends upon the path of spiritual experience, devotion and belief. Religion likes ancient values and stability. Modernity and change are inimical to the traditional religion. Independence and modernity are the only vehicles for progress. The aim of traditional religion is not to make the life of people better and comfortable but to sustain people on false promise of heaven and salvation (Mukti) in the next world. The traditional religion describes this world as false (Mithiya) and feeds the people with the thought of detachment, renunciation, negativity and destiny, therefore opposed to the progress of the world. The root of religion lies in belief and devotion. It does not listen to intellectual thought. It is the mother of all rites, rituals, ceremonies, laws and principles. The entire system of social life has been established out of it. Belief in God has provided humans with spiritual power, taught ethical living and control of animal desires.

The purpose of science was to create means for the comforts and prosperity for human life, but man started to use it for the production of weapons of mass destruction. Science made rapid strides in the west, brought comforts and prosperity but simultaneously it led to the moral degradation of the society, loss of mental peace and tranquility. Peace in the world can only be established through mental peace, which is only possible by tuning oneself with the Supreme Eternal Reality (God). Till recently i.e before the world became a global village people in the eastern world were highly religious minded, but with their recent exposure to the western world they have also adopted the ways of the west.

**ੴ is nowhere found alone written in Guru Granth Sahib published by Sharomani Gurdwara Parbandhak Committee.**

Since the word *Oam* (ॐ / *Aum*) was used as manifesting word for God in Hindu theology and was written as invocation in the ancient Hindu literature, the early Sikh theologians after Bhai Gurdas who were mostly literate Brahmin converts into Sikhism trained in Vedantic philosophy who were Sikhs in appearance, but antagonistic to the Sikh thought started writing ੴ as sign of invocation and synonym for ॐ-*Oam* in place of the Sikh invocation: ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ, prescribed in Guru Granth Sahib।। This was a clever step of the learned Brahmins towards Hinduising the theology of Sikhism very quietly. **Similarly** they also started writing ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੂ in place of the Sikh invocation ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ।।

ੴ alone or ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੂ being used as sign of invocation these days by the *Sanatan Dharmi* Sikhs popularly called *Sant Babas*, who are Sikh in appearance but Hindu at heart and antagonistic to *Gurmat* is not found written as invocation anywhere in Guru Granth Sahib, the holy book of Sikhism and is not in conformity with the ideology of Sikhism.

**Most commonly used sign of invocation in Hinduism**

ॐ is the symbol of God in Hinduism representing its Divine Trinity (*Tripunda*) consisting of Brahma (the creator), Vishu (the sustainer) and Shiva (the destroyer). It is used as manifesting word for God in Hinduism and written as sign of invocation in Hindu scriptures / literature and is pronounced as *Oam / Aum*.

**Attempts to pollute the teachings of Sikhism**

It is a very well known fact that the Hindus are highly intolerant of the non-confirming faiths, there have been persistent attempts on their part to over turn the Sikh history, theology and philosophy particularly after the Sikhs lost their rule. Under the Singh Sabha movement in the last quarter of the 19<sup>th</sup> century and first quarter of the 20<sup>th</sup> century, a large number of Hindus in the Punjab embraced Sikhism. Majority of them embraced Sikhism to enjoy the benefits available to the Sikhs under the British rule and not for their any ideological love for Sikhism. All founding fathers of Singh Sabha movement who were strictly monotheists and were committedly apolitical Sikhs died by the end of the 19<sup>th</sup> century and their place was taken over by the politically ambitious opportunist Sikh leaders created by the British under the name of Chief Khalsa Diwan (founded 1902), dominated by the literate educated recent urban Hindu converts into Sikhism, who were Sikh in appearance but believed in Vedantic philosophy and had their relationships closely nit with the Hindus. Almost all Sikh theologians after this period came mostly from literate urban Hindu converts into Sikhism. Majority of them did not completely shun their belief in Vedantic philosophy. They were Sikh in appearance, but antagonistic to the Sikh thought. They started their campaign of Hinduising Sikhism through their writings and utterances. For instance; first of all they attacked the Sikh Sign of invocation and started writing ੴ as sign of invocation and synonym for ॐ-*Oam / Aum*, in place of the Sikh invocation: ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ, prescribed in Guru Granth Sahib।। **Similarly** as another step towards weaning the Sikhs away from the Sikh invocation they also started writing ੴ ਸਤਿ ਨਾਮ ਵਾਹਿਗੁਰੂ in place of the Sikh invocation

ੴ ਸੇਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ They set up their printing presses in Amritsar and opened up their shops in the vicinity of the entrance gate of Gurdwara Darbar Sahib (Golden Temple) Amritsar and printed and sold books in Punjabi on Sikhism containing Pauranic mythological stories, translations of Gurbani based on Vedantic philosophy, which propagated the rites and rituals of Hinduism. The Mahants (Hindu priests, Sikh in appearance but Hindu at heart) controlling the Sikh religious places including Gurdwara Darbar Sahib in Amritsar encouraged the propagation of rituals and ritual worship to increase their incomes.

After the declonization of the Indian subcontinent (Hidustan) in 1947 A.D, and the division, destruction and denial of their state back to the Sikhs by the British, they (Sikhs) for the first time came under the tutelage of a reviving Hinduism. Immediately after gaining independence the Government of India dominated by the radical Hindus undertook the task of distorting Sikh history, theology and undermining of Sikhism and even declaring Sikhism a sect of Hinduism.

Neither ੴ alone nor ੴ ਸੇਤਿ ਨਾਮ ਵਾਹਿਗੁਰੂ being used as sign of invocation these days by the *Sanatan Dharmi* Sikhs popularly called *Sant Babas*, who are Sikh in appearance but Hindu at heart and antagonistic to *Gurmat* is not found written as invocation anywhere in Guru Granth Sahib, the holy book of Sikhism published by Sharomani Gurdwara Parbandhak Committee. It is not in conformity with the ideology of Sikhism. It is a deliberate attempt by the media both electronic and print dominated by the radical Hindus to Hinduise Sikhism.

In view of all these attacks on Sikhism, which is now a global religion and fifth largest faith in the world, a need exists to give a faithful interpretation of the Sikh Principles, Philosophy and theology for the international Sikh community in English.