

FOREWORD

Sikhism For the Modern Man discusses the predicament in which modern man finds himself placed. Numerous discoveries of far-reaching consequence, made in the fields of Natural Sciences and accumulation of vast amount of scientific knowledge during the last couple of centuries, had shaken man's faith in religious dogma. This is particularly so in respect of the genesis of the universe, its expanse and nature, which man had been taught to believe and marvel at. Various faiths have had their own fanciful notions on this account. Disturbed in his faith by new discoveries and prompted by material advancement in Science, the modern man sought to build for himself a kingdom of heaven on earth. This gave rise to different types of political systems each aiming at Utopia. But these advances too soon shattered his dreams and added to his frustrations.

The author sees a retreat to religion as an inevitable consequence. It is in this perspective that the message of universal teachings of Sikhism has a special relevance.

This work is being published posthumously by an arrangement made with the Delhi Sikh Gurdwara Management Committee who had originally sponsored the writing of this book by Sirdar Kapur Singh on the occasion of Indian Philosophical Congress held at Delhi University in January 1976. Though suffused with rather overlaid expressions, the thought-content itself makes for compelling and diligent reading. The author lends evidence of fresh and original thinking. On many a subject touched upon by him, he stimulates further thought and research.

I would also love to place on record my keen appreciation of the ready and valued co-operation the University has received from Prof. Kapur Singh's distinguished son, Dr. Inderjit Singh, Principal Economist, I.B.R.D. Washington, D.C., U.S.A.

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(G.S. Randhawa)
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NOTE FROM SPONSORS OF THE BOOK

The present publication is a monumental work of Sirdar Kapur Singh which interprets Sikhism in the background of crisis of conscience of modern man and, thus, simultaneously serves the cause of the Sikh Panth. Sirdar Kapur Singh accomplished the task of writing this book during his fatal illness and consequent upon that, he could not complete the manuscript in its finished form. Therefore, a certain scholar was assigned a duty to go through the manuscript and to write a preface to it. Later on, on the advice of some eminent scholars, it was decided to publish the book without adding preface or introduction to it. Furthermore, it was considered that writing an introduction to the seminal work of Sirdar Sahib would amount to an act blasphemous in nature.

Page one hundred and eighty (p. 180), we found, was missing in the original manuscript. We did our best to trace the missing page but were disappointed. Consequently, we have left the said page blank expecting the scholars to supplement the matter through their independent intellectual exercise so as to complete the subject-matter in the context of the preceding paragraphs of the missing page.

It would not be out of place to briefly describe the events and motivations that led to the writing and publishing of the present book. On January 1, 1976 University of Delhi held Indian Philosophical Congress at the Golden Jubilee Session of World Philosophy Congress to commemorate the sacred memory of Sri Guru Tegh Bahadur on the occasion of his Tricentenary Martyrdom Day. About four score scholars from various countries participated in the Congress. The speeches delivered at the Congress on the life and teachings of the Great Guru and his unique and exemplary sacrifices in defence of 'Man's Right to Freedom of Worship' so much impressed the scholars that they asked for reading-list on the life and works of the Great Guru. S. Narinder Pal Singh, the representative of Delhi Sikh Gurdwara Management Committee presented a good number of sets of books to the interested scholars and delegates, but could not do much in this regard. He, however, promised that the literature on Sikh religion and philosophy would be made available to the inquisitive readers soon.

S. Narinder Pal Singh, Information Officer of Delhi Sikh Gurdwara Management Committee, approached Sirdar Kapur Singh with the request to write a book on the subject. His request to Sirdar Sahib worked and the latter agreed to the proposal. The present work is the fruit of that effort.

President
Delhi Sikh Gurdwara Management Committee
New Delhi

EDITORS' NOTE

On the recommendation of Vice-Chancellor G.S. Randhawa who happens to be a serious scholar of Sikhism and a great admirer of the erudition and insight into the writings of Late Bhai Sahib Sirdar Kapur Singh (formerly I.C.S.), the Guru Nanak Dev University Authorities (the Syndicate) sanctioned a research project for collection, scrutiny, compilation, editing and publishing of his works in a plausible form. Apart from *Pārāsaraprasna*, The Baisakhi of Guru Gobind Singh, one volume entitled *Guru Nanak's Life And Thought* was brought out under the project after a good deal of incessant labour, raising the number of the series to two. During the execution of our project an intense desire grew in us to see if we could make Sirdar Kapur Singh's last but hitherto unpublished work, *Sikhism For Modern Man*, a part or adjunct of the series too.

Designed to take full account of the Sikh thought, phenomenality of Sikhism and the development of Sikh self-identity in changing historical circumstances under the Turko-Afghan rule and the Mughal Empire in India, *Sikhism For Modern Man*, is an important new addition in the series, "Selected Works of Late Sirdar Kapur Singh" being published by Guru Nanak Dev University. It is a self-contained volume dealing with the interpretation of Sikhism in the background of crisis of conscience of modern man in the present context, led by the material advancement in science and technology but shaken in his faith and beliefs. The experiment of socio-political systems-Socialism, Communism and Fascism-too did not solve his problems. Horrified by the destruction caused by the two World Wars and the use of atomic energy, the modern man can, now, easily visualize probable apprehension of annihilation of, not only the human race but signs of all life on earth also in the wake of race for armaments and supremacy in power-politics. This disillusionment of man with Science and Technology and all the materialistic institutions and social systems built on its force had once-again taught him to look for composure and solace in the lap of religion.

It is in this respect that the distinguished author explores the social implications of Sikhism and points out the significant perspective of the message of the Sikh faith as a universal religion. He visualizes in it all claims to be a modern religion, capable of meeting the deepest aspirations, the spiritual and secular needs of the mankind of today. Recalling the stunning advances made by scientists in macro and micro fields of the known and unknown universes, which have shown a remarkable unicity underlying the whole phenomenon, the author feels that modern man will not be satisfied and be at peace until he succeeds in creating for himself a cover having similar unicity towards which the emerging study of Comparative Religion is just one but a plausible step.

The book *Sikhism For Modern Man* written in a compact form had been got prepared by the Delhi Sikh Gurdwara Management Committee on special assignment and was hanging fire in the drawers of some printing press at Delhi. We through our earlier experience of publishing *Pārāsaraprasna* had sensed the difficulty the publishers and the printing press must be feeling in seeing the book through the press. We could gauge their difficulty, because we knew the amount of labour and the type of expertise the great Sirdar's manuscripts needed for making them press-worthy from the view-point of the format. We therefore, with the blessings of our Vice-Chancellor, Professor G.S. Randhawa, approached the authorities of the Delhi Gurdwara Management Committee with the suggestion to entrust its publication to us in exchange for a number of copies, they wanted. To this they agreed, and we owe them thanks for this kind gesture.

Sirdar Kapur Singh, as will be clear to the readers, drew his material from a large number of sources. Sweep of his knowledge was, indeed, very staggering. Yet his method of documentation was very slipshod. He would, very often give incomplete information of the source he has used and at times would miss that much even. Then, he would sometime tuck it up in the body of the text and at times carry them in footnotes. The footnotes were sometimes marked with asterisks and sometimes with numerals. All this presented a very poor shape for this important treatise. We have, now, given it a homogeneous format by transferring as many references as could be possible to footnotes and have completed them with whatever information could be culled from different libraries and other sources. To authenticate references to texts taken from non-English sources, we have, along with their transliterations, added texts from their original sources i. e. Punjabi, Sanskrit, or Persian also and in doing so, we have corrected many quotes for which the author seems to have depended on his memory. Likewise, events and dates reported by the author have undergone scrutiny too.

Our check up of the English Version of *the Ardās* appearing in this book disclosed that a part of it covered by lines 2 to 5 of page 177 of this book, was missing. We have taken care to retrieve it from Sirdar Kapur Singh's *Parāśarapraśna*, the Baisakhi of Guru Gobind Singh, and, thus, remove the omission.

Conscious of the difficulty involved in transliterating names and words from different languages, we have chosen the less incumberous path of noting them as easily understood in Punjabi and not by the typical scholar. For that reason *Mujaddid-i-Aliḡ-i-Sānī* appears with /s/ and not the sophisticated /th/. Likewise in reporting Sanskrit texts /ć/ has been preferred to, /ch/ which remains reserved for the Punjabi sound. For the sake of consultation a Key to Transliteration stands added to these prelims. Likewise a Bibliography as could be prepared from S. Kapur Singh's notes and texts, completed and supplemented by us from different sources, appears at the end of the text of this book.

Conscious of the fact that this work may be used as a hand book for knowing what the great Sirdar had to say on certain specific subjects and concepts of Sikhism to the modern man, we have, along with a General and Bibliographical Index, added a Doctrinal Index too, which we hope will prove to be of great help to the keen reader and researcher, interested in Sikh studies and Indian Culture.

We have refrained from repeating life-history of the author considering it to be unnecessary. The inquisitive reader may look for it in the first work of this series namely *Guru Nanak's Life And Thought*.

We have come across a pamphlet which is entitled *Postscript to Sikhism And The Modern Man*. This deals with the problem of sex in the permissive societies *vis-a-vis* Sikhism. Evidently this was conceived as a part of the present work but either it was not completed, or was dropped as an after-thought deeming it to be unsuitable for a book of this nature. We have refrained ourselves from including it in this book considering it as a pious trust of the Delhi Sikh Gurdwara Management Committee. We, however, hope to give it in our next compilation of Sirdar Kapur Singh's Works.

The title given to the pamphlet mentioned above suggests that the author had proposed to name his new work as "Sikhism And The Modern Man". This was, however, changed by the sponsors to *Sikhism For Modern Man* at the suggestion of some reviewer. We have, with due

deference to their wish, retained it as such without even adding *The to Modern Man*, needed by it grammatically.

Our acknowledgements are due to the Delhi Sikh Gurdwara Management Committee which conceded to our request to edit and publish this work. Thanks are also due to S. Inderjit Singh, Principal Economist, the World Bank, Washington U.S.A., for his co-operation and generous consent extended to us for undertaking to publish the complete works of his late father, Bhai Sahib Sirdar Kapur Singh. The editors would also like to thank Mrs. Vinod Duggal, wife of late Prof. Devinder Singh Duggal, who has generously placed at our disposal the photograph of Sirdar Kapur Singh from her family album to be printed in this book.

Thanks are also due to the Director S. Jagjit Singh Walia and Publication Officer G.S. Marwah and others particularly Shri S.S. Narula, for coming to grips with the not easy computer technology involved in the printing of this book.

Finally, we must express our gratitude to our colleagues of the Department of Sanskrit particularly Dr. K.L. Sharma and Dr. Shukdev Sharma, who have extended us considerable help in checking up Sanskrit quotes appearing in this book.

Madanjit Kaur and Piar Singh

ABBREVIATIONS

<i>AG</i>	The <i>Ādi Granth</i> / <i>Guru Granth Sahib</i>
<i>BG</i>	Bhai Gurdas / <i>Vārān</i> Bhai Gurdas
<i>DG</i>	The <i>Dasam Granth</i>
<i>M</i>	<i>Mohallā</i>
[]	Crotchets show sound added to make the pronunciation conform to the modern practice.
()	Parentheses indicate the sound which is not pronounced although it appears in the script.

CHAPTER I

RETREAT FROM AND RETURN TO RELIGION

When an intelligent person tries to comprehend clearly man's recent historical past of two or three centuries, he becomes aware of two well marked trends in the feelings and attitudes of mankind. One such trend is the expansion of the political and cultural frontiers and influence of the West beginning round about the fifteenth century of the Christian era. The other, an intellectual and emotional estrangement from religion as an organising principle of individual attitudes and human societies and a consequent idealisation of Science and Technology, which gains prominence from about the seventeenth century. A combination of these two has largely gone to make up, what we know today, as the modern world and the modern man. It was in the eighteenth century that the West began its movement of physical expansion, beginning with the discovery and domination of the so far little known surface of the globe, the 'new world', and a part of the well-known and recognised, 'old world' by 'the restless seafaring and adventurous peoples of the West. The expansion impingement of one society into another is not a new thing in our history, but what is unique about the expansion of the modern west is that it has been literally world-wide, a thing which has never happened in the past. Previously, societies and civilizations had expanded but for want of sufficiently adequate means of communication, their expansion had been contained and limited. The expansion of the West, which we are considering, is unique in its ubiquity as being world-wide, and the means by which it has been possible for it to be so, have resulted in what may be called, the contraction and near annihilation of the 'distance' that separates and confirms separate identity. It is this annihilation of distance that has made the modern world almost unique in history in terms of its impact on the social and spiritual planes of modern man. It is for the first time in the history of the world that this mutual impact and impingement of human societies and civilizations has become so assaultive and intimate, and so pervasive and contemporaneous. The other trend characteristic of our recent past is almost seen to be a marked retreat, revulsion, both sentimental and intellectual, from religion of the modern man. This phenomenon becomes obtrusively marked in the West, for the first time, after the Middle ages, in the seventeenth century, and this has had deep repercussions on the mind of the East from the eighteenth century onwards. The reasons for this retreat from religion in the West are different from those that pertain to the mind of the East. But this marked change in the feelings and attitudes of modern man in the West and East, both, is unmistakable.

The reasons for this revolution or revulsion in the Western mind since the seventeenth century are two-fold, moral and intellectual. The moral reasons are traceable to the historical development of Christian institutions in the West. Certain events took place during the last two hundred years and more, which made sensitive and independent minds reject the institutional Christian religion, which to them was the Religion, as such. The main reason for this was the conflict between Papacy and the secular authority of Emperor Frederick II, which surfaced in the thirteenth century, the course of which conflict gradually projected the Papacy, the supreme repository and upholder of the Christian religion, as self-centred and worldly institution, unmindful of and unconcerned with its professed and proclaimed spiritual principles, motivated by naked desire for worldly power and basically moved by the sentiment of revenge against those who opposed its desire for political power, in as much as the Popes engaged in a persistent and malignant persecution of the heirs of their opponent, Frederick II. Again, when in A.D. 1305 a French Archbishop was elected as Pope, he chose to set up his seat at Avignon in France rather than at Rome in Italy, and, thus, for over seventy years, there was a line of Avignon Popes who were unwilling to move to Rome, which meant sacrifice of French luxury for Roman austerity,

with the result that in A.D. 1378, a new Pope at Rome was set up and thus, for a period, there were two popes leading to endless confusion in the common man's mind, loss of prestige of the established religion, and general decline in the faith of the people that encouraged rise of heretical doctrines. Besides, the French Popes were instrumental in the extermination of the order of Knight Templars at the instigation of the French king who wanted their property; and further, the second French Pope, Pope John XXII, built up a grasping and predaceous financial organisation to increase the papal revenue, since many would not recognise the Avignon Popes, which financial imposts were seen as disgustingly mercenary and commercial in character, such as the *spolia*, a right of seizure of the movable property of a deceased bishop originally belonging to his relatives, the tith, a ten percent tax made universal on all incomes except those of certain ecclesiastical dignitaries and functionaries, revenues from vacant benefices, visitation fees, proceeds from the sales of indulgences, fees for legal settlements or for special dispensations. The convergence of bankers, merchants, usurers and prostitutes who flocked to Avignon during this period to share in the loot, further added to the impetus towards a sharp decline of faith of honest people in religion. The split in the church called 'the Great Western Schism', which resulted on account of this double papacy, one at Rome and the other at Avignon, gave a very severe shock to the cause of religion, and the matters were not improved when in 1409, the Council of Pisa agreed that an Ecumenical Council, rather than the Pope, was the supreme authority in Church and then, it proceeded to depose both the Popes and elected a new one. But as neither of the old Popes would recognise his deposition, the result was, three popes functioning instead of one, as originally desired. This certainly could not have diminished the shock the people's minds had received by the earlier events. Contemporaneous with these unedifying spectacles, there had arisen an intellectual movement, which was called Renaissance, the essence of which was an attitude of mind which regarded the principle of the Greek way of life and thought as an authority on human values, independent of Christianity. If Hellenism was valid independently of Christianity, it was necessarily in rivalry with the authority of the Christian church. This intellectual movement of regarding as something fundamentally valid outside Christianity and the Christian church, was further reinforced by certain scientific discoveries and speculations of the eighteenth and nineteenth centuries which were in open conflict with certain dogmas of Christianity, particularly those pertaining to the *Genesis*. It was found that the beginning of the evolution of the world, as Science revealed through independent and un-biased observations, was in basic conflict with the account in the revelations of the Bible.

It was for these reasons, in the main, that the Western mind felt a moral revulsion and intellectual distrust towards the religion which they had been, throughout the centuries, taught to believe as the Religion of their ancestors and, for these reasons, they also felt that the dogmas of religion were intellectually unacceptable. They further felt that the religious dominance of the West had led to nothing but social strife and unquenchable hatred. They saw further that this strife was motivated by nakedly sordid worldly objectives which had little to do with the high spiritual professions of Christianity. They argued and concluded that the Religion as such and of this nature, was a sham and a cloak for worldly motives, devoid of any genuine spiritual content, capable of nothing but producing blood-shed and mutual hatred amongst men. They, in addition, had perceived that the account of the origin of the universe and man, as given in the basic authority of the religion of their ancestors, was demonstrably erroneous, as being in conflict with the direct evidence of unbiased observation and speculation. The great pyramid of cosmology which had been built up by such great minds, as Saint Paul and Saint Thomas Aquinas, out of the elements of Jewish lore, Greek philosophy and Christian myths, no longer could command the assent of independent and intelligent minds.

Both these revulsions, moral and intellectual, which took birth in the mind of the western man, reinforced each other and it is difficult to say whether the one or the other played the

conclusive role in finally alienating the sensitive and intelligent minds of the West from Christianity, the only form of religion which the West knew as valid.

Since religion no longer held the central interest of the sensitive and intelligent minds of the West, their vast reservoirs of energy were diverted towards another channel, that of non-controversial Natural Sciences. In the eighteenth century France, for instance, Diderot, in his *Encyclopaedia*, encouraged men to follow Natural Sciences in preference to Theology, for, the one leads to certitude and the other to mere controversy. As the data collected in respect of the Physical Sciences accumulated and the speculative thought based upon this data assumed more and more definite collections, the result was a progressive demolition of the dogmas of medieval Western Christianity, which had constituted the spiritual heritage of the West for the last 1500 years and more, and as a consequence the Western life was secularised.

It is this movement towards secularisation which has given birth to the dominant political systems of the modern world, which swear by socialistic and regimented forms of society.

The ancestral spiritual tradition of the Western man of the past 1500 years or so, had held before his mind the vision of a life of a far superior quality and abundance than the one he was leading on earth. This was 'the Paradise' of the religion, located in the life hereafter. It was the 'Kingdom of Heaven' that would compensate for all the ills and deprivations of the earthly life that had enthralled the soul of the Western man all these long centuries. Now that Christianity which was equated with Religion by the Western man, stood discredited as a way of life and as a system of understanding and insights, it appeared to him that although the 'Kingdom of Heaven' was itself an illusion, a kind of paradise on earth was, nevertheless, a practicable possibility. The advancement in Applied Sciences had opened up a vista of tremendous technological progress which could make production of material goods possible in such abundance that no man may suffer for want of them. Thus, an economic reorganisation of society, so as to eliminate the possibility of exploitation of man by man, appeared as the obvious next step to achieve progressive satisfaction of material necessities of man. It was, as it now appears, somewhat uncritically presumed that full satisfaction of material necessities of man was the only precondition for the full unfoldment of the intellectual and finer potentialities of man. Socialistic abundance and communistic consumerism will raise most, if not all, men to the, moral and intellectual height, such as that of Plato and Socrates. Since this appeared to be a practicable and the loftiest objective, the Western man inferred mistakenly, as it would seem now, that this is the only desirable objective for man to pursue on this earth and that the means necessary for the realisation of this objective, therefore, stand in need of no further justification.

That both these inferences are erroneous can now be seen. That it is these inferences and this line of thought which lies at the back of the political movements and systems which have engulfed the whole world of today, during the last fifty years or so, is also apparent.

This movement of thought and the change in feelings and attitudes of the Western man during the last two centuries and more, resulting in the secularisation of life in all its aspects, has permeated into the Eastern societies also, and has gripped the mind of the intellectual minority of the Eastern man till it has become the chief motivation for social transformation in the East.

Only very recently, in the Muslim world, in particular, there has emerged a visible painful reaction against stranglehold of Eastern cultures and societies by this alien secular sickness of human mind that has almost succeeded in banishing religion as the central organising principle of human life and societies.

The reasons that had led to this secular stranglehold on the human mind in the East, were not identical with those that had prevailed in the West.

The technological inventions and the powers which they placed in the hands of the Western man were primarily instrumental in giving him economic and political dominance over the Eastern societies, apart from his superior organisational skills during the last two hundred years. The reactions this dominance aroused in the Eastern man were varied and confused. It was felt and assumed, particularly by those whose ancestral religion and culture were non-Judaic, that the superiority of the Western man was a necessary ingredient of his religion and culture, though disillusionment followed with the realisation that adoption of Christianity and the Western culture did not provide a sure key to the power which, in all cases was in the hands of the Western man. In the Islamic-Judaic societies the prestige and lure of the Western religion and culture remained inconsiderable, but the impact on the non-Semitic religions and cultures was, for a time, tremendous, although the keen minds even of non-Semitic societies were quick to comprehend that the homo-occidentalise subjugating the Eastern societies, was essentially a non-religious and unmoral species. To Dr. Wolff, who visited Lahore in 1832, Maharaja Ranjit Singh said, "You say, you travel about for the sake of religion, why then do you not preach to the English in Hindustan?" When Dr. Wolff repeated this to Lord William Bentick in Simla, the Governor General observed, "Alas, this is the opinion of all the natives all over India."¹ It was thus realised that the real source of power was not the Western religion which the West had itself discarded, nor the Western culture which was unmoral essentially, but that this power was grounded in the scientific knowledge and superior technology. It was after a painful process of trial and error that the Eastern mind came to cherish the distressing belief that the modes in which this power of technology and organisational skills was expressed and utilised, were, in some mysterious way, inseparable from the mental and physical habits of the Western man. For instance, it was realised that the superiority of the Western fighting soldier, through whom the West had established and through whom the West maintained its dominance, political and economic, over the Eastern societies, did not lie in his superior personal courage and physical powers of endurance over the Eastern soldier, but in the methods of training, the superiority of arms, and the techniques of his warfare. It was then discovered, again after a painful process of trial and error, that the Western methods of military training could be successfully adopted only by and in a society which has certain well-defined social bases; for instance, in a society based on caste, an army trained on European methods of discipline could not be properly raised. Again, the superior arm of the Western man were the results of not only a sustained scientific tradition of his racial history but were also the product of a certain attitude of mind, such as views the facts revealed by the physical observation as the only, or at least, the main aspect of what is 'real'. The Eastern mind, thus, by a slow and painful process discovered that he could not shake off the humiliating domination of the West except by accepting and adopting his oppressor's methods of military training and techniques of warfare. He further realised that he could not adopt these methods and techniques unless he changed the theoretical bases of his society which could not be changed unless he abandoned and discarded the fundamental postulates of his religious and spiritual traditions. He, in short, discovered that he could not compete on equal terms with the Western predator, his political master, unless he could compete with him in acquisition and practical application of scientific knowledge; and he realised, first with horror and then with resignation, that this was impossible unless his whole attitude towards life and his basic views on the nature of man and universe underwent a fundamental change.

It was through this process, entirely different from the road followed by the Western man, that the Eastern societies have come to adopt a secularised version of life similar to that accepted and adopted by the West.

By the end of the nineteenth century and in the first decades of the twentieth century, we find that mankind had undergone a change and a metamorphosis, comparable to which there is nothing to be pointed out in the previous periods of history of mankind. This consists of the fusion of the various societies of mankind into almost a world and global society, if not in actual feelings, at least in nascent attitudes and aims. Such a world society, a global human society, had never been within the domain of possibilities in the past, though international Muslim society was a grand historical phase of organised and sustained efforts at setting up a monolithic, closed world society, such as was unheard of and inconceivable before the Communist phenomenon in the twentieth century. We also find that, at this period, this global society is not only physically continuous, such as is capable of inter-communication without impassable barriers, but also has accepted a secularised attitude of mind which, at least tentatively, regards the purpose of human life as somatic, mundane, as primarily centred on this planet, which we call the earth. This is the basic principle of secularisation accepted as the main, if not the only, standard by which human and social activity and progress is primarily judged by the modern man.

It is in this context that the generality of mankind had deviated from a deep interest in the domain that belongs to religion, the domain of Numenon, as contradistinguished from the domain of the phenomena. The mankind has tacitly accepted, by this point of time, that what is worthy of the attention of serious and pragmatic sensible minds, is that which is revealed to the ten categories of the *Sāmkhya*, the *jnānendriyas* and *karmendriyas*, the five abstract powers of cognition and the five physical sense-organs, lumped together by the West as the five physical senses, the information received, gathered through them, collected and formulated as the Physical Sciences, and that the only practical and rational acceptable ideal, which should animate and afflame the human society, is one which is grounded in the knowledge and reality thus revealed.

In this context and in this climate of mind, religion has no significant place.

But during the recent decades of this century, there has come to pass another revolution, as yet no more than an adumbration but, nevertheless, real in the minds of intelligent men, which is no less fundamental and all-embracing than the one already considered. It is this latter revolution in the minds of men, the men of the global society, the humanity of the whole world as represented by its keen, sensitive and intelligent minds, which has tended to arouse a new and intense interest in the values of religion and its revival, a reversal of the process of retreat from it in the preceding centuries.

The reasons for this revival of interest in religion are, mainly three:

The first, the movement of scientific activity and interest which started in the seventeenth century, and the speculative edifice which it built to explain the nature of man and the universe has, clearly and definitely, come to a dead-end, a *cul-de-sac*. The keen minds of men of science, throughout the world, and from more directions than one, have converged on to a single realisation that the scientific activity and the speculations based upon its achievements is necessarily incomplete and errant, and thus unsatisfying and that, therefore, something more and perhaps something altogether and qualitatively different, is necessary.

To begin with, the basic postulate of the Physical Sciences is the principle of continuity, though there are, and always have been philosophers who believed that the world is a plurality; that it was composed of things essentially distinct. But the principle of continuity, that is, all distinctness must, at the base, arise from an all-pervading identity, is not only a fruitful

hypothesis of Science which has worked so well so far, but it also seems to be the very ground of what we deem as rational, the foundation of the web of human reason, the principle which the *Sāṃkhya*, calls *satkāryāvāda*, the principle that *ex nihilo nihil fit*, from nothing nothing can come out whatever is always is; and whatever is not, never is; the utterly different and distinct creation is unthinkable; only modification is there.

When Einstein gave us $E=mc^2$ explaining that Energy and Matter are substitutables, that is, matter is convertible into energy obeying a uniform law, he merely demonstrated the soundness of this basic postulate of Physical Sciences and when he refused to accept further scientific discoveries of Niels Bohr, Schrodinger and Heisenberg proposing that matter behaved both as particles and as waves, that within the atom this motion was governed by probability, that structure of matter was like a dice game decided by chance, he was not only being fanatical, opposing fact with faith, but was simultaneously subordinating science to religion by his credo and firm faith that fundamental indeterminism that relied on a throw of the dice simply cannot be the true structure of the Universe. “I shall never believe that God plays dice with the world”, he said. He did not succeed in constructing his ‘unified field’ theory that would unite electromagnetism, gravity, space and time under one set of equations, but he did succeed in showing that science cannot prove conclusively that what it says is the final truth and that what the priest says is altogether trivial. Science cannot make religion redundant or invalid and nor can it otherwise shove it away. Whether, therefore, we postulate some rudimentary form of consciousness for the ultimate particles of matter, or postulate an initial dualism between mind and matter, this basic problem of nature of Reality bristles not only with unsolved but unsolvable problems and, in the ultimate analysis, the human nature and the physical nature remain enigmas, incapable of being accounted for, one in the terms of the other, and whether we accept the mathematico-physical aspect of the universe as ultimately real, or the mental aspect, our reason refuses to accept it so, simultaneously with its refusal to accept a plurality of principles as ultimately rationals. The recognition of the existence of the sub-conscious and unconscious levels of the human mind by the secular west in the recent years, has merely deepened this enigma of the nature of the ultimate Reality. Again, the scientific account of our universe appears clearest and most convincing only when it deals with inanimate matter, and that too it just appears so. Here the account appears as relatively satisfactory, because it, more or less, satisfies the kind of interest that we take in these phenomena. For instance, when we are told that matter consists of little electrified particles arranged *vis-a-vis* one another in certain ways, our curiosity about matter is largely satisfied. Or, when we are told the age, position, size, velocity and chemical constitution of a star, we feel that we have acquired the necessary scientific knowledge about this star. But, is the last craving of our curiosity on the subject finally set at rest there-by? In other words, has the ultimate truth about these matters been revealed to us by this knowledge? When Physical Science encounters these questions, it then admits that the only answer to these questions is in the negative, but it is forced to admit further that the methods of scientific investigation have their inherent limitations such as make science basically incapable of returning final answers on the nature of the universe and man. Not that the Physical Science has not, as yet, returned the final answers, but that in the very nature of things, it shall never be able to do so. This is so in respect of the sciences dealing with the inanimate matter, but the state of affairs is even less satisfactory as regards sciences dealing with life. Many of the questions that are quite fundamental appear to be unanswerable by science. What, for instance, makes us regard a living organism as a whole and not merely as an aggregate of its parts? There is this notion of ‘wholeness’ or individuality and the logical trick employed by the Buddhist scholar, Nagsena, in his *Malindapanhā*, of arguing that since a chariot is nothing but the sum-total of its parts, such as the axle, the wheels, etc., likewise all individualities, animate or inanimate, are mere aggregates, is not an ultimately satisfying answer. Even if every bodily activity of a living creature was explained in terms of physical and chemical changes, an accomplishment which *prima-facie*

appears *ab initio* impossible, our original question will still remain unanswered unless 'the purposive order' of these changes, which obviously intrudes into the future, is asserted as either obviously misconceived and absurd or a mere tautology; that is, when we say 'purpose' we merely mean to say, non-purposive existence, which is no explanation; it is a piece of affrontry. A true psycho-analyst introduces primary concepts which are non-technical and these concepts are far too vague and indefinite to be called scientific. To say that the most amazingly diverse manifestations of human conduct, all come about through the *libido*, whatever that may be, is to say nothing 'scientific'. It is merely a vulgar paraphrase of the much more dignified and respectable statement that all these come about through the Will of God. Since the explanation seeks to explain everything, it, in fact, explains nothing.

These predicaments of the Physical Sciences are inherent in the nature and scope of the scientific method, of which nature and scope were determined by certain historical causes.

The founders of the 'scientific method', quite consciously began by deliberately abstracting and selecting from the totality of human experience, only such elements as possessed quantitative aspects. Later attempts, therefore, to make that method unravel and explain the totality of human experience, were bound to prove inadequate. Since mathematical relations subsist between those quantitative aspects of the experienced universe, it was assumed that Mathematics was the key to the ultimate secrets of the universe. Neo-platonism, containing important Pythagorean elements, which was prevalent in Europe at that time, reinforced this bias. The belief that Mathematics is the one true key to the secrets of the physical nature, has been well justified by the recent success in causing the atomic fission, though that is no good reason to suppose that only those elements which acquaint us with the quantitative aspect of the material phenomena are real, or more real, as the pseudo scientific outlook tacitly assumes. Nor, that such elements alone refer to the real objective world. It is a false and unwarranted assumption of science that our perceptions of colour, our response to beauty, our sense of mystic communion with God, have no objective counterpart, though this astonishing presumption has been tacitly made by men of science or the advocates of science, the protagonists of the materialistic outlook which, in the words of Bertrand Russel, means:

Man is the product of causes which had no provision of the end they were achieving, that his origin, his growth, his hopes and fears, his loves and beliefs are but the outcome of accidental collections of atoms, that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave, that all the labours of the ages, all the devotion, all the inspiration, all the noon-day brightness of the human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins; all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand.²

All these terrible and dismal conclusions were endowed with a certitude which was assumed to be the sole prerogative of the scientific method, and wherein, quite without any warrant, the real was identified with the quantitative, till recently when the science began getting self-conscious, and as the Sikh Scripture says, "Suavity of speech and humility of conduct is the apogee of knowledge and virtue",³ and as T.S. Eliot has said, "The only wisdom we can hope to acquire is the wisdom of humility", the men of science no longer teach that the scientific method of approach is the only valid method of acquiring true knowledge about reality. With enthusiasm that at first appears strange, eminent scientists now insist that science can give us but a partial knowledge of reality, and that the knowledge lying outside the domains of science is not illusory or in any way less real. It is ungrudgingly conceded now that exact science deals wholly with

structure and not with the nature or attributes of the phenomena. This concession which the science now willingly and even with a positive show of enthusiasm makes, has far-reaching implications in respect of the subject of religion, for, it means that the nature of reality is not pre-judged, the science no longer requires us to believe that our response to beauty or the man's mystic communion with God, has no objective counterparts. It is perfectly possible, so far as science is concerned that they are, as they are claimed to be, genuine clues and visions of reality; and science is no longer in a position to contest the claim that these clues constitute better awareness of the reality than that revealed by the scientific method.

It is, thus, revolution in the thoughts of intelligent minority of the modern mankind that has turned the scales in favour of a deep and significant revival of religious interest, the magnitude of the results of which revolution will manifest fully as the present century closes.

The second reason for the revival of interest in religion is that secularisation of life has led to political theories and systems which have thrown up organisations of society, the basis of which is progressive and all-inclusive regimentation. The state, as the embodiment of the spiritual yearnings of these societies, finds it necessary to acquire and exercise more and more and growing control over almost every activity of individual's life till no real personal freedom of any kind is left to the individual. This is not merely the reality of modern political systems and societies but is also the logical outcome of the postulates on which such societies are based. If a state has to be socialistic, it must exercise control over the labour activities of its citizens. If it is to be a welfare state, it must have the power to control and regiment the resources, the whole of them if necessary, physical and mental, of its citizens; and, thus, the State tends to be truly totalitarian, not merely by the logic of necessity, but by the inner dynamics of its postulates. It is not only that practical considerations make it necessary for the state to control its citizens in almost all aspects of their lives, but also, it is a logical outcome of the theories of the nature of the world and the significance of individual life in it, which these societies accept as fundamental. There is, therefore, no substance in the hope or promise that this all-inclusive and total regimentation of man is only a transitory phase, a necessary but passing evil. On the other hand, this regimentation is inherent in the very theoretical bases of such societies. In a welfare society, the area of freedom of the individual must be progressively restricted, till it almost vanishes into a zero, as the quantum of "welfare" granted by the state becomes ampler and ampler. This then is the fundamental inner contradiction of all socialisms. Though the initial motivation in the theory of Socialism is the abolition of the exploitation of man by man, its dynamism is a regimentation, but the only purpose which direction and regimentation might arguably serve, are the purposes of war, and not of peace and progress. Again, its reality in the world, no where has achieved its aim without converting the entire community into slaves and without creating a privileged class to run the socialist state machine. Further, socialist experimental experience shows that tremendous material progress is compatible with an oppressive system of rule and complete denial of social justice. Industrial and technological advance, and even cultural progress, do not *per se*, bring about social justice, though it might be argued that they constitute a starting point for its attainment. Faced with this predicament and confronted by these necessary and progressive restrictions in the area of individual freedom in relation to physical and mental planes both, keen and sensitive minds have realised that in this context the only field of freedom which is capable of being left intact is the primary concern of religion.

The third reason, the fervent reliance on technology which was believed to be a panacea for all human ills, capable of ushering in a new era of limitless, abundance and unalloyed happiness for mankind on earth, but in itself quite neutral and innocuous, incapable of generating strife and hatred as the religion had done in the past, has belied these high hopes. In the year 1979 the main concern of sensitive human minds is not how to encourage continuous

advancement in technology, but how to control the devastating consequences to which it can and may lead the mankind. The main problem today is not how to ensure further advancement in the use of the vast atomic power harnessable, but how to control it so that it does not result in the annihilation of mankind. Technology is no longer a harmless and beneficent power, from the progress and advancement of which nothing but the good can result to man. It is now seen as one of the deadliest and the most evil of forces that has ever been let loose upon earth in the history of mankind. As in the case of the *djinn* in *the Arabian Nights*, the best place for it was to lie corked up in the bottle at the bottom of the sea instead of being uncorked out in the open, and it will be an act of deep wisdom to cork it in again before consigning the magic bottle to the place from where it was unwittingly dragged out. The alternative progress of making “peaceful” uses of it, are fraught with dangers unlimited, till human nature itself is first transmuted and reintegrated. This has led the sensitive enquiring minds to cogitate that there must be some other set of values to which the values of science and technology must be subordinated and they have awakened to a growing realization that unless these values are discovered and truly comprehended, there are no means of saving mankind from almost certain annihilation.

There is another orientation of thought, now assuming shape in the disquietude filled human mind which, though indirectly, is bound to lend support to a deep revival of human interest in religion and it is the modern philosophic outlook. Until the end of the nineteenth century, Philosophy was primarily concerned with attempts to devise a systematic schemata whereby all existence could be explained. Platonic Idealism and Marxist Materialism are the two polarities of this trend. In the beginning of the present century, there came about a sort of general agreement that these system-builders were wrong basically, for, it was argued, our knowledge can never become complete enough for there to be an all-embracing explanation of man and the universe. There, thus, grew up a school of philosophers who held that all metaphysical speculation rested on a basic error, an error which supposes that there can be true proposition about something which is over or beyond all experience, and that, therefore, the proper and legitimate task of philosophy is logical analysis, they asserted. These logico-linguists avoided discussing the problems such as those of ‘freedom’ and ‘absolute values’, without clearly realising that thus, by implication, they were making a metaphysical statement in so far that they seem to assert that these problems are unreal. If all can be shown to be senseless by the method of logical analysis then what about the propositions of this logical analysis itself? No sooner this question was seriously raised, its implications were not long in being perceived. Wittgenstein (1889-1951) agrees that,

The result of philosophy is not a number of ‘philosophical propositions’ but to make propositions clear, . . . My propositions are lucidatory in this way: he who understands finally recognises them as senseless, when he has climbed out through them, on them, over them. (He must, so to speak, throw away the ladder after he has climbed on to it). He must surmount these propositions; then he sees the world rightly. Whereof one cannot speak, thereof one must be silent.⁴

This last sentence might well have been taken out of the sayings of a religious mystic. The result of this development of philosophic thought is that it is not conceded that Metaphysics is the truest form of philosophical speculation, and that philosophical activity satisfies a genuine and basic hunger of human mind, the fundamental curiosity as to what is the nature of man and universe, how are they inter-related, and how this inter-relationship may best be adjusted. This last limb of this implicated concession brings man’s mind straight into the fields of religion and the philosophical trend out of which this concession stems is favourable for, and fertile to, the revival of a genuine and deep interest in religion.

These three main reasons and the fourth subsidiary reason that, there has come about an earnest search for a world-view which besides satisfying the highest and the deepest quest and curiosity of man is also capable of operating as a ferment for a peaceful advancement towards evergrowing prosperity and happiness of all the men on this earth, knit into a global society, imbued with a variegated plural universal culture, that have fixed the human focus on religion today.

Apart from these four there is yet another and fifth circumstance of a general and negative character which is more than likely to give a new stimulus to the revival of a wide interest in religion. A new generation, grown accustomed to the achievements of science and technology, is more likely to be impressed with what science cannot do than with what it can, and thus their minds will inevitably turn towards religion as of supreme interest.

The annihilation of distance and the consequent emergence of a *de facto* global society has made this earnest yearning of mankind, at this moment of its history, for a religion which is available to all castes and colours, all races and nationalities, not only urgent but also such a hope and yearning that seems more capable of actual realisation today than it ever has been the case in the history of the world before.

In this context, an acquaintance with the outlines of the origin and history, doctrines and tenets of the Sikh religion is desirable, for this religion not only professes to be an ecumenical religion, available to all men without discrimination but also claims to be a modern religion capable of meeting with the deepest aspirations, the spiritual and secular needs of the mankind of today.

The fact that this religion was founded in the fifteenth century when the historical development towards annihilation of distance that has made possible the emergence of a human global society possible and imperative, that it was finalised in the seventeenth century when the modern scientific outlook and activity assumed a definiteness and finitude, both of which factors have led to the rise of problems that have now resulted in the revival of interest in the religion as, perhaps, the only hope of mankind, may not be merely fortituous or accidental.

Footnotes:

1. Joseph Wolff, Reverend, *Travels and Adventures*, p. 375.

2. Bertrand Russel, *Religion and Science*.

3. *mitthat(u) nīvī nānakā gun changiāā [n] tatt(u)*.

(imTqu nIvI nwnkw gux cMigAweIAw qqu [])

-Var Asa,

M 1, *AG*, 470.

4. Ludwig Wittgenstein, *Tractatus Logico-Philosophicus*.

CHAPTER II

PHENOMENALITY OF SIKHISM

In the preceding chapter were named some reasons for man's retreat from religion during the last two centuries and to certain recent trends in the domains of Physical Sciences, the realities of political systems, and the dead ends into which analytico-linguistic philosophical speculations have reached, that tend to stimulate return towards religion.

Mental energy which this retreat from religion released in the West, was primarily turned towards Natural Sciences, but the very methodology of these Sciences provided man with new tools for studying the history and phenomena of religion as such, and the methods of approach and the results obtained thereby are likely to mould and influence the direction of this newly awakened interest. It was the German philosopher, Hegel (1770-1831), who dominated the philosophical thought of the West during the nineteenth century. His assumption that the essential nature of the movements of human thought resembled vertical crawling of a snake wherein the first movement constituted the *thesis*, and the second the *antithesis*, the opposite of that assertion, and the third movement, the *synthesis*, in which both the first and the second movement were amalgamated. Hegel saw this basic characteristic of human thought as the essential nature of all movement of Reality, whether physical or mental, and he built his metaphysical system and his interpretation of human history this wise. This methodology of speculation is still the basis of, what is called, the Materialistic interpretation of History, and the Communist systems of thought, currently dominating a large part of the political globe. It was Hegel who made the assumption, unwarranted as is now demonstrably clear, that an "Age of Magic" preceded the "Age of Religion". He asserted that in the History of mankind, there were periods when ancient and primitive human societies were preoccupied with 'magic' as their sole theory and activity of their understanding and adjustment in relation to the universe. Magic is a theory as well as a practice. The basic idea underlying the theory of magic is that the processes of Nature can be strictly controlled by man through spells and incantations. This theory is as old as the *Vedas* and is still held by the widespread *tantrik* practices in most parts of India. The practice of magic depends upon the way in which certain things are done and said for a given desired purpose by those who have the necessary knowledge and power to put the relevant supernatural force into effect. The specialist in this practice is the medicine-man or the magician, equivalent to the *purohit* of the vedic sacrifices. Sir James Frazer, in his famous book, *The Golden Bough*, and his other work, the *Worship of Nature* (1926), tries to uphold the theory that a time existed when man believed that they could coerce the forces of Nature to do what they wanted. He supposes that it was when this belief was no longer found as pragmatically sound that the Age of Religion dawned. Religion presupposes the existence of spiritual beings, external to man and the world around him, and that it is this spiritual Being or beings who control men's affairs. These beings cannot be coerced or dictated to, and the proper method of approach towards them, therefore, is that of supplication and prayer. This is essentially the difference between magic and religion, that while magic is coercive and dictatorial, religion is supplicatory and propitiatory. Archaeological and sociological studies which have been conducted on a vast scale in the recent past, however, have yielded ample data to confirm the fact that magic is not related to religion chronologically, and that both existed simultaneously in ancient times, as they still do in modern times. The priest of religion, is not a lineal descendant of the magician, as Frazer had thought, and nor is religion the sequel to ineffective magic. They are both distinct activities, and mostly simultaneous, in which man indulges to achieve similar or identical objectives.

Sir R. B. Tylor (1832-1917) in his great book. *Primitive Culture* (1871), rested the entire structure of his history of religion on what he called 'Animism'. His theory was that animism was the essence of religion, the minimum definition of religion, as he called it, the final source from which the whole paraphernalia of religion has developed. His argument was that from observation of such phenomena as dreams, trances and visions, man had transferred to the natural order, the sun, the moon, the stars, the trees and the rivers, a concept of animating spirits whereby these natural objects perform their functions in the universe like men and animals. In this way, as Sir James Frazer put it, man had located "in every nook and hill, every tree and flower, every brook and river, every breeze that blew and every cloud that flaked with silvery white, the blue existence of Heaven", a spirit such as he believed animated his own corporeal frame. From this notion, man advanced to the stage, when eventually from these innumerable spirits, a polytheistic system of gods emerged which controlled the various departments of Nature. For instance, instead of a separate spirit for every tree, there was supposed and conceived a god of Woods in general, and similarly a god of the Wind with a distinct character and features. From this polytheism to strict monotheism is only a logical step.

Sir Herbert Spencer (1820-1903), a speculative philosopher, who has exerted much influence on the thought of the second half of the nineteenth century, believed and argued that the idea of God and religion in general had originated from the theory of ghosts and the practice of the worship of ancestors. He attempted to demonstrate that "the root of every religion" was in the worship of ancestors, which ancestors, after death, were believed to live in the form of ghosts and which later on were deified. Since these ancestors were regarded with awe and reverence during their life-time, they were apotheosised after their death, and consequently a complicated system of worship developed. This, he thought, was the whole story of religion.

This speculation was in line with the evolutionary thought which dominated the nineteenth century and this mode is still there in the popular mind and literature of today, although the evidence which has been painfully accumulated since, refuses to fit in with this theory of the origin of religion, as Andrew Lang, in his book. *The Making of Religion* (1898) was believed to have shown. There has been, as the irrefutable data now shows, no unilineal development from animism to polytheism and to monotheism, or from illustrious mortals to deified immortals.

The argument behind all such speculations was twofold: The first, that there has been evolution in religious thought i.e. there were certain phases of religious thought which were chronologically anterior to certain other phases; and, the second, that, these so-called later phases were, therefore, superior and higher than the former phases, it being a postulate of the Theory of Evolution that the later in time is qualitatively superior to the earlier.

It is this kind of speculation and argument which has occupied the minds of intelligent men during the last one hundred years or so in respect of religion, but it is now no longer dogmatically held that both, or either of these two propositions, are self-evident or demonstrably true.

It is not correct that, in fact, certain phases of religious thought and practice, such as magic or ancestor-worship, preceded, in the history of human society, the other phases. Viewed chronologically, they are often found to be simultaneous, and they run along side by side with each other. Secondly, it is fallacious to argue that chronology is a spiral measure of value. To argue that because ancestor-worship precedes polytheism, therefore polytheism is a superior religious practice

to ancestor-worship, is a fallacious argument. That one is superior to or more excellent than the other, depends not upon whether its chronological origin is earlier or later. Its mode of assessment is quite different and it consists in a certain power of perception of quality, of evaluation, which forms the part of a properly developed, trained and a cultured mind. To argue that the origin of a thing determines its value, is the 'naturalistic fallacy'. It is a fallacy which wrongly supposes that the value of a fact is dependent upon and is determined by its origin.

Whatever, therefore, may be the hang-over of these nineteenth century speculations and modes of approach in the popular mind of the uninformed, the intelligent minds have already perceived clearly that a true understanding and appraisal of religion can only be achieved through the interior religious experience itself and not through the discipline of other sciences and philosophy. This realisation has been made possible in the recent years, firstly by the analytical thought of logicians and philosophers such as Dr. G. E. Moore, who in his *Principia Ethica* clearly explains the nature and implications of what has been called the, 'naturalistic fallacy', and it was Dr. Otto, who in his *The Idea of the Holy* (1928) clearly showed that the core of religious experience consisted of an awareness of non-moral holiness as a category of value, which was quite distinct from the aesthetic and the moral experiences. This category of value he called *numina* i.e. a spiritual experience of reality peculiar to religion. It is this *numinous* experience which is the core and base of religion; and its ingredients, awe and reverential wonder, abound in a religiously sensitive mind in relation to his apprehension of himself and the universe around him.

This word *numina* is etymologically related to the Samskrit word *nāman*, the English word 'name'. Its antonym is phenomena. 'Phenomena' is that which appears as reality to the sensory motor apprehension of man, precisely the subject matter of investigation of Physical Sciences. '*Numenon*' is that which lies at the root of the phenomena and which causes and supports the phenomena but which is not discernible either through sensory motor apprehension or even through speculative processes grounded in the data of the sensory motor apprehension. "They are not these, but other eyes, with which my Beloved may be seen", says Guru Nanak the Fifth.¹ In other words, what the Physical Sciences investigate through observation and controlled experiment is all phenomena. The theories which the Physical scientist subsequently builds to explain the data which he thus collects is also phenomena-grounded. This data and these theories are both like-wise phenomenal and they, therefore, pertain to a category of reality which is not the subject matter of religion. The presupposition and basic postulate of all great religions is that this category of reality which the Sciences investigate into and speculate over, is illusory and not real and that the ultimate Reality is something which lies at the base of all phenomena, which is *numenon*, about which the Hindu *Bṛihadāraṇyaka* (III. 2. 12) says that when "a man dies, what does not forsake him, *na jabiti*, is his *numenon*, *nāman*." It is this that is meant when it is said that the ultimate Reality is *numenon* and that *numenon* alone endures. The *numenon* alone endures, as the essence of the purified soul, as the divine light in the heart of man, and as the God of the Universe. "Nanak (approves of him) who holds steadfast to this Testament of the Guru, while actively operative in the vista-scope of the phenomenal forms, that the *numenon*, as explicit in the Self-realised man, as the Light and Guide of mankind and as the God Almighty, alone endures."²

The real subject matter of all true religious activity is the apprehension of or an attempt to establish contact with this *numenon*, and the true religion tempts the man with nothing less than the vision of this ultimate Reality. Put thus there is no real antagonism between Science and Religion, as religion implicates an activity which is independent of scientific activity and relates to a category of

experience which is neither confirmed nor falsified by whatever the scientific discoveries or speculations may reveal or establish.

Sikhism is essentially, and more than anything else, the religion of the *Numenon*, and throughout the voluminous Sikh Scripture, consisting of approximately 30,000 hymns, there are not many hymns or pages of this Book, where it is not asserted and brought home through repeated statements, literary similes and allusion, that the essence of true religious theory and practice is the Name: “There is nothing comparable to the Name in all religions.”³ The Congregational Prayer of the Sikhs ends by fervently beseeching God to grant “progressive prevalence of the Religion of Name, preached by Nanak.”⁴

It is in this context that the historical epiphany of Sikhism is of interest to the modern man.

Sikhism is not a history-grounded religion, i.e. the truth and validity of Sikhism does not depend upon any event that has occurred in History, as is the case with certain other religions. Islam, Christianity, and Judaism, all maintain and proclaim that there is, in their possession, a special and unique self-revelation of God through their own divinely appointed channels. It is a matter of history that the Nazarene Jew who is claimed as the Christ of God, or Abul Qasim who became “The Praised One”, Mohammad, and who is asserted as the prophet of Allah par excellence, or Moses, to whom God spake directly through a burning bush, appear as historical individuals. If, in fact, these special channels of the revelations of God did not exist in history, as is claimed, and are only myths or fictions, then the whole basis of the claim of these religions that their dogma carries its own validity with it, falters and falls to the ground. This is a point of strength in these religions in so far as it guarantees to them an element of psychological certitude and a historical continuity. But it is a weakness in so far as it binds these religions to a pre-determined interpretation of the reality. Thus, the Christian theologians would normally start with the postulate that there can be no advance on the Revelation, which is already fully given in the life and teaching of the Christ as the Son of God. The whole task of the Christian theologian is to render what has already been revealed, more explicit. The Muslim and Jewish theologians would proceed on similar lines in respect of their final terms of reference. Similarly, though in a somewhat different way, their Hindu counterparts in India, are circumscribed in respect of their final terms of reference in the form of the *Veda* which, though not conceived of as a self-revealing living God in the Western sense, nevertheless, is postulated as eternal and complete revelation of the final Truth. Sikhism, on the other hand, makes no such well-chiselled claim or any such draconian assertion. It merely asserts the following three simple, though fundamental, propositions:

(a) That the ultimate Reality is not comprehensible through the sensory motor perceptions or pure speculations of thought;

(b) That this ultimate Reality is continuous with and partakes of the religious experience of the *numenon*, which experience is the matrix of other values of Truth, Beauty and Good, and which experience is implicit in and inheres in the universal human religious consciousness.

(c) That there is a way of cultivating and making explicit this consciousness of the *numena* such as leads to the vision of God.

The founders of the Sikh religion have merely asserted that there is a technique and there is a discipline, which is called the Practice of the Name in the Sikh Scripture, which is more suitable and

efficacious for achieving this vision of God than others in the present Age and in the current mental climate of mankind. There is no other claim which Sikhism makes and there is no other dogma which it asserts as basic to its teachings, and in a way, therefore, the time-point of the epiphany and the historical origin and growth of Sikhism is not strictly relevant to the truth or validity of Sikhism.

The epiphany and the history of the Sikh faith, however, is of interest in another respect. In recent years, in Europe, a school of thought has arisen which goes by the name of Phenomenology, the study of the development of the human consciousness and self-awareness itself in abstraction from any claims concerning existence. Its adherents seek to determine the meaning of what has happened in history on the presumption that all knowledge is phenomenon and all existence is phenomenal. They have adopted this term from Edmund Husserl (1859-1939) who inaugurated a philosophy which is passionately interested in the tiniest details of experience as providing a clue to art, law, religion, history and all other aspects of the Universe. Husserl insists that philosophy which he calls "Pure phenomenology", is distinguished from all empirical sciences in its peculiar method which, though not easy to expound, is a form of intuition concerned not with the appearance of facts but with their essences, forms or structures. These structures are not the perceived aspects of things or the ideas of them; they are obscurely akin to the *Sambhogkāyā* of the *Trikāyā* doctrine of the Mahayana Buddhism, and intuitive prehension of these accounts in the historical events and human experiences is stated as the true task of philosophy to be accomplished through an intricate process of phased perception, analysis and meditation, called "presuppositionless method", an exposition which remains somewhat obscure even in the texts of Husserl's *Ideas, General Introduction to Pure Phenomenology*. When, however, this term, Phenomenology, is applied to the investigation of the structure and significance of religious phenomena, independently of its setting in a particular culture or at a particular time, it is used in a somewhat different sense from that of Husserl. The method employed is to collect material from all ages, states of culture and parts of the world without laying stress on chronology, environments, function in society or validity. That what appears, i.e. appears as a phenomenon, is collected and correlated for the purpose of pure description without making any attempt to pass a judgment on it. Since God does not fall within the purview of the 'presuppositionless method' either as a subject or an object, a phenomenologist would describe it as beyond his scope of enquiry. This, he would say, is the business of theology and not philosophy, as his sole aim is to understand the religious fact as it appears to the religious man and as he reacts to it. It is, thus, a method of enquiry to assess the meaning and significance of religious phenomena; and Phenomenology, therefore, concerns itself with the study of the history of a religion for its material postulating that this study of history of a religion is itself conditioned by the results of historical research and, as such, the inner religious experience, and the outward manifestation of the phenomena are really complimentary aspects of the same whole and discipline. It is on the basis of some such approach that Malinowsky, B. in his *Magic, Science and Religion and other Essays*, concedes that,

The comparative science of religion compels us to recognise religion as the master force of human culture. Religion makes man do the biggest things he is capable of, and it does for man what nothing else can do; it gives him peace and happiness, harmony and sense of purpose; and it gives all this in an absolute form.

It is in this context that a bird's eye-view of the history of Sikhism is of special interest.

Sikhism was founded by Guru Nanak (1469-1539), who was born in that part of the Punjab which is now in Pakistan. His nine Successor-Nanaks (1539-1708) exegetised, developed and

applied to concrete socio-political situations, what Guru Nanak had revealed and taught and they, thus, tried to demonstrate what these teachings mean and amount to in the life of man as lived in an organised civilised society. These founders of Sikh religion are called the Gurus, 'the Shafts of Light for the guidance of mankind.'⁵ and it is the fundamental article of Sikh faith that all the ten Nanaks were, in fact, "one light, one Policy, which successively manifested itself in different corporeal frames."⁶ The term *guru*, in common parlance, signifies a teacher, a guide, but etymologically it has a deep and profound meaning. Bhai Mani Singh, the Martyr (d. 1737) claims that it was the last Sikh Guru, Gobind Singh (1666-1708), himself who taught him that the meaning of the word *guru* is as follows: *gu* means, inertia, matter, nescience; *ru* means, the Principle of light which illumines consciousness. *Guru*, therefore, means nothing less than the Divine Light implicit in every human heart progressively revealed to him through a proper cultivation of his religious intuition. The historical Sikh Gurus claim no more than that they can help man, through teaching, to cultivate this religious intuition so as to awaken the Divine Light within. The Last Sikh Guru, sternly proclaimed that, in all the Sikh Gurus it was the same Light and the identical Spirit that historically and successively manifested itself, and that although the mortal frames changed the identity of the Spirit, the Light remained intact. After the tenth Guru, this Light has been deposited in the Sikh Scripture, the *Guru Granth* and the Spirit continues to operate in the historically permanent Mystic Body of the committed Sikhs, the Holy Congregation of those who follow this Light. This is the Sikh doctrine of the Condominium of the *Granth* and the *Panth*.

This is, in short, the whole essence of Sikh History.

Guru Nanak was born on April 15, 1469, in the war-like Kshatriya clan of Hindus in the village of Talwandi, now called Nankana Sahib, the holy Birth place of Nanak, about forty miles to the south-west of Lahore in Pakistan. His father was a village Accountant, and at the age of seven Nanak was put to the village school from where he learnt three R's. Islam, as a political force, had already entrenched itself in the whole of northern India for the last four centuries and Islamic culture and religious lore was already a part of the ethos of the people of this region. A considerable number of Hindus had already been converted to Islam, either through the sword and political coercion or by pragmatic choice. The father of Guru Nanak engaged a Muslim teacher to teach his son Persian and Islamic literature, the knowledge of which had a direct politico-economic value. Nanak supplemented these rudiments of education thus acquired by travel and self-study and by association with the learned men of all schools of thought, Hindu and Islamic, both, not only in the whole of India but in the entire Middle East, i.e. Arabic Mesopotamia and Afghanistan. Thus he became a truly learned and cultured man, as is evident from his revelations now preserved in the Sikh Scripture, the *Guru Granth*. His hymns and compositions, revealed pronouncements and spiritual statements, are replete with literary allusions, sophisticated and subtle references to ancient writers and classics of both Hindus and Muslims and all his poetic revelations are characterised by a rich acquaintance with literary conventions and styles of his times and are permeated with deep learning and astonishing common sense. He, however, was careful to assert and explain that the validity of what he testified in the form of spiritual revelations was not dependent upon any source or matrix outside his own interior and authentic experience through which God Himself had confronted and communicated with him. This is the true justification of Guru Nanak being the Founder of Sikh religion, namely, that he claimed that God had directly, without any other's intercession, revealed Himself to him; that what he spoke was directly from God Himself, unalloyed and undistorted. It was in the year A.D. 1496, when Guru Nanak was twenty seven years old, that he had the unique experience of having a full and direct vision of God, when he perceived that he

stood before the Throne of the Almighty and received from Him the commission to preach the new religion for the coming Age, the Religion of the Name.

Guru Nanak is the first prophet ever born in the long and rich spiritual history of India. Before him there had arisen in this great land of spiritualism seers and inspired teachers of religion, the *rishis* who sensed and grasped 'the eternal sounds', *śruti*, coeval with the original act of creation and *āchāryās* who exegetised upon and decoded these 'eternal sounds'. On this anonymous and amorphous mystical phenomenon and its decodation, the entire grand superstructure of Hinduism and Hindu spiritual deposit rests. A direct confrontation between God and man for the purpose of revealing a new religion for the guidance of mankind is not there in Hinduism. Even in the Semitic traditions of inspired declarations of Divine Will and purpose, that is, in Judaism and Islam, the communication between God and man is indirect, through the veil of 'burning bush' or the angel Gabriel, and in Christianity, it is the 'word made flesh', wherein there is merely manifestation but no communication based on encounter between man and God. "What is important in mysticism is that *something happens*. What is important in a prophetic act is that something is said."⁷

Guru Nanak spent the rest of his life in travelling and teaching throughout India, and in the Middle East, and during the closing years of his life he settled as a farmer in a newly set up community-centre, called "Kartarpur" founded on the banks of Ravi, now left in Pakistan. After appointing Guru Angad (1505-1552) his successor, Guru Nanak left his mortal frame and it became a matter of dispute between the Hindus and the Muslims as to which parochial community the Guru truly belonged, for, his message was perceived to be such that both claimed it as the very essence of their own. Guru Angad was followed by Guru Amar Das (1479-1574), both of whom continued preaching the message of Guru Nanak and applying the Sikh teaching to the social contexts of their day. It was Guru Angad who gave a definitive distinction to the teachings of Guru Nanak and got them recorded in a special, modified and perfected script of ancient origin, now called *Gurumukhi*. It was Guru Amar Das who developed the institution of common dining, which in the social context of duplex Hindu-Muslim social complex of India, meant a profound social revolution of such dimensions that it shook the very foundations of the Hindu caste-system and Muslim social arrogance. Guru Amar Das not only took this truly revolutionary step of attacking and anaesthetizing the hell-heaven roots of Hindu caste, but he also took some other seismic steps that laid firm foundations for the Sikh ecumenical church and brought about fundamental transformations in the social structure of religion and cartography of religious consciousness, for the first time in the religious history of mankind. He enlarged upon the doctrine, already laid down by Guru Nanak, that unaided human reason was altogether incompetent to provide true guidance to man on matters of his existential situation and stereological destiny⁸ and that extra-terrestrial revelation was his only and ultimate hope.⁹ He expounded the basic doctrine of Sikh dogmatics that this Revelation was the exclusive altar of the prayerful homage for man and it was to be deemed as distinct from religion itself, the former being the God's self-revelation to man, while the latter is the product of human culture and aspirations, not to be identified with the saving revelation, as salvation can only come from God and not from man. He clarified that this Revelation descends exclusively on and through the human individual who is 'more than man', the guru,¹⁰ and not through a pretender or a false claimant, no matter how clever and gifted.¹¹ He pinpointed *this* Revelation as the Guru's Word, *gursabda*, *gurbānī*, distinguishing it from all other human or non-human literary creations and compositions.¹² Through his lengthy poesy *Anand*, he gave a new dimension to the highest conceptualisation achieved by mankind about the penultimate characteristics of the ultimate Reality. *Sat*, *Āt*, *Ānand* Being, Consciousness, and Bliss have been held as the coeval marks of the ultimate Reality and *ānand*, Bliss, has been variously identified with

the *turiyā*, the dreamless sleep *nir-bijāsamādhī*, the seedless trance, the *śūnya*, utter emptiness of higher Meditation, or the *yab-yum*, *maithūna*, the split second sex-orgasm of *tāntric yoga* in the profound developments of Hindu metaphysical thought. Guru Amar Das rejected firmly all these identificatory speculations as misconceived¹³ and declared that the point of contact between Man and God, as conceived by Sikhism, was true *ānand*, the heart- component of the ultimate Reality. Again Guru Amar Das mapped out the blue-print of organisation of Sikhism as a World Religion by appointing twenty two Sikh bishops over as many bishoprics coterminous with the temporal Mughal Indian empire.¹⁴ Further, Guru Amar Das, by appointing some women-bishops as well, for the first time in the history of organised, ordained religions and ministries of the world, conceded the right of men and women/both, to preach and supervise religious preaching, on equal footing. Guru Amar Das condemned and forbade the institutionalised coercive custom of *suttee*¹⁵ immolation of a widow on the burning pyre of her husband to demonstrate the deathless, seamless union between the partners in a marriage that emboldened and encouraged the Great Mughal emperor Akbar to outlaw the practice of *suttee* through secular law. Again it was Guru Amar Das who declared as perverse the ancient Hindu system of dowry publicly displayed¹⁶ at the bride's marriage to mark her final and absolute disinheritance from her share in ancestral property, the true implications of which religious declaration were conceded on the secular plane in India, for the first time, by the Hindu Succession Act of 1954. He was succeeded by Guru Ram Das (1534-1581) who founded Chak Ramdaspur which, later on, became the hub of Sikh activity. Guru Arjun (1563-1606) was the fifth Sikh Guru who not only completed the holy tank begun by Guru Ram Das but also erected a temple in it, now famous as the Golden Temple. Apart from this he collected, compiled and edited the hymns and revelations of the predecessor Sikh Gurus as also of certain contemporary men of religious perception, thereby creating the Sikh Bible called the *Adi Granth*. The hymnal and pious compositions of a large number of low and high caste Hindus and Muslims, contemporary and near contemporary, were purposely included to provide a back-drop of pre-dawn spiritual awakening that heralded the epiphany of the Light of Sikhism and its relevance to Sikhism was particularised so as to make Sikhism more fully comprehensible to men. It was this *Adi Granth* to which certain additions and slight alterations of arrangement were made by the last Sikh Master, Guru Gobind Singh in 1706; and which was then invested with the status of the *Guru Granth* i.e. the Revealed Spirit of the Gurus.

All through this time, however, a fundamental change had occurred on the Indian political scene.

Islam as founded by Abul Qasim, "Mohammad, the Praised One", had already become the State religion of Arabia when Mohammad died in A.D. 632, aged sixty two years. Not long after this, the desert Muslim tribes, spread Islam from India to Spain, Egypt, Syria, Asia Minor, North Africa, Gibraltar Peninsula and Constantinople, all of which fell before the advance of Muslim ecclesiastical empire. It was in A.D. 1732 that this tide was stemmed, when Charles Mortel of France gained "the great victory" over the Arabs at Tours and thus saved Western Europe for Christianity. In their advance, the Muslim people had unwittingly lent strength to the Roman Papacy by destroying the Patriarchates of Alexanderia, Jerusalem and Antioch, as well as by the removal of the Bishop of Carthage and by weakening the Patriarchate at Constantinople. As this Religious empire of Islam spread, ancient languages were obliterated, ancient cultures were persecuted and extirpated; and beautiful mosques, dream court-yards and palaces, the remains of which can still be seen at Cordoba, Granada and Seville in Spain to Badshahi Masjid at Delhi, and the Taj Mahal at Agra, sprang in the wake. The learning and sciences of these advancing Muslims were far superior to those of the Europeans and so far as culture and science are concerned, it is,

therefore, legitimate to opine that the view taken of the “Great Victory” at Tours is more patriotic than of benefit to culture and civilisation. Even in the sphere of religion, the element of greatness in the victory of Tours can only be discerned through a finely grounded parochial microscope, for Islam, after all is essentially the proclamation of the heresy of the Christian bishop Arius who, in the fourth century A.D., propounded the doctrine that, “there is no God but God”, implying that Jesus, the Christ, was a human figure, “a creature *ex-nihilo*, and not God-incarnate.” The rival opponent of bishop Arius, Athanasuis, led the opposition to this Christian theological doctrine at the Ecumenical Council of Nicaea in A.D.325 and Arius lost by a rather small number of votes, in favour of the Logos doctrine that God and Christ were one. The victory of Tours merely fortified and perpetuated the prevalence of the Athanasuis orthodoxy in the Christian religion, and no more. This all-consuming and all-absorbent tide of Islam was stemmed in India near the mouth of Indus for 300 years, but it made a fresh onslaught in the beginning of the eleventh century through the Khyber and Bolan passes of the Hinduksh range of mountains which means/‘the Hindu’s Frontier’, (and not *Hindukush*, interpreted as ‘Slaughterer of the Hindus’), till it secured a permanent footing at Delhi, which literally means, “the Threshold of Hindu *Sanctorum*”, by the dawn of the fifteenth century, by the coming in of the Mughals, when Sikhism made its debut. The Hindus of northern India, led and inspired by the great Rana Sanga of Mewar, made a last bid to remove the heavy foothold of Islam from the Threshold of Hindu *Sanctorum* through the subtle strategy of inviting the Mongol adventurer, Babur, from Central Asia who defeated the Pathan King of Delhi, Ibrahim Lodhi, at Panipat in A.D. 1526. But the next move of Rana Sanga to expel these Mongol predators from the threshold of the Hindudom failed at the battle of Kanwa on March 17, 1527, when two hundred thousand Hindu braves melted away from the battle-field to leave it in the hands of mere thirty thousand Central Asian Mongols under Zahir-ud-Din Babur, and thus the Mughal Empire was firmly established in India. Guru Nanak was an eye-witness of this invasion of Babur, the Mongol, and has made pungent, poignant references to the sufferings and misfortunes of the people of north India, this invasion caused. History has confirmed his judgment that the conquest of India by the Mughals in the sixteenth century was “a marriage imposed by the forces of Evil and Inequity and solemnised by the Devil”.¹⁷

India had a civilization, a culture, as ancient as any in the world and its peculiar set of values, enshrined in the Hindu concepts, traditions and institutions of *Dharma*, *Karma*, *Samskār* and *Māyā* were not only peculiar but possessed a vigour and a perennial character which has withstood and survived the greatest and crudest, severest onslaught that any culture has had to face in the history of mankind, namely, the onslaught of political Islam. The first four Sikh Gurus were the contemporaries of the Mughal Emperors, Babur (1483-1530), Humayun(1508-1556) and Akbar (1542-1605) and although the revolutionary religion which they founded and the social transformations they brought about, did not fail to attract governmental attention, no serious clash occurred between the new religion and the civil government, which was, in theory, an Islamic theocratic government, sometimes taking its vocation seriously and at other times being more practical than fanatical. Akbar, the Great, tried to modify and dilute the theories and practices of political Islam both as respects the governance of India, which was and has remained essentially a non-Mohammedan country, but the guardian angels of Islam called the *ulemā*, regarded these trends with frank disfavour, considering them as tantamount to disavowal of the certitudes of Islam, meriting perdition in this world as well as the next, and they held any compromise, no matter how statesman-like, as despicable weakness, and mere secular politics as an affront to the penultimate viceregent of God, Mohammad, and his followers. The statesmanship of Akbar, which duly recognised that the political theories and institutes of Islam which are essentially the constituents of preponderantly Muslim society, are inapplicable to India, was openly ridiculed by them as despicable

apostasy and their chagrin at their failure to persuade Akbar to play the role of a Muslim fanatical monarch was only matched by their despair at their own political ineffectiveness. It was at this time that, in the year 1563, a person later on known as *Sheikh Sirhindi*, was born in an immigrant Muslim family at Sirhind, meaning 'the Apex of India', the military cantonment of north western India of those days. He grew up into a fanatical Muslim theologian, and in his thirties he declared that he had been appointed by God as the Paraclete of God, i.e., the Holy Ghost, commissioned to regenerate and renew Islam. He assumed the grandiose title of *Mujaddid-Alif-Sāmi*, that is, the Regenerator of the Religion in the Second Millennium (A.H.). This man lived upto the age of sixty two years and died at Sirhind in A.D. 1624 at the same age at which Mohammad had died, his last admonition to his followers, on his death bed was, "hold *shariat*" (i.e. the politico-social dogma of Islam)" tight with your teeth." Following the footsteps of his Master, Prophet Mohammad, he engaged in proclaiming his ideas and his interpretation of Islam to politically powerful persons around him, and the largest number of letters which he wrote during his life time, now collected and published, bore the title of *Muktūbat-i-Imām-i-Rabbānī*, addressed to a Mughal grandee, Sheikh Farid Bukhari. This Sheikh Farid Bukhari had earlier distinguished himself in warfare against the Afghans in Orissa and he had been promoted to the command of 1500 Horses during the reign of Akbar. He was also appointed as *Mīr Bakhsbā*, the Imperial Accountant General, under Akbar and for a time he held charge of the *daftar-i-tāwān*. Excise and Revenue, in the Imperial Government also. Akbar had also conferred upon him the grand title of *Sāhib-us-saif-w-al-qalm*, meaning, the master of the Pen and the Sword. Akbar died in A.D. 1605 and Jahangir, his son, ascended the Imperial throne. Father Du Jarric in his book, *Akbar and the Jesuits*, tells us that,

Accordingly, the leading noble, Sheikh Farid Bukhari, having been sent by the others as their representative came to the Prince (Salim, entitled Jahangir), and promised in their names to place the Kingdom (of India) in his hands provided that he would swear to defend the law of Mohammad.¹⁸

V.A. Smith in his, *Akbar*,¹⁹ and Sri Ram Sharma in his, *Religious Policy of Mughal Emperors*,²⁰ confirm that a promise had been extracted from Jahangir before he was helped to ascend the throne, to defend Islam, which in practice means to make political Islam prevail with the aid of the sharp edge of the sword. In only seven months after Jahangir had assumed kingship, his son, Khusrau, a person of cultured disposition and tolerant religious views, was forced to flee for his life, from the Islamic arm of the state. This flight for freedom of prince Khusrau, was described as rebellion in the political parlance and Khusrau was pursued by the Imperial hosts to be captured and liquidated. Sheikh Farid Bukhari, 'the Master of the Pen and Sword', rendered conspicuous services in the capture and liquidation of the royal prince and thus he earned the title of *Murtaẓā Khān*, a military rank, for his services to the Imperial throne. His rank was increased to the command of 6,000 Horses, according to the *Tuẓuk-i-Jahāngīrī*.

Guru Arjun, in the *Adi Granth* had made the uncompromising declaration that the political Islam which seeks to destroy and extirpate ancient languages and cultures, civilization and peoples with their own ways of life, was wholly unacceptable to the people of India, i.e. non-Muslims adding that "coercive rule of one people over another was against God's will as now revealed to mankind through Sikhism, and all governments, henceforth, should exercise power, through persuasion and mutual consent and not otherwise."²¹ Sikhism, as the defender of the oppressed Hindus and as the entelechy of the spirit of Hinduism had. Guru Arjun declared, no quarrel with Islam as a religion, a way and technique of Man's relationship with God, but it stoutly refused to accept the Arabic socio-

political pattern of life, based on tribal ethical norms of Islam. The Revelation in the Sikh Scripture contained the call that,

Let a Muslim be compassionate in heart. Let his Islam consist of cleansing the impurities of his soul. But he must not confuse his religion with a desire to dominate and subjugate others. Such a Muslim only we accept as worthy of being our compatriot and as socially pure.²²

Prince Khusrau, apparently agreed with the justice of this demand and he held the Guru in great esteem otherwise also on account of his spiritual eminence. In his flight from the hordes of Jahangir, the Prince crossed the river Beas at the ford of Goindwal which was then the seat of Guru Arjun. Guru Arjun, well aware of the consequences it might entail, succoured the unfortunate prince by providing his companions with meals and with words of spiritual consolation, and Jahangir made this a pretext for passing a 'death sentence with severe tortures' on the Guru according to the barbaric Mongol laws of the *Yāsā*. He admits in his *Tuzuk*, that 'ever since his ascendance to the throne, it had been his intention either to force Guru Arjun to accept conversion to Islam, or to punish him with death, as the Guru was preaching a religion which was growing popular amongst "simple minded Hindus" and "foolish Muslims."²³ It was Sheikh Farid Bukhari, the *Murtaẓā Khān*, to whom Jahangir handed over the person of Guru Arjun, "to be destroyed by killing him with severe tortures, in accordance with the Mongol law of the *Yāsā*". It was this *Murtaẓā Khān* to whom *Sheikh Sirhindi*, the *Mujaddid-i-Alif-i-Sānī* had jubilantly written that the accession of Jahangir to the throne "was auspicious for Islam in India."²⁴ In another communication this 'Regenerator of Islam' perorated to the *Murtaẓā Khān* saying :

Now when the Emperor has got no sympathies with the non- Muslims, *Kafirs*, the prevalence of heretical practices which were introduced in the past is very loathsome to Muslims, It is the duty of every Muslim that the Emperor should be informed of the evils of the rites of the unbelievers and all true believers should make efforts to remove these evils because it is just possible that the Emperor may not know the evils of heretical innovations.²⁵

This 'Regenerator of Islam in the Second Millennium', paid several visits to Sheikh Farid Bukhari, the *Murtaẓā Khān*, at the imperial court of Jahangir and his proclamations and numerous letters²⁶ make no secret of his dynamic hatred against non-Sunni Muslims in general and non-Muslims in particular, and it is clear that he had no sympathy, whatever, with any one outside the orthodox Sunni fold of Islam, and he regarded tolerance as a tacit compliment to evil and heresy. It is the rise and growth of Sikh religion and the activities of the Sikh Gurus tending to convert and encompass the intelligent and sincere minority of the Hindus and Muslims, both, which particularly disturbed the afflated soul of the 'Regenerator' and it is, therefore, Sikhism, the 'heretical innovation', which he particularly desired the Emperor to destroy and which desire the emperor, later on, himself owns as his long cherished aim in the *Tuzuk*, when justifying his handing out of death sentence on Guru Arjun. In another letter written to a Mughal grandee, Jahangir Kuli Khan, alias *Lallā Beg*, a Commander of 4,000 Horses, the *Mujaddid* gave out that,

If from the very start of the reign (of Emperor Jahangir) Islam gets a footing and the Muslims establish their prestige, well and good, but if the matter is delayed the task (of restoring political Islam in India) will become very difficult.²⁷

This *Lallā Beg* was another fanatical follower of ‘the Regenerator’ and he and *the Murtaẓā Khān* were his two chief agents for the purpose of employing the Imperial power to destroy Sikhism so that “Islam gets a footing” in India. It was without doubt, this Sheikh Sirhindi, ‘the Regenerator of Islam in the Second Millennium’, who, through Sheikh Farid Bukhari, the *Murtaẓā Khān* and *Lallā Beg*, had extracted a promise from Prince Salim, who later became the Emperor Jahangir, that the Emperor would suppress the Sikhs and Liquidate Sikhism by destroying Guru Arjun, and it is to this promise that Jahangir makes a cryptic reference in his Memoirs, the *Tuzuk*. It was in execution of this promise that Guru Arjun was put to death with tortures on a framed-up pretext, under orders of Jahangir in the year 1606 and it was in pursuance of the politico-Islamic policy, embodied in the oft-proclaimed dictum by the *Mujaddid*, ‘*ash-shara tabtus-saif*,’ that is, Islam enjoins that its politico-social system must be enforced through sword on all peoples who fall under the subjugation of Muslims. Islam had come to India as a divisive and destructive influence from the eleventh century onwards, but the Mughal period had begun by striking a note of integration, a tendency towards mutual understanding and unification to replace bitterness and hatred with political and cultural cooperation. This political climate of harmony continued in a conspicuous form under Babur, Sher Shah, Humayun and Akbar, but the movement was deliberately reversed under Jahangir on account of the powerful influence of the *Mujaddid*; and the intolerance of the Mughal Emperor, thereafter, mounted with their growing decrepitude. From now onwards, the Sikh religion and the political Islam in India were engaged in a life and death struggle and the issue involved was no less than the right of the peculiarly Aryan values and traditions to survive. After a bitter struggle for a century and a half, Sikhism succeeded in inflicting a final defeat on the pretensions and arrogance of political Islam in its aims of destroying the culture and spiritual values of the politically | defeated. The story of this struggle, in which the Sikh Gurus, from Guru Arjun onwards, guided and presided over Sikhism, and the Muslim *ulemās* inspired and directed the political Islam, is somewhat obscure but one of the most significant episodes of the history of mankind, pregnant with immeasurable consequences for the future.

The Sixth Nanak, Guru Hargobind (1596-1644) in compliance with the directive and will of the Fifth Nanak, brought about conspicuous change in the character of the Sikh movement by claiming for the Sikh people the status of spiritual-cum-secular sovereignty in relation to all secular authority by giving currency to and legitimatising the concepts of the ‘rightful sovereign’, *sachchā padishāh*, ‘governance’, *rāj* ‘seat of government’, *takht*, ‘Privy Council Hall of the State’, *darbār*, as structural ideas of Sikh movement, and he established the custom of ‘sitting in state’, wearing two swords, the emblems of unicentral spiritual and temporal sovereignty. When the Tenth Nanak, Guru Gobind Singh, ordained the order of the Khalsa in 1699, pledged to make every sacrifice to ensure the prevalence of Sikhism and its growth into a Global Brotherhood of Man, it was this emblem of Two-Swords, the Double-edged Disintegrator, *Khandā*, which became the central object of the Mystery of initiation for the members of the order. These activities of the Sixth Nanak, did not escape the notice of the *Mujaddid*, it seems, for the Emperor, on being apprised of “the evils of these acts of the unbelievers”, ordered that Guru Hargobind be incarcerated as a political prisoner in the fort of Gwalior during the pleasure of his Majesty. It was more than likely that Guru Hargobind would have either ended his whole life in prison, or more likely still, he might have been beheaded for the “offence” of refusing to accept Islam, an offence of which, in a truly Islamic state, if not every non-Muslim, at least every non-Jew and non-Christian, outside the narrow confines of the “People of the Book”, is always and continuously guilty. But, precisely at this period, another development took place. Bloodthirsty *Mujaddid*, through his pet Mughal grandees, the *Murtaẓā Khān* and the *Lallā Beg*, made Jahangir order the execution of a highly learned Muslim theologian on the sole ground that he was not of the orthodox Sunni sect, but was a Shi’a, a ‘heretic’, and therefore

deserved to die. *Rauzat-ul-Qaiyūmiyah*, the Arabic document of the *Mujaddid* cult, informs us that the sole offence of this condemned Muslim theologian, Qazi Nurullah, was that he had written an Arabic polemic, *Abvāl-ul-Haque* (1273 A.H.), in which the author had the temerity to argue that the Shi'a doctrine was the true Islamic doctrine. Qazi Nurullah, who was a Persian, Irani, a native of Shuster, Tehran, paid with his life for a similar "offence" for which Guru Arjun had been tortured to death and the accusing finger in both the cases was that of the *Mujaddid*. And the *Mujaddid* had become very powerful and influential in the state by now, from behind the scene, and on this very account he suffered a set back. As a contemporary Persian document²⁸ records, during this period, the *Mujaddid* paid numerous visits to the *Murtaẓā Khān* and was also summoned to Agra by Jahangir for consultations in matters of State policy. But the execution of Qazi Nurullah of Shuster made the powerful Asaf Khan, the brother of the Imperial Consort, Nurjahan, an enemy of the *Mujaddid*, and Asaf Khan was, at this time, the Prime Minister of the Empire. Asaf Khan warned Jahangir that the *Mujaddid* had gained such powerful influence with the soldiery that he had become a danger to the state. The apprehension was well founded. Jahangir records in his *Tuzuk* that the *Mujaddid* was 'very adversely reported to him' and that, therefore, the Emperor handed him over to Anirai Singh Dalan, to be imprisoned in the fort of Gwalior, where the Sixth Nanak, Guru Hargobind, had been previously incarcerated, and since Guru Hargobind had fallen under displeasure because of the instigation of the *Mujaddid*, when the *Mujaddid* came under displeasure, the Guru was released. An old Persian manuscript,²⁹ however, tells us that this Imperial displeasure was only temporary and the *Mujaddid* was soon rehabilitated to be accepted once again as a special advisor to the Emperor for many years to come. Soon after this release of the Guru from the Fort-prison, however, the *Lallā Beg*, on his own authority, or more correctly, on the authority of political Islam as expounded by his mentor, the *Mujaddid*, suddenly attacked the Guru with a formidable force of often thousand horsemen in 1691 BK/A.D. 1634 at the place now commemorated as Gurusar Sadhar, Mahiraj, in the Ferozepur (now in Ludhiana) district of the Indian Punjab, with the object of destroying the Guru, whose existence was "very loathsome to Muslims", but *Lallā Beg* himself became a casualty on the battle-field along with five thousands of his seasoned soldiers.

Jahangir had been succeeded by Emperor Shahjahan by this time. As the Sikh Guru thus asserted the true character of Sikhism more and more visibly, the political Islam represented by the *Mujaddid* and with the Mughal Emperors as its spear-head, grew more and more relentless in its determination to destroy this new world-religion. The Seventh Nanak, Guru Har Rai (1630-1661), and the Eighth Nanak, Guru Hari Krishan (1656-1664), were subjected to persistent unwelcome attention of the Mughal Emperors and concerted attempts were made to encourage schism and deviation, confusion and corruption in the basic trends of the Sikh movement, hoping that where the dagger had failed, the poison might work, and the Seventh and the Eighth Nanaks, therefore, had to concentrate on consolidating and amplifying the spiritual reservoir of Sikhism through expansion of proselytising activities. The Seventh Nanak, Guru Har Rai, maintained twenty two hundred horsemen soldiers as his body-guard entourage avoiding military clash with the civil authorities. But during the war of succession, after the deposition of Emperor Shah Jahan, the builder of the Taj, a rival brother of Aurangzeb, when pursued by the latter's forces, fled to the seat of the Guru at Goindwal Ford of the Beas river and requested the Guru to prevent his being captured. This fugitive prince, Dara Shikoh, was a well educated and well read Muslim and he, was also an admirer of Sikhism, in which he recognised the syndrome of a higher religion capable of bridging the gulf between the Hindus and Muslims in terms that all good men could accept, and thus he was out of sympathy with the political Islam of the *ulemā*, of which, bigoted Aurangzeb was a strong proponent. Guru Har Rai deployed his body-guard horsemen to hold the passage of the Ford at Beas against the pursuing army of Aurangzeb until the refugee Prince escaped, and this

Aurangzeb never forgot or forgave, even if he could forget this heroic challenge of Sikhism to the mighty political Islam. As soon as he was secure on his throne after murdering his three brothers and putting his royal father in prison, he summoned the Guru to his presence. The Guru, relying on his rights as a sovereign in his own rights, sent his eldest son, Ram Rai, as his emissary to the Imperial court, and when Ram Rai exegetised a line in the Revelations of Guru Nanak, by giving a diplomatic twist to just one word, so as not to annoy the Emperor, the Guru publicly disowned his emissary son and recalled him, whereupon Aurangzeb conferred upon the latter, the freehold of the whole valley of Dehradun in the Himalayas, with the object of fostering schism in the Sikh movement. When the Eighth Nanak, Hari Krishan, became the Guru, he was only six years old physically, but his mental age was that of a fully matured and spiritually evolved man. He refused to obey the summons of Aurangzeb to present himself in the Imperial court; and when the Emperor tried to seize his person, while he was staying at the bungalow of Raja Jai Singh Swai, the Commander-in-chief of the royal forces at Delhi, the Guru by his yogic powers, induced high fever and infectious pox on his body, as a deterrent to unfriendly hands wishing to seize his person, and he gave up his ghost, rather than present himself in the Imperial court.

Khwaja Mohammad Ma'soom, (1007-1079 A.H.) was the third son of Sheikh Sirhindi, the Paraclete, and it was this Ma'soom who succeeded 'the Regenerator of the Second Millennium'. At the death of his father, Khwaja Ma'soom continued the policy of his illustrious father with a remarkable vigour, and he maintained and continued a prolific correspondence with men of eminence in the state and society. He wrote letters even to rulers outside India, such as the ruler of Balkh, in Central Asia, and as the writer of the *Ranẓat-ul-Qaiyumiyah*,³⁰ a detailed compilation on the lives and miracles of *Sheikh Sirhindi* and his three immediate successors, testifies, Aurangzeb, as a prince, became the disciple of Khwaja Ma'soom. After his accession to the throne, the Emperor expressed a wish for initiation into the mysteries of Islamic Sufism by Khwaja Ma'soom, but since the latter had become too old by then, he sent his son, Khwaja Mohammad Saifud-din (1044-1096 A.H.) for the spiritual illumination of the Emperor to Delhi, and Khwaja Mohammad Saifuddin remained in constant attendance on Aurangzeb throughout his long military campaigns in Deccan. The letters written by Khwaja Mohammad Saifuddin are collected in the publication called *Maktūbat-Ma'soomiyah*. It includes a letter (No. 221) sent by Emperor Aurangzeb to Khwaja Mohammad Ma'soom expressing his gratitude for "the favour", that is, for sending Khwaja Mohammad Saifuddin to instruct Aurangzeb in the mystical lore of Islam. Saifuddin kept his father informed about the spiritual progress made by the Emperor, and besides, the Emperor himself maintained a regular correspondence with Khwaja Mohammad Ma'soom. A perusal of this correspondence makes an illuminating reading and throws, hitherto, un-suspected light on the true nature of the dynamics of the Muslim history in India in relation to the Sikh movement. Emperor Aurangzeb regularly consulted Khwaja Ma'soom on points of Muslim Theology in its particular relevance to his State policies. It would appear that Khwaja Ma'soom was well satisfied with the avowed anti-Hindu state policy of Aurangzeb. In a letter in the *Maktūbat-Ma'soomiyah*, the reverend Khwaja informs the Emperor that,

This humble *faqir* offers his respects and expresses his gratitude for the glory of Islam and the stability of Islamic Principles (resulting from the policy of the Emperor). He always prays to God for a long life, prosperity, and his all round success as he has had a deep attachment and close association with him, the Emperor, for a long time past.³¹

A modern Muslim scholar. Dr. Mohammad Yasmin of Lucknow University, in his recent publication, *A Social History of Islamic India*, truly says that,

It will not be an exaggeration to say that Aurangzeb's State policy was prompted by the voice of the Sirhindi from behind the scene.³²

The same scholar endorses our conclusions regarding the martyrdom of the Fifth Nanak, Guru Arjun, when he says that,

Occasional outbursts of bigotry on the part of Jahangir and his anti-Hindu sentiments may ultimately be traced to the influence of the *Mujaddid* on the fickle minded Emperor.³³

Aurangzeb, according to the contemporary records, *Ma'asir-i-Alamgiri*, issued a general ukase to his provincial Governors, in A.D. 1669 that all the temples and teaching seminaries of the non-Muslims should be demolished and forcibly closed.³⁴ The news of this fresh onslaught of political Islam on the Hindus and the Sikhs both reached the Ninth Nanak, Guru Tegh Bahadur (1621-1675) while he was touring and preaching in Assam. The Guru, there-upon, returned to the north western India post-haste, and went about from place to place encouraging and heartening people, asking them to organise and resist this Imperial tyranny. It was, there is little doubt, under the influence and at the suggestion and instigation of Khwaja Mohammad Ma'soom that Aurangzeb decided upon the death and destruction of Guru Tegh Bahadur and accordingly the Guru was arrested, and on his refusal to become a Mohammedan, was put to death on the forenoon of 11th November, in the year 1675, in front of the Mughal Police Station of Old Delhi, where now the memorial Gurdwara of Sis Ganj Stands. The Jesuit Father, Manucci Niccolao, tells us that the last words of Aurangzeb at his death bed were,

I die happy, for, at least the world will be able to say that I have employed every effort to destroy the enemies of Mohammedan Faith.³⁵

It may be reasonably surmised that the Emperor had the martyrdom of Guru Tegh Bahadur, in particular, in his mind besides, other things, at his last hours on earth, firmly believing that by ordering the execution of Guru Tegh Bahadur and by persecuting the Tenth Nanak, Guru Gobind Singh, he had committed a deed of such high merit as will ensure his reception in the Paradise of Mohammad as promised in the *Qur'an* to those who engage themselves in fighting the opponents of the Faith, as well as a memorable niche in the World History, which to his closed mind merely meant the history of political Islam.

When Guru Tegh Bahadur was publicly beheaded in the Silvery Esplanade, the Chandni Chowk, of the Mughal Delhi on the eleventh of November, 1675, on his refusal to accept Islam to save his life, his son, who then became the Tenth Nanak, Guru Gobind Singh, was only nine years' old. In his unfinished autobiography, called, 'This life is wonderful', *Bachitranatak*, he has evaluated this martyrdom of his father in the following words:

Tegh Bahadur broke the mortal vessel of his body by striking it at the head of the Emperor of Delhi and retreated to his 'Original Abode', the God. Truly incomparable is this great deed done to assert and protect three basic human rights: the first, to secure for every man the liberty to worship; the second, to uphold the inviolable dignity of every man's private and personal point of contact with God and his right to observe *dharmā*, what he conceives as basic principles of cosmic or individual existence, and the third to uphold every good man's imprescriptible right to pursue his own vision of happiness and self-fulfilment.³⁶

Guru Gobind Singh, thereafter, retired for some years to the Himalayan hills in the Hindu principality of Nahan, where he built a fortified establishment near a strategic ford of the river Jamuna, and gave it the picturesque name of 'The Bracelet', *Paonta*, for, here the river encircles the spur of the mountain like a bracelet. The Guru spent a number of years at this place in acquiring self-education and he thus completed the academic tuition his father had begun. He acquired mastery of Samskrit language and delved deep into its literature, besides the vernacular literature and he also acquired acquaintance with the Arabic and Persian languages and their respective literatures. He did a great deal of creative literary work besides organising the religious and social activities of the Sikhs but his plans were interrupted by a sudden and concerted attack on his camp by the local levies reinforced by a contingent of the Imperial troops, no doubt, under orders of Emperor Aurangzeb who was then campaigning in Deccan. The Guru repulsed the attack by inflicting heavy losses on the enemy but he decided to transfer his seat of residence from 'The Bracelet' to the old village founded by his father, Anandpur, near the banks of the Sutlej. It was at Anandpur that Guru Gobind Singh proceeded to mature his plans for the regeneration of his people and for organising them into a power that would ensure liberty of worship and a dignified living for all peace-loving people. He organised an Academy of Letters, which employed over four dozen full-time scholars, whose job it was to translate into the vernacular of the people, the extant books on arts and sciences. The fruits of these labours were compiled together into a sort of encyclopaedia of knowledge, under the title *Vidyāsagar*, 'The Oceans of Knowledge'. This is the first Encyclopaedia produced in the world during the modern times, in Asia or Europe, but unfortunately the manuscript which is reputed to have weighed over seventy kilograms was lost in the spated rivulet Sirsa, in 1704, when the Imperial forces of Aurangzeb evicted the Guru out of the fortified town of Anandpur. It was on the Hindu New Year day, the 30th March, 1699, that the Guru inaugurated the Order of the Khalsa in a manner, at once dramatic and mystical. Before a gathering of over a hundred thousand Sikhs from all over India, he unsheathed his sword and asked for volunteers to lay down their lives in the cause of human decency and dignity. Truth and Religion. Each volunteer, on presenting himself, was taken to an enclosure, out of which the Guru emerged, each time, with his sword dripping with blood, and when five volunteers had, thus, been accepted, the Guru presented all of them to the audience in new uniforms, and ordained them as the first *Five Knights of the Order of the Khalsa*. These Five Knights were administered the Sikh baptism through a ritual which seeks symbolically to reproduce the mystery of parthenogenetic creation of the first things, out of the Primis Water. The Guru then called upon all able bodied major Sikhs who, by then, numbered in millions throughout India, and Central Asia, to join the Order of the Khalsa; and the chronicler records that, within a short time, more than 80,000 men and women joined it. As soon as the news of this event reached the Imperial ears of Aurangzeb down south, he felt a deep concern and issued fresh orders, obviously under the advice and spiritual guidance of the grandson of the *Mujaddid*, Khwaja Mohammad Saifuddin, reaffirming his previous rescript of November 20, 1693, in which he had directed his Military Governors in the north to the effect that,

Gobind declares himself to be the Nanak, all military commanders concerned are ordered to prevent him from assembling his followers.³⁷

It was in pursuance of these orders that the Military Governor of Sirhind and the Military Governor of Lahore, joined by the Hindu forces of the semi-autonomous Himalayan states, invaded the fortifications of Anandpur in 1701. The Guru kept this combined Imperial military might of the whole of north-western India at bay for over three years till in the winter of 1704 he was prevailed upon to vacate the forts at Anandpur under a solemn promise of safe conduct, which promise was treacherously broken as soon as the Guru opened the gates of the fortifications and came out with

his few remaining followers. The two sons of the Guru lost their lives in fighting against this treacherous enemy, and the other two younger sons, seven and five years old, were captured alive and entombed in a brick wall at Sirhind, to die the death of martyrs, on their refusal to abjure their religious faith in favour of Islam. Khwaja Mohammad Saifuddin was at this time, back at Sirhind, available as special advisor and confidant, to its military governor Bayazīd Khān, the Bajīdā of the folk-lore. While the two infant sons of the Guru were bricked under orders of this 'Bajīdā' as advised by Khwaja Mohammad Saifuddin, the last words which the elder brother addressed to his younger brother are recorded as saying: "Think of our great great grandfather, Guru Arjun, our illustrious grandfather, Guru Tegh Bahadur, and our incomparable father, and the glorious religion of Guru Nanak. We must not do anything ill befitting". But Guru Gobind Singh himself refused to fall into the hands of his Imperial enemies, and he boldly struck his way into the desert part of the eastern region of the Punjab where large number of new members of the Order of the Khalsa gathered under him, with whose aid he repulsed all the subsequent attacks on him by the pursuing Imperial troops. In 1706, the Guru prepared the final collection of the Sikh scripture, the *Ādi Granth* earlier prepared by the Fifth Nanak, Guru Arjun, and declared that there shall be no more human successors to the line of the Nanaks after him and that, henceforth, the Light of God shall operate on earth through the dual agency of the Corporate Body of the Order of the Khalsa and the Word of the Guru as enshrined in this finally edited *Ādi Granth*. Henceforth the title of 'Guru', came to be attached to the book and the Corporate Body, both; the first is called. The Guru Granth, and the second, the Guru Panth, i.e. the Light, and the Way. The Guru then journeyed towards Deccan where he met a Hindu ascetic, mature in yogic skills and firm of mind, by the name of Madho Das, who as soon as he met the Guru was transfixed into a trance out of which he feebly and gradually came out to make the question:

"Who art thou?"

To this the Guru made the answer:

"Look within thy-self and find out".

The ascetic then slowly came out with the question:

"Art thou Guru Gobind Singh?"

The Guru nodded and the ascetic prostrated himself at the Guru's feet in submission, saying,

"I am thy slave, your *bandah*, at your bidding and command".³⁸

This ascetic was initiated into Sikhism and was then knighted as a member of the Order of the Khalsa, and was appointed as the Commander of the Sikhs. Soon after, on October 7, 1708, the Guru, while resting in his mid-day siesta in his tent at Nanded in South India, was treacherously stabbed by a Pathan assassin, who, on the pretence of seeking spiritual illumination had gained admittance into the tent of the Guru. This assassin had been sent, all the way, from Sirhind, by Bajīdā, instigated by the fanatical Khwaja Mohammad Saifuddin, the Spiritual guide of Aurangzeb and the grandson of the *Mujaddid*, who by now, had returned to and settled down at Sirhind. It was the hidden hand of Khwaja Mohammad Saifuddin that procured Imperial orders for the siege of Anandpur in 1701, its sack and destruction by treachery in 1704, and the barbarous death to which the two infant sons of the Guru were bricked alive at Sirhind. The stabbing of Guru Gobind Singh

was a link in the chain. Although the Guru despatched the assassin on the spot and his other companion was killed by the Guru's bodyguard, the Guru refused to allow his stomach wounds, stitched up to heal, declaring, according to a tradition,

We have no further use of this stitched up corporeal frame. That what was assigned to us by the God Almighty has been accomplished. The Order of the Khalsa is now already nine years old, which is the legal age of majority for warriors. We now must go back to where we came from, for such is the Will of God.³⁹

Thereafter, as all accounts agree, the Guru had a funeral pyre of odoriferous wood, *sandal*, made up, and after conferring his last benedictions on mankind as a whole and speaking words of comfort to his beloved Order of the Khalsa, he set this funeral pyre aflame through the all-consuming cosmic fire emitted through his nostrils, and no relic of his body was found within the cold ashes, which were curiously probed into, against the Guru's instructions. The chronicler records that the last words which the Guru uttered while sitting in the lotus posture on the funeral pyre, were: *Wābigurū jī kē Khālsā, Wābigurū jī kē Fateh*, that is, "the Order of the Khalsa is of God, to whom the final victory for ever and for ever more."⁴⁰

A year later, Commander Banda Singh, on whom the title of *Babadur* had been conferred by the Guru, arrived in northern India, where gathered around him thousands of the Knights of the Order of the Khalsa, in compliance with Guru Gobind Singh's written directives communicated through Banda Singh, to declare an open war against the Imperial authority of the Mughals. In the war-manifesto he issued, he declared, *inter alia*, that,

The Guru has done me the honour of appointing me as his slave, a *bandab*, to chastise the foreign depredators, the Turks. In fulfilment of my mission, I propose to meet condign punishment to the criminal Governor of Sirhind and to destroy his military base with the ultimate object of making the people free from the yoke of tyrants.⁴¹

Thus the Sikh Doctrines preached by Guru Nanak fully blossomed into the concept of the Order of the Khalsa which was to be a closely-knit society of voluntary members and selected on the basis of special qualifications, disposition and character, pledged to make the Sikh way of life prevail, with the ultimate objective of establishing a plural, free, open, global society grounded in a universal culture. Arnold Toynbee, in his monumental work. *A Study of History*, is quite right in assessing that the Order of the Khalsa is the true prototype of the All Russian Communist Party of Lenin, though he is mistaken in his judgement that the Slave-household of the Ottoman Padishah, and the Qizilbash fraternity of the devotees of the Iranian Safawis were permeated with a similar ethos as inspires the Order of the Khalsa, or as animates the Communist Party of Russia.⁴² The Order of the Khalsa is the first human society in the world-history, organised with the deliberate object of and pledged to bring about an ecumenical human society, grounded in a world-culture, which represents a free and organic fusion of the various strands of the spiritual heritage of Man. The members of the Order of the Khalsa are pledged to work in a spirit of self-abnegation and a dedicated life⁴³ for the realisation of this objective which is grounded in spiritual value, but which is this-earthly, to be realised in the mundane life of human beings to flower eventually into a World Society and a World Culture.

The basic commandment of the Tenth Nanak, Guru Gobind Singh, to the Knights of the Order of the Khalsa is,

“Thou shalt not submit to slavery, in any form whatever”.⁴⁴

The distinguished historian Arnold Toynbee, is quite wrong in supposing, in his *Historian's Approach to Religion*, that,

Sikhism fell from (its) religious height into a political trough, because the Sikh Gurus, Hargovind and Gobind Singh succumbed to the temptation to use force.⁴⁵

There was no succumbing here to any temptation whatever, for the Order of the Khalsa, as conceived and founded by Guru Gobind Singh, was a logical consummation of the teachings of Guru Nanak. All higher religions are founded on the concept of what they conceive to be the *summum bonum* for man and they attempt to hold out a vision of the man who has realised this end, the Ideal Man. Guru Nanak, while describing the true nature of Reality and the Discipline through which it may be approached and contacted, has given unmistakably clear clues, couched in the *vakrokti*, the ancient tortuous speech, which reveals the penumbra of the mystery, as to the nature and status of this Ideal Man, by revealing that this Ideal Man is a human being who, after he has achieved a new integration of his personality and his ultimate harmony with the Reality, operates and functions in and through the socio-political context on this earth. These doctrines are laid down in the concluding four stanzas of the *Japu*, and when Guru Gobind Singh founded the Order of the Khalsa, he merely gave a concrete form to these doctrines of Guru Nanak and did not just attempt to meet any contingent situation such as, “a decision to fight the Mughal ascendancy with its own weapons”, as Arnold Toynbee concludes. If Banda Singh Bahadur raised the standard of revolt against the Mughal ascendancy in the north west of India, it was an accident and not the ultimate aim or *raison-de'etre* of the Order of the Khalsa. The original writings of Guru Gobind Singh, such as have been salvaged out of his huge literary output destroyed by the minions of the Mughal Emperor of India, make it clear that his view of the ultimate Reality, and the true function of Religion, interpreted the concept “force” in a manner that did not admit of the unpleasant associations attached to it in the history of some other religions, the religions which bifurcate, sever and separate the life on this earth and the life hereafter. He was not a worshipper of the Energy, a *Shakti* in the traditional Hindu sense, but he revealed a concept of God and religion in its relation to the life of Man, which implicates that the use of “force” in a properly disciplined manner is not only desirable but imperative. Guru Nanak had clearly perceived, as Thrasymachus is shown to have held in the *Republic* of Plato, that violence may, some time, succeed on the sole ground that it is violent enough, and thus, violence may win for its practitioners all the powers and glories of this world, and Guru Nanak, therefore, taught that although it was evil to practise violence for gaining power for its own sake, it was also evil to let violence prevail through passiveness of its victim, and Guru Nanak, therefore, enjoined that before violence becomes successful enough to clothe itself in trappings of morality, it should be resisted and defeated, destroyed or contained by all good men, by violence, if necessary. Sikhism attaches such high significance to the worth of the individual, that it is uncompromisingly anti-totalitarian, opposed to all universal busy-bodies, whether of political Islam or welfarism and *Sarvodaya* of the secular Hindu by state coercion. It is from this teaching of Sikhism that the Sikh concern with politics and socio-political life arises and the commandment, “Thou shall not submit to slavery”, is also grounded in this teaching, and this teaching has far reaching political and social implications, as it has constituted the basic impulse of the Sikh history throughout the past centuries and unless it is understood thus, any proper understanding of the original Sikh impulse and the Sikh history is necessarily mistaken.

It is a basic conception of the Sikh religion that the Ideal Man operates in and functions through the socio-political human society. It is a fundamental postulate of Sikhism that such a man is a free man. He is a free man in the sense that he has transcended the limitations of his little ego, the individual self. He has identified or he strives to identify himself with the Universal Self, the God. As such, his existence is incompatible with subjugation or slavery. He, therefore, must never submit to slavery. A Sikh chronicler, Rattan Singh Bhangu, in his *Prāchi Panth Parkāsh* (early 19th century) quite rightly defines a Sikh as one “who owes allegiance to no mortal and thus is politically sovereign.”⁴⁶ The Order of the Khalsa is a Society of such Sikhs, who voluntarily agree to join it and are deemed fit to dedicate their lives for creating necessary conditions for the prevalence of the Sikh way of life culminating in a plural, open and tolerant World Society and a World Culture. Achieving political effectiveness at the decision-making levels, therefore, is the purpose and destiny of the Khalsa, and the privileges and duties of this destiny are specifically bestowed on the Khalsa by Guru Gobind Singh.⁴⁷

The special discipline of wearing uncut hair, and certain other symbols, and the commandment to insist on enjoying the unlicensed right to wear arms freely, is a part of the discipline made mandatory for the Knights of the Order of the Khalsa, and not for every Sikh, as such. A Sikh, who for some reason, which by its very nature can only be personal and expedient, does not voluntarily enlist in the Order of the Khalsa, remains a Sikh nevertheless, and is sometimes known by the designation of *Sabajdhārī*, which means ‘slow adopter’, but this is “a mistaken notion. Throughout the Sikh literature, before the dawn of the twentieth century, the word *Sabajdhārī* has always been used for a genuine Sikh by faith and conviction, and never for a malingerer, as the term “slow adopter” insinuates. The word *sabaj* is used in the basic Sikh writings, the *Guru Granth* itself, in the meaning of the highest state of spiritual equipoise. *Sabaj* is a condition of the mind in which it has gained its pristine harmonic balance which is the state of emancipation. This indeed, is a description of the Ideal Man as conceived in Sikhism, and a *sabajdhārī*, therefore, is a Sikh in the true sense of the term, a Sikh by word and deed, a Sikh who genuinely strives for the attainment of the highest spiritual vision which Sikhism holds out to man. He is distinguished from a Knight of the Order of the Khalsa only by his non-adoption of certain visible symbols and insignia, which a member of the Order of the Khalsa must wear, and thus his political commitment is not total. In the current Communist jargon, he is a ‘fellow-traveller’, but not a ‘ticket-holder’ and thus he is entitled to all the privileges of the Sikh society except that he may not claim the right publicly to represent the Sikhs concerning their collective affairs. Thereby, he becomes no less a Sikh in relation to his personal status, and it is implicit in this view of Sikhism that a considerable proportion of the Sikh world population might remain *sabajdhārīs*, and it is only those with special aptitude and dispositions, those who have achieved a high degree of emotional integration that befits them for a life of dedicated and self-sacrificing work, who may join the Order of the Khalsa. But the true and conclusive test of a *sabajdhārī* being, a genuine Sikh and not a Trojan-horseman, or an opportunist is, and has all along been so accepted by the Sikh society, that it requires a *sabajdhārī* to acquire clear credibility by his personal life and public behaviour through his demonstrable and firm intention to become, as soon as may be, a fully baptised Sikh himself and also by persuading his family to do so.

It is vital to understand this, for, on account of lack of this understanding, a great deal of confusion about Sikhism has arisen and many unnecessary resistances have been generated in the minds of many well-intentioned people about Sikhism as a World religion, and its future as a spiritual ecumenical impulse.

The Sikhs, under the command of Banda Singh Bahadur, occupied Sirhind, the redoubtable Mughal military cantonment of north western India, in May 1710, and conquered the whole of the adjoining region soon after. Thereafter, formal sovereignty was assumed by the Sikhs with their capital at Mukhlispur, renamed, the Steel Fort, *Lohgarh*, in the hilly area of the present Ambala District, and the coin was struck with the following legend inscribed on it,

The sword of the central Doctrine of Nanak destroys the evils of both the worlds, the poverty and slavery on this earth, and the sickness of the soul hereafter, and we hereby proclaim our sovereignty over both the worlds, the seen and the unseen. The final victory in our struggle has been vouchsafed by Guru Gobind Singh, the Harbinger of the good tidings of the ever present Grace of God.⁴⁸

It was not to be supposed that this audacious and seismic proclamation would, there and then, destroy the Mughal empire in India, with its roots of almost a thousand years of Islamic power stuck in the heart of the land. But once the Sikhs had made this proclamation of their ultimate faith in victory and their immediate objective of political sovereignty, they never flinched or wavered under the crudest persecutions that were inflicted on them for more than half a century after this. Banda Singh Bahadur was captured and was literally sliced, bit by bit, to death, near the world famous Qutb Minar of Delhi in 1716, and though slowly sizzled alive, by hot iron pincers, this mature yogi, the conqueror of the flesh and its pains, and the Chosen of the Guru, did not twitch a muscle, and his last words, in answer to a question, as to whether “you now realise that you were mistaken in your ways” were, as have been recorded by an eye witness, to the following effect:

I was privileged and I am proud that my Master, Gum Gobind Singh, chose me as His instrument to inflict punishment on the heads of those on whose inequities even the heavens were asleep.⁴⁹

Before Banda Singh was executed with unspeakable tortures, he was asked by the Mughal emperor, Farrukhsiyar, as to ‘how he would like to die’. The reply of Banda Singh was: “the same way as you wish to die”. And sure enough, Farrukhsiyar met his end with tortures soon after, while imprisoned in the royal hell-hole prison of the Red Ford, *Tripoliā*, where Banda Singh had been kept captive.

From 1716 till 1765, a period of half a century, a tiny band of Sikhs, organized into the Order of the Khalsa, faced persecutions, pogroms and well-planned genocide campaigns organised and executed by the mightiest Empire of the times, the Mughal empire and the Pathan empire, and of some of the greatest generals of Asia, such as Ahmad Shah Durrani, but they neither flinched nor abjured their faith, and nor did they ever relent or waver in their profession and aim of freeing themselves of all political tyranny and social slavery, with the ultimate object of gaining decision-making political power to employ it as a lever for creating conditions in which a free, and just Society can arise and function. During this period, they were hunted like wild beasts after having been outlawed as a People, and a price was put on their heads, making them liable to be killed at sight, but history does not record a single instance of voluntary apostasy or wavering in the face of these terrible persecutions, and the Sikh martyrs constitute some of the brightest jewels in the necklace of religious martyrdoms that graces the Neck of God, emits effulgence of the glory of Man. In the year 1765, the Sikhs took possession of Lahore, the seat of the regional imperial authority in the north western India and again struck the coin of their sovereignty with the same legend on it adopted earlier by Banda Singh Bahadur, in compliance with the instructions of Guru Gobind Singh.

The consolidation of the political power of the Order of the Khalsa over the whole of north western India, including Kashmir and little Tibet during the earlier part of the nineteenth century, is a matter of recent history, but what is not generally known, is that the political Islam as represented by its *ulemā*, with their apotheosis in the *Mujaddid* of Sirhind, continued its efforts relentlessly to oppose, and if possible to destroy Sikhism. The story of the hidden hand of the *Mujad-did* behind the execution of Guru Arjun, the incarceration and intent to kill Guru Hargobind through a full scale military operation, the persecution of Guru Har Rai, the enforced exit of Guru Hari Krishan from his mortal frame, the public decapitation of Guru Tegh Bahadur, the cruel killings of the infant sons of Guru Gobind Singh, and infliction of grievous wounds on the Guru's own body, has been told in brief, and this story now must be further told.

Like the *Murtaẓā Khān*, the real murderer of Guru Arjun, and *Lallā Beg*, who with his army made a murderous attack on Guru Hargobind, the Sayyids of Bārah were also fanatical followers of the *Mujaddid*. Who were these Barah Sayyids? True Sayyids are the sons of Ali, the son-in-law of Prophet Mohammad, and strictly speaking, they are only those as descended from Fatima, the daughter of the Prophet. But there are *ulvi* Sayyids, descended through other wives of Ali. Barah Sayyids ascribe their origin to one Sayyid Abdul Farrah Wasti Ibn Sayyid Da'ood who came to India in 389 A.H. This Abdul Farrah had four sons who settled in Chhat Banur near modern Patiala, and they derive their name from the twelve villages, their chief strong-hold in the Muzaffarnagar District of the Gangetic plains. They served under Akbar with great fidelity. These Sayyids were strong protagonists of the political power and ascendancy of Islam in India, from the very beginning, and we learn from *Akbarnāmah* and from Badauni that they served under Akbar with great distinction.⁵⁰ Their disappointment and frustration with the policy of toleration pursued by Akbar when he became secure on his throne, must have been great, for they rallied around the *Mujaddid*, as soon as he declared himself the Regenerator of Islam in the second millennium, and it was under the influence of the *Mujaddid* that they sided with Jahangir and fought against Prince Khusrau. In the *Tuzuk* Jahangir showers hearty praises on the Barah Sayyids. "Some people make remark about them", he says, "and question their lineage, but their bravery is a convincing proof of their being Sayyids." Jahangir proceeds, "Mirza Aziz Koka always said, 'the Sayyids of Barah were the averters of the calamity to this dominion, and such indeed is the case.'⁵¹ During the war of succession amongst the sons of Shah Jahan, they sided with Dara Shikoh and thus remained suspect with Aurangzeb. The Sayyids of Barah must be fairly counted amongst the active powers of political Islam which had laid it down, as a pre-condition for support to the cause of Jahangir, that Guru Arjun must be liquidated and Sikhism destroyed by the Sword of the State, in the interests of "the glory of Islam in India" as the *Mujaddid* conceived it. It was for this reason that even before attacking the stronghold of Sirhind in 1710, Banda Singh Bahadur deemed it desirable to sack Chhat Banur on the way, so as to chastise these Barah Sayyids. Two Sayyid brothers of Barah, one of whom, Sayyid Hassan Ali Khan, who became Qutb-ul-Mulk Abdulla Khan, was made the Prime Minister of Emperor Farrukhsiyar, and the other called Sayyid Hussain Ali Khan, grew so powerful that it is these two brothers who put Farrukhsiyar at the throne of Delhi and were the instigators of the genocide decree against the Sikhs. Such was their power and influence that after the death of Aurangzeb, they were known as 'kingmakers' *bādishāhgar*. When Emperor Bahadur Shah, the son and successor of Aurangzeb, died in 1712, his effeminate son, Jahandar Shah, ascended the imperial throne, it were these two Barah Sayyid Brothers, the *bādishāhgar*, who deposed Jahandar Shah to make Farrukhsiyar the Emperor of Delhi. These 'king makers', like their ancestors, were ardent followers of the doctrines of the *Mujaddid* and it was under inspiration from the current successor of the *Mujaddid* who had, by now, fled to Delhi after the sack of Sirhind by the Sikhs, that all the resources of the Empire were drawn upon to make an all-out assault at the mud-fortification of

Banda Singh Bahadur at Gurdasnangal near the Kashmir border, as a result of which Banda Singh was captured and hacked to death at Delhi in 1716.

These Barah Sayyids were, in the forties of the eighteenth century, rendered impotent and relegated to obscurity by the Sikhs, through subjugation and destruction of their estates and headquarters in the trans-Jamuna tract, particularly the region of Muzaffarnagar, but the flames of political Islam which the *Mujaddid* had lit and directed against Sikhism, were by no means extinguished.

By A.D. 1760, the greatest Hindu Power of the day, the Marathas, had spread their influence upto Indus, and the Marathas, therefore, had become as odious to the political Islam in India as expounded by the *Mujaddid*, as the Sikhs and Sikhism. It was Shah Wali-Ullah Dehlvi, an *ālim* and a staunch follower and successor of the *Mujaddid*, with his seat at Delhi, to which place *the Mujaddid* headquarters had been moved ever since 1710, who worked tirelessly for instigating Najibuddaulah, the Rohilla Chief, and Ahmed Shah Durrani, the King of Kabul, to join hands to extirpate the “evil of the unbelievers”, from the country of India, as a result of which the fifth invasion of the Durrani took place, culminating in the historic battle of Panipat, fought on January 14, 1761, which sealed the fate of the expanding Maratha power in India. But the Sikhs still remained alive and kicking, and Shah Wali Ullah, therefore, sponsored the sixth invasion of the Durrani as a result of which over thirty thousand Sikhs, men, women and children, were suddenly pounced upon and massacred by the Afghan invaders, near Malerkotia in the Indian Punjab on February 5, 1762. Believing that thereby he had completely broken the back of the Sikh people for ever, as he had done that of the Marathas, Ahmed Shah Durrani, guided by the advice of the successor of the *Mujaddid*, Wali Ullah, proceeded to blow up and level down the Central Temple of Sikhism at Amritsar, which, however, the Sikhs rebuilt the next year.

Even when, by the first quarter of the nineteenth century, the Sikh political power was securely and firmly established in the Punjab, Afghan, Frontier Province, Kashmir and the little Tibet, the followers of the *Mujaddid* were still active against the Sikhs. One Ahmad Shah Bareilvi, a successor of the *Mujaddid*, with his headquarters further removed to Bareli, a town in the Gangetic plain under the wings of the British and secure from the reach of the Sikhs as Delhi was no longer so, undertook an extensive tour of Arabia and other neighbouring Islamic countries in the twenties of the nineteenth century with a view to canvass support for organising a holy Muslim war, *jehād*, against the Sikhs, and with the tacit sympathy of the British rulers of India, he was enabled to organise and collect, in 1831, a formidable and well equipped force of more than two hundred thousand fighting men near Naushera on the Afghan Frontier, then a Sikh frontier-town, to destroy the Sikh political power. In the resultant contest, however, it was the reverend Ahmad Shah Bareilvi, who perished, and the task of finishing the Sikh political power fell to the lot of another people who had little sympathy, whatever, with the ideas and ideals of the *Mujaddid* of Sirhind.

For want of proper ideological awareness and comprehension, the Khalsa Commonwealth by now had degenerated, in fact, into a Monarchical system of government, with the result that they fell a prey, though by no means an easy one, to the predatory onslaughts of the Western adventurers, in the middle of the nineteenth century and their homeland and their dominions became a part of the British Indian Empire in the year 1849. But, as an enemy writer and an eye-witness, Joseph Davy Cunningham, generously records in his *History of the Sikhs*, at the battle field, while abandoned by their Hindu controlled Civil Government, and treacherously abandoned by their pseudo-Sikh military Generals; and

although assailed on either side by squadrons of horse and battalions of foot, no Sikh offered to submit, and no disciple of Gobind asked for quarter. They everywhere showed front to the victor and stalked slowly and sullenly away while many rushed singly forth to meet assured death by contending with a multitude. The victors looked with stolid wonderment upon the indomitable courage of the vanquished.⁵²

Then followed a hundred years of British subjugation for the Order of the Khalsa, during which century its knights neither forgot the use of arms which the Guru had commended them never to neglect, nor their resolve to be sovereign, although the art and the aim could not be coordinated in view of the circumstances in which they were placed. This too was the Will of the Timeless Person, the *Gurū-Akalpurukh*, subserving Divine Design!

The exit of the British from India in 1947, once again saw the Sikhs engulfed in the resultant fury, which was a hangover from the centuries-old struggle between Sikhism, in its determination to survive, and the political Islam, of which the Regenerator for the Second Millennium was a symbol, in its aim of destruction of “the evil of the unbelievers”, and, as a result, two hundred thousand Sikhs perished in the communal fury of the partition of the country, in which they struck as many blows as they received.

It may now almost be said that Sikhism has successfully withstood the fury and onslaughts of the political Islam in India, and with the spiritual Islam it never had any fundamental serious quarrel, and this has made possible an understanding and mutual accommodation, genuine and sincere, between Sikhism and Islam, such as was the original aim and wish of the Founder of Sikhism.

From its traditional role of the Protector of the Hindus and its historical role of a defender of the basically Hindu values of life, Sikhism has now been placed in the position of a nominally subordinate partnership, but in practice, complete subjection, with a politically resurgent Hinduism, which finds it difficult to tolerate any non-conformity, or to accept and concede the right of others to exist in their own right and to forgive those whom it has already and grievously wronged. In away, Sikhism is an afflation of Hinduism, its flower and entelechy, and, thus, there is no question of a genuine quarrel between Hinduism and Sikhism. But the reality of the neo-socio-political Hinduism, as it has manifested in recent years, in its attitudes towards Sikhism, lends some colour to the genuine fears of some keen observers that in the second half of the twentieth century, Sikhism, faces a real crisis, a possible consequence of which might be its diffusion in spirit and physical dispersion abroad, obliging it to seek refuge, for its sheer survival, in some political arrangements that promise a haven of safety. But it is also likely that, as time passes, a saner, a less parochial strain in the Hindu mind, might assert itself such as does not deem crafty subtlety as wisdom, cruelty as firmness, narrow self-interest as statesmanship, and legalism and casuistry as the true essence of Hinduism, and which no longer regards intention as unrelated to moral responsibility, as it regards malice and malafides legitimate dynamism of mature human conduct.

However, Sikhism, as a World religion, and as spiritual, impulse will have failed to establish its claim as such unless it can successfully meet the challenge that is implicit in their present situation and predicament as successfully as it did in the past in its encounter with the formidable political Islam.

That this situation is not an easy one, particularly in view of the notions that political Hinduism now entertains about its abiding and inalienable prerogative always to remain the top dog, and in view of the positive purpose and vocation by the existing order; but from the unseen, concealed world, still hidden beneath the surface but indicated and revealed by Guru Gobind Singh as the will of God,⁵³ of the Sikh people a derivative not from the calm regular course of things, sanctioned will be conceded on all sides, irrespective of what hopes and fears about the future of the Sikhs and Sikhism they choose to have.

Footnotes:

1. *nānak se akbrīā(n) beann(i) jini disando mā piri.*
(nwnk sy AKVIAw ibAMin, ijnI ifsMdo mw iprI[]) - Vār Mārū,
M5 AG, 1100.
2. *nām(u) rabio sādhu rabio, rabio gurgobind,
kabu nanāk is jagat mairib kin(i) japio gurmant(u).*
(nwmu rihE swDU rihE, rihE gur goibMd[
khu nwnk ies jgq mih, ikin jipE gurmMqu[]) - Sloka, M9, AG, 1429.
3. *nām(u) tul(i) kachb(u) avar(u) na boe.*
(nwmu quil kCu Avru n hoie) - Gauṛī, M5, AG, 265.
4. *nānak nām(u) charḥdi kalā.*
(nwnk nwmu cVHdI klw) - Ardās (Daily Prayer)
5. *gur(u) bin(u) ghor andhar.*
(guru ibnu Gor AMDwr) - Rāg Āsā, Vār M1,
AG, 463.
6. *jot(i) ohā jugat(i) sai, sab(i) kāyā pher(i) palatīai.*
(joiq Ehw jugiq swie, sih kwieAw Pyir pltIAY[]) - Rāmkaī, Vār,
Rāi Balwand, AG, 966.
7. Abraham Herschel, J, *The Prophets*, p. 364.
8. *pāvai ta so jan(u) dehi jis no, bor(i) kiā karhi vechāriā.*
(pwvY q so jnu dih ijs no, hoir ikAw krih vycwirAw[]) - Rāmkaī, M3,
Anand, AG, 917.
9. *es nau bor(u) thāo[n] nābī, sabd(i) lāg(i) savāriā.*
(eys nau hour Qwau nwhI, sbid lwig svwrIAw[]) -Ibid.
10. *sat(i)guru binā bor kachi hai bānī.*
(siqguru ibnw hor kcI hY bwxI[]) -Ibid., 920.
11. *kab[n]de ka[ch]che sunde ka[ch]che ka[ch]chin akh(i) vakbānī.*
(khdy kcy suxdy kcy kcI Awik vKwxI[]) -Ibid., 920.
12. *chit(u) jin kā hir(i) laiā māiā, bolan(i) pae ravānī.*
(icqu ijn kw ihir lieAw mwieAw, bolin pey rvwxI[]) -Ibid., 920.
13. i) *ānand(u) ānand(u) sabh(u) ko kabai[n], ānand gurū te jāniā.*
(AwnMdu AwnMdu sBu ko khY AwnMdu gurU qy jwixAw[]) -
Ramkali, M3, Anand, AG, 917.
ii) *anand(u) bhaiā merī māe, satgurū main pāiā.*
(AnMdu BieAw myrI mwey siqgurU mY pwieAw[]) -Ibid.

14. *divinśati dillī umrāiv, itī sikṣī manjīs(ti) bitbhāiv.*
(idīivMSiq id`lI aumrwiev[ieqI isK mMjIsu ibTwiev[]) - Vide Mahān Kosh, 2nd ed., 634.
15. *satiān eb(i) na ākhān(i) jo mariā lag(i) jalann(i).*
(sqIAw eyih n AwKIAin jo miVAw lig jlMin[]) - Sūhī, Vār M3, AG, 787.
16. *hor(i) manmukh dāj(u) ji rakh(i) dikhlāhi,*
so kūr(u) abamkār(u) kach(u) pājo.
(hoir mnmuk dwju ij riK idKlwih
su kUVu AhMkwru kcu pwjo[]) - Śrī Rāg, M4, AG, 79.
17. *pāp kī janj lai kābulaho[n] dhāiā, jorī mangai dān(u) ve lālo,...*
qājīā bāhmanā kī gal thakkī, agad(u) parḥa saitān ve lālo.
(pwp kI jM\ lY kwblhu DwieAw, jorI mMgY dwnu vy lwlo[...
kwjIAw bwmxw kI gl QkI, Agdu pVY sYqwnu vy lwlo[]) -Tilang, M1, AG, 722.
18. Du Jarric, Father Pierre, *Akbar and the Jesuits*, (Tr. H Payne), p. 204.
19. *Akbar, the Great Mughalt*, p. 322.
20. p. 71.
21. *bun(i) hukam(u) hoā miharvān dā, pai koi na kīsai ranjāndā,*
sabh sukhālī vuthiā, ih(u) hoā balemi rāj(u) jio.
(huix hukmu hoAw imhrvwx dw, pY koie n iksY r\wxdw[
sB suKwLI vuTIAw, iehu hoAw hlymI rwju jIau[]) - Sri Rag, M1, AG, 74.
22. *Musalmān(u) mom dil(i) hovai,*
antar kī mal(u) dil te dhovai,
duniā rang na āvai nerai,
jio kusam pāt(u) ghio pāk(u) harā.
(muslmwxu mom idil hovY[
AMqr kI mlu idl qy DovY[
dunIAw rMg n AwvY nyVY,
ijau kusm pwtu iGau pwku hrw[]) - Maru, M5, AG, 1084.
23. Vide Note dated 22 Safar, 1015 A.H.
24. *Maktūbāt-i-Imam-i-Rabbāni*, I.47.
25. *Maktūbāt*, I.193.
26. See *Maktūbāt*, I.54, 80, 163, 165, 193.
27. *Maktūbāt*, I.81.
28. *Sheikh Badrud-din Sirhindi*, (Khwaja Ahmad Hussain), Lahore, (Mansur Steam Press) 1908.
29. Vide Mohammad Hashim Kishmi Burhanpuri, *Zubdat-ul-Muqāmāt*, (MS No. 1827, Khuda Bakhsh Library, Patna.)
30. *Rauḡat-ul-Qaiyūmiyah* (in original) is an Arabic work by Khwaja Kamalud-din Mohammad Ehsan, who was a descendant of the Regenerator.
31. *Maktūbāt-i-Ma'soomiyah*, Letter No. 6.
32. *A Social History of Islamic India*, p. 171.
33. *Ibid.*, p. 157.
34. *Ma'āsir-i-Alamgiri* (Urdu Translation), p. 54.
35. Manucci Niccolao, *Storia do Mogor* (1653-1708) (tr. William Irvine.) p. IV. 308.

36. *tilak janjū rākhā prabh(u) tā kā, kīno bado kalū mahi[n] sākā.*
sādhan(i) het(i) itā jin(i) karī, sīs diā par sī na ucharī.
dharma het(u) sākā jin(i) kā,, sīs diā par sirr(u) na diā.
 (iqlk jM\U rWkw pRBU qWkw[kIno bfo kLU mih swkw]
 swDin hoiq ieqI ijin krI[sIs dIAw pr sI n aucrI]
 Drm hyq swkw ijin kIAw[sIs dIAw pru isrru n dIAw]) -
 Bachitrānātak, DG, 54.
37. *Akbbārāt-i-Darbār-i-Mu'allā*, Royal Asiatic Society, London. Vol. I. 1677-1695. Entry dated, November 20, 1693.
38. Ganda Singh, *Life of Bandā Singh Bahādur*, p. 15.
39. *tab(i) samādh(i) sat(i)gurū lagāi, yoga agn(i) tūran upjāi.*
 (qib smwiD siqgurU lgweI, Xog Agin qUrn aupjweI[)
 - Santokh Singh, *Gurpratāp Suryoday*, Rut 6, Ain 2, Ansu 24. 18.
40. *wāhigurū jī kē bahu fateh, bār bār bolat(i) sukh(i) mate.*
 (vwihgurU jI kI bhU Pqy, bwr bwr boliq suiK mqy[) -Ibid.
 24.17.
41. *levan turkan te nij bair, pathio mujh ko guru ne kar bandā;*
main kar khwār vajire ko mār sirbind ujār, karaibun suchhandā.
 (lyvn qurkn qy inj bYr pTXo muJ ko guru nY kr bMdw[
 mYN kr KÍwr vjIry ko mwr srMd aujwr krYhMU suCMDw[)
 - Gyan Singh Gyani, *Sri Guru Panth Prakāsh*, p. 360.
42. *A study of History* (Abridgment). Vols. VII-X, pp. 187-188.
43. *khālsā so jis āpnā tan man dhan gurū nū saunpiā.*
 (KwlsW so ijs Awpxw qn mn Dn gurU nMU soNipAw[) - *Rahatnāmāh*
Bhāi Chāupā Singh.
44. *rāj karbin ikeke lar mare hain.*
 (rwj krhihM iekY lr mry hYN[)
 - Rattan Singh Bhangu, *Prāchin Panth Prakāsh*.
45. *Clifford Lectures* (1952-1953), p. 110.
46. *kis hūn kē ih kān na rākhāt,*
sāhinsāh khud hī ko bhākhāt.
 (iks hMU kI ieh kwx n rwKq, SwihnSwh Kud hI ko BwKq[)
 - Rattan Singh Bhangu, *Prāchin Panth Prakāsh*.
47. *tab singhan ko bakhsb kar, bahu sukh dikhlāi.*
phir sabh prithavi ke upare, hakam thairāl,
tin jagat sambhāl kar(i), ānand rachāi,
tab bhaio jagat sabh khālsā, manmukh bharmāi.
 (qb isMGn kau b^S kir, bhU suK idKlwey[
 iPr sB ipRQvI ky aUpry, hwkm Tihrwey[
 iqnhU jgq SMBwl kir, AwnMd rcwey[... ..
 qb BieE jgq sB KwlsW, mnmuK Brmwey[) - Bhai Gurdas II, *Vār* 41, 19,
 p. 669.
48. *sikkah zād bar bar do ālam, tegh-i-nānak vāhib ast,*
fatab-i-gobind singh shāb-i-shāhān, fadl-i-sachchā sāhib ast.
49. Kāmvar Khān, *Tazkirāt-i-Chughatīyān*, (also known as *Tazkirāt-us-Salātīn-i-Chughatīyā*) MS. 1723., f. 180;

Mirza Mohammad Hārisī. *Ibrtnāmāh*. MS., f. 62.

50. Akbarnāmāh (tr. Beveridge), III.225, 224; Badauni, Abdul Qadir, *Muntakhab-ut-Tawārikh* (tr. W.H. Lowe) III.225, 224, II.237.

51. *Tuzuk-i-Jahāngiri*, p. 269.

52. J.D. Cunningham, *History of the Sikhs*, p. 285.

53. āgyā bhāī akāl kī tabhā chalāio panth...

rāj karegā khālsā āqī rahai na koi...

(AwigAw BeI Akwl kI qBI clwieE pMQ...

rwh krygw KwlsW AwkI rhY n Koie...)

- *Ardās* (Daily Prayer)

CHAPTER III

THE HEART OF SIKHISM

Religion deals essentially with three subjects, the nature of Reality, the Nature of Man and its relation to this Reality and, lastly, with the way to reach this Reality. The first two subjects belong to Philosophy proper and it is the third subject which brings the other two into the domain of religion. As long as religion merely defines the nature of Reality and seeks to lay down the true values of human activity, it is no more than Philosophy and Ethics, but when it seeks and promises to help human soul to take these truths to heart and to put them into action with the object of resolving the problem of suffering and alienation which is inherent in the innermost core of man, his self-consciousness, then it becomes religion proper. Man can, possibly, keep his mind away from the intellectual problems of the mystery of universe, the nature of his own self and that of the world around him and the nature of the relationship that binds both, but he cannot help yearning and suffering. As Pascal has said, "Man is the only wretched creature that there is", and a religion which did not whole heartedly tackle this problem would ring hollow. In this sense, Buddhism was eminently right when it declared that the basic human problem, demanding resolution is "*sab dukha*", i.e., all individuated existence entails suffering which means that suffering inheres in the very nature of the human psyche.

Sikhism is essentially a Religion of the Way, i.e. something that must be lived and experienced rather than something which may be intellectually grasped and declared. True, there can be no practice without the dogma. Sikhism, therefore, has its doctrines, its dogmatic stand, its view of Reality, its view of the nature of man, and their inter-relationship, but it lays primary Stress on the practice, the discipline, the way which leads to "the cessation of suffering", as Gautam, the Buddha, formulated it.

A careful reading and understanding of the Sikh Scripture reveals that the religion of Sikhism has three postulates implicit in its teachings. One, that there is no essential duality between the spirit and the matter.¹ Two, that man alone has the capacity to enter into conscious participation in the process of the Evolution, with the further implication that the process of Evolution, as understood by modern man, has come to a dead-end and it, therefore, must be rescued by the conscious effort of man, who alone is capable now of furthering this process.² Three, that when the man has reached the highest goal of Evolution, namely, the vision of God, he must not be absorbed back into God but must remain earth conscious so as to transform this mundane world into a higher and spiritual plane of existence.³

The first of these propositions is a postulate of Philosophy. The view taken by Sikhism on this point is that 'the spirit' and 'the matter' are not antagonistic to or dis severed from each other, the one subtle, the other gross, but that they are simply and just dissimilated, and that the core of the human nature, which is self conscious, and the physical nature which is not conscious and is utterly inert, are accountable ultimately in terms of 'the subtle'. The mathematico-physical aspect of Nature, to a mode of consciousness which is pin-pointed and individuated, appears to be poles apart? from itself. Indeed, consciousness as 'subject' is wholly dependent for its very existence upon the object as its polarity. A true comprehension, however, which results from proper religious discipline and culture of sublimating and integrating the human faculties, removes this basic duality between the mind and the matter. "When I saw truly I knew that all was primeval. Nanak, the subtle and the gross are, in fact, identical."⁴ This assertion is repeated in the Sikh Scripture again and again in exegesis of the basic formula of Sikh dogmatism, given as the opening line of the Sikh Scripture, in which it is declared that, "the Primary is true, the pre-

Temporal is true, the Phenomenon is true, and the yet-to-be-Evolved is, likewise, true.”⁵ This view of Reality which Sikhism postulates, has far-reaching implications, both in respect of the traditional Hindu Philosophy, and the problem of the true conduct for man. Firstly, it, in essence, repudiates the basic concept of Hindu thought embodied in the doctrine of Maya which is stated as the illusory Power which createth illusion and ignorance. True, the subtle Hindu mind characterises it as, *anirvācanī* “unsayable, whether *is* or *is-not*”, “real yet not real”, but it definitely is a veiling obscuring Power of nature, and an agent of error and illusion, accountable for the manifestation of all phenomena. In Sikhism, the term Maya, is retained but it is interpreted otherwise so as to make it not a category of existence, but a mere stage and plane in the involution of the spirit. The result of this re-interpretation is replete with tremendous consequences for the practical outlook of man. The world of phenomena is no longer a dream and a phantasmagoria in the minds of the gods, to be bypassed and shunned by serious minded persons. It is as real, in fact, as the Ultimate Reality, but the perceiving human mind is beset with limitations that must be transcended and cut asunder. It is this that has made it possible for Sikhism to lay down that the highest religious discipline must be practised while remaining active in the socio-political context, and not by giving up and renouncing the worldly life. It is this which has given the Sikh mind a sense of urgency, and imparted to it a genuine strain of extroversion which the Western mind has achieved only by adopting basically different postulates, such as, that this one life on earth is the only life a soul may look forward to till eternity, and that, the essence of the real is its characteristic of being the object of sensory-motor perception. It is the peculiar virtue of Sikhism that while it retains the primacy of the spirit over matter, it prevents human life degenerating into the purely secular and expedient modes of activity. It is a further virtue of this postulate of Sikh religion that it lends the necessary sense of urgency to the mind of man⁶, and imparts to it an extrovert outlook, in so far as it is desirable to retain them for human welfare, material prosperity and spiritual advancement on this earth.

The second postulate, inherent in the teachings of Sikhism, is that the blind urge of Evolution, the thrust of the Life Force, after reaching the point of creating the self-conscious man, has come to a dead end and by itself is incapable of making any further real progress, unless the self-consciousness, in which is grounded the will of man, now takes a consciously guided and directed part in this evolutionary process: “Hail the Guru, for he teaches the ascent of man over himself”.⁷ This line of thought, in various forms, runs throughout the voluminous Sikh Scripture, and it is legitimate to say that the concept of the “Superman” which agitated the mind of Nietzsche during the nineteenth century in Europe, and from whom the modern Indian thinker, Aurovindo Ghose, has taken his cue, was first of all adumbrated in the Sikh Scripture, and that the conscious effort of man alone is now, at this stage, capable of furthering the process of Evolution that has gone so far to make and shape the phenomenal world, is now a familiar concept to thinking modern minds.

But by far the most startling insight of Sikhism is that the true end of the man is not such a Vision of God that ends in re-absorption of the individual into the Absolute Reality, but the emergence of a race of God-conscious men, who remain earth-aware and thus operate in the mundane world of the phenomena, with the object of transforming and spiritualising it into a higher and ampler plane of existence. “The God-conscious man is animated with an intense desire to do good in this world.”⁸ By and large the aim of the highest religious discipline has been taken and accepted as the attainment of abiding and self-sufficient identity with, or propinquity to God. It was not, thus, thought in terms of utilising the God-consciousness for transforming and spiritualising the life on earth, and transformation of the humanity. It is this stance of Sikhism which is the true prototype of the sophisticated philosophy of the modern Hindu Sage, Aurovindo Ghose, though there might be no direct indebtedness to the Sikh thought. Those, however, who know how basic and revolutionary trends of human thought of this kind are

capable of influencing men and minds, far separated by distance and time, without contact or causal connection from its original appearance, may perceive no difficulty in seeing the nexus between the two.

In this connection it is interesting to recall that not long ago, when Ramakrishna, *the Paramhansa*, the modern Hindu theophant, was at his most critical stage of blocked theophanic development, it was a Sikh ascetic, Udasi Totapuri, who imparted to the *Paramhansa* the Sikh esoteric *mantram* efficacious for removing impediments on the spiritual path, and that is why the most illustrious *chela of the Paramhansa*, Swami Vivekanand, so often uttered and introduced into his writings and speeches the Sikh mystic formula, *Vahaguru*, so as to sustain his flow of inspiration.

What is the discipline, and the practice which Sikhism recommends as necessary and efficacious for attaining this God-consciousness, and for yoking it to the evolutionary transformation of life and humanity on this earth, and on the plane of mundane existence? It is the Doctrine and Practice of the Name. In the age through which humanity is passing now no other practice but that of the Name is efficacious. Therefore, "Practise the Discipline of Name".⁹ This is the message repeated again and again in the Sikh Scripture. O, my mind, there is no help but in the Name; other ways and practices are full of pitfalls."¹⁰

Now, what is this 'Discipline of the Name' which Sikhism teaches? Is it the essence of religion for mankind in the present Age?

In the history of great religions, five paths have been recognized as efficacious for leading to liberation, i.e. for achievement of the *summum bonum* of religion: (1) disinterested action, known as the *Karma-yoga* in Hindu religious thought; (2) devotion, known as *bhakti-yoga*; (3) gnosis, *jnan-marga*; (4) the ritual known as *yajna*; and (5) asceticism, maceration or *tapas*. This fifth and the last path to liberation is a typical Indian contribution to the history of religious practices. All the other four have been accepted, in some form or other, with varying degrees of stress on one or the other, as valid paths to liberation. In the Sikh Scripture, the first three are variously mentioned and subsumed under "the Discipline of Name". No logically systematic account of the theory or practice of 'The Name' is given in the Sikh Scripture, but throughout its voluminous pages, it is stressed, again and again, with a wealth of metaphor and imagery, illustrative material and exposition, that the Discipline of the Name is the only suitable and efficacious practice for leading to the Vision of God for final fulfilment of man, for cancelling his basic alienation and for achieving the unitive experience of the *Numenon*. It is further sententiously declared that "Sikhism is the religion of the Name."¹¹

In their Congregational Prayer, for the last three centuries, the Sikhs, morning and evening, have concluded their collective supplication to God by saying, "May the Religion of the Name, preached by Nanak, increase and prevail in the world, ever and for ever more".¹² The discipline of *Bhakti* and the discipline of *Karma*, the disinterested works, is also mentioned, commended and praised but throughout, it is tacitly assumed that it is a part and parcel of the basic discipline, "the Practice of the Name" "The limitation and the sickness in the soul of the man can be removed only by mercerising it with the chemical of the Name."¹³ "The vision of God is, not easier to have by any other endeavour than that of the Name and man engages in this effort only by good fortune, for all the various disciplines and practices pale into insignificance before the Practice of Name."¹⁴ It is asserted that, *jnan*, the Gnosis, the cancellation of the dispersal of mind, *dhyan*, and all-comprehending Intuition, *tatva-buddhi*, is a fruit of the Practice of the Name¹⁵ and that devotion, *Bhakti*, is a corollary of the discipline of Name. It is again said that disinterested action, in the sense of high altruism, the genuine

Karmayoga, is a natural propensity of the man in whom the discipline of the Name is ripened. "The Mastery of mind, the acme of Purity, and all-encompassing Consciousness, are results of the programmed remembrance of God, the Name."¹⁶

It is clear, therefore, that Sikhism teaches a religious discipline which is in essence a practice which includes the technique of yoga, the psychological and spiritual integration, the technique of *bhakti*, the supreme training of the emotions in the service of one supreme End, and a socio-politically active life, motivated not by the little ego of the individual but by an individual self which is yoked to the universal Self.

The technique of yoga has aroused a great deal of interest in the West during recent years, but mostly as a technique for achieving mental rest and physical health, though this is not the true purpose of the science of Yoga. The concept of Yoga, though not the term, is as old as the *Rigveda* itself. That the Vedic material is complex is recognised in the *Nirukta*, the science of analysis of the Veda itself, which takes account of several methods of its exegesis. In recent times, particularly by Western scholars of Archaeology, it has been suggested that Vedic material is primarily historical events transmuted into myth. It is also said that it consists of poetic exordia to the Brahmanic ritual. There is a theory, recently revived by Sri Aurovindo Ghose that the Veda is a vast piece of symbolism representing the passions of the soul and its striving for highest spiritual realms, a concept which he himself has adopted as the proto-type of his great poem, the *Savitri*. Bergaigne suggested the theory that all mythological portrayals in the Veda are variants of the sacred fire and the sacrificial liquor, the *soma*.¹⁷ Whatever may be said about this as a general theory of interpretation of the Vedas, it has the merit of suggesting a method which appears to be plausible, for, obscure Vedic texts assume some kind of coherence in general if in them we seek an attempt at portraying correspondence between the world of men, the performers of the *yajna*, and the immaterial, ethereal world of the gods, in short, the macrocosm and the microcosm. The primary function of the *rishis*, the revealers and preservers of the Veda, was to ensure the ordered functioning of the mundane world, and of the religious ritual, by reproducing the succession of cosmic events, in their ritual and in the imagery which that ritual embodies, and this is the true meaning that the Vedic ritual signifies. The term *rta*, the basic concept of Vedic imagery, is a designation of the cosmic order which sustains the human order, the social ethics and the social coherency. Terms such as, *dharma*, *kratu*, have a two-fold significance according to whether they refer to men or the gods, to the plane of the *adhyātman* or the *adbhūtāitān*, as the *Upanisadas* put it. Thus understood the Veda portrays the cosmic magical synthesis, symbolically expressed. The cosmic order is conceived as a vast *yajna*, the prototype of the *yajna* which the man must perform so as to ensure the integration of the two. Thus, Vedism is already a form of collective, communist yoga, a process of yoking together, of fashioning a recurrent linkage, in which the gods and men both play their parts as witnesses and participants. It is this strain of thought which accounts for the yearning of the Indian mind constantly seeking hidden correspondences between things which belong to entirely different conceptual systems. The Science and the technique of yoga, as it has been developed in India since thousands of years, is thus as old as the Hindu thought itself. The term, comes from the Samskrit root, *yuj* which means "to yoke, or join together". As the specific science of psychological discipline, it is designated to signify the union of the individual Self with the universal Self, the vision of God or absorption into God. As an art, the technique of yoga has been used since the beginning of Hindu historical time as the archaeological discoveries recently made in Mohen-jodaro, where a big water reservoir surrounded by unventilated cubicles, designed to ensure deoxygenation calculated to alter body-chemistry facilitative of introversion, has been unearthed, lends support to the speculation that, already in the millennia before the dawn of the Christian era, the art and practice of yoga was well developed and established. Its techniques and teachings have been accumulated through a continuous stream of adepts who have handed them down from

generation to generation. Patanjali, a Hindu savant of the fourth century B.C., is the author of the text *Yogasūtra*, which is now the most ancient text extant on the science of yoga, though its opening *sūtra* says, “Now, a revised text of yog”, which makes it clear that this text is by no means the first of its kind. The philosophical basis of this system of yoga, as expounded by Patanjali, is the *Sāmkhya* which teaches that the world order is risen and is an expansion of the highest category of Intelligence, the *Mahat*; that there is no part without an assignable function, a value, a purpose; that there is always an exact selection of means for the production of definite ends; that there is never a random aggregation of events; that there is order, regulation and system. It postulates two ultimate realities, the Spirit and the Matter, the *Purusa*, and the *Prakriti*, to account for all experience, as logical principles out of which all things evolve. The fundamental tenet of the *Sāmkhya* is that creation is impossible, for something cannot come out of nothing, *ex nihilo nihil fit*, and that the real movement, therefore, only consists of modification. This is the central doctrine of the *Sāmkhya*, and it is called, *satkāryavāda* and its whole system evolves from this as its logical ground. The *Sāmkhya* devices this process of cosmic modification into twentyfive categories of Mind and Matter and it shows how the whole Phenomenon has evolved out of these two sources in accordance with these categories. The philosophy of orthodox yoga postulates that what is true of this macrocosm is also true of the human microcosm and that, as the individual soul has involuted through a set process out of the universal Spirit, it can, by the reverse process, evolve into the universal Spirit. The yoga assumes that the individual soul is part and parcel of the universal Substance, but so involved in the matter of Time and Space as to have lost all recognition of its true nature. The yoga sets forth a know-how and a technique to bring the individual back to his own and original position, to absolve him from the clutches of Matter and to return him to the essence from which he came, and, thus, to abstract him from every aspect of Time and Space.

In the Sikh Scripture the final goal referred to in this philosophic thesis, is indicated by the imagery: “a return to the original home”,¹⁸ by the human soul.

Since Sikhism abolishes adamant duality of mind and matter, it by implication, refuses to base the philosophy of its discipline of the Name, on the categories of the *Sāmkhya*. The Sikh doctrine of the Name does not assume the cosmological theory as set forth in the *Sāmkhya* system but it does assert that the basic sickness of the human soul arises out of its individuation, its fissiparous involution away from the universal Spirit, and that its cure and restoration of health lies in a process of disciplined progress towards its primal source, which is God.¹⁹ For this it recommends a psychological technique, the basic ingredient of which is the mechanical repetition of the ‘Name of God’, accompanied by a constant and unceasing effort to empty the individual mind of all its content, conscious as well as sub-conscious.²⁰ Since Sikhism recommends that religion must be lived and practised in the socio-political context, the Sikh practice of the yoga of the Name may be pursued and even must be pursued throughout, while engaged in earning honest livelihood. The complicated technique of classical yoga as laid down in the text of Patanjali and the philosophical concepts by which it is validated, both go together, and the earning of a livelihood and the practice of the classical yoga cannot go together. In Sikhism this predicament has been removed by laying down a technique which is at once practicable and efficacious. This practice of the Name is mechanical to start with, but has its adjuncts, without which it cannot succeed and fructify. The first adjunct is strictly ethical life. The Sikh Scripture constantly stresses that unless a man leads an unstained ethical life he cannot come nigh unto God, although Sikhism does not confuse or equate the ethical commandment and value with the religious experience as such. A Sikh, engaged in the discipline of Name, himself must lead a life of the highest ethical purity in word, thought and deed, and every faltering from this high norm of rectitude constitutes a stumbling block in the progress of his ultimate realisation of God. The ‘ethical life’ of the *Nam-yoga*; takes over, modifies and

encapsulates the inescapable preliminary of the classical yoga, that is its ‘five restraints’, *panta yama*. These five ‘restraints’ are (1) *ahimsa*, do not kill, (2) *satya*, do not tell a lie, (3) *asteja*, do not steal, (4) *brahmaçarya*, sexual abstinence, and (5) *aparigraha*, do not be greedy and grasping.²¹ These ‘restraints’ are aimed at purifying the individual, making him superior to the ordinary human being, and they are not claimed as generative of any ‘yogic experience’, change of consciousness, but this purity is essential for further spiritual progress of the practitioner. The modified Sikh directive-capsule, so to speak, separates such elements in these ‘restraints’ of classical yoga, as are incapable or difficult of coordination with a house-holder’s life and his full participation in socio-political activity, necessary imperatives of the Sikh way of life. For instance, the ‘restraint’ of *brahmaçarya* abstinence from sex-involvement, is dropped and in its place a monogamous, spiritually oriented married life, free from deviation and promiscuity is held out as the true ‘restraint’.²² The encapsulated ethical conduct, *yama*, of the Sikh way of life, is laid down in the Sikh Scripture, in part, as follows:

Let ‘truth’ be the strict norm of all you think and do, so that your pain and anxiety may go and all-felicity come to you.

Always cognise the near-presence of God, through the Practice of the Name.

Avoid hurt or injury to any sentient being so that peace may come to your mind.

Be humble by helping and serving those afflicted with misery and want so as to achieve God-consciousness.

Nanak testifies that, verily, God is the exalter of the fallen and the lowly.²³

The Sikh is then bidden to rely upon prayer and the company of holy men to support and sustain him in his life of ethical rectitude. As he progresses in the path of spiritual development, he must deem it as his duty to persuade and help others to tread the same path, through socio-political activity which must be progressively purified of all taints of selfishness. This is the doctrine of *seva* of Sikhism, without which, Sikhism declares, the practice of Name does not fructify.²⁴

It is further laid down in the Sikh Scripture that the discipline of Name must be constantly vitalised by *bhakti*, devotion to God. “Increase your devotion to God in ascending measure.”²⁵ The word *bhakt* has the literal meaning of “well-joined”. The word *bhakti* occurs in the *Svetasvatara*, the ancient Hindu text, which Otto Schraeder in his *DerHinduis-mus* calls “the gate-way to Hinduism”, although earlier Pannini, in his Grammar, also appears to refer to it.²⁶ It was the *bhakti* principle which brought about the transition from the neuter, to the personal principle in Hindu religious speculation. Since *bhakti* is “joining with” or “participation” in the God, it presupposes an object distinct and discreet, dissimilar and distant from the subject. A purely monistic environment, such as the Sikh doctrine is, is not a very fertile ground for *bhakti*. *Bhakti*, therefore, has always been better adapted to a *Vaisnavite* background wherein a personal god is assumed as taking human and sub-human forms in the phenomenal world. The orthodox Hindu theory of *Bhakti* is that a god without attribute is inaccessible and that there must be an intercessor. Since Hinduism has no founder or prophet God-incarnate, the ‘word made flesh’, as the Christians say, this intermediary must be one of those human or sub-human forms of Vishnu, which he has assumed in various Time-cycles of the Creation. This is the basic doctrine of Hindu *bhakti*, though gradually it has acquired many shades of secondary meanings. Since Sikhism does not countenance *avatarvdd*, the doctrine of incarnation of gods or the God, it uses the term, *bhakti*, in its pristine sense of canalising and sublimating the entire emotional energy of the individual to sustain the continuous yearning for a vision of God.²⁷ This form of *bhakti*, the Sikh Scripture declares, is a necessary adjunct of the discipline of Name.²⁸

The last adjunct of the discipline of Name, the Sikh Scripture says, is the intuitive understanding of the philosophical truths which underlie the world of phenomena. This is the True knowledge, the Gnosis, and the Sikh Scripture commends that a Sikh must always strive by study, by discussion, by meditation and by every mental effort, to acquire an intellectual and intuitive understanding of the philosophic truths.²⁹

This, in short outline, is the Discipline of the Name which Sikhism teaches as the path to the realisation of God, and, broadly speaking, it consists of the three well known paths to liberation recognised in the world-religions, namely, 'the path of unselfish action', 'the path of devotion', and 'the path of knowledge', all subsumed under and practised as adjuncts to the grand Discipline of the technology of the *Nam-yoga*. The modern Hindu thinker, Aurovindo Ghose, in his own way, has tried to expound an almost identical technology under the title of "Integral Yoga", though it is definitely something less but expressed in a more sophisticated and pedantic language.

It is, therefore, this Discipline of the Name through which Sikhism seeks not only to ensure the continuous renewal but a firm conservancy of the fundamental traditions of the great religions of mankind and, in addition, it thereby seeks to make available to man, new dimensions of consciousness for the purpose of a higher integration of human personality, such as would transform man and his destiny on this earth.

Out of the five paths to liberation, followed by mankind the two, namely, 'the ritual' and 'the maceration', have not been recommended and approved of by Sikhism for obvious reasons. The 'ritual' is basically repetition, aiming at renewal but discouraging and blocking development and growth, change and advancement. Mechanical rituals, where interiorisation is lacking and where mental correspondences are absent or atrophied, tend to make zombies of us all.³⁰ The ritual, in its original essence, is magic and its nature and function is different from that of true religion as conceived by Sikhism. Magic seeks to control powers of nature directly through the force of spells and enchantments, techniques and know-hows, while religion recognises existence of spiritual beings external to man and the world and employs persuasive methods of sacrifice and prayer to procure their aid. Magic is coercive and dictatorial in approach while the other is persuasive. Magic depends upon the way in which certain things are said and done for a particular purpose by those who possess the necessary skills and the power to put the supernatural force into effect, while religion is personal and supplicatory. It is for this reason that the path of the ritual and the *yajna* has been discountenanced in Sikhism. Asceticism and maceration have been like-wise disowned as the desirable and direct paths to liberation,³¹ for, these practices necessarily implicate withdrawal from socio-political activity, and Sikhism rejects such a withdrawal in view of its basic doctrines which envisage an ultimate transformation of the man and his destiny on this mundane earth as the true goal and fruit of religion.

The Order of the Khalsa which the Tenth Nanak, Guru Gobind Singh, founded, must be viewed in the context of these doctrines of Sikhism, as intended to be a Body of men who not only practise the essential spiritual discipline of Sikhism, and live the life of a true Sikh, but who are also pledged to ensure, by every legitimate means, in which means is included the control of political power, the coming into existence, the prevailment and the preservation of a World Society, vitalised continuously by the afflation of the truths of religion, open, tolerant and catholic sustaining a creative World culture, consistent with the spiritual dignity and the spiritual goal of man.

An outline of such a World Society is indicated in the Sikh Scripture thus:

“Henceforth, such is the Will of God:
 No man shall coerce another, no man shall exploit another.
 Everyone, each individual, has the inalienable birth-right to seek and pursue happiness
 and self-fulfilment.
 Love and persuasion is the only law of social coherence.”³²

Footnotes:

1. *nirgun(u) āp(i) sargun(u) bhī obī, kalādhār(i) jin(i) sagalī mohī.*
 (inrgunu Awip srgunu BI EhI, klwDwir ijin sglI mohI[])- Gaurī,
 Sukhmanī, M5, AG, 287.
2. *kaī janam pankhī sarpa hoio, kaī janam haivar brikh joio.*
mīl(u) jagdīs milan kī barīā, chirann kāl eh defī sanjarīā.
 (keI jnm pMKI srp hoieE, keI jnm hYvr ibRK joieE[
 imlu jgdIs imln kI brIAw, icrMn kwl eyh dyh sMjrIAw[]) -
 Gaurī, M5, AG, 176.
3. i) *oi purakṣī prānī dhann(i) jan hai[n],*
upades(u) karhī[n] paropkārīā
 (Eie purK pRwxI DMin jn hih, aupdysu krih praupkwirAw[]) -
 Gaurī, Vār M4, AG, 311.
 ii) *brahma giānī paropkār umāhā.*
 (bRhm igAwnI praupkwr aumwhw[]) - Gaurī; Sukhmanī,
 M5, AG, 273.
4. *jab dekhau tab sabb(u) kichhu mīl(u),*
nānak so sūkham(u) soī asthūl(u).
 (jb dyKau qb sBu ikCu mUlu [
 nwnwk so sUKmu soeI AsQUl []) -Ibid., 281.
5. *ād(i) sach(u) jugād(i) sach(u),*
hai bhī sach(u) nānak hosī bhī sach(u).
 (Awid scu jugwid scu hY BI scu, nwnk hosI BI scu[]) -
 Japu, Sloka, M1, AG, 1.
6. a) *kal karantā abhī kar.*
 (kl krMqw ABI kr[]) - Sloka, Kabir.
 b) *āgāhā[n] kū trā[n] gh(i) pichhā pher(i) na mohdarā,*
nānak sīj(i) ivehā vār babur(i) na hovi janamrā.
 (Awgwhw kU qRwiG ipCw PYir muhfVw[
 nwnwk isiJ ievyhw vwr bhuiV n hovI jnmVw[])- Mārū, Vār M5,
 AG, 1096.
7. *balihārī gur āpne . . . jin(i) mānas te devate kīē.*
 (bilhwrI gur Awpxy ... ijin mwns qy dyvqy kIey[]) - Āsā, Vār
 M1, AG, 462-63.
8. *brahma giānī paropkār umāhā.*
 (bRhm igAwnI prauprwr aumwhw[]) - Gaurī, Sukhmanī,
 M5, AG, 273.
9. *ab kalū āio re, ek(u) nām(u) bovaho bovaho,*
ān rūt(i) nāhī nāhī, mat bharam(i) bhūlho bhūlho.
 (Ab klU AwieE ry, eyku nwmu bovho bovho[

- Awn rUiq nwhI nwhI ry, mḡ Brim Bulho Bulho[] -Basant,
M5, AG, 1185
10. *jia re ola nām kā, avar(u) je karan karāvano,*
tin(i) mah(i) bhau hai jān kā.
(jIARy Elw nwm kw, Avru ij krn krwvno,
iqin mih Bau hY jwm kw) - Gauṛī, M5, AG,
- 211.
11. *nānak(u) kai ghar(i) keval nām(u).*
(nwnku kY Gir kyvl nwmu[]) - Bhairo, M5, AG,
- 136.
12. *nānak nām charhadī kalā.*
(nwnk nwm cVHdI klw[]) - Ardās (Daily Prayer).
13. *bhariāi mat(i) pāpā[n] kai sang(i),*
ob(u) dhopai navai kai rang(i).
(BrIAY miq pwpw kY sMig[
Ehu DopY nwwY kY rMig[]) - Japu, M1, AG, 4.
14. *nām tul(i) kachh(u) avar(u) na boi,*
nānak gurmukh(i) nām(u) pāvai jan(u) koi.
(nwmu quil kCu Avru n hoie[
nwnwk gurmuiK nwmu pwwY jnu koie[] - Gauṛī,
Sukhmanī, M1, AG, 265.
15. *prabh(u) kai simran(i) giān(u), dhiān(u) tatt(u) budh(i).*
(pRBu kY ismrin igAwnu iDAwnu qqu buid[]) - Ibid. 262.
16. *so surtā so baisno so giānī dhanwant(u),*
so sūrā kulwant(u) soi jin(i) bhajiā bhagwant(u).
(so surqw so bYsno so igAwnI DMnvMqu[
so sUrw kulvMqu soie ijin BijAw BgvMqu[]) - Gauṛī,
Thitī, M5, AG, 300.
17. A. Bergaigne, *La Religion Vedique.*
18. *nij ghar(i) vāsā pāvai.*
(inj Gir vsw pwwY[]) - Basant, M3, AG, 1175.
19. *nij(i) ghar(u) mahal(u) pāvabo suk(h)u sabaje,*
bahur(i) na boego pherā.
(inij Gru mhlu pwwhu suKu shjy bhuir n hoiego Pyrw[]) - Gauṛī,
M5, AG, 205.
20. *rām rām sabh(u) ko kabai, kabāi rām(u) na boi,*
gur parsādi ram(u) man(i) vasai, tā[n] phal(u) pāvai koi.
(rwm rwm sBuko khY kihAY rwmu n hoie[
gur prswdI rwmu min vsY qw Plu pwwY koie[] - Gūjarī,
M3, AG, 491.
21. Patanjali, *Yogasūtra*, II. 30.
22. i) *ekā nārī boe par nārī dhī bhain vakhānai.*
(eykw nwrI jqI hoey pr nwrI DI BYx vKwxY[]) - BG,
6.8/3.
- ii) *par nārī kī sej bhūl supane bhū[n] na jaiybo.*
(pr nwrI kI syj BUil supny hUO n jYXhu[]) -
- Triyacharitra 21, DG, 842.
23. *jīs(u) sarab suk(h)ā phal lorīaib, so sach(u) kamāvau.*

nerai dekhau pārbrāhm(u), ik(u) nām(u) dhiāvau.

hoi sagal kī renukā, har(i) sang(i) samāvau.

dukḥ na deī kisai jā, pat(i) sion ghar(i) jāvan.

patit punit kartā purakh(u), nānak sunāvau.

(ijsu srb suKw Pl loVIAih so scu kmwvau[
nyVY dyKau pwrBRhmu ieku nwmu iDAwvau[
hoie sgl kI ryxukw hir sMig smwvau[
dUKu n dyeI iksY jIA piq isau Gir jwvau[
piqq punIq krqw purKu nwnwk suxwvau])

- Gauṛī, Vār M5,

AG, 322.

24. *so sewak(u) sewā karai, jis no hukam(u) manāisī.*

hukam(i) maniai hovai parvān(u),

tā khasmai kā mahal(u) pāisī.

(so syvku syvw kry, ijs no hukmu mnwiesI[
hukim mMinAY hovY prvwXu, qw KsmY kw mhlū pwiesI])

-

Āsā, Vār, M1, AG, 471.

25. *bhagt(i) karau prabh kī nit nūt(i),*

(Bgiq krau pRB kI inq nIiq[)

- Gauṛī, Sukhmanī, M5,

AG, 289.

26. *Ashtādhyāyī, IV. III. 95-98.*

27. *jis(u) antar(i) prīt(i) lagai so muktā,*

gur kai sabad(i) sadā har(i) dhiāe

ehā bhagt(i) har(i) bhāvanā.

(ijsu AMqir pRIiq lgY so mukqw,
gur kY sbid sdw hir iDAwey,
eyhw Bgiq hir BwvixAw])

- Mājḥ, M3, AG,

122.

28. *gur(i) man(u) mario kar(i) sanjog(u),*

ab(i) nis(i) rāve bhagt(i) jog(u).

(guir mnu mwirE kir sMjogu, Aih inis rwvy Bgiq jogu)-Basant,

M1, AG, 1170.

29. i) *man karhalā vadbhāgīā, tūn giān(u) ratan(ii) samāl(i).*

(mn krhlw vfBwgIAw, qMU igAwnu rḡnu smwil])

- Gauṛī, M4, AG,

234-235.

ii) *giān anjan(u) gur(i) diā agiān andher binās(u).*

(igAwn AMjnu gur dIAw, AigAwn AMDyr ibnwsu])

- Gauṛī,

Sukhmanī, M5, AG, 293.

30. Wake up early in the morning,

Hear the ding-dong ring.

Go walking to the table,

See the same damn thing.

31. *jagan hom punn tap pūjā, deh dukḥī nit dukḥ sabai,*

rām nām bin(u) mukt(i) na pāvas(i) mukt(i) nām(i),

gurmukḥ(i) labai.

(jgn hom pMun qp pUjw, dyh duKI inq dUK shY[

rwm nwm ibnu mukiq n pwvis mukiq nwim gurmuiK lhY]) - Bhairau,

M1, AG, 1127.

32. *hun(i) hukam(u) hoā mibarvān dā,*

pai koi na kisai ranjhāndā,

sabli sukḥālī vutthā[n]
ib(u) hoā balemi rāj(u) jio.
(huix hukmu hoAw imhrvwx dw[
pY koie n iksY rM\wxdw[
sB suKwlI vuTIAw[
iehu hoAw hlymI rwju jIau)

74.

- Sirī Rāg, M5, AG,

CHAPTER IV

THE SIKH THOUGHT

The basic problems of Sikh thought are naturally the same as those of other world religions and, as may be expected, their treatment by Sikhism is, in the main, on the lines of the Hindu and Buddhist speculative thought. Wherever Sikhism differs or departs from these lines of thought, it does so, as a rule, not by introducing new terms or concepts but by underlining an already familiar concept or by amplifying or interpreting it otherwise. This is, as it should be, for, thus alone it is possible to affect a new advance or expansion in the cultural and religious horizon of mankind and it is thus that all great cultures and civilizations have emerged and developed.

The Universe

We have already said that in Sikh thought, the final duality between Matter and Spirit is denied. The basic Sikh thought is strictly monistic.

“From One the Many emanate and finally,
O, Nanak into the One the Many submerge.”¹

All that exists, whether in the form of phenomena and appearances as becoming, or as *numenon* and reality as Being, is, in fact, the Spirit and the Mind. The individual mind, the numerous forms of life and the inanimate matter are all Spirit in different forms. Out of its own impulse and initiative of the Spirit a process of involutions occurred for some limited purpose, the precise nature of which is beyond human comprehension. All we can say is that such is its nature and such its pleasure. The fraction of the universe in its initial form, which the modern theorists, such as Abbe Lamatre (1904-?) call “the Primeval Atom” resulted from the involutory impulse of the Absolute Spirit, the God. In this Primeval Atom was originally concentrated, in a super-dense state, that which expanded and disintegrated through an antithetical evolutionary impulse, for thousands of millions of years of the human mind, and finally into the universe as it is to-day. This eruptive, fissionary impulse, whereby the Primeval Atom issued into the innumerable forms constituting the universe has reached its highest point, up-to-date, in the creation of man; and man, therefore, is the point in creation from where the inverse movement of evolution may take a further leap towards the Spirit. These two processes of involution and evolution, *apasarpāni* and *upasarpāni* as the profound ancient Jaina thought speculated, constitute a double but simultaneous movement and thus creation of the universe is an involution-cum-evolution process, a descent and an ascent. The universe, thus, is nothing but God in becoming. “The formless has become all the innumerable forms. Himself. He that is beyond the attributes, is here. Nanak declares the doctrine of the One absolute Being, that is Becoming, for, the One indeed is the Many.”²

The main doctrines of Sikh theology are grounded in this view of the ultimate Reality and its nature.

Genesis

With regard to the coming into being of the Primeval Atom, the Sikh doctrine is that the process was instantaneous, caused by the Will of God; “The forms become in consequence of the Divine Will. Comprehension fails at this stage of understanding of the Divine Will.”³

After thus stating this beginning of the Becoming, further statements made in the Sikh Scripture about the creation and evolution of the universe, are remarkably akin to the picture which has now been adumbrated by scientific speculation after considering the data revealed by the recent advances in observational Astronomy and probes into the heart of Matter. One of the basic hymns in the Sikh Scripture, which may be called the “Hymn of the Genesis” says,

For thousands and thousands of Ages, and for millions and millions of aeons, there was nothing in the beginning but nebulous density. Neither solids, nor spaces were there, only the Divine Impulse made become;

Neither the day or night, neither galaxies and solar systems nor satellites, but only God, self-absorbed;

The atmospheres, the imprimis waters, the pre-conditions of all forms of life,

And the sound, the protyle of all becoming, they too were not there.

There were no higher planes, middle regions or lower spaces, for the Space as yet was not there. And there was not the all-consuming Time either.

When God willed, He created the universes. The expanse was caused without a formal cause.

None knoweth His limits on limitlessness. The True Teacher revealeth this secret.⁴

Man

Paul Tillich identifies man’s basic predicament as existential estrangement from his essential being, estrangement which is expressed in anxiety about meaninglessness of life, gnawing awareness of alienation and incurable lack of wholeness, as his existential dilemma:

My bedstead of anxiety, strung with strings of pain and my cover quilt of alienation, is my existential predicament. O, my God, take note of it and have mercy upon me.⁵

Paul Tillich, the modern Western man is not aware that in the Sikh Scripture, not only the human predicament has been noted but the way to its cure has also been pointed out: Let man take refuge in God and proceed to cure his incurable sickness through identifying himself with God’s purposes; “how else can man secure abiding peace and wholeness except through refuge in and communion with God?”⁶

The man being the highest-yet point in the process of creation, where the evolutionary impulse has apparently near-exhausted its initial momentum, it is man on whom now the responsibility rests for consciously revitalising this impulse for a further evolutionary leap.

Thou art the very essence of God. Therefore, know thyself as such.⁷

The human body is the resting point of creation and it is from here that the further upward movement towards God realization starts.

Therefore, now make an all-out effort to reach the Goal and do not waste human life in frivolities.⁸

It is the involution-cum-evolution which is responsible for the creation of the universe and which after reaching the point of human consciousness has reached a stasis, and man is, thus, a voluntary diminution of the infinitude of God, for some obscure but limited purpose, as, indeed, all forms of existence, represent a diminution of God. Since God is truth, knowledge, bliss, light, harmony and immortality, the involuted forms of creation are, so much less of all these. Man being the stage at which the evolution has emerged into self-consciousness, man is capable of knowing that he has reached a particular stage of the creative process, and he is capable, volitionally, of taking steps to evolve upwards to the next stage. This is the stage, of the *brahmajnānī*, or the God-conscious man, and it is to this notion of evolution, the premonition of which finds expression in the later eighteenth and early nineteenth century West European literature in the form of the concept of 'the Superman'. "Lo, I preach to you the Superman; Superman is the meaning of the earth," said Nietzsche. Again, "Man is a rope stretched between the animal and the Superman. . . what is great in man is that he is a bridge and not a goal".⁹

Sikhism agrees with this except that Sikhism declares that 'the meaning of the earth' reaches far beyond the stage of the Superman, and Superman is only an interim stage 'a bridge and not a goal'. Sikhism endorses Nietzsche that the sphere of the activity of the Superman, and of the higher-still goal of evolution, is 'the earth', in the sense that it is on this earth that a perfect human society of God-conscious men, a psycho-social perfection, is the ultimate objective of the impulse of the God which has originally given rise to the process of creation. In contra-distinction to all those and previous philosophies and religions, which taught that the ultimate goal of man was either absorption into God or entry into a supra-mundane Kingdom of God, wherein there is abiding propinquity to God. Sikhism urges man to divinise the whole of humanity on this earth by transforming, mind, life and matter, through a conscious effort and will, and with the aid of the spiritual technique of the *Nam-yoga*, which is capable of taking along the whole psyche of man to a level of existence, undreamed of before, where pure knowledge, limitless harmony and divine bliss would prevail. This, indeed, would be a Society of gods, and the ultimate purpose of the divine impulse of creation is the establishment of this Society of human gods in the terrestrial spheres of the universe. It is the teachings of the Sikh Gurus that the supreme duty of man is to make an all-out effort towards this divine goal and the Sikh Gurus not only point out this goal but also reveal the way towards it.

"Hail the Guru! a hundred thousand times hail, for, he reveals the secret of transforming man into a god."¹⁰

God

The Sikh concept of the Ultimate Reality is more akin to the Judaic notion of an Almighty Person than to the Aryan concept of an immanent neutral principle. The basic formula of the Sikh

dogmatics in the opening line of the Sikh Scripture which characterises the Ultimate Reality as follows:

1. "Being-Becoming. Truth. Numenon. Creator. Person. Without fear of another. Without animus towards another. Beyond Times. Form. Unborn. Self-expression. Light. Contacted by human mind through (His) Grace."¹¹

Maya

The doctrine of Maya has been basic to the Hindu and Buddhist speculations from the very beginning. The best known work, apart from the omniscient *Mahābhārta*, in which the term *māyā* (relative truth) is employed as a philosophical concept, is the metrical treatise *Kārikā* by Gaudpad, where-in, unlike the *Mahābhārta* (*Bhagavadgītā* XVIII. 61), the term is not taken for granted but is explained and defined. Since this name, Gaudpad, was borne by the teacher of the famous philosopher of Hindu monism, Sankara, the author of the *Kārikā* may be the same person who might have lived at the end of the seventh century. This work, *Kārikā*, is usually printed with the *Māndukya Upanisad*, and for practical purposes, is regarded a part of it.

In language and thought, both, it bears a remarkable resemblance to Buddhist writings of the *Mādhyamik* School, and the criticism of the Hindu orthodoxy that the monism of Sankara, in which the doctrine of *māyā* is embedded, is, in reality, crypto-Buddhism, is not without substance.¹² In the *Kārikā*, the world of appearances is compared to the apparent circle of fire produced by a whirling lighted torch. This striking image first occurs in the *Maitrayana Upanisad* (VI. 24). It also occurs in the Buddhist Mahayan scripture, the *Lankāvatarsūtra*, which purports to be an account of the revelation of the true Religion by Gautama, the Buddha, when he visited Ceylon and there gave discourses to the King of the Island, Ravana, and his wife, Mahamati. This represents a well matured phase of speculation in Buddhism, as it criticises the Hindu schools of philosophy of the *Sāṃkhya Peś'upat*, as well as other schools. It includes a prophecy about the birth of Nagarjuna, the great Buddhist savant of the fourth century A.D., and it mentions the advent of Guptas which marks the renaissance of Hinduism in India. It also alludes to the fresh incursions of the Hunas into northern India, which incursions destroyed the Imperial Gupta dynasty at the end of the fifth century A.D. Throughout the Hindu speculative and religious literature, ever since this doctrine of *māyā* is admitted as, in some way, an independent principle of the process and ontological structure of creation. True, the subtle Sankara asserts that the principle of *māyā* is *anirvācānī*, that is, it can neither be said to exist nor not to exist. A is neither A, nor not A. Whatever else this statement may mean, it does concede that *māyā* has a positive existence. Sikhism denies the doctrine of *māyā* thus conceived. As ignorance and nescience have no positive existence, they merely being the aspects of the self-limited involuted Spirit, likewise, *māyā*, as such, has no positive existence. It is merely a way of saying that the individual consciousness perceives the reality only in the form of partial knowledge, which is there on account of involution. As the darkness is merely a negative aspect of the light of the sun, similar is the case with ignorance and nescience.

What is there positive to which we can give the name of *māyā*? What positive activity the *māyā* is capable of? The human soul is subject to the pleasure and pain principle in its very nature as long as it operates on the individuated plane of consciousness.¹³

Again, *māyā*, in the form of snake, entwines to render human minds immiscible with the real; and the more it is accepted at its face value, the more it misguides. Rare indeed is such a man who overcomes and casts it away".¹⁴ Further "What is *māyā* except a befooling magic trick? Yea, a dry

blade of grass afire; a passing shadow of a summer cloud; a momentary flooding after a tropical rain, for him who is out of communion with God”.¹⁵

What do these dissertations on *māyā*, in the Sikh Scripture mean?

Māyā is the antithesis of *moksha* in Hindu thought, but it is not the antithesis of absolute Reality. There is no incompatibility between the *brahma* and *māyā*, for the former is not opposed to Man; it is *advanda*, non-dual, that is, it has no opposite being outside all classification. To be precise ‘classification’ is exactly *māyā*.

Māyā, noun of *Sanskrit*, is derived from the root *matr*, ‘to measure, to form, to build, to lay out apian’, the same root from which Greco-Latin words, ‘metre’ ‘matrix’, ‘material’ and ‘matter’ are obtained. The fundamental process of measurement is division. Thus the Samskrit root, *dva*, from which we get ‘divide’, is also the Latin root of ‘dus’, and the English, ‘dual’. To say, then, that the world of ‘facts’ and ‘events’ is *māyā*, is to say that the words, ‘facts’ and ‘events’ are terms of measurement rather than the real itself, *per se*. ‘Measurement’ is setting up bounds of all kinds, whether by descriptive classification or by screening. Thus, the ‘facts’ and ‘events’ are as abstract as lines of latitude or feet and inches, metres and centimetres. This is not to be confused with “Idealism” or “Monism” of the Western philosophy, for all concrete things are not, in reality, illusion, unreal, or just, the one they are not unreal are illusory, because *māyā* is not non-existence; it is wrong mode of apprehension. It is not ‘One’, because ‘One’ is a thing, a mode of measurement and, therefore, itself *māyā*. To join the ‘many’ into ‘one’ is as much *māyā* as to separate the many from ‘one’. The world, as we perceive it, is made up of surfaces and lines, of areas of density and vacuity, but the *māyā* concept of the Sikh Scripture says that these forms and appearances, these things and events, have no “own-being”, *svabhava*; they do not exist in their own right but only in relation to one another, like “the spark of a dry blade, of grass”, or like “the fleeting shadow of a summer cloud.” Concretisation and formalisation is *māyā*, when the human mind attempts to comprehend and control that which impinges upon his consciousness. This is the unreal world of Buddhism, the world of ‘name and form’, *nām-rūpa*. When the Sikh Scripture says that “*māyā* is a snake that entwines human consciousness and whosoever takes it at its face-value, him *the māyā* misleads and confuses”, it means that man confuses his measures with the world so measured, of identifying money with wealth, fixed convention with fluid reality. The Sikh doctrine of *māyā* points out the impossibility of grasping the actual world in the verbal net of man’s mind and the fluid character of those very constructions he thus artefact. This world of *māyā* escapes both the comprehension of the philosopher and the grasp of the pleasure-seeker like water from a clutching fist, “like the fleeting shade of a summer cloud”.

This interpretation of the concept of *māyā* in Sikh theology has far reaching consequences in so far as it pulls the Hindu mind out of the slough of indolent introspective preoccupation, and subjectivism, generated by the belief that the whole world of the appearances, in which man is born to pursue his socio-political life, is no more real than a phantasmagoria in the minds of the gods above. By giving a foundation of solid reality to the world of appearance, this re-interpretation of the concept of *māyā* conform to a sense of reality, a feeling of urgency and an objectivity to the whole frame of mind of man, which is necessary for the all-out effort to speed up the evolutionary process through the human will, and this is the core of the precepts of Sikhism, as a way of life.

Ethics

The fact that religious experience, *per se*, is non-moral, has been known to Hindu thought from the very beginning. In the West, it has been recognised clearly only in recent times. It was, Dr. Otto who in his *Idea of the Holy*, about a quarter of a century ago, makes this point finally clear. In the Judaic religious tradition, for all practical purposes, religious life and ethical conduct appear to have been made identical. The ten Commandments of Moses are ethical precepts. In the *Quran*, it is these ethical commands which are present as the essence of religion. Western scholars are sometimes shocked at the stories narrated in the ancient Hindu texts, of the conduct of gods that does not conform with strict ethical standards and about which the narrator of the story expresses no moral horror and passes no censorial judgement. From this, the Western reader erroneously concludes that ethics has no place in the Hindu religious practice and tradition. This is far from the truth. From the very beginning, it has been recognised that ethical conduct is the very foundation on which the life of a religious man must be based. The rules of conduct of the Buddhist *shramans*, the formulary of conduct of Jain *bhiksus*, the daily rules regulating a Brahman's life all bear ample testimony to the fact that the relation of ethics to religious experience is well-recognised and established, though a man with secular sovereign status is exempted from moral censure.¹⁶ This moral exemption, however, is more a juridical rule rather than a moral precept. The case of non-human gods, though, is obviously on a different law. In Sikhism, while it is recognised that the *numenous* religious experience is unmoral and belongs to a category of value which is not ethical, and has a unique status and ontological structure in its own right, it is, nevertheless, insisted that without strict ethical purity of conduct, there is no possibility of any advance in the religious experience. A religious life, not strictly grounded in ethical conduct or a religious discipline which ignores the ethical requirements, is considered as a highly damaging error. "The seed of the teachings of the Guru cannot germinate except in the field of ethical conduct, constantly irrigated by the waters of truth".¹⁷ "A man of religion is ever characterised by ethical deeds, honest living, sincerity of heart and a fearless passion for truth".¹⁸ Nanak maketh this emphatic declaration, let all man ponder over it. "Ethical conduct is the only true foundation of human life on earth".¹⁹ Sikhism, thus, lays a stress on morality which raises the moral law to a higher and absolute status such as was not so in the Hindu and Buddhist thought. The Buddhist and Brahmanic systems appear to assume tacitly that morality is a means to felicity and it is not obedience to a law which exists in its own right as demanding obedience, what Immanuel Kant called 'the Categorical Imperative'. It is true that by them moral conduct is regarded as a system governed by the cosmic law, called 'the law of *Karma*', which means that good deeds bring good results and evil deeds bring evil results. "The evil deeds I did in past lives have now become impediments and misfortunes for me".²⁰ Sikhism, however, raises ethical conduct to a higher and more independent, absolute status and makes it as the true expression of the harmony of human personality with the Will of God. All ethical conduct, therefore, is not merely conducive to good results such as happiness, but it is primarily, an act of establishment of concord between the human personality and the Person of God. Since this concord is the highest end and the goal of human existence and endeavour, it is, therefore, the basic ingredient of the highest activity of man, which is religion. Thus, Sikhism while recognising that the Order of Reality which is revealed as *numenon* to the human experience does not fall under the category of ethical experience, it unequivocally emphasises that the two cannot be divorced or separated and that the nature of the *numenon* is such that its realisation is impossible without ethical conduct. The ethical category and the *numenal* category are distinct but are structurally and inseparably joined.

In this way, the Sikh thought fuses the Hindu thought and the Semitic tradition on the subject of ethics and religion.

Free Will

European philosophy and theology have been much exercised on the subject of 'free will', whereas the Hindu tradition has considered this subject as of minor importance. The explanation for this lies in the analytical understanding of the concept by both the traditions. In European thought, an individual is conceived of as a permanent fixed entity, basically separate from the rest of the world, which is his universe. It is argued that without freedom of will there is no moral responsibility and if there is no moral responsibility, there can neither be guilt nor punishment, either in society or hereafter, before the throne of God. This problem has not much troubled the Hindu thought which rightly considers that there is no such thing as a completely independent and stable entity called 'the individual' and, secondly, the Hindu argues, again quite rightly, that if the human will is not free, then what does the term "freedom" mean? What instance shall we bring forth with which to contrast the supposed determination of human will? Our notion of "freedom" is inalienably derived from our own experience to which we give the name of "will". Whatever, therefore, we may mean by "freedom", it is ultimately in the terms of our experience of our own will, that we give meaning to it. Thus interpreted, to say that human will is free, is an axiom as well as a tautology. There is no meaning in the thesis that human will is not free, for "free" is that which is like unto the human will. The trouble, however, arises when we give to the expression, "free will" a meaning which we have not derived from our experience of our 'will' but which has been superimposed by our intellect. Thus we like to think that "free will" is that power of volition of the human individual, which is totally uncaused and unconditioned. The concept of 'self-caused inevitability' and 'freely chosen determinism' would appear as puzzling, if not altogether nonsensical to the western mind. A little reflection, however, will show that such a 'freedom' does not and cannot, in fact, exist, and further, that, if it did and could exist, it will destroy all foundations of 'moral responsibility', 'sense of guilt' and 'justification for punishment' either here or hereafter. To begin with, there are the facts of heredity, the environment, and the subconscious mind. There is not much doubt that the individual is the product of his heredity, the inner mechanism of which the science of biology has discovered recently in the fertilized germ-cells and its genes, which make all the organic cells that make up the body including the brain and the nervous system. This pattern we inherit from our parents and our ancestors and it is certainly a determination of the choices that we make in our lives from time to time.

Psychology has revealed to us that sub-conscious layers of human mind as the seat of instincts, emotions, and intuitions, accumulated, for those who faithfully follow the dogma of the Church Council of Constantinople (A.D. 553) which anathematised the doctrine of transmigrating, in the race during evolution of millions of years or, for those who hold the doctrine of metempsychosis as fundamental, accumulated in the course of untold numbers of previous births and rebirths of the individual. They are certainly a determinant throughout a man's life in the matter of his choice and the conduct that follows it. Again, from outside, the social environment is active in continuously influencing and moulding individual's mind and thereby his power of choice and conduct. These three factors, the physical, the environmental and the hereditary, are there as a fact and their powers of influencing the human power of choice cannot be denied. In this sense there cannot be a 'free will', as an uncaused and unconditioned factor which solely determines as to what choice, in a given situation, an individual will make. But even if there were such a 'free will', it will entail disastrous consequences. If a man's actions are not free when they can be shown to be causally chained to his character, the sum total of his heredity, past experiences and environment, then the only circumstances in which it would be proper to call a man "free", would be those in which he acted independently of his received character, that is, of his habits, desires, urges, and perspective on

life and all the rest. But if this agent or 'free' action, is not to be equated and identified with that which is subject to particular desires and urges, which is circumscribed by a given environmental and circumstantial set-up, which is devoid of character, motives, persistent interests and the like, then who is this agent of 'free' choice, the 'he'? Such a notion of 'free' will completely dissolves the agent of action; a person with such a 'free' will is a completely disembodied and unidentifiable entity. Such an entity can neither be blamed nor praised. Indeed, such an entity would be truly like the "Superman" of Nietzsche, "beyond good and evil". Nor can such an entity be held responsible for what it does, for, it would be clearly unreasonable to hold an individual responsible for his actions if we did not think there was a cause and effect connection between his character and his conduct. When we can show that there is no such connection, as, for instance, an act is committed as a result of coercion, we do not normally hold him responsible. The reason is not that the one act is 'uncaused' and 'free', while the other is 'determined', the reason lies in the kind of the cause; in the one case the cause lies in the character of the individual over which he has, in some sense, control while in the other case, he has no such control. As we gain new knowledge about the kinds of causes that affect conduct, we change our mind about the kinds of behaviour for which we should hold men responsible. The recent shifts of stress in the science of Penology in the modern world, and the ancient wisdom of the East and West, which iterated that an individual is ultimately responsible for nothing, must be appreciated in the context of this analysis, and not in the superficial frame of reference of 'determinism' and 'free will'. "A man reaps only that what he sows in the field of *karma*",²¹ declares the Sikh Scripture. It simultaneously says, that, "Say, what precisely it is that an individual can do out of his free choice? He acteth as God willeth".²² And the *Bhagavadgita* asserts that, "God sits in the heart of every creature with the consequence that all revolve in their set courses, helplessly tied to the wheel of *māyā*."²³ That man is free to choose and act to some extent, and to the extent that he is so, to that extent alone he is morally responsible and subject to praise and blame, is a true statement. That there is no such entity, and no such entity is conceivable, which is wholly 'uncaused' and 'undetermined', and further that in the ultimate analysis, the whole area of individuality can be linked to a cause or causes which are supra-individual, is also a true statement; and these two true statements are not self-contradictory or incompatible with each other. This constitutes the Sikh doctrine on the subject.

This brings us back to our immediate experience that seems to carry its own certitude with it, that, in some sense, we are 'free', for, we have the notion of 'freedom' as the core of this experience. Sikhism, while implicitly taking note of the three factors which determine the powers of human choice, lays stress on this fourth factor, perpetually present and operative in the human mind, which possesses the autonomous power of choice. This autonomous power of choice is 'the divinity in man' according to Sikhism, and it is this core around which the whole human personality, which is, at heart, "the source of all human misery as well as the panacea of all his ills, revolves".²⁴ How may man demolish the wall of nescience that separates him from God? By being in tune with the Will of God. And how shall we know the Will of God? Nanak answers: "It is embedded in the very core of human personality."²⁵

It is this autonomous power of free choice which is given to every human personality and by virtue of which the effects of the other three determining factors of human choice are interfused, and, thus, the act of free human choice gives birth to a new event, which is not wholly determined, and which is not a mere combination and aggregational consequence of all these four factors but which is a new event, unique in nature, and potently capable of giving rise to other similar events in the future. It is this power of free choice that is included in man's original heritage which has the capacity to go beyond this heritage and, thus, within the limits given, a human being is free to shape

his own destiny. Nor are two of the three factors-his received character, his individual circumstances-merely accidental and fortuitously super-imposed upon the individual, for, they too are the fruits of his past *karma* of uncounted previous births, and thus they are self-determined, self-caused, result of free choices earlier made. When and why and how did an individual make the first free but wrong choice? This question relates to the First Things, and therefore, *exhypothesi*, the individual comprehension fails at this point: “the son observeth and knoweth not the birth of his father”²⁶.

Karma

The doctrine of *karma* is not the same as the doctrine of pre-destination of the Christian theology. *Karma* is, in a sense, fate, self-caused inevitability, not pre-destination, for within the limits given, and these limits constitute the *karma* inherited from the previous births, a man is free. This *karma* is not ‘fate’ because all the time we are making our own *karma* and determining the character of our further status and births. The doctrine of *karma* as understood in higher Hinduism and as expounded in Sikhism, merely, teaches that our present limitations are traceable to our acts of autonomous choice in our past lives and, as such, our *karma* is a source of rewards and punishments which we must enjoy and endure, but this idea differs from the idea of ‘fate’, as commonly understood in European thought, in as much as it is not inexorable, for all the time we are making our own *karma* within a context, the core of which is always free and autonomous.

Evil

The existence of evil it might be said, is the main reason for the keen interest of religion and, therefore, the explanation of evil is the chief problem of theologies and religious philosophies. Whether it was God who created evil and whether evil is due to misuse of the gifts of free will, are problems which constantly occur and recur in almost all religions of the world. But the presence of evil, as a de-tran-quiliser and disturber of the composure of human mind, cannot be ignored or argued away, so much so that perceptive minds regard it as the preponderant characteristic of existential human situation.²⁷

The main trend of Hindu thought on this problem is that since the world itself is unreal, the existence of evil in it, is not of greater concern to the individual than the world itself. He asserts that the proper course for the human soul is to seek *muktī*, liberation or unison with God, by renouncing and discarding this vain show of appearances called “the world”. The Hindu, thus is not very much concerned to prove that evil does not really exist in the world, or to explain why God allows it to exist. Since the world itself is no more than a phantom and an insubstantial dream, the evil itself cannot be of a more enduring substance, and, at any rate, it is of no direct concern to the man of religion.

Sikhism cannot and does not adopt this view, because Sikhism does not accept the ultimate dichotomy of matter and spirit, and does not accept, as an independent entity, the principle of illusion, the *māyā*. Since Sikhism postulates that religious activity must be practised in the socio-political context of the world, the problem of evil is a very much real problem to Sikhism as it is to the European thinker. Sikhism, therefore, returns almost the same answer to the problem of evil which the European pantheist gives, namely, that since God is all things and in all things, the evil is only something which is a partial view of the whole, something which appears as such when not seen from the due perspective. Sikhism asserts that there is no such thing as the independent principle of evil, as some theologies postulate, although there are things in this world which are evil. This antithesis of evil and good, according to Sikhism, is a necessary characteristic of the syndrome

involution involved in the process of creation of the world. Evil and good appear at one stage of this involution-cum-evolution and they disappear when the process of evolution culminates into the unitive experience of God just as the white ray of light splits into its variegated spectrum while passing through a prism, and again gathers these multichromatic hues into its all-absorbing whiteness to become itself again. In the final stage of things, “all evil transmutes itself into good and all defeat into victory”. When a complete perspective is granted to man by the Grace of God, all evil melts into its source, which is All-Good. There is no independent principle of evil in the universe, because “God is All-Good and nothing that proceeds from All-Good can be really evil, and there is naught which proceeds from any other source but God”.²⁸

But this Sikh metaphysical speculation on the ontological status of Evil does not supply a clear cut answer to the problem of evil as man encounters it in his every day experience and life.

Ours is a time of upheavals: political, social, religious, and moral; Our most urgent problem is to forestall the catastrophe that menaces us, catastrophe of total destruction, and unprecedented unrest and violence. The causes of the present troubles and future dangers can all be traced back to the lack of any root-principles, generally agreed in philosophy, religion and politics. Everywhere, old class structures of society have been undermined by the advent of democracy. European hegemony and over lordship in Asia and Africa has yielded place to independence or partnership. In religion, the simple faith in the ancient theologies and in their sacred writings as the explanation of universe and as the foundation and sanction of morals, has been shaken by the impact of modern science. Civilisation has been disadjusted and confusion prevails. Mass opinion is agreed that the present age is mostly concerned not with the world of ideas but with the world of things, material things that we make and use, sell and buy. Though physical sciences, technology and economics are of immense value to mankind, it is not anywhere in that world that we may hope to find the solution to our problems, and that solution, whatever it might be, lies in the world of ideas. Men’s actions are determined by their ideas and not vice versa, as fanatical Marxists fondly hope and obstreperously assert. Right ideas are those that lead to good actions and good actions are those that are known to lead to welfare. Wrong ideas are those that lead to opposite results, suffering and disaster. Welfare means everything worthwhile material, intellectual, moral and spiritual.

To discover wherein welfare consists and to find ways to attain it, constitutes a continuous enquiry, discussion, steady meditation and argument. Thus, the ancient problem of evil is reopened and the explanation of it that monotheistic theologies give, namely, to argue it away at the transcendental level, appears unsatisfying: the two world-wars of our times, for instance. If God is omnipotent and benevolent, why are there wars? The answer that the ontological status of Evil is negative and non-existent or the answer implicated in the Book of Job, constitutes impressive argument and a magnificent poem, respectively, but in the face of the concrete evil, the latter is a sterile philosophy and the former an evasion, but no straight answer. In the case of a dualistic theology that concedes two real and positive opposing powers, the Good and the Evil, it would appear that if God has created a maleficent power, the Power of Evil, of negation and denial, then God is not all benevolent, and if this Power is coequal and co-existent then God is not all powerful. The problem of Evil may be a mere abstraction, but there are problems (evil) every day tangible and concrete situations and they raise not merely the philosophical questions about the status and origin of Evil, but also what is the moral imperative for man in dealing with evil situations in day to day life?

Sikhism takes direct and full cognisance of this aspect of the problem. While it denies Evil an ultimate status in the structure of Reality, it squarely faces the concrete existence of evil in the day to day life of man, as well as the agents of evil in human affairs.

The cannibals say ritual prayers of Islam and the assassins strut about as practising Hindus. . . . All concern for human decencies and respect for ethical conduct has disappeared and the Evil rules supreme.²⁹

Sikhism calls upon all men of moral perception and spiritual awakening to oppose the agents of evil, the evil-doers and their aides singly, through appropriate organisation, to oppose relentlessly, till the end, till this evil is destroyed or contained. The Light of God that has shone through the Sikh Prophets to guide mankind, is unambiguous and uncompromising on this point: “O, God of Benedictions, this blessing, above all, we do ask of you: the will and tenacity to tread the path of good, promoting actions and fearlessness in opposition to the agent of evil.”³⁰ “The Light of Sikhism is for the supreme purpose of urging men to destroy and extirpate evil doers.”³¹

But, since according to Sikh metaphysics, evil is just a passing phase, a phenomenal occurrence, neither there in the beginning nor there at the end, and, therefore, having no substance or real existence, why should any man of understanding bother to oppose it or to destroy or contain it?

Sikhism answers this question. The ancient Hindu insight into the scientific laws governing character-formation tells us that, “what a man does, what he attitudinises, that he becomes”.³² To tolerate evil, to coexist with it and not to confront it, is to accept and compromise with it. Such acceptance and compromise is antivirtuous passivity and negative life-style, and the destiny of ethical and spiritual negation is hell. A negative personality is a naked personality, in the absence of a proper covering of virtue and merit, and there is no more frightful fate that can overtake man: “On its pre-des-tined march towards hell, a naked soul looks truly frightful.”³³

Jacob Boehme in his *Signatura Rerum*, tell us that “What is evil to one thing, that is good to another. Hell is evil to the angels for they are not created thereunto, but it is good to the hellish creatures. So also heaven is evil to the hellish creatures, for, it is their poison and death”.

Emmanuel Swedenborg (1688-1772) writes in his *Heaven and Hell*: “No punishment is from the Lord, but from Evil itself, because Evil is so joined with its own punishment that they cannot be separated.”

By co-existence and non-confrontation with evil things, man is utterly degraded from his essential humanity, and becomes a hellish creature and thus his punishment is great:

Fall and rise, rottenness and ripeness are known and seen hereafter in the next world.³⁴

Numenon & Samsar (The Reality and Appearance)

Samsār is the principle of change which determines the world of phenomena; and in Hindu thought, and in some other systems of metaphysics, it has been argued that on this account it is unreal. It is presumed as axiomatic that the real must not be infected with change. The basic formula of Sikh dogmatism with which the Sikh Scripture opens, is preceded by the exegetic

statement that “all change, all evolution, all that is characterised by the time-process, is ultimately real.”³⁵

The *numenon*, the order of Reality, which is revealed to the human mind through gnosis, therefore, is not something which is fundamentally different and away from the phenomenon altered in the gnosis; it is not that what really is, but it is the mode of perception and the quality of prehension of the individual, which are transformed, thus revealing the vision of the *numenon*. It is this very mundane and the material world, the phenomena, which is freshly and differently prehended and cognised by the human consciousness, a consciousness that is enlarged and uplifted. Sikhism, therefore, is in agreement with the aphorism of the great Buddhist philosopher, Budhagosa who declared, that, “*yas-samsāras tan-nirvānam*”, that is, “the flux and the absolute are the same.” “This world of fleeting appearances that you see, is, in fact, the true face of God and as such it is revealed to the consciousness of emancipated man.”³⁶

Footnotes:

1. *ikkas(u) te hoi(o) anantā, nānak ekkas(ii) māhi samāe jio.*
(ieksu qy hoieE AnMqw, nwnk eyksu mwih smwey jIau[]) - Mājh, M4, AG, 131.
2. *nirankār ākār āp(i) nirgun sargiin ek,*
ekaib ek bakhānāno nānak ek anek.
(inrMkwr Awkwr Awip, inrgun srgun eyk[
eykih eyk bKwnno, nwnk eyk Anyk[]) - Gaurī Bāvan Akhari, M5, AG, 250.
3. *hukmī hovan(i) ākār,(u), hukam na kahiā jāi.*
(hukmI hovin Awkwr, hukm n kihAw jweI[]) - Japu, AG, 1.
4. *arbad narbad dhundbūkārā, dharn(i) na gaganā hukam(u) apārā,*
nā din(u) rain(i) na chand(u) na sūraj(u), sunn smādh(i) lagāi[n] dā.1.
kbhāni na bhāni pa(u)n na pāni, opat(i) kbhapt(i) na āvan jāni.
kband pātāl sapt nabī sāgar, nadi na nir(ii) vahāi[n]dā.2.
nā tad(i) surg(ii) machh(u) paiālā, dojak(u) bhist(u) nabī kbai kālā
jā tis(ii) bhānā tā(u) jagat(u) upāiā, bājh kalā ādān(u) rahāiā.
tā kā ant(u) na jānai koi, pūre gur te sojhi boi
(Arbd nrbd DuMDUkwrw, Drix n ggnw hukmu Apwrw [
nw idnu rYin n cMdu n sUrju, sMun smwiD lgwiedw [1[
KwxI n bwxI paux n pwxI, Epiq Kpiq n Awvx jwxI[
KMf pwqwl spq nhI swgr, ndI n nIru vhwiedw [2[
nw qid surgu mCu pieAwlw, dojku iBsqu nhI KY kwlw[
jw iqsu Bwxw qw jgqu aupwieAw, bwJ klw Awfwxu rhwieAw[
qw kw AMqu n jwxY koeI, pUry gur qy soJI hoeI[]) - Mārū, Sohilā, M1, AG, 1035-36.
5. *faridā chint khatolā vān(u) dukh(u) birba vachhāvan lef(u),*
ib(n) hamārā jivanā tū sāhib sach[ch]e vekh(u).
(PrIdw icMq Ktolw vwxu duK, ibrh vCwvx lyPu[

- eyhu hmwrw jIvxw, qU swihb scy vyKu[] - Farīd, Slok 35, AG, 1379.
6. *har(i) nāh na milāi sājanai, kai pātai bisrām.*
(hir nwh n imlIAY swjnY, kq pweIAY ibsrwm[]) - Mājḥ, Bārāmāḥ, M5, AG, 133.
7. *man tūn jot(i) sarūp(u) hai[n], āpnā mūl(u) pachbān(u).*
(mn qMU joiq srŪpu hY, Awpxw mŪlu pCwxu[]) - Āsā, Chhant, M3, AG, 441.
8. *bhāi parāpat(i) mānukh deburā,*
gobind milan kī ih terī barā.
.....
saranjām(i) lāg(u) bhavjal taran kai,
janam(u) bīrbhā jāt rang(i) māiā kai.
(BeI prwpiq mwnuK dyhurIAw[
goibMd imlx kI ieh qyrI brIAw[
... ..
srMjwim lwig Bvj1 qrn kY[
jnmu ibRQw jwq rMig mwieAw kY[] - Āsā, M5, AG, 12.
9. *Thus Spake Zarathustra. I.4.*
10. *balihārī gur āpne diobārī sad vār,*
jin(i) mānas te devate kīe, karat na lāgī vār.
(bilhwrI gur Awpxy idauhwVI sd vwr[
ijin mwxs qy dyvqy kIey, krq n lwgI vwr[]) - Āsā, Vār, Slok M1, AG, 462-463.
11. *1. Omkār. Sat(i). Nām(u). Kartā. Purukh(u). Nirbbau. Nirvair(u). Akal. Mūrt(i). Ajunī. Saibhang. Gur. Prasād(i).*
(<. siq. nwmu. krqw. purKu. inrBau. inrvYru. Akwl. mŪriq. AjŪnI. sYBM. gur. pRswid.)
- Japu, M1, AG, 1.
12. *māyāvādam asaśēbastram, praśēbannam bauddham.*
(mwXvwwdN AsçCwsRm`, pRçCñnN bODm`) - *Padam-Purāna.*
13. *māiā kis no akhāi, kiā māiā karam kamāi.*
dukḥ(i) sukḥ(i) eb(u) jō badh(u) hai, haumai karam kamāi,
(mwieAw iks no AwKIAY, ikAw mwieAw krm kmwie[
duiK suiK eyhu jIau bDu hY, haumY krm kmwie[]) - Srī Rāg, M3, AG, 67.
14. *māiā boī nāganī, jagat(i) rahī laptāi.*
is kī sewā jo kare, tis hī kau phir(i) khāi.
(mwieAw hoeI nwnI, jgiq rhI lptwie[
ies kI syvw jo kry, iqs hI kau iPir Kwie[]) - Gūjarī, Vār, M3, AG, 510.
15. *māi māiā chhal(u), trin kī agn(i),*
megh kī chhāiā, gobind bhajan bin(u) har kā jal(u).
(mweI mwieAw Clu, iqRx kI Agin[

- myG kI CwieAw goibMd Bjn ibnu hV kw jlu[] - Todī, M5,
AG, 717.
16. *samrath ko nābin dos gusāin.*
(smrQ ko nwihN doĀ gusweĒN) - Tulsī,
Ramcharitmānas.
17. *amal(u) kar(i) dharti bĳ(u) sabdo kar*
sach[ch] kī āb nit deb(i) pānī.
(Amlu kir DrqI bIju sbdo kir[
sc kI Awb inq dyih pwxI[] - Srī Rāg, M1, AG, 22-
24.
18. sach(u) karnī sach(u) tā kī rahat,
sach(u) hirdai sat(i) mukh(i) kahat.
(scu krxI scu qw kI rhq, scu ihrdY siq muiK khq[] - Gauṛī,
Sukhmanī, M5, AG, 283.
19. *bhanat(i) nanak(u) bujbe ko bichari,*
is(u) jag mah[n] karnī sari.
(Bxiq nwnwku bUJy ko bIcwrI, iesu jg mih krxI swrI[]) - Sorath, M1,
AG, 599.
20. *pūrva janamam kritam pāpam byadbi rūpen pīditam.*
(pUvéjñmN ĩqN pwpN ±XwiD }pyx pIiVqm`) - Sarvadarsana
Samgrah.
21. *jebā bijai so lunai karmā sandra khet(u).*
(jyhw bIjY so luxY krmw sMdVw Kyqu[] - Mājh,
Bārāmāh, M5, AG, 134.
22. *kabu manukh te kiā hoe āvai,*
jo tis(u) bhāvai soī karāvai.
(khu mnuk qy ikAw hoie AwvY, jo iqsu BwvY soeI krwvY[]) - Gauṛī,
Sukhmanī, M5, AG, 277.
23. *Israb sarvabhutanam briddesearjun tisthati,*
bhramayan sarvabhutani yantrarudhani mayaya.
(eéovr: svéBUqwnM hRd`dySyjén iqĀTiq
BRwmXn` svéBUqwin XñZw}Fwin mwXXw) - *Bhagavad-gītā*,
XVIII. 61.
24. *haumain dīragh rog(u) hai, dāru bhī is(u) māhi.*
(haumY dIrG rogu hY, dwrU BI iesu mwih[]) - Āsā, Slok,
M2, AG, 466.
25. *kiv saciārā boīai, kiv kūrāi tuttai pāl(i)?*
bukam(i) rajāt chalanā, nānak likhiā nal(i).
(ikv sicAwrw hoeIAY, ikv kUVY qutY pwil?
hukim rjweI clxw, nwnk iliKAw nwil[]) - Japu, M1, AG, 1.
26. *pitā kā janam(u) kī jānai pūt(u).*
(ipqw kw jnmu kI jwnY pUqu[]) - Gauṛī, Sukhmanī,
M5, AG, 284.
27. Therefore, since the world has still
Much good, but much less good than ills

And while the sun and the moon endure
Luck's a chance but trouble is sure
I'd face it as a wise man should,
And train for ill and not for good.

- A.E. Houseman.

28. *isu(u) te hoi su nahī burā, orai kabho kinai kichbu karā.*

(iesu qy hoie su nwhI burw, ErY khhu iknY ikCu krw)

- Gaurī,

Sukhmanī, M5, AG, 294.

29. *mānas kbāne karabi nivāj, chhuri vagāin tin gal(i) tāg,
saram dharam kā derā dur, nānak kūr rahiā bharpūr.*

(mwxs Kwxy krih invwj, CurI vgwieX iqn gil qwg[
srm Drm kw fyrw dUr, nwnk kUV rihAw BrpUr[)

- Āsā, Vār,

Slok M1, AG, 471.

30. *deba sivā bar mohi ibai subh karman te kabhun na taro[n],
na daro[n] ari so[n] jab jāi laro[n], nischai kar apni jī karō[n]*

(dyh isvw br mohi iehY suB krnm qy kbhMu n tro[
n fro Air so jb jwie lro inscY kr AwpnI jIq kro[)

- Chandī

Charitra, DG, 99.

31. *yāhī kaj dharā ham janmam,
samajh leho sādhu sabb manmam,
dharam chalāvan sant ubāran,
dusta sabhan ko mūl upāharan(i).*

(XwhI kwj Drw hm jnmM[
smJ lyhu swDU sB mnmM[
Drm clwvn sMq aubwrn[
Dust sBn ko mUl aupwrin[)

- Bachitranātak, DG,

57-58.

32. *yathākārī yathācārī tathā bhavati.*

(XQwkwrI XQwcwrI qQw Bviq)

33. *nanā dojak(i) chālia ta disai kharā drāvanā.*

(nMgw dojik cwilAw qw idsY Krw frwvxw[)

- Āsā, Vār, M1,

AG, 471.

34. *kach pakāi othe pāi, nānak gaiā jāpai jāi.*

(kc pkweI EQY pwie, nwnk gieAw jwpY jwie[)

-Japu, (34), M1, AG, 7.

35. *ād(i) sach(u), jugād(i) sach(u), hai bhī sach(u),
nānak hosī bhī sach(u).*

(Awid scu, jugwid scu, hY BI scu, nwnk hosI BI scu[)

- Ibid.,

1.

36. *ib(u) vis(u) samsār tum dekhde, eb(n) har(i) kā rūp(u) hai,
har(i) rūp nadri āiā.*

(iehu ivsu sMswr qum duKdy, eyhu hir kw rUpu hY,
hir rUp ndrI AwieAw[)

- Rāmkalī, Anand, M3, AG,

922.

CHAPTER V

SOCIAL IMPLICATIONS OF SIKHISM

The life Story of Guru Nanak, called the *Janamsākhi*, the earliest written record we have of the travels and wanderings of the Guru, records that Guru Nanak summed up the Sikh tenets, for his audience, in the following triple precepts:

Kirat Karo, Wand Chhako, Nām Japo

It means. (1) Earn thy livelihood by honest productive labour, (2) Share the fruits of thy labour, and (3) Practise the Discipline of the Name.

These are rightly regarded as the basic doctrines of Sikhism.

We have already explained, in brief, the significance of the Discipline of the Name and its import for the man of religion. This discipline of the Name, a new synthesized and integrated *yoga*, is to be practised in the context of socio-political life in which man does not turn his back on the society and does not renounce the world. The first two precepts, that of honest productive labour and sharing of its fruits with neighbours are to constitute the foundation of the Sikh society, whereas the remaining third is to vitalise and regenerate it.

Sikhism envisages a time, almost within sight now, when the heritages of the different historic nations, civilisations, peoples, and religions will have coalesced into a common heritage of the whole human family, and Sikhism further declares that neither the natural sciences, nor philosophical intellectual speculations, which integrate the basic concepts of natural sciences into comprehensive systems, can rescue man from his state of inherent limitation and suffering and that the religious discipline of the Name alone can do it.

Even if a hundred moons arise and a thousand suns shine together, this light combined cannot dispel the nescience with which man is afflicted and which the light of God, that is the revealed Light, alone can dispel and destroy.¹

The words, “sun”, and “moon”, have been used in the text in the idiom set by the *Veda*, for the *Vedas*' imprint upon Hindu mind is permanent and unmistakable, even on those who represent a reaction against *Vedism*. Vedism is not only a religion, it is even more a technique, a technique of learned theologians and inspired poets, the *vipra*, “the quivering ones”, and it constitutes also the *mīmāṃsā*, the jurisprudence of the *yajna*, the ritual act. *Vedism* has also developed a number of secular disciplines, such as Phonetics, Grammar, Astronomy, and even rudiments of Geometry and Law. *Nirghantu* is the oldest lexicon in any Indo-European language, wherein the words are grouped as series of synonyms. These synonyms are so arranged as a rule to indicate secondary metaphysical acceptations, *slesha*, constituted and arrived at in accordance with the laws of occult equivalence. In the *Veda*, the words employed are multivious, polysignificant, and that is why the *Vedic* idiom is described as *vakrokti*, “crooked”, and for this reason the *nirukta* commentary says that, *parokṣa kāmāhi devah*, ‘the gods are in love with the cryptic’. It is in this sense that *the Rig Veda* declares (X. 90. 13) that, “the moon took birth in the mind and the sun in the eyes (of the Cosmic Man)”². The metaphysical correlation and occult equivalence of ‘moon’ then is ‘mind’ and that of ‘sun’, the

percipience, the facts revealed through perception. In our text the “moon” signifies the integrating speculations, the speculative cogitations of the mind, that result in philosophic systems based on the stuff of the basic concepts and hypotheses of the natural sciences. Likewise, the term “sun” here means the objective natural sciences, the knowledge of which is derived through the human senses.

In the Semitic Judaic religions, the religion is equated with the ‘law’, reduced into dead letters of utilitarian ethics. Sikhism emphasises that the ‘ethical law’-the decalogue of Christianity, the *sunnā* of Islam and the *karma kānd* of *Vedism* and *smṛiti* injunctions of Brahmanism-is not religion proper; that the core of religion is the *numenon*, sacredness in the sense of non-moral holiness as a category of value and a state of mind and a spiritual experience, peculiar to religion and exclusive to man but that the ethical law is, in some deep, profound sense, a necessary adjunct of religious life and a penumbra of the religious experience. It, therefore, insists on these three precepts as necessary ingredients of the life of man who would practise religion.

To begin with, therefore, in the society which Sikhism recommends as the pattern for the global Society, every individual must engage himself in honest productive labour.’ Parasitism, which is the obverse of exploitation, in any shape or form, is not only anti-social, but anti-religious also. It follows also that there shall be no exploitation of man by man with Capital or *spi* or *spiovery*, i.e. the accumulated wealth shall not be employed as the instrument of exploitation and there shall be no privilegentia based on the white collar and the gift of the gab. This is a necessary implication of the precept that religious man must “share the fruits of his labour with his neighbours by renouncing self-aggrandizement.

From this it follows that Sikhism regards a co-operative society as the only truly religious society.

How is this Sikh co-operative society distinguished from the modern models of a socialist society, a welfare society, and a communist society?

The basic element which distinguishes a Sikh co-operative society from all these modern social models is grounded in the Sikh view of the worth and status of the individual as the very microcosm of God, and an individual, therefore, must never be imposed upon, coerced, manipulated or engineered.

If thou wouldst seek God, demolish and distort not the heart of any individual.³

I worship God to be freed from all adversatives hostile to the light of God within myself.⁴

Herein lies that which essentially distinguishes a religious cooperative society as conceived by Sikhism, from the modern societies that are grounded in the doctrines of Socialism, Communism and Welfarism.

A welfare state is based, primarily, on four precepts. Firstly, it accepts collective responsibility for providing all individuals with equality of opportunity. This implies, among other things, availability of adequate educational facilities, universally. Secondly, a welfare state assumes responsibility for (he basic economic security of those who are unable to provide such security for themselves. This implies disabled youth and old age pensions, wage legislation and un-employment insurance. Thirdly, it assumes responsibility for reducing permanent disparity in the distribution of

wealth and bringing about a closer coincidence between the income of an individual and his contribution to society. In a welfare society, the policy of taxation and budgetary trends are primarily determined by this consideration. Fourthly, a welfare society assumes responsibility for promoting full employment of the available manpower and the full utilisation of the national resources, whether in the form of manpower, or in the form of the material wealth. It will be seen that all these four objectives on which the concept of a welfare state is based, are interdependent and that when one objective is accepted, the others, logically or otherwise, follow. It is implicit in a society which is organised as a welfare state that the extent of obligation of the state to provide the individual with facilities, is also the extent of the power of the state over the freedom and autonomy of the individual as a social unit. Briefly, slavery is the necessary price for security, when security is given by an external authority and is not required and maintained primarily by the individual himself. It is with this implication of the welfare state that Sikhism finds serious fault. Sikhism is not anti-welfare. In fact, it insists that the welfare of an individual mainly consists in the welfare of his neighbours. What Sikhism opposes basically and uncompromisingly is, the creation of a class of men, beset with the sins of bureaucracy and arrogance of meritocracy, who in the name of the state and in, the name of the social welfare seize and retain such power which can be and is, more often than not, used to coerce and impose upon the individual. Somebody has well quipped: 'It would never fool with the government. By the time they get around to solving a problem, the guy has either solved it himself or has died'. This is the bureaucratic sin of procrastination. The other sin of overweening tyranny is capsuled in the Punjabi folk-wisdom: 'never walk too near the hind legs of a mule or within sight of a bureaucrat'. Again, welfarism is essentially a project for 'levelling up', and 'levelling up' is a mode of tyranny. Aristotle tells us that Periander of Corinth did not confine himself to lopping off the outstanding and the proud men, he destroyed the twin emotions of pride and confidence among the people, which process, as a side-effect, ostracises the honest and the men of integrity. Aristotle also names the three main aims of tyranny: to keep the subjects humble; to have them distrust each other; and to render them powerless for political action. Thus, welfarism has a built-in tendency to bring about depravement and demoralisation of an entire people.

Sikhism, therefore, envisages a social organisation in which the welfare activities of the state are not a result of coercion and imposition from outside but, instead, result and follow from a transformation, possible through genuine religion only, of the basic attitudes of the individual, which transformation progressively destroys narrow selfishness in him such as is inconsistent with the welfare of the society as a whole. Sikhism does not view tolerantly any arrangement organisation in which a desire for universal power can raise its head to demand that which is beyond its scope. Sikhism would support Pascal when he says: "These expressions are false and tyrannical: 'I am fair, therefore, I must be feared', 'I am strong, therefore, I must be loved', 'I am indispensable, therefore, I must be retained'. It is for this reason that Sikhism would not countenance the creation of a welfare state through the coercive apparatus of the state.

The basic objection Sikhism has to a communist society, or to a socialist society, is, in principle, the same. The ideals of socialism, as a theory, are embodied in the ideas of equality, freedom and fellowship. A socialist state is a state which translates these moral ideas into the economic life of its citizens, to each man, both as a consumer and a producer. It is here that the basic disease arises. To translate these eminently desirable ends into action, coercive means of necessity have to be devised and the agency for it is the state. State is merely an abstract term, and not a supra-individual entity as Hegel thought and taught, which though has become the corner stone of the modern socialist and communist societies. It is when the apparatus of the state comes to fall into the hands of a class of citizens, who then tend to consolidate themselves into a

permanent and self-perpetuating layer of the society, that those characteristics of modern socialist societies arise to which Sikhism is basically opposed. Most of the modern political theories, whether those of socialism or welfarism, tacitly assume the legitimacy of the concept of state as a supra-individual entity- to which obedience of the individual is due and for which an individual may be sacrificed. This assumption is the root cause of the tyrannies which are anathema to Sikhism, for those who suspect socialism as a bridge to totalitarianism are not altogether mistaken as the realities of contemporary world show. Socialists are impressive verbal champions of freedom, but their actions destroy freedom. With increasing state ownership and control over the economy, Trotsky's warning will come true; "Formerly, the rule was that he who does not work shall not eat, but now the rule is, he who does not obey shall not eat."

It is by no means an altogether modern notion that the state constitutes a power which is supra-individual and that, therefore, the autonomy of the individual can be subordinated to it, and the individual may himself be sacrificed to it is a mere means. The ancient notion of the divine right of the kings to rule, is the real seed out of which the Hegelian concept of the state has grown. Amongst the Hindus, in particular, and in all Asiatic classical societies, in general, there has always been a sentiment of uncritical subservience to the authority of the state. Whatever the doctrine behind this attitude, whether it was that "the King was the human god on earth",⁵ or whether that the individual person himself was only a confection,⁶ a fleeting amorphous entity, not entitled to any serious attention, as the Buddhists said, and thus the individual, as such, could claim no right. It is difficult to believe, in the case of the Hindus, for instance, that the Muslim conquerors from the Central Asia, with their completely alien culture and small invading hordes, could have imposed themselves for centuries on the vast Hindu population without this feeling of un-critical subservience to the state. Equally, it is impossible that the Britishers could have maintained themselves as the rulers of India for a century and a half, with the aid of a tiny garrison of foreign troops, if this psychological basis for mass acquiescence in acceptance of the state authority, had not already existed. It is this psychological basis which is, and is bound to remain for a long time to come, the main strength of the present or future ruling panics in India. Marquis of Hastings, as Governor General of India, in one of his Dispatches to the Home authorities in England, wrote in A.D. 1824 that,

There is nothing humiliating in our rule, since a paramount power has been for centuries a notion so familiar that its existence remains almost indispensable.

There is something in the point which Lord Hastings has made in this observation. The paramount power, whether British or Muslim, could sustain itself only because it was able to rely on the continued loyalty and efficiency of an administrative machine which, mostly must always be manned by the subject and subjugated Hindus themselves. It appears that from the earliest times, Hindus have tended to regard the state-power as, *māi bāp* i.e. 'mother-and-father' the *pater-familias*, because of the organised work that could be done only by the state agency to secure the water-supply to grow food crops. It must have been obvious and clear to these ancient settled agricultural communities of the Hindus that without the authority of the state, which alone could construct water-dams and dig and maintain canals, most of them would starve to death. It will be seen, on a closer reflection, that these are precisely the considerations, which in a welfare state, generate the psychological atmosphere in which a class of rulers imposes itself upon the citizens, and the citizens uncritically acquiesce in this imposition as a necessary pre-condition to the welfare which this class guarantees. This psychological attitude was, apparently, further reinforced by a highly authoritarian Hindu caste-system and thus, the special Hindu attitude of subservience to the State authority, as *māi*

bāp, arose and has become almost a permanent part of the national character. It is not difficult to see that without this Hindu attitude, whether it arises and is sustained by the considerations out of which it originally arose amongst them, or whether it is justified by the modern doctrines and ideas of socialism and welfarism, the modern states which go under the name of socialist and welfare societies are most difficult, if not altogether impossible, to sustain on a permanent basis.

Sikhism is fundamentally inimical to this attitude and it is in this sense that it is hostile to all the modern socialist organisations in which, for whatever ideological reasons, a class of people seeks to gain the upper-hand over the individual to such an extent as to destroy or curtail considerably his inner autonomy and his worth and status as an individual. While Sikhism is in sympathy with most of the moral ideas with which it is sought to justify the ideals of these social theories and, in fact, maintains that the ideal Sikh society shall be broad-based on these ideas, it is out of sympathy with the evolution and growth of any apparatus which enables a class of men to exploit an individual, to suppress and subjugate him in the name of abolishing the exploitation of man by man.

It, therefore, follows that while Sikhism seeks to establish a social pattern, and eventually a global Society in which the socialist moral ideas of individual welfare, equality and freedom for all without reasonable discrimination, shall have acceptance, it is opposed to any development which, in practice and in reality, seeks to devalue the individual as a mere cog in a machine or a mere honey-gathering-insect in a beehive. It is for this reason, that Sikhism conceives of the religious evolution of man as a necessary and integral prerequisite and condition of its march towards the ideal society. Socialism and Communism are not the same or even similar. For, though their slogans are similar or the same, they are separated by a moral abyss. The immoralism of communism is a basic postulate which stems out of its view of the ultimate Reality which the communists regard as the primacy of matter over mind. From the tautology that they do not differ entirely, no conclusion can be insinuated that they do not differ essentially. Dictatorship without popular support, without an independent legal system and without free criticism, would seem to be a permanent feature and not a passing phase of the communist society.

Communist society is basically a military society which accepts an unlimited military commitment that does not terminate till the end of “the class struggle”, a heritage from Marx himself- This commitment overrides all other merely “civilian” institutional safe-guards, and it rests on two fundamental beliefs, *one*, that communism embodies the will of the workers and it stands not for what they seem to want now, in the present, or for what they ought to want eventually as conceived by their rulers; and, *two*, that nothing fundamentally wrong could occur in the Soviet Union, or the “Socialist Bloc” because the party of the workers was in power there, guided by an incorruptible top leadership dedicated to the cause of the golden future.

This and Sikhism never shall meet.

Likewise, a democratic state of modern conception is unacceptable to Sikhism wherein the citizens are required to relinquish their rights by conferring them upon a ‘general will’ of a single and indivisible sovereign people. This ‘general will’, in practice, is only the will of the numerical majority. The omnipotence of the majority is the practical *corollary* of democracy, and respect for the rights of minorities loses all effectual sanction just because the individuals have forfeited all power to insist upon their rights, by conferring them bodily upon the state. The concentration of an immense power in the hands of an often fictitious and rigged majority is truly tyrannical. There is, therefore, justification to place democracy and despotism on the same plane, in many cases.

Again, where a state-community called 'the nation', does not consist of citizens having a well-accepted uniform political destination and a common purpose, the Anglo-saxon, 'one head, one single non-transferable vote' is, verily, the devil's device to degrade and liquidate a permanent minority by virtually annulling all genuine representation to such as the Sikhs are hardly two percent of the non-Sikh citizenry of India. The degradation and demoralisation which it entails for the Sikhs is worse than slavery and death.

The current Sikh disquietude and unrest in India is as much due to the realities of the situation as to the basic Sikh doctrine of the worth and status of the individual which is not compatible with the implications of a centralised state and 'one man, one vote' steam-roller democracy, and Sikhism, therefore, repudiates the democratic state of this conception, as an imposition and a tyranny, as bad and unacceptable a tyranny and imposition as the Mughal rule to them was.

All political theories and social organisations which processed from a secular assumption, or are based on ideas that generate institutions capable of destroying or curtailing the spiritual autonomy of the individual, therefore, are unacceptable to Sikhism, for, Sikhism perceives the inner contradiction which lies in all such doctrines and practices. This inner contradiction is that these doctrines and practices naively assume that human happiness and prosperity can be achieved through the transformation of the environmental conditions of man, without contemporaneously touching upon and transforming the moral and spiritual make-up of the individual. This is a basic and dangerous fallacy and the dilemma with which mankind is faced today. The dilemma of today which faces mankind is precisely this that man has achieved an understanding of and mastery over nature which has outpaced its understanding of and mastery of himself.

Sikhism warns against the fallacy out of which this dilemma arises, and it uncompromisingly opposes all theories and practices which seek to build a fully happy and prosperous society on merely secular bases.

A possible misconception about the Sikh notions on the subject must be removed here. The ideal Sikh society is not a religious or a church-state, or a theocratic set-up. A religious state is based on the assumption that unity of religion is more or less necessary in order to secure national unity and strength and in order to maintain order and social harmony. The terrible life and death struggle into which the Sikhs were pushed by the Mughal emperors, informed and guided by the doctrines of the political Islam, resulted precisely from this assumption of Islamic polity. The wars of religion, and the prolonged periods of bloodshed which have disfigured the history of Europe for hundreds of years, are also seen to be the necessary concomitant of this assumption. The Peace of Augsburg in A.D. 1555, concluded to end wars of religion in Europe, on the principle *cuius regis eius religio*, that is, every subject must accept the religion of his ruler, was precisely the principle which motivated and sustained emperor Aurangzeb throughout his long and eventful reign. The sub-conscious traces of this assumption, it would seem, still linger in the India of today. Similarly, a theocratic state is based on the presumption that the rulers are answerable not for the welfare of the bodies of their subjects but for the salvation of their souls, and that, the end of all political endeavour is not in this world but in the next. Sikhism considers these assumptions as misconceived, for, it believes that there lies a fundamental and higher unity in all true religions which are apparently diverse and that, therefore, the social harmony and the national unity of a state must be founded on this fundamental unity; and regarding denial of freedom of worship, Sikhism takes up the stand that,

The temple and the mosque ‘and the worship of God as differently made therein, are not fundamentally different.’⁷

Sikhism thus holds that it is the duty of an organised religion, which postulate is an article of creed in Sikhism, not only to accept and uphold liberty of conscience to all, hut also to defend actively the right to such liberty of those whose conscience moves them in a seemingly different direction. For achieving agreement and unity, the Order of the Khalsa relies upon the methods of enlightenment and persuasion, in place of coercion and brain-washing.

From this exposition of, it is clear that, all social theories and political organisations which result in the subjugation or suppression of the spiritual autonomy of the individual are unacceptable to Sikhism, and all overdeveloped and centralised societies and states belong to this category. The over-developed society and a centralised state are a prison in which the Sikh soul withers and against which it is in perpetual revolt. This sense of revolt, inherent in the Sikh spirit, persistently strives to flower in influential non-conformity; and influential non-conformity is rarely tolerated by the organs of social power, though mere crankiness and intellectual clowning may be so, tolerated by liberal states.

The cultural and spiritual climate in human societies is decisively conditioned though not wholly generated by their political structure, and cultural and spiritual decay can be arrested, in the main, by a shift in the centres of power. From this follows the Sikh purpose and dream of ‘*rāj karegā Khālsā*’ which is solemnly affirmed twice a day, in all Sikh congregational prayers, throughout the world, wherever the Sikhs as such meet.

These, broadly, are the, in the context of the modern political world situation.

Footnotes:

1. *je sau chandā ugavahi sūraj charah(i) hajār,*
ete chānan ho[n]diān gur bin(u) ghor andhār.
(jy sau cMdw augvih, sUrj cVih hjwr[
eyqy cwnx hoidAw gur ibnu Gor AMDwr[) - Āsā, Vār, Slok M2,
AG, 463.
2. *śandramāh manaso jātab, śaksu sūryā ajāyatah.*
(cñdRmw: mnso jwq: c-u sUXwé AjwXq:) - Rig Veda; X. 90-13.
3. *je tau pirā dī sik(k), hīao na thābe kabīdā.*
(jy qau iprIAw dI isk, ihAwau n Twy khIdw[) - Farīd, Sloka,
AG, 1384.
4. *ar(u) sikhbun āpne hī man ko,*
ib(i) lālach hau[n] gun tau uchchrau[n].
(Aru isKhuM Awpxy hI mn ko ieih lwlc hau gun qau aucro[
- “Chandī Charitra” (Markande Puran), DG, 99.
5. *mabati devati hyeshā nararupenam nissarati.*
(mhiq dyvqw hoAw nr}pyxN inÆsriq) - Mānavadharmasāstra.
6. *vayādhamma samkbara.*

(±XwDµm saMKwr)

7. *deburā māsīt soi, pūjā-o-namāj oi.*

(dyhurw msIq soeI, pUjw-AO-nmwj EeI[])

- *Mahāparinirvānsūtra.*

- Akāl Ustat, DG, 9.

CHAPTER VI

A PERSPECTIVE

In the year 1979 we were at a stage of world-history in which not only the distance has been annihilated but other walls such as that of language, history, tradition that separate peoples and nations from each other, have also been considerably lowered. Three modern scientific ideas have shook the complacency of the nineteenth century secular thought just as the nineteenth century scientific thought had shaken the seemingly secure church-dogmatism of religion and bigoted certitudes of certain world-religions. These three modern scientific ideas are: (1) that matter is bottled up energetic light waves; “that what is gross is also the subtle”;¹ (2) that the universe is an act of thought, “the entire phenomenon has been created by God by an act of thought”²; and (3) Heisenberg’s ‘principle of indeterminacy’ in nature. Thus ‘matter’ has been shown to be as rich, if not richer, in possibilities than the ‘spirit’; the energy it contains is incalculable, and it can undergo an infinite number of transformations.’ The ‘materialist’ in its nineteenth century connotation has become meaningless and so has the expression ‘rationalist’. The logic of ‘commonsense’ is no longer valid, since in the new physics, a fact can be both true and false at the same time, unlike the Jaina *syādvād*, the May-be doctrine of Jaina logic, which demonstrated that A may be A at one point of time, ‘t-1’, and it may not be A at another point of time, ‘t-2’, or, that A may be A from one perspective ‘p. 1’ and A may not be A from another perspective, ‘p. 2’. Now, as we understand the point AB no longer equals BA, since an entity can be at once continuous and discontinuous, a particle and a wave. Physics, the model for all the natural sciences, can no longer be relied upon to determine what is or what is not possible. The concept of ‘strangeness’, the ‘quantum number’ has changed all these things and we BOW know that scientific hypotheses can offer us no new knowledge; they are like the Spanish inn where you may only find what you bring yourself; and scientific speculation finally has led us to ‘symbols’-airy, unknown, insubstantial and, like a wisp of the wind, incapable of affording a foothold to man’s unending restlessness for reaching substance and certitude. Man cannot content like the boa-constrictor to have good meal once a month and sleep the rest of the time. No promises of Utopias on earth or visions of socialist sumptuousness, communist felicity or other political juggleries can give rest and sense of final self-fulfilment to man; only a technology or teaching capable of ensuring direct comprehension of and a direct contact with Reality may do so. Religion is a mode of actual living and the only serious way of handling Reality. This is precisely what the Epilogue, the *Mundāvani*, in the Sikh scripture says:

In this revealed text, three topics are stated: the Reality, contact with it and how to do so.

The immortal Name of God, the All-Ground, is herein the major premise.

Total self-fulfilment and the peace that knoweth no ending is the reward for those who understand, accept and act upon it.

Man cannot turn his back on it, permanently.⁴

The different living religions, therefore, are now in a position to look at each another with the eye of comparison and to find as to in what points they fundamentally differ from their contemporaries, in the matter of doctrine and religious experience. This task of comparison entails

re-assessment of the ancestral heritage of each religion and this process of re-assessment is by far the most hopeful sign which promises the emergence of a world religion and a world society.

Joachim Wach (1898-1955) of the Chicago School of the latest theological speculations in Europe, emphasises three aspects of religion: (1) the theoretical, that is, religious ideas and images, (2) the practical or behavioural, and (3) the institutional, that is, how its values tend to shape the institutions that express them. As an alternative, religions may be grouped (1) according to their conception of the Divine, (2) according to the type of piety they foster, that is, the human type they produce and insert into society and the stream of history.

To distinguish Sikhism from other higher and world religions, therefore, it is necessary to point out the broad points of agreement between Sikhism and the other religions as well as points of difference.

It is a common postulate of all higher religions of mankind that there is a Spiritual Presence which mysteriously sustains the universe of phenomena and that it is this Spiritual Presence which is absolutely real. Indeed, it is the silent promise of all human knowledge and awareness that all that is visible is grounded in the invisible; all that is rational has its roots in the irrational; all that is felt and sensed sprouts from the mysterious, the incomprehensible. A contemplation of this 'unknown' is the beginning of the idea of the holy' referred to as *bismādu*, a sense of awe and wonder', in the Sikh Scripture⁵ and an abiding empathy with it as the goal and fruit of religion.⁶

In all history of human thought, people have always divided tacitly, the world into the 'visible' and 'invisible' and they have always understood that the visible world, accessible to their direct observation and examination, represents but a small fraction, perhaps even something unreal, in comparison with the really existent world. In all the human systems of thought, the scientific systems, the philosophical systems and the religious systems, is recognised this division between the 'seen' and the 'unseen', no matter under what names or definitions. In the two thousand years old, first Samskrit text of versified narration, Valamiki's *Rāmāyan*, two basic concepts occur again and again in narrating secular events: *dinya*, the 'luminous subtle', and *adrīsta*, the 'unseen, invisible'.

In science the invisible world is the world of 'small quantities', and also 'the world of large quantities'. The visibility of the world is determined by its scale. The invisible world, on the one hand, is the world of micorganisms, cells, the microscopic and the ultra-microscopic world; still further, it is the world of molecules, atoms, electrons, vibrations, and, at the other end, the world of invisible stars, other solar systems, unknown universes. The microscope expands the limits of our vision in one and the telescope in the other. But both enlarge visibility very little in comparison with what remains invisible. Physics and Chemistry show us the possibility of investigating the phenomenon in such small quantities or in as distant worlds, as will never be visible to us.

In philosophy there is the world of events and the world of causes, the world of phenomenon and the world of *numenon*, the world of things and the world of ideas.

In all religions, most developed and the most primitive, there is a division of the world into the visible and the invisible; in Christianity, gods, angels, devils.....⁷

The idea of 'Causes' is always bound up, associated with, the invisible world. In the world of religious systems, invisible forces govern people and the visible phenomenon. "All that becomes and all that passes away, all that is visible and all that is invisible, the whole of creation and the entire cosmos, all that is and exists (here and there), is supported and governed by a single absolute power."⁸

"It is this invisible power, that is causer of all causes."⁹

Man has always understood that 'causes' of the visible and observable phenomenon lie beyond the sphere of his observation and they inhere in "the Power unseen that is the matrix of all the invisible regions."¹⁰

In this postulate Sikhism agrees with the higher living religions of the world such as Hinduism, Buddhism, Christianity and Islam.

Another postulate of these higher religions is that man finds himself not only in need of arriving at an awareness of this absolute Reality, but also to be in communion with it, in touch with it. There is a basic urge in man which demands that unless this is done, he cannot feel himself at home in the world in which he finds himself born and living. "Outside nearness to gracious God, where else there is rest and peace for man?"¹¹

This is an implicit postulate of all the aforementioned higher and living religions and Sikhism is in agreement with them in accepting this postulate.

With regard to the nature of this Spiritual Presence which lies behind and sustains the world of phenomena, it is agreed by all these higher living religions that it is not contained in and is greater than either some of the phenomena or the sum total of the phenomena, including man himself. The *Rigveda* says that only "one fourth of Him is the entire Creation, whereas the remaining three-fourths of Him is in the luminous invisible regions of immortality" "Sikhism agrees with this. "Greater than the sum-total of the entire cosmic phenomenon, the created world, is He."¹³

All these great religions agree with one another in asserting that the nature of this absolute Reality, which lies behind and sustains the phenomena, has an aspect which is neutral and which is impersonal. The *nirvana* of Buddhism and *parabrahma* of Hinduism, and the experience of the mystics of Islam and Christianity affirm this aspect and characteristics of the absolute Reality. But they agree also that this absolute Reality has a personal aspect too. The Mahayana Buddhism, Christianity and Islam are all agreed that the absolute Reality has a face which is personal, in the sense in which a human being is a person, and that human beings encounter this personal face of the absolute Reality in the same sense in which one individual human being encounters another. What is a 'person'? A 'person' must be distinguished from a 'thing' and 'existence' must be distinguished from 'being'. 'Existence' is that which manifests as 'being' in the consciousness of a 'person', while 'things' and 'persons' both partake of the 'being'. 'Person' as a substance is characterised by four attributes: (1) Its ability to think, feel, will etc., (2) its unity as a present state of mind, (3) its historical unity, and (4) its being aware of these two types of unity. The personal God of higher religions is believed as having all these four attributes.

What precisely this personal aspect is, whether it periodically manifests itself in the form of an *avatar*, a divine descent, or it has manifested itself only once-for-all and in a unique incarnation, is

not universally agreed. But all these great living religions agree that the spiritual presence which permeates and sustains the world of phenomena, has a personal aspect. Mahayana declares that this personal aspect of absolute Reality manifests itself in the *bodhisattavas* and is plural. For Hinduism and for Christianity this personal aspect is triune, i.e. it assumes the form of Brahma, Vishnu and Shiva, or the Father, the Son, and the Holy Ghost. In Islam this personal aspect is deemed as singular in the form of one God, without a rival or co-partner, *wahid-o-la-sharik*. While in Hinduism and Christianity this personal aspect communicates to man by assuming a human form, in Judaism it directly speaks to man from behind an impenetrable veil of a 'burning bush' and in Islam it does so indirectly through a supra human messenger, Gabriel. In Sikhism, this communication is direct,¹⁴ as Sikhism repudiates the idea of divine incarnation.¹⁵

Further, Sikhism, while accepting that the personal aspect of the absolute Reality is singular, declares this person to be the Universal Mind of which all other finite minds are but emanations. "He is the Light that incandesces all that shines".¹⁶ These finite minds are at each moment one with the Universal Mind, for "He resides in every finite mind and every finite mind is contained within Him",¹⁷ and the essence of their finitude being eliminative and not productive. "Only such awareness a finite mind has, as God enlightens him".¹⁸ That what makes a mind finite and distinguished from the Universal Mind is what has been eliminated out of it and not what has been produced by it. It is this Universal Mind which Sikhism holds as the absolute Reality and it is from this doctrine that the basic teaching of Sikhism declaring ego-centricity, the self-centredness of the finite, individual human mind, as the basic malaise and alienation of the existential man,¹⁹ an annulment of which is the main objective of religion. (1) To accept consciousness into altogether a centric consciousness, characterised by utter dispassionate objectivity and (2) to achieve abiding communion with absolute Reality, the God, through the discipline of Nam-Yoga-this is all the Sikhism.²⁰

Thus, although Sikhism is largely in agreement with the basic postulates of the great living religions of the world, it has its points of distinction which are not less important and which when translated into action i.e. into the counsel which it gives to mankind to attain its highest destiny, lead to practical consequences which not only mark Sikhism from the other great religions but also make it of peculiar interest to the modern man.

The 'modern man', we, in this book, have equated with 'the layman' to distinguish a properly educated well-read man of to-day from a 'specialist', who, the latter, is trapped in his own self-imposed limitations such as make him judge all human problems within the frame-work of his own special domain.

Scientists lay claim to the entire field of knowledge about the universe, including the human problems, and yet they themselves limit their claim by defining the universe in terms of the observable phenomenon, observable by the human organs of sense and with their tool-extensions, and including such things as subatomic particles whose presence can be inferred only from their observable effects. This field of observation, that is of sensory perception, is an abstract from the totality of human experience and both are not the same. This stupidity of the scientist has confused and befuddled the human intellect for the past two hundreds of years giving birth to anti-religion ideological monsters and demons luring man into the Bermude Triangle of socialism, communism and secularism, that social transformations aimed at setting up Utopias on this earth through political upheavals and revolutions is the only and final solution of the basic human problems.

The human problems are a state of psyche whereas the problems of material well-being and affluence are only relatable to the problems of nerves, and that by tackling and solving the latter, one does not necessarily solve the former, is being slowly and dimly realised by the lay-man today, thus focussing his attention on religion as a matter of top-priority for the serious minded person. He who does not understand the situation thus, about him Dr. A.N. Whitehead remarks:

There is no hope for a person who cannot distinguish between a state of nerves and the state of the psyche.

The layman of today, the modern man, is under the assaultive impact of two urgencies. One, he must re-arrange his entire sum-total of ‘scientific thought’ so as to provide his judgemental capacities with a new and all-comprehensive framework, and two, he must discover and adopt a religious way of life to come to term with the absolute Reality.

The older world religions tend to persuade and tempt man to the ideal of ‘static perfection’, an idea associated with the ancient Greek thinker, Parmenides, and subsequently embodied in Plato’s theory of Ideas. These religions, therefore, great and profound as they are, appear to be somewhat inapplicable to the human affairs as viewed by our ‘lay man’. Man needs for his fulfilment not only the achievement of this or that ‘highest good’, the *summum bonum*, but hope and enterprise and change, and ever alluring yet constantly receding *numenous* vision. As Hobbes says: ‘felicity consisteth in prospering, not in having prospered.’ Among modern philosophers, therefore, the idea of an unending, static, unchanging bliss is replaced by an orderly and evolutionary progress towards a goal which is never quite attained. This altered outlook comes from substitution of dynamics for statics that began with Galileo and has increasingly affected all modern thinking, scientific or political, secular or religious.

Such an ever-beckoning, constantly receding *numenous* Ideal is promised, *par excellence*, by Sikhism, its teachings and technology, its dogmatics and its basic vision: “My lord is ever new, new every specious moment, and for ever and for ever more, the All-Bestower”.²¹

Footnotes:

1. *Nānak so sūkham(u) soī asthūl(u)*.
(nwnwk so sUKmu soeI AsQUlu[]) - Gaurī, Sukhmanī,
M5, AG, 281.
2. *Har(i) simran(i) kō sagal akārā*.
(hir ismrin kIauN sgl Akwrw[]) -Ibid, 263.
3. *bābā bor(u) mat(i) hor bor(u)*,
je sau ver kamātai kūrāi kūrā jor(u).
(bwbw hor miq hor hour[
jy sau vyr kmweIAY KUVY KUVw jor[] - Srī Rāg, M1,
AG, 17.
4. *thāl vich[cb](i) tinn(i) vastū paō sat(u) santokh vichāro*,
amrit nām(u) thākur kā paō jis kā sabhas(u) adhāro,
je ko khāvai je ko bhunchai, tis kā hoi udhāro,
iha vast(u) taji nah jāī, nit nit rakh(u) ur(i)dhāro.

- (Qwl ivic iqMin vsqU peIE, squ sMqoK vIcwro[
AMimRq nwmu Twkur kw pieE, ijs kw sBSu ADwro[
jy ko KwvY jy ko BMUcY, iqs kw hoie auDwro[
eyh vsqu qjI nh jweI, inq inq rKu auirDwro[) - Mundāvanī,
M5, AG, 1429.
5. *ād(i) kau bismād(n) bīchār(u) kāthāle.*
(Awid kau ibsmwdu bIcwru kQIAly[)
- Rāmkalī, Siddha Gosti, M1, AG, 940.
6. *dekb(i) adrist(ii) rahau bismādī, dukh(u) bisrai sukh(u) hoī jio.*
(dyik AidRstu rhau ibsmwdI, duKu ibsrY suKu hoeI jIau[) -
Sorath, M1, AG, 599.
7. A full page of the manuscript is missing here. All efforts to find it out have failed. As is evident from the incomplete para above, the author was dwelling on the point that ‘in all religions there is a division of the world into *the visible* and *the invisible*. He was then, evidently, elucidating his point with examples of *the visible* and the *the invisible* taken from different faiths of the world. Beginning with Christianity he must have covered Hinduism, Islam, Buddhism and possibly some primitive religions too. We are not in a position to state categorically what observations, the author had to make. The missing portion, happily for us, does not interfere in the flow of his major argument, which he takes up in the para that follows. — editors.
8. *āvan(u) jāvan(u) drist(i) andrist(i),
āgiākari dhāri sabh srist(i).*
(Awvnu jwvnu idRsit AnidRsit[
AwigAwkwrI DwrI sB isRsit[) - Gauṛī, Sukhmanī, M5, AG,
281-282.
9. *ki kāran kunind hain.*
(ik kwrX kuinMd hYN[) - Jāp, Pauṛī 109, DG.
10. *ki ghaibul ghaib hain.*
(ik gYbul gYb hYN[) - *Ibid.* Pauṛī 108.
11. *har(i) nāh na milīai sājanai kat pātai bisrām.*
(hir nwh n imLIAY swjnY, kq pweIAY ibsrwm[) - Mājh, Bārāmāh, M5,
AG, 133.
12. *pādab asya vishvā bbutāni, trivapāda sya amrtam divi.*
(pwd: AÆX ivovw Buqwin izvpwdÆX AmfqN idiv) - *Rig Veda*, X, 90-3.
13. *vadabu vadā vad medanī.*
(vfhu vfw vf mydnI [) - Āsā, Vār, M1, AG, 472.
14. *bhagat sang(i) prabb(u) gost(i) karat.*
(Bgq sMig pRBu gosit krq[) - Rāmkalī, M5, AG, 894.
15. *so mukh(u) jalau jūt(u) kababi thākur(u) jonī.*
(so muKu jlauu ijqu khih Twkuru jonI[) - Bhairau, M5,
AG, 1136.
16. *tisdai chānan(i) sab mah(i) chānan(u) boi.*
(iqsdY cwnix sB mih cwnxu hoie[) - Dhanāsarī, Ārtī, M1,
AG, 13.
17. *man mah(i) āp(i) man apune māb(i).*

- (mn mih Awip mn Apuny mwih[]) - Gauṛī, Sukhmanī, M5, AG,
279.
18. *jaisī mat(i) dei taisā pargās.*
(jYsI miq dyie qYsw prgws[]) - *Ibid*, 275.
19. *haumai diragb(n) rog(u) hai.*
(haumY dIrG rogu hY[]) - Āsā, Vār, M1, AG, 466.
20. *bhānā mannan, bantā tiāgan, sat(i)nām(u) simrin, liv lāgan.*
(Bwxw mMnx, hMqw iqAwgx, siqnwmu isimRn, ilv lwgn[])
— As explained to Bhai Mani Singh, the martyr, by the last Sikh Prophet, Guru Gobind Singh.
21. *sāhib(u) merā nit navā[n] sadā sadā dātār(u).*
(swihbu myrw nIq nvw sdw sdw dwqwru[]) - Dhanāsrī, M1, AG,
660.

CHAPTER VII

THE AXIAL RITUAL

This is an account of the rituals and the ceremonies by which a Sikh is knighted a *Singh* and enrolled as a member of the Order of the Khalsa.

The following Rules and Regulations have received the formal approval of the premier Statutory Body of the Sikhs for managing the historic Sikh shrines in the Punjab, and they also have the general approval of the theologians, head-priests of Sikh Seats of Authority, called The Thrones; *Takhts*, and Sikh congregations in various parts of India, and other parts of the world, such as, Malaya, Canada, Burma, U.S.A. and Africa.¹ The *Amrit* is administered to a Sikh when he is knighted a *Singh*, enrolled as a member of the Order of the Khalsa, in accordance with the procedure laid down in these rules, which, substantially represent the procedure formulated and adopted by Guru Gobind Singh, on March 30, 1699, when he enrolled the first Five Beloved Ones as the Khalsa.

1. For administering *Amrit*, a specially enclosed, separate place should be reserved for the occasion, which is not a public thoroughfare, or otherwise public.

2. The *Guru Granth* should be formally enthroned and opened there with due ceremony and wrapped in ceremonious robes. There should be present, at least six Singhs as officiants, and they must be certified and adjudged as having been not guilty of any un-expatiated breach of Sikh discipline and formularies. One of these should sit on the throne in attendance of the *Guru Granth*, and the other five should co-operate in preparation and administration of the *Amrit*. They all should have had a full bath, including the washing of the head-hair, and should be dressed in clean and proper clothes. These Singhs may be of any sex, male or female.

3. None of the five, who have to prepare and administer *the Amrit*, should be physically defective, such as, one-eyed, lame, blind, paralytic, or suffering from any unseemly, serious or chronic disease. They should all be of good physique, good health and good bearing.

4. Every sane human being, of adult mind, irrespective of caste, creed, country, climate, race or sex, is entitled to be administered the *Amrit*, whenever he solemnly makes such a voluntary request to be enrolled into the Order of the Khalsa.

5. Such a petitioner should have had a full bath, including that of the head-hair, should be neatly and properly dressed, in possession of the five symbols of the Khalsa—uncut hair, comb duly tucked up in the tress-knot of the head hair, the iron bangle on the right wrist, a sword in the belt, and short breeches up to the knees. He should wear a turban on head. He should stand in front of the *Guru Granth*, with due respect.

6. One of these five officiants then should put the following question publicly to the petitioner: "Sikhism enjoins love and worship of the One Creator in contradiction to the creatures. The worship must be implemented through selfless service of humanity and compassion towards all living creatures. Such selfless service and compassion must be inspired by continuous and progressive understanding of the 'Guru's Word' as recorded in the *Guru Granth*, broad-based on the

Yogic discipline of the Name. Holy congregation is the context of this great and marvellous discipline, and the Khalsa is the Society pledged to propagate and perpetuate this holy way of life, through which the Universe shall be blessed in the beginning, shall be blessed in the middle, and shall be blessed in the end, without end and forever. Do you, after due consideration and voluntarily, accept this way of life?"

7. When the petitioner has answered, I "do," then one of the five officiants should perform the congregational prayer, the *ardas* and the "orders", the *bukam*, of the *Guru Granth* should be obtained. Then, one of the five officiants should stand up and addressing the holy congregation in its capacity as the Acting Guru, the *Guru Panth*, should ask: "Have we the permission of the Guru to prepare and administer *Amrit* to the petitioner?" On receiving the assent of the holy congregation, that is, such members of the Order of the Khalsa, as are present, which assent is usually given by some or All members of the holy congregation, saying in unison, "The Guru giveth the permission". All the five officiants, the five Beloved Ones, who now are transubstantiated into the original Five Beloved Ones to whom Guru Gobind Singh first administered *Amrit* on March 30, 1699, and who are now under the miraculous captaincy of Guru Gobind Singh himself, should sit in a circle on the already appointed place, where a round bowl of pure steel, full of pure water, is placed in the centre. In this bowl of water should rest, handle upward, a double-edged sword of pure steel; and sugarplums or pure sugar should be added to the contents of the bowl. All the five officiants, should then assume the hero-posture, *birāsan*,² which consists of placing the right knee on the ground with its heel forming the stool and seat for the body, while the left knee points heavenwards, and the left toe is firmly planted on the ground. Then all the five officiants should visualise in their minds the archetypal Form of Guru Gobind Singh, tall, erect, dark blue clad, wearing an aigrette of pure dazzling gems on his turban facade, with a white hawk on his left hand and a pure steel lance in his right, fully armed, and with a dark blue steed as his vehicle. They should thus concentrate their minds within 'as the tortoise withdraws his limbs underneath his shell'. Thus, firmly postured and self-controlled, one of the officiants should firmly hold the handle of the double-edged sword in his right hand grip and place the tips of the four fingers of his left hand on the edges of the steel bowl, while the remaining four officiants should likewise place the finger tips of both the hands on the edges of the steel bowl. All the five officiants should fix the gaze of their eyes into the water of the bowl, and the first officiant should then recite the *Japu* of Guru Nanak, all the while stirring the contents of the bowl with the sword. In a similar manner, the *Jāp* of Guru Gobind Singh should then be recited by the second officiant. And then the *Sudhā Swayyās* and then the *Benatī Chaupāī* of Guru Gobind Singh, and then the *Ānand* (five first and the last stanza) of Guru Amar Dass should be recited in a similar manner, in a firm well modulated and clear voice, by the third, fourth and the fifth officiant respectively.³ The reciter should, all the while, keep on stirring the contents of the steel bowl with the double-edged sword.

8. After these recitations are thus over, the bowl should be covered with a clean white cloth, and one of the officiants should lift the bowl in both of his hands, and he should then again lead the 'congregational prayer', every body present standing facing the throne, in which the ratification of Timeless God, the *Akālpurukh*, should be beseeched, of the *Amrit* thus prepared.

9. Then the *Amrit* should be administered to the petitioner or the petitioners in the following manner. The petitioners should sit in the hero posture in a straight line, keeping the throne of the *Guru Granth* to their right. Then one of the five officiants should carry the bowl of *Amrit* in both hands, and another officiant should dip his right hand into the bowl and pour about an ounce of *Amrit* into the cupped right hand of the petitioner, which the petitioner should hold up

with the out-stretched left hand as its base. The petitioner should then raise his cupped right hand to his lips and sip the *Amrit*, while the officiant who poured the *Amrit* into his cupped palm, should bid: “Say, the Khalsa is of the wondrous God, and Victory to God”, *Bol, Wāhiguru jī kē Khālsā, Wāhiguru jī kē fateh*. The petitioner should then repeat: “The Khalsa is of the wondrous God, Victory to God”. This process should be repeated five times in the case of each petitioner. Then each petitioner should be required to fix his gaze, with open unwinking eyes, into the open unwinking eyes, of the *Amrit* administering officiant, while the officiant, should throw a few drops of *Amrit* into the staring eyes of the petitioner, with some force, to cause the shut-reflex, and this should be repeated five times, accompanied by the bidding and repetition of the formula: “The Khalsa is of the wondrous God, Victory to God,” as aforesaid. Then, five time five drops of *Amrit*, should be sprinkled into the tress-knot of the hair of the head of each petitioner, again accompanied by the bidding and repetition of the above mentioned formula thus trans-substantiating the hair of the petitioner into sacred *keshas*. If then some *Amrit* is left over, it should be sipped by all the petitioners, one after the other, from the same bowl till it is drained off. All this while, when two officiants are administering *Amrit*, one carrying the howl, the other passing it on, the remaining three officiants should stand two steps behind, in a straight line, facing the petitioners, and in the attention posture.

10. When the *Amrit* is thus administered to the petitioner, the two officiants should step back to join the other three officiants, and all the five in unison, then should say:

“Wondrous God, One. Numenon. Phenomenon. Truth, Name. Creator. Person. Without fear. Without malice. Timeless. Form. Unborn. Self-existent-subsistent. Light. Gracious.”⁴

And the petitioners should then repeat in unison, the same formula. This should be done five times.

11. Then one of the officiants should address the petitioner or the petitioners thus: “Today you take a new birth in the House of the Guru.⁵ You have become a Knight of the Order of the Khalsa. Guru Gobind Singh is the Father, and holy Sahib Kaur⁶ the Mother of the Order of the Khalsa. Your birth place is the Blessed Fort of the Sacred Uncut Hair,⁷ and you are a citizen of the Town of Bliss.⁸ Your previous race, name, genealogy, country, religion, customs and beliefs, your subconscious pulls and tensions, *samskārs*, and your personality have today been burnt up, annihilated and transmuted. Believe it to be so, without a doubt and with the whole of your soul. You have become the Khalsa,” a sovereign man to-day owing allegiance to no earthly person or powers. One God Almighty, the Timeless, is your only Sovereign to whom you owe allegiance, and He alone is entitled to your devotion and worship. The way to final fulfilment of human destiny, *muktī*, is laid down in the Revelations of the *Guru Granth* and the teachings of the Ten Gurus. Follow this Way and no other. Learn *Gurmukhī* script if you do not already know it (till such time that the *Guru Granth* becomes available to you in your own mother or other known tongue to you), and read or hear, read out and explained, the *Guru Granth* daily, as far as practicable and recite the five compositions of the Gurus, the first three in the morning, the fourth at sunset, and the last before retiring for night, viz. the *Japu* the *Jāp*, the ten *Swayyās*, the *Rahirās* and the *Kīrtan Sobilā*. Keep intact five symbols of the Khalsa, the five K’s, on you: the uncut hair (*keśā*), a comb (*kanghā*), an iron-bangle (*karā*), a sword (*kirpān*), and short drawers (*kachhā*). Do not commit these four grave breaches of discipline: (1) to trim or shave hair of the body; (2) to eat *Kosher* meat or that obtained by similar Semitic methods;¹⁰ (3) to have unnatural sex gratification or sexual relationship outside the

marital bond; and (4) to use tobacco. Any of these grave breaches of discipline results in automatic suspension of the culprit, from the membership of the Order of the Khalsa, and a reinitiation ceremony of *Amrit* administration, in full, is then necessary, after penance, for restoration of his original status. Till such re-enrolment, he is a *patit*, a fallen limb of the Order, a drop-out, so to speak. Association with such as are guilty of these four grave offences is forbidden to the Khalsa, till their expiation and reinitiation. Remain ever ready to serve the Khalsa Panth, and through it the whole Humanity. Whatever you earn as your livelihood, which must be through lawful means and through productive effort, a one-tenth of it must always be given away to further common-weal, to the Central Treasury of the Khalsa, and all your life must be lived in a Sikh-like manner, which means, the Discipline of the Name, earning of livelihood through legitimate and productive effort, and sharing the fruits thereof with others. Be a disciplined member of the Khalsa always, and if you commit an error, confess it before an assembly of the Khalsa, and accept the penance they impose upon you, and be careful in future.

12. The following five groups of men are actively and basically hostile to the organisational purity of the Khalsa. Do not enter into any enduring social relationship with any of them, such as marriage, till the individual duly joins the Khalsa Brotherhood and undertakes to observe its discipline. A disregard of this precept entails culpability, (literally, make him a defaulter) “a salaried servant, *tankhabā*.”¹¹

(1) The *Mīnas*, the *Dhīmaliās*, the *Rām-rayyās*, the *Masands*, those, who in the past have tried to create schism in the historical growth of the true Sikh doctrine, and also those who become *patits*.

(2) Those who establish social intercourse of common dining or marriage relationship, with any of these.

(3) Those who dye their hair or use make-up, in vanity to appear other than what they are.

(4) Those who corrupt the institution of marriage by basing it on secular, monetary, and somatic considerations.

(5) Those who use intoxicants to befog their minds to escape from reality.

Be diligent and remain alert always to maintain your integrity and authenticity.

13. After these instructions have been thus imparted to the petitioner, then one of the officiants should again lead the congregational prayer, the *ardās*, and then the “Order” (*bukam*), that is, the sortilege guidance of the *Guru Granth* should be taken seeking blessings to and ratification of the due enrolment of the petitioner to the Order of the Khalsa, and the first letter of this “Order”; should normally, though not necessarily, form the first letter of the new name, if it is desired to be given to the petitioner.

14. The sacrament, *karāhprasād*, should then be distributed to those present, and all the newly created knights then should partake of the sacramental food from a common bowl.¹²

15. The ceremony of Initiation is now over and complete, and the congregation should now disperse.

The Appendix

Here are English translations of the opening lines from the five compositions which are recited when *Amrit* is prepared.

1. Absolute Form. Truth. Name. Creator. Person. Sans fear. Sans malafides. Timeless. Person. Without-birth. Self-subsistent. Light. Gracious.

(1) *The Japu* (begins). True, beyond the Flux of Time. True, at the commencement of Time-cycles. True, without the Time Flux, and True shall also be, for ever and evermore, says Nanak.

By human mind He cannot be comprehended even though it cogitated a hundred thousand times. Nor by suppressing the annulling this cogitation doth the human mind reach the silence (of Self-realisation), even though it achieves single-pointed concentration without a break. By accumulating the goods of all the worlds, tangible and intangible, the Lust for grasping within is not satiated. No amount of profound wisdom or possession of know-how availeth. (Then) how shall man come near unto Truth; how may the Veil of Error be lifted up-and rent? Nanak (answers): “living and acting (in social context), in harmony with the Law of God and His will, accessible to man as embedded in the depths of his own heart. 1.

This Law createth the archetypal Forms. This Law cannot be stated. This Law createth the Life-monads with urge to grow and evolve implanted in them. The lower and the higher is determined by this Law. The pleasure and pain to all sentient beings is apportioned by this Law. By this Law, some receive Grace and are thus delivered, and others wander about, in cyclic existence. All that is, is within the compass of the Law. Nanak (explains), he who understands the Law never then says ‘I am’. 2.

(2) *The Jāp*. That which hath neither features nor characteristics, nor contour, colour or caste, nor genealogy. There is naught to say for any one. What Its form. What Its complexion, what Its physiognomy and what Its dress. Stable Entity, the Light *sui generis*. Without measure, so it be stated. Count countless gods, the Kings of gods, earthly kings and their emperors. (And) the lords of all the three worlds, the gods, the mortals, and the titans, all these (together). (Still) every blade of grass beareth witness to, “Not that”, “Not that”, *neti, neti*. Who can make an all-true proposition *sarvnam* about Thee and the wise, thus, utter adjectival statements (to refer to Thee). 1.

Salutation to the Timeless. Salutation to the Compassionate. Salutation to the Formless. Salutation to the Incomparable. 2.

Salutation to the One without a persuasion. Salutation to the Measureless. Salutation to the One and Alone. Salutation to the Unborn. 3.

Salutation to the Non-aggregate. Salutation to the Disintegrate. Salutation to the Nameless. Salutation to the Non-resident. 4.

Salutation to the Deed-less. Salutation to the Law-less, Salutation to the Description-less. Salutation to the Homeless. 5.

Salutation to the Unconquered. Salutation to the Un-surrendering. Salutation to the Un-fortified. Salutation to the Un-demolished. 6.

Salutation to the Space-less. Salutation to the Un-consumed. 7.

Salutation to the Non-aggregate. Salutation to the Disintegrate. Salutation to the Liberal. Salutation to the Shore-less. 8.

Salutation to the One-alone. Salutation to the Many. 9.

Salutation to the Substanceless. Salutation to the Unyoked. 10.

(3) *Sudha Smayyās*: I went to Houses of the *śrāvaks*, the *Jaina-monks*, 'the True ones', the *Siddha-teams*, the *Yogis* and the Celibates. The Sun-worshippers, the saints and anchorites of many persuasions. Throughout the world, I saw and scrutinised, but I did not meet any one with the religion of the Lord of Life. Without the grace of the Lord of the Grace, the Lord God, all sects are worthless. 1.

The inebriated war-elephants, covered with gold-cloth, bedecked with jewels, without a compeer, protected with glittering mail coats. Countless war-steeds, nimble like a deer, and swifter than wind. And mighty monarchs, as vassals and allies, countless and without number. Such a mighty Emperor of men as this, and yet what of it, for in the end he must depart unshod and unclad. 2.

They may subdue country after country, with bugles blowing and trumpets blaring. Surrounded by herds of war-elephants uttering proboscisic cries; and thousands of horses neighing in battle excitement. Such world-conquerors of the past, present and the future are so numerous as to be uncountable. Without remembrance of God, all these Lords of the earth go in the end to where every thing goes in the end. 3.

4) *Benatī Chaupai*: Protect us with Thy Hand as our shield. May our aims be fulfilled. May our minds rest concentrated at Thy Feet. Sustain us, knowing us to be Thy slaves. 1.

Destroy all the evil around us. Save us through Thine own intervention. May those, our allies and dependents, live in felicity. My aides and my disciples, all of them, O, God, 2.

Safeguard me with Thine own Hand. Destroy all my enemies here and now. May my hopes be completely fulfilled. May I ever remain athirst for Thy Love. 3.

May I love naught but Thee. May I receive every blessing from Thee alone. Save my helpers and my disciples. Alleviate my ills and pains. 4.

Uplift me with Thine own Hand. Destroy my fear of the Hour of Death. Be ever our support. Lord of the Banners, grant us safe conduct. 5.

Protector, protect me. Thou, the Lord, the Guide saint, the Ally and the Beloved. The Helper of the Poor, the Vanquisher of the evil ones. Thou art our refuge in all the fourteen Regions. 6.

Brahma, the creator-demiurge, came into being with the Time-cycles. The *Viṣṇu*, the Sustainer, the Primordial Person, is also encompassed by Time. All this phenomenon is grounded in Time. 7.

The Time, which made *Śhiva*, the Lord of the Yogis. Which created *Brahma*, the knower of *Vedas*. The Time, which made all the temporal universes. To That, our salutations. 8.

The Time that created all the worlds. And created the gods, the titans and the geni. The Time, which is the same One in the Beginning and the End. Verily, that is our Light and Guide. 9.

To Him alone we salute. He who hath created all the creatures; He giveth unending joys to His own. He destroyeth them that deny Him. 10.

(5) *Anand Sabib*: Brethren the Light of God is my Guide and peace is in my heart. The Light hath brought Realization, and my mind is instinct with joy. The gods and goddesses of Music and cosmic Harmony have assembled to make heavenly music of bliss. Sing (ye also) the praises of God, O, servants of God. Nanak sayeth, the peace hath descended into my heart and true Light is my Guide, 1.

O, heart mine, be with God, ever. Remain with God, O, my heart, and have sorrow and pain no more. He whom God accepts, his problems are solved. Forget not Him, the God Almighty. Nanak sayeth, O, heart mine, remain with God, ever. 2.

True Lord, what hast Thou not in Thy House. All, everything is there in Thine House. But he alone receiveth whom Thou givest. (Thy greatest gift), Thy praises and Thy adoration, bestow upon us by implanting the Name in our hearts. Where the Name resideth, in that heart the Divine Music of the Presence of God is heard too. Nanak sayeth, True Lord, what hast Thou not in Thine House. 3.

Footnotes:

1. *Sikh Rahitmaryādā* (Punjabi), pp. 1-9.
2. *Bīr*, or *Vīr*, literally means hero, one who is endowed with *vīryam*, heroic efforts. Hero-posture is considered most appropriate for shooting arrows from a bow, in battle array. The ideal hero is portrayed in Indian sculpture and iconography by the carved figure of a *tīrthankar*, such, for instance, as is represented by the statue of Rasbhanāth, at Mount Abu temples (eleventh century) and the stone colossus of Gommatesvara at the ‘Sravana Belagola mound (tenth century). Here, the Ideal Man stands erect in-the attitude of *kaṃyotsarga*, “dismissing the body”, in a rigid immobile posture, with arms held stiffly down, as in the “attention” military exercise. He has a fully developed chest, a firm abdomen, normal and unbulged, and otherwise an athletic figure of almost Greek proportions. He is a *vīra*, a hero, for he has conquered his lower self and achieved the supreme human victory. That is why the twentyfourth Jaina *Tīrthankara*, is styled Mahāvīra, the great hero. It was a happy admixture of these two ideals, the physical and the spiritual, which Guru Gobind Singh had in view on this occasion, with primacy of the spiritual. Guru Nanak on this point declares: “A hero is one and his is the heroic effort, who destroys the enemy entrenched within himself, the evil self-centredness- *nānak so sūrā variyām(u) jin(i) vich[cb]on dust(u) abamkaran(u) māriā*.
- Vār Sṛī Rāg, AG, 86.

3. English translations of a few opening lines of each of these five texts, are given at the end of this chapter.

4. *Wābiguru. Ek. Oamkār. Sat(i). Nām(u). Kartā. Purkb(u). Nirbhau. Nirvair(u). Akāl. Mūrat(i). Ajūnī. Saibhang. Gur. Prasād(i).*

(vwihgurU, eyk (1), EAMkwr. siq. nwmu. krqw. purK. inrBau. inrvYr. Akwl mUriq. AjUnI sYBM. gur, pRswid.)

“*Wābiguru* is the focal word, around which the Sikh yogic discipline of the Name revolves. It was adopted as the basic concept of the Sikh thought and the esoteric essence of Sikhism from the times of Guru Nanak. It is found in the revelations of the early Sikh Gurus, as preserved in the *Guru Granth*. It certainly was not a new concept, though the world itself may have been coined by the Sikh Gurus, for the concept is demonstrably of an ancient origin. The-Chinese pilgrims who visited India in the seventh century, testify that in the Buddhist congregations when any exposition was made of some profound or basic metaphysical doctrine of the religion, it was customary for the members of the congregation to murmur in appreciation, “*Wābu, Wābu*”, (Wondrous, Wondrous) and an approbatory reference to this practice exists in the *Guru Granth* itself. Wondrous, Wondrous is truly expressive of the waking reactions of a religious man.

wābu, wābu, gurmukh(i) sada karāhi
(vwhu vwhu gurmuk sdw krih)

- Gūjarī, M3, AG, p. 515

This writer has himself witnessed this practice in vogue in the assemblies of the Namdhari Sikhs, at their headquarters, Bhaini Sahib. In the occult Tibet, the expression, *samyagya*, is uttered or written before all sacred knowledge, indicating that the teachings are too profound and esoteric to be taught to, or comprehended by, any, save the purified and the disciplined. The formula is itself regarded as a seal of secrecy on the esoteric teachings. *Samyagya* is the exact equivalent of the Sikh esoteric formula, *Wābiguru*. *Samya*, means infallible” knowledge, which is complete realisation of the self, and *gya* word of the Tibetan language is originally a Samskrit word, which means ‘wondrous’, *wābu*. The meanings of the formula, *Wābiguru*, have been given by the famous Sikh theologian, Bhai Santokh Singh, in his, *Nānak Prakash*, (I.I. 62-63) as follows: “*Wābu* means wondrous, that which cannot be described by means of a proposition or syllogism. *Gu*, means, inertia, matter, nescience, transience, and *Ru*, means, the destroyer of them, the light that animates, and sustains pure consciousness.”

Wāb(u) nām(u) achraj ko hoī, achraj te par ukat na koī.

gu, tam tan agyan anitt, ru, prakash kio jin chit(u).

(‘vwhu’ nwmu Acrj ko hoeI[Acrj qy pr aukq n koeI[

‘gu’ qm qn AigAwn Ainq[‘ru’ pRkws kIE ijin icqu[)

The formula taught to the initiate, when he is knighted to the Order of the Khalsa, prefixed by the esoteric utterance *Wābiguru*, speaks of the basic Truth and Knowledge of the Sikh Religion and Practice.

5. Compare, “Thou are now my son, born out of my mouth, the son of *Dhamma*”.

(qÆs my quṃhy puĀ Aorsw muKqo zwqw Dṃmjw)

- *Ittivuttakam.*

100.

Also, “Thou art my loving Son: this day have I begotten thee”. —*Luke. iii. 22.*

6. A celibate wife of Guru Gobind Singh, who was granted the privilege of adding sugar plums to the *Amrit* that was first prepared by the Guru on March 30, 1699.

7. The geographical location of the place called *Takht Sri Keśgarh Sahib*, is on a spur of a mound in the town of Anandpur in the Indian Punjab. (For the significance of the uncut hair see, Chapter

III of this author's book, *Pārāśaraprasāna*. 2nd ed, published by Guru Nanak Dev University, 1989-
editors).

8. The name of the town, *Anandpur* (Anandpur Sahib), is literal equivalent of Mahayan Buddhist concept of *Sukhavatī*, contained in the *Sukhavatī-vyūh*, of Nalanda fame. *Sukhavatī* is a luxuriant apocalyptic heaven situated in the *Dharmadhātu* Region of Pure Forms, divorced from Desire and presided over by the *Bodhisattava*, Amitabha. Into this heaven are born all those, who through faith, have controlled and canalised their emotions to the Ideal. The paradise of Mohammad, described in the *Qurān* appears to be a somewhat hazy and fragmentary reflection of this paradise of the *Sukhavatī vyūh*. Amitabha, the presiding deity of this heaven, in his previous life on earth, was a king, who moved by the preachings of the Buddha of his age, renounced his throne and the world, to achieve the highest realization, the Buddhahood. At some stage of his spiritual quest and career, he made a series of famous vows, *pranidhān*, the eighteenth of which is as follows: "If after my obtaining Buddhahood, all beings in the ten quarters should not desire in sincerity and faith, to be born into my region, the *Sukhavatī*, and if they should not be born by only thinking of me ten times (except those who have committed the five grave offences and are abusive of the true *Dharma*), may I not attain the Nirvāna". (Quoted in Pratt, *The Pilgrimage of Buddhism*, p. 480). Thus, Amitabha renounced the reward of his efforts in order to preside over the *Sukhavatī*, until all beings had arrived there.
Citizenship of Anandpur by the Khalsa signifies nothing less than the idea of Amitabha, the *Bhakti Yoga*, at its best, where the Ideal of the service of humanity is grounded in a grand compassion, the deliberately cultivated power of self-abnegation and self-realisation, where through Grace awakened within, the clamour and glamour of the illusion of the individual self dies away.
9. '*Khālsā*' is a Perso-Turkish administrative term, which means, royal, not subordinate to any one, answerable to none subordinate; sovereign, that is directly administered by the sovereign.
10. According to the ancient Aryan Hindu tradition, only such meat as is obtained from an animal which is killed with one stroke of the weapon, thus causing instantaneous death, without exciting the fear glands secreting poison into its blood stream, and without causing harmful psychic waves to emanate from the animal mind, is deemed fit for human consumption. Under the influence of compassionate Buddhism, the flesh became taboo to the generality of the Hindus. With the establishment of Islam, and the Muslim political hegemony in India, it became an item of state policy in India, not to permit slaughter of animals for food, in any other manner except that made lawful by the *Qurān*, which is the *kosher* method of slowly severing the main blood artery of the throat of the animal, while reciting religious formulae, the main object of slaughtering in this manner being, a "sacrifice" to God to expiate sins of the slaughterer, and its flesh as food being only a secondary object. ("Without shedding of blood is no remission". *Hebrew*: 9. 22. "It is blood that maketh an atonement for the soul." *Lev*: 17.1). Guru Gobind Singh took a rather serious view of this aspect of the whole matter, and while making it permissive to eat flesh as food, repudiated the whole theory of this expiatory sacrifice, and the right of the ruling Muslims to impose it upon others. He made the ancient practice of obtaining meat by instantaneous death, *jhatkā*, as obligatory, but for food only.
11. In the Sikh slang, the *sandhyābhāshā*, or the twilight language, the term 'salaried servant', is employed to mean a 'defaulter' or 'one guilty of a breach of discipline', for the good reason that he who accepts salaried employment owes allegiance to, undertakes to serve, a mortal, and therefore, is not a true Khalsa, a free man, owing allegiance to none other than the Timeless One.

CHAPTER VIII

SIKH CONGREGATIONAL PRAYER

The following is a translation of congregational prayer of the Sikhs: -

1. Formless-form, To God, the abiding Victory.
(*Vār Srī Bhagautī Jī Kī*; Composition of the 10th King.)

To begin with, we invoke the Dynamic Aspect of God and we remember Guru Nanak (This One and only God) Which inspired Gurus Angad, Amar Das and Ram Das.

We invoke the Light that shone through the Gurus, Arjun, Hargobind, and Hari Rai.

Let us invoke the Light that was the blessed Harikrishan, whose Vision heals all pains.

We call upon Guru Tegh Bahadur through whom came the Kingdom of Heaven¹ to earth.

May (the God and the Gurus) help us everywhere.² Tenth King, Guru Gobind Singh, may he help us everywhere.

The Spirit of all the Ten Kings enshrined in the visible Body and the Word of the *Guru Granth*, concentrate on that and say, Sires, “Glory be to God”.

(The congregation: Glory be to God.)

Five Beloved Ones, Four Princes,” Forty Redeemed Ones,⁵ those who have remained steadfast in persecution and suffering, those who have kept constant remembrance of God, those who refused to be charmed by the passing sense pleasures, those who have constantly lived in the Divine Presence, those who have loved their neighbours by sharing their possessions with them, those who have turned a blind eye of charity to the faults and failings of others, those who have assuaged the hunger and want of the hungry and the needy, those who have persevered in their struggles in the cause of Justice, concentrate your minds on the steadfastness and achievements of those. O, revered members of the Order of the Khalsa, and say ‘Glory be to God,’

(The congregation: Glory be to God.)

The Singhs of both the sexes, who courted martyrdom in the cause of Religion and underwent unspeakable tortures and sufferings of being dismembered alive, scalped alive, broken on the wheels, sawed alive and boiled alive, and those who made sacrifices in the service of the centres of the Sikh Religion, the *Gurdwarās*, but never wavered in their faith and remained steadfast in mind and spirit in the cause of Sikhism to the last hair of their body and to their last breath. O, revered members of the Khalsa Order, fix your minds on the glorious deeds of those, and utter, ‘Glory be to God.’

(The congregation: Glory be to God.)

Think of the Four High Seats of Sikh Authority, The Thrones of Religion and all the centres from where the good religion is preached, and say “Glory be to God”

(The congregation: Glory be to God.)

First, we pray on behalf of all the creatures of God.⁶ May the presence of God be progressively felt in the hearts of all the sentient creatures, and may the whole creation become happy, prosperous and transfigured thereby. (Then) may God shower His blessings upon and grant protection to each and every member of the Order of the Khalsa, wherever he or they may happen to be.

May the Supplies of the Khalsa ever remain replenished.

May the Sword of the Khalsa be ever victorious.

May the Royal title of the ‘Khalsa’ be universally recognised and honoured.⁷

May victory attend upon all just endeavours of the *panth*, the Khalsa Commonwealth. May the arms and armaments be our constant allies.

May the Order of the Khalsa achieve ever-expanding progress and supremacy.

Sires, say, ‘Glory be to God:

(The congregation: Glory be to God.)

May God grant to the Sikhs, the gift of Faith, the gift of the uncut sacred hair, the *keshas*, the Gift of Discipline, the gift of spiritual Discrimination, the gift of mutual trust, the gift of self confidence and the supreme Gift of all gifts, the gift of Communion with God, the Name, and may Sikhs freely centre around and dip in the holy lake of Amritsar, the symbol of the True Revelation of Supreme Truth, granted to mankind by God through the Guru.⁸

May the Government centres, the Banners, the Cantone-ments of the Khalsa ever remain inviolated.

May the Cause of Truth and Justice prevail everywhere and at all times.

Sires, utter. Glory be to God:

(The congregation: Glory be to God.)

May the passions in the minds of the Sikhs remain calm and the reason flow clear. And may the Reason always be guided by the light of God.

God, Almighty, our Protector and Helper ever, restore to us the right and privilege of unhindered management and free service of and access to Nankana Sahib, and other centres of the Sikh religion, the *gurudwarās*, throughout the world.⁹

God, the Helper of the Helpless, the Strength of the weak, the Support of the fallen, the true Father of all. Lord God.

(Here, the specific purpose and occasion for the prayer is stated by the leader in suitable terms and the blessings and aid of God are beseeched.)

God, forgive us our remissnesses.

Extend Thy helping Hand to all and every one.

Grant us the company of those who may help keep Thy Name fresh in our hearts.

May Thy Name, the Religion preached by Nanak, prevail and prosper for ever and for ever more.

May Thy will be done wherein lies the good of all.

The Khalsa is of God and to Him the victory, always and forever.

(Here the whole congregation bow to God by touching the ground with their fore-heads, as is the oriental fashion, and the whole congregation then stand up and chant in unison:)

The Will of God hath ordained the Order of the Khalsa.

This is the firm Commandment to all the Sikhs: Accept *Granth* as the visible Body of the Gurus. He whose mind is disciplined and well-oriented shall find confirmation thereof in the Revelation itself.

“The Khalsa shall prevail at the centres of power, and there shall remain no effective opposite camp.

All must come in, in the end, after bitter frustration, for the Humanity shall eventually be redeemed through the Way of life which the Khalsa upholds.”

The whole congregation then shout a full throated cry: *Sat Sri Akal*. The Eternal God is the Only Reality.¹⁰

The prayer having come to end the whole congregation then takes their seats.

Footnotes:

1. Literally, “the Nine Treasures of Life”, which signify spiritual abundance and material plenty.
2. *Dasam Granth*. “*Vār Sīri Bhagautī Ji Kī*.”
3. Literally, “Say Sires, Sīri Wāhiguru”.
4. The four sons of Guru Gobind Singh who all gave their lives for the cause of the Religion.
5. Forty Sikhs who after a momentary wavering of faith, sacrificed their lives in the cause of their Religion in A.D. 1705 at the battlefield of Muktsar, now in the Indian Punjab.

6. *Sarbat Khālsā* signifies the whole humanity and all the sentient creatures in the Sikh idiom, in contradistinction to *Samūh Khālsā* which signifies all the members of the Order of the Khalsa. This distinction is vital, though these terms are sometimes confusedly used.
7. *Birad kī pajj; birad* (Sanskrit, *biruda*) means, royal, imperial titles and surnames, regal pretensions and claims. The title of *Khālsā*, is a *biruda*.
8. amritsar(u) sat(i)gur(u) sat(i)vādī.
AMimRqsru siqguru siqvwdI[- Gūjri, M4, AG, 493.
9. Literally, 'Out of which we are expelled', a poignant reference to historical and other Sikh Gurdwaras, left in Pakistan in 1947.
10. This translation has been made from the standard Congregational Prayer approved by the Shiromani Gurdwara Prabandhak Committee, Amritsar, as published in their hymnal, *Sundargutkā* (1951), pp. 169-73.

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