

A CRITICAL STUDY OF SIKH IDEA OF GOD

323

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INTRODUCTION

"INTRODUCTION"

Sikh Gurus were concerned with the most foundational understanding of the entire cosmos. For them it could not be just an aggregation of the absurd and unrelated isolated events accidents contingencies. They were looking for underlined^{ly} rationality of nature and history. On the face of it neither nature nor history seem to have any apparent system. Ordinary human beings are totally ^{immersed} ~~emerged~~ in their day to day fears, games, aspirations and are always at the mercy of ^{the} unforeseen. It is this fear and lack of control over one's world of living and striving that does not give men any tranquillity. The great Gurus firmly asked man to stand withdrawn from this mindless pursuit of momentary moods and whims and ^I look for inner meaning of our personality. For this no other course of realization could be effective as one of seeking a bridge between one's inner most spirit with rest of the universe. Many Gurus have experienced this immanence of order in obviously depressing perspective of chaos, immortality, injustice and pain. Religion is not for Gurus a mere external form of traditional rituals to conventional mass, temples or other ceremonies like Yagna and pilgrimage.

Guru Nanak himself drastically questions many of these traditional forms of religions existing in his time. For him no substitute could be found for self-experience of God. However, even this does not come about instantaneously one must prepare

one self to be worthy for receiving the encounter of God's Hukam of Nad. It is for this purpose that it is advocated mind must be purified by simran.

Likewise, in the development of the doctrine of Shabad and Nam Simran, Sikh theory of God as well as man's relation to God step by step identifies the process of coming to directly encounter God and the problem of knowing His eternal transcendent nature.

Sikh Notion of God rises from several different positions concerning human curiosity about the way world its innumerable happenings, movements and regularities impinge on our finite mind. We are always forced to recognise gaps and discontinuities in our knowledge of the world around us. Something within us goads us to think that all the world around cannot be just such a haphazard multiplicity. There has to be a key to these bewildering confusions. Our own knowledge based on sensation and reasoning needs contemplative fusion in order to render these unseemly crowds of unrelated informations into a well articulated unified picture of law governed reality. All religion of Gurus are in search of this immanent Hukam that we ordinarily miss in our life. So long as this is not fathomed we remain foreigners, outsiders in the phase of Agam and Agochar. How to overcome our total sense of forlornness? This is the search which no scientist can meet nor any physician could offer by a

drug. We have to earn faith by singularly liberating ourselves from the slavery of senses and our finite passions not allowing us to look with a stilling our ever disturbed minds. Guru tells us that how to escape the demons of these finite conceptions of the sensuous experience.

After having likewise noted the heart rending injustices, sufferings and agonies of living creatures one feels that the whole universe is without reason and purpose and goodness. It is in this mood of pessimism and cynicism and immortality that man has to cleanse his will of unhappy Godlessness which cannot be removed by false rituals and other forms of everyday totemic chores as advocated by priests and tantrikas. One must have the coverage of infinite faith in the immanent Hukam inspite of all the seeming triumphs of evil. So met by our finite everyday experience. Guru have therefore reflected on the cosmic unity of moral order and our own values that give us strength to the repose faith in the objective bases of Hukam or the moral order. Such a moral order must be not an object of rational polemics but a constant struggle to put down one's own baser instincts and timidity which alone raises our will to entune our understanding.

To realize the divine and in so trying come to possess the real " Divine Hukam" :-

As we shall see in our studies in detail of the Sikh Canon

that it is not either a natural theology or a mere code of externally handed down commands of a autocratic divine being that Gurus are recommending to mankind. Instead they are inviting all of us to look deeply into our own concrete psychological, moral social circumstances without any prejudice or dogmatism and discover for ourselves the overall organic unity of our existence in the very bosom of the Divine Being.

Our studies of Sikhism shall naturally pick up various threads of their idea of God in terms of foundational ontology, cosmology, human person, freedom and Karma as well as a status of moral order. Following this, we will briefly also review the Gurmukh ideals that flow from a comprehensive, spiritual vision of the Sikh Gurus. Finally an attempt will be made to understand the Sikh notion of ^{et} saved social order of Khalsa, Sangat and Sarbat based on the divine experience of the each subject knowing in his own unique specific way. The concrete Hukam is historical time and the specific sewas entailed by for any Gurmukh.

As far as this thesis is concerned, I have scrupulously avoided any subjective opinion that I shall express when I have properly given an objective enu[~]ciation of the 'Idea of God' as elaborated by Gurus with their interpretation provided by classical interpreters of the sacred texts such as Bhai Gurdas and Mani Singh. Of course we know in last hundred years and more,

number of novel and interesting interpretations have been provided to the sikh sacred texts by men of genius as poet Pura Singh and Bhai Vir Singh as well as political critics like Macauliffe, Princep, Dr. Trumpp and Sardar Kahan Singh. Some of these even border on political propoganda done for mobilising the community for specific purposes, in their struggle for political space.

However, our study has no such non academic axe to grind. Our Job is to scrupulously restrict to the classical texts of the Gurus and their authentic interpreters and bring a maximal degree of coherence and unity in the concepts of Sikh Theology, Axiology, Epistemology, Psychology and Theory of human liberation.

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CHAPTER = I

WHAT IS PHILOSOPHY, RELIGION AND PHILOSOPHY OF RELIGION

Philosophy happens to be the most general reflection on world, nature, things, history as well as human understanding of these different dimensions of Universe. Philosophers do not have any special area to investigate such as Astronomy or Biology. But, however, nature of physical universe as well as life belongs(1) to the objects of reflection and wonder for a philosopher.

Traditionally we know, philosophy is divided in three or four main branches like metaphysics, logic, epistemology, Axiology or science of values of ideals of human striving. It is wrong to underline one branch of philosophy say logic over the rest. It can be argued that no philosopher can philosophize without fully understanding the tools of thinking. It is important for a philosopher to estimate the character of success of application of these tools to various objects of inquiry that man is supposed to engage himself with. But while philosophy sketches the various elements that world is constituted of, it also gives reason for justification of using reasons to draw these sketches of the universe.

Philosophical enquiries embrace both the cognitive as well as the non cognitive human interests. We are concerned about the place of man in the over all universe as well as his role in history and the foundations of society that only our critical

1. Aristotle Metaphysics A6, 987 b2 (Trans.W.D.Ross)

reflection on the nature of human beings and their relation with other human beings could specify. In order to critically and impersonally provide a scheme of social solidarity, philosophy must reflect and investigate what are the general demands of human life and their mutual cooperation. Such things as desires, motives ideals are of abiding interest to mankind and philosophers who take these seriously are called moralists or ethical philosophers.

Philosophy in general therefore is a self-conscious reflection on all the different themes of material interaction and the spiritual world. Different philosophers, focus on one or the other groups of questions related to such questions as the following :-

What we definitely know about nature ? What is at the back of different changing appearances ?

Does the world go on growing and adding new things in it? Or otherwise the world appears in many phases nevertheless its essence and substance remains the same? Can there be objects without qualities or qualities without objects ? Is a thing(2) without any of its relations understandable? Or Can relation be understood by anybody without those things which they realise?

OR

How reason that is expression of human mind and language that man makes are capable of taking the intricate pluralities

2. Preface to the Principals of Philosophy.

Cottingham R. Stoothff and D.Murdoch Vol.Ipp.186.

and diversities of various substances, qualities, relations, essences and express their exact configurations in our own words?

Why we believe that what I utter in my words can let others grasp my thoughts by decoding my arbitrary verbal expressions? Is there one reason or many reasons? What is the status of laws of thought? Are they necessarily Universal? Can there be a world where laws of thought can be violated?

Briefly we are not concerned with our everyday problems of here and now, success and failure but to find out the universal framework of the total framework of the reality. Along with these questions, Philosophers also attempt to visualise the nature of human life, its ultimate values such as freedom, equality, justice and find out how far they are organic to the world of appearance which seems to be source of any concern for human values when we are faced with these doubts about our values, we ask questions who are we? why we are in this world? Is all our hope and concern for justice, freedom, equality, generosity, compassion etc. are merely subjective illusions. Which are having no sense in a world which is primarily indifferent to our most anxious pursuit of ideals.

When philosophers are seized with the problems of last paragraph then they start asking questions whether this whole totality of universe has a direction or a purpose or a goal? Whether all our anxiety for seeking a better life and just life

References :- Philosophical investigations I, Para.98(P45)

Philosophical investigations I, para.243-50 (PP88-90)
Aristotle Metaphysics, A6, 987 b1-4.cf.M4, 1078 b17 ff.

is merely a Personal whim^{at}, illusion ? To answer such questions we have not to look outside on nature and history but to make a journey with in our own conscious being. As we do that we discover the domain of the divine, sublime and the holy. And thus philosophy passes into the questions of why the world is or the ultimate? This question delivers philosophy to the gate of religion which we now pass on to discuss.

RELIGION :-

How to discuss religion ? Religion unlike philosophy covers many other elements than the intellectual mappings of the world. Ofcourse, religion also offers some kind of overall picture of the universe as a whole inclusive of human relation to this whole. In this picture the paramount place does not belong to a theoretical curiosity. Religion is the cumulative expression of man's effort to make himself at home with all other Beings. Our common experience shows a lot of disharmony and indifference of one thing towards the rest. In fact the overwhelming feeling one runs across everyday in our normal world is that of indifference disorder or opposition. Even when we notice some partial order such as day and night following each other in a cycle plants growing from seed to fruit and seed again, animals finding food from the fruits of the plants and nourishing vegetation by their existence, one still does not know if all such unity and order are just happenstance.

Now in the course of man's evolution from his purely animal ancestry, he has come to possess a sense of wonder or doubt about his own place in the cosmos and the fate of his peers. Of course, such doubts could arise in mankind only after a lot of mental evolution had been gone through. Religion is the generic name of this tumult of collective mind gone over ages earliest form of society needed collectivity and cooperation among its different members.

Who could not find why they should cooperate and not defy any social discipline of supernatural being as the only service of command in order to keep their people together and provide social basis of collective life. This cooperation was needed particularly in view of man's insecure position in nature and its formidable uncertainties he had to exercise and his intelligence to be alive to make secure grounds for effective coordination of collective obligations for mutual benefit.

No animal has ever been able to fathom the underlying basis of effective reactions to such challenges. Human religion at the earliest stage provided a foundation for forming human institution that would ensure success against odds that nature posed and uncertainty of phenomena that confronted mankind. Religion whether an act of intelligence or imagination or arising of aforesaid practical needs for cooperation and collective

References :- Friedrich Schleiermacher, On Religion, translated by John Oman and the Christian Faith translated by H.R. Mackintosh, contain classic statements of the view that religion is essentially a mode of experience.

organisation of human labour that leads to body of beliefs had to be made consistent. So religion therefore is a quest for cohesive model of man's integration with his peer's environment ecology and his hopes to realize his position as savage in originator. Only dimly realized possibilities of collective achievements. Man in this collective act of mythology projects a world picture that reassures him that he is not forlorn and is bound to achieve and be blessed by over all success and totality in his ambitions have secured foundations on the basis of belief which are shared by the group i.e living together.

The religion holds the primary focus on such assumptions and faith of mankind in history. This need not be based on any widely experienced and perceived nature of the phenomenon that the society as a whole runs into the ordinary business of seeking adaptation for survival.

Human Myths by queer act of imagination and forth transcend and submerge many incongenial and unhappy fears as well as the undergone world agonies.

The religion^{w)} discourses provided for the first time to them confidence and solidiarity by holding a divine eternal father and protector giving them collectivity and ensure their supports to civilizational achievements.

Accordingly religion is the anchor of the cultural basic of human endeavernces to break away from the rules of nature

compulsions as governed the sub-human life forms of all other animate beings. Religion accordingly becomes even its most primitive stage a distinct differentiation of Man against the blind Nature or vital instincts of lower animals.

William James:-The Varieties of Religious Experience Alfred North White head, Religion in the Making. H. Leuba, A Psychological study of Religion.

Man accordingly held the proud faith as the favoured child of the infinite 'god from whom he comes to have the brief stay for this worldly existence to which he gives meaning achievements and values. These are preserved by society and its different institution which are possible under the faith, is the Divine assurance. Religion involves many practices such as worship, prayer rituals as well as recitation, contemplation and meditation on the specially identified words and saved texts called central to faith which are either supposed to be divine by God's grace or great prophets and seers who have cultivated their spiritual powers to be intuned with the very central being of the world and Universe. Such texts aphorism and epics are collectively venerated and guide the practice of religious way of life to maintain the central article of faith.

A general picture that of captured the fickle and the ephemeral drives and impressions of frightened early man. Accordingly the religion should not be looked upon as an empty

abstract activity of words, concepts and theories. Such as these which are associated with the realities of religion are introduced much later by preachers theologians philosophers and religious priests when human society has arrived at a higher level of intellectual comprehension and act of writing, printing and collective prayers etc.

As such one should not think religion to be in any sense antagonist to philosophy which has already been noted presupposes advanced intellectual powers on the part of thinking minds in terms of rational rules of understanding and construction.

In fact Religion is much earlier in society than either science or philosophy. Religion therefore is not artificial product of abstract reflection like tools of thinking, logic, philosophy etc. However this is also clear that no other forms of life except the intelligent reflective human being could have been able to either imagine or practice a religion or hold a mythological representation of their lived world as a cosmology. To that extent practices of religion its beliefs institutions like church scripturers, their readings, arts, modes of worship etc. represent people living as a society.

In culture and civilisation, religion starts as a response to ensure our collective effort to strive for making a safe heaven in the face of hostile environment. But soon after the

W.T. Stace, Time and Eternity

The moral aspect of religion is stressed in Immanuel Kant, Religion within the limits of Reason Alone, By T.M. Green and H.H. Hudson.

need for consistency as noted briefly earlier coherence and unity in different elements of this response brings forth some overall unity of VISION to another level of social and historical concreteness. The faithful constitute a natural society with necessary organisation, idols, rites, codes, that seems to emanate from their basic idea about divinity His commands and guidance for control of man's interaction with nature, time and man's own kind. 14

There is another dimension of religion that makes for the experience of sublime, that is not of our everyday experience. This particular sublimity fuses in itself highest of harmony, peace and order a rare attribute of our world picture which is generally chaotic and emotionally threatening to ^{put} out hopes and expectations. All religions people strive to seek and lie blessed into such a state of ecstasy. In this moment of ecstasy, a prophet is born and he speaks to his peers in a way that they also gain some sublimity through the contents of prophet's vision as recorded in his sacred words. No rational criterion for such enchanted state of hyper communication be offered out of our total stock of everyday happening and experiences. This is the place that underlines the role of mystic visions at the core of our total stock of everyday happening and experiences. This is the place that underlines the role of mystic ~~visions~~ at the core of religious faith. All scriptures are beyond the scrutiny

of rational philosophical enquiry which must be put under brackets in order to lead the serene emanations of divine grace leaving our mortal coils to move up above the mundane and the humdrum happenings of selfish, egoistic strivings of most of us. This experienced enjoyment and communication of ecstasy is the very essence of religious experience which is the rock of religious phenomenon.

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PHILOSOPHY OF RELIGION :-

Next question is what is philosophy of religion? It was at one time generally understood to mean religious philosophising in the sense of the philosophical defence of religious convictions.

It was seen as continuing the work from 'natural' standpoint as distinguished from "revealed" theology. Its aim was to demonstrate rationally the existence of God, thus logically buttressing the claims of revelation. But it seems better to call this endeavour "natural theology", and to term the wider philosophical defence of religious beliefs "apologetics".

Then we may reserve the name "philosophy of religion" for what is its proper meaning, namely philosophical thinking about religion.

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Philosophy of religion, then is not a part of religious teaching. The atheist, the agnostic and the person of faith all can philosophize about religion. Philosophy of religion is not a branch of preconviction related to revelation of God to a -----
John Dewey, A Common faith

The Two Sources of Morality and Religion translated by K. Ashley
Audra.

prophet but a branch of philosophy. It studies the concepts and beliefs, systems of religion as well as the prior phenomenon of religious experience and the activities of worship and contemplation on which these belief systems rest and out of which they have arisen. It also investigates the differences in the way in which our everyday beliefs and conviction go to get enriched and mutually support our claims to have transcendent knowledge of ultimate God. Can these two levels of our thinking be bridged ? (17)

Philosophy of religion is thus a second order activity, standing at one remove from its subject matter. It is not itself a part of the religious realm but is related to it as for example the philosophy of law is related to the realm of legal[~] phenomenon of rules, their interpretations, arguments, judgement and to judicial concepts and reasonings likewise the philosophy of art to artistic phenomena. The philosophy of religion is related to the particular religions and theologies of the world. It seeks to analyse concepts such as God, Dharma, Brahman, Salvation, Worship, Creation, Sacrifice, Nirvana, Eternal life, Etc. in such ways that particular religious traditions are made intelligible in the light of different interpretations of these basic categories. 18

Philosophy of religion is occupied to a large extent with the consideration[~] reason for and against various fundamental religious beliefs, particularly the various arguments for the

Edwin A. Burtt, Types of Religious Philosophy and Robert Patterson, An introduction to the Philosophy of Religion.

existence of God. But we find many other matters created in books that are regarded as being within the philosophy of religion. These include the nature and significance of religious experience, the nature of religion, the relation between religion and science, the nature of religious faith as a mode of belief and awareness, nature of revelation and its relation to the results of human experience and reflection, notion of liberation and moral values and responsibility, the logical analysis of religious symbolism, and possibilities for reconstructing religion along relatively non-traditional lines. 19

Most important thing for common sense about religion is that it guides our everyday life. It provides us for number of important beliefs that guides our conduct, attitudes and feelings. It gives answer to questions concerning the ultimate source of things, the governing forces in the cosmos, the ultimate purpose of the Universe, and the place of man in the entire scheme. It tells us what a supreme being is like, what demands he makes on man, and how one can get in touch with him. It offers a diagnosis of human ills, and it lays down a "way of salvation" that if followed, will provide a way to remedy these ills and satisfy man's deepest needs as well as fulfil a proper equilibrium of various other compelling urges with our desires to reconcile them with the ultimate quest for Supreme Being. 20

Philosophers have raised critical questions about the

justifiability of value of religious beliefs, rites, moral attitudes and modes of experience. However philosophers have largely focussed their critical powers on the validation of doctrinal side of religion. In works on the philosophy of religion, attention is focussed primarily in what might be called the metaphysical background of the doctrinal system, the world view of the religion, the view of the ultimate source and nature of the universe, the nature of man, man's place in the universe, the end to which man is, or should be devoted to act, and so on. This is because philosophical discussions concentrate on finding out aspects of different historical religions that go to provide a common frame of the world view valid for any possible understanding of the world. It also includes, Man's relation to the maker of this world and how can man pry into the secrets of god's relation with his creations. 21

It might also be argued that if we ignore specific particular religious convictions, the overall world view of all religions inquire into most undeniably significant fact of unity and purpose in the universe as a whole. However without presupposing some particular religious beliefs, it would be easy to show that the acceptance of elaborate theological beliefs as well as participation in collective rituals is an essential part what we stated about human existence earlier in an paragraph

William F. Alston, Religious Belief and Philosophical Reflection.

(See Religion) fully human life, therefore religion is based on some deep requirements of human condition that is assurance of metaphysical support. 22

Philosophers of religion also investigate the nature of religious experiences because it is often claimed that such experiences provide direct warrants for the existence of God, or of other objects of religious worship, One is naturally led into a survey of the types of religious experience and into questions of their psychological bases. Finally, if a philosopher has decided that the basic beliefs of the traditional religions of his society are unacceptable, he is naturally faced with the question of what to do about it? If he finds that religion is a crucially important aspect of human life, he will try to find some way of preserving religious functions in a new form that can be justified by theoretical arguments as well meet the practical concerns. 23

To put it formally, according to our understanding philosophy of religion concerns specifying definition of the criterion of discrimination between truly valid spiritual revelation against all kinds of visions, illusions, hallucinations and other varieties of trances, psychophysical induced by states. There is no agreement among mystics, prophets and spiritual seekers. What are the unmistakable features which are revelatory of the divine essence and are not merely

psychological involvements of the religious seekers with extraneous matters that are questions of psychological and biographical life of the religious seeker only. Philosopher of religion shall attend to separate different combinations of such factors that seem to be noted in different religious lives to find out what necessarily constitutes the transformational results to the person who undergoes such an experience. An investigation into a paradigm of spiritual revelation on the basis of criticism of different religious persons claims would help standardising the criticism. Generally, the quality of life of peace, tranquillity and truthfulness easily follow from any revelatory spiritual encounter called by various names the experience of the holy, the numinous, sacred or simply God. 24

The other important problem the philosophy of religion tries to tackle is to reconcile our common sense beliefs about nature and society values that do not seem to give any support to the idea of all powerful, kind, caring, compassionate spirit, Divine person underlying these various unrelated happenings, events things as are processes known to be in our world. How can a rational person hold any such belief in the unity, harmony and purposiveness of nature, man, history and society? Philosophy of religion must investigate the claims of men of deep conviction who not only give expressions to their convictions relating to existence of such a divine and a self actualising process

F.R. Tennant, Philosophical Theology.

philosophy of a fulfilment of a spiritual ideal philosophy of religion being philosophy has to examine all the evidence and arguments which seem compelling to ^every intelligent persons to affirm the claim that world demonstrates highest order and purpose. It is the critical duty of this very philosophy to point out like voltaire's arguments in his work "Candide" that there are large number of unexplained paradoxes and gaps in our knowledge of world around us that do not give support to the idea that the whole universe is being governed of justice, fairness, love and intelligence. "What good or what causes do snakes scorpions or earth quakes serve?" Is a question which any intelligent man is likely to ask like voltaire and would not know the answer.

Philosophy of religion must explain the existence of evil and justify to the limited reason available to man in "Apologetics" the presence of divinity ^{2/} despite of our continuous encounter with evil. How to give an intelligible account of such widespread irrationality and purposelessness in the wide world and how for such chaotic multiplicity of mutually conflicting forces of nature be seen as merely creatures of God's will. A God who of course is supposed to be all is all kind realises purpose and his infinite love for his creations in such cruelties. An Agonising question which philosophy of religion tackles ?

J.M.E McTaggart, Some Dogmas of Religion.

The skeptic draws the conclusions, either there is not God or he is too feeble to overcome forces pitted against him. This common sense blasphemy is to be effectively met by not only ardent religious convictions but should be philosophically argued for on the bases of evidence and good reasons. Philosophy of religion has to adjudicate such rational debate between the faithful and the skeptic. This grand philosophical debate between the skeptic agnostic and the truly religious thinkers must develop without violence and abuse finds the right way of settling such questions and answers, without being accused of dogmatism or irrelevance is the agenda of philosophy of religion.

Lastly, philosophy of religion must also give a critical account of how religion helps man to live rational free life of moral responsibility and justification for rational tolerance of different attitudes to life that different societies, cultures and ages would afford in their search for a design of living. Can the diversity of ideals of conduct as pursuits historically by different groups be made comparable and evaluated by a process of assessment based on one's proximity to the universal essence of everything? Is it true that morality when based on religion i.e moral values and codes based on religious beliefs are likely to bring about mutual agreement very much more widely if these are tinged by a divine part of experience rather than by concerns of reasons and material inclinations of men alone? Or is it

likely that religious morality would be incapable of debate with its opponent and antagonists and generally take to persecution of heretics or elimination of dissidents by force as rude history of past millennia of religious wars and internal bigotry and oppression as have historically discredited that legacy of many world religions ? Is there a philosophy of inter-Religious understanding and accomodation^w of divergent points of view that different groups swearing by their exclusive religious belief often enjoin? Philosophers of religion have to work hard to bring about a frame work of intersection of religious beliefs and forge a possible common framework underlying them by critical reconstruction of these several belief systems. ?

Philosophy of religion has to see if it is possible to develop a common discourse of substantial and procedural values that could support and enhance quality of interlearning of different religious moralities. This would need philosophy of religion to liberate itself from the denominational beliefs, attitudes and ideals and that all men who live in religious communities inherit from their own societies. But to do philosophy of religion one has to detach oneself from the restrictions of casts^e of one's own religious disposition (withoutgiving them up) in order to examine them as it were in the light of relevent facts studied by scholars of philosophy from the history of other religions. 28

Bertrand Russell, Religion and Science.

CHAPTER - II

CHAPTER II

INDIAN PHILOSOPHICAL TRADITION AND RISE OF SIKHISM

The beginning of Indian philosophy can be traced to the vague mystic ^Wmysings of the Vedic thinkers. Generally speaking the Aryans were extroverts, who were more interested in ^ocnquering the country they had invaded and making their life ^hcomfortable than in meditation and mysticism. They were totally materialistic and passionately in love with life. But essentially they were non-idealistic people and were struck with awe and wonder at the vast uncontrollable elemental forces of nature.(1) The sun and moon, light, and darkness, life and death appeared as unsurmountable forces and were, therefore vested with divinity and worshipped. This is how gods like Indra, Varuna, Surya, Agni and some were created. Like the Greek gods the Aryan gods were conceived as magnified human beings who though mighty and powerful, could be propitiated and were invoked to bestow the gifts of life such as materials, prosperity, life etc. to the supplicants. The central idea of their religion was based on moral obligations to the discharge of one's duty to oneself, to members of the tribe and to gods. It must however be remembered that vedic literature was vast and the hymns were composed over a long period of history. It also borrowed a good deal from the primitive and pre-Aryan religion. But as time passed the idea of one God superior to other gods emerged. But this one God was a

1. Ibid F.73

concrete being with infinite heads, hands eyes and so on as well as the other as the highest abstract concept 'beyond all attributes' one spirit God was presented as the ultimate energy in and behind all creation. Here pantheism was rejected and transcendental god emerged.

Idea of religion as understood by veda is a highly metaphysical doctrine. It has been holding practically more than half a dozen different concepts of the gods. They also believe in giving a philosophical interpretation of Rita to order that one witnesses on cosmos. Of course, there are number of gods like Agni, Varun, Manuta, Indra, Some and so on. While there is greater refinement of the divine idea of a higher spirit like one Brahman that unites both spirit like ~~one Brahman that unites both~~ body, mind and soul and all its activities. (2)

It is also not possible to argue which of the several concepts offered here are the sole representative of the rich plurality of idea that veda offers. Infact history of Indian religions and philosophical schools adopt different positions that are touched in the various parts of Sruti (Veda).

It can be interpreted either as simple definition of nature with its forces as Divine agents. A case of Anthropomorphism. It is clear the way rain (Indra), Varuna (Sea), Agni (Fire), and air (Vayu) are visualized as gods. We also hear of Prajapati the epochal creator of the world.

2. A.V.X.7., 1-44

Of course the development of religious thought has undergone several important changes with the philosophical refinements brought about the Various athareyas. Prominent among is Badrayana, the celebrated author of Vedant Sutra which give rise to dominant idealism of Indian Philosophy.

At the same time veda also provide support of performance of enjoined duties in the pantheon of different deities for Yajna.(3) These were formulated in terms of Dharma sutras and raised to the level of impersonal system of necessary obligations advocated by Jamini's Mimansa sutra which do not refer to any deity but the Mantra as to be accepted because it is given in the sruti's which is Apaurashyain in nature that is non subjective eternal.

Consequently, as we note that right in the beginning, Indian refelection had deep philosophical instincts relating to unity of all existence. Philosophical questions relating to where we were before birth ? Where do we go after death ? Who sustains the myriad things of the world, hundreds of suns and life forms. When and how are such diverse happenings come to have an order and sequence as noted in change of seasons, positions of Stars, changes in rivers and seas ? What is the guiding Elan of this entire cosmic process ? They were not satisfied by simple answers of the savage mind deifying them into Gods and spirits. Indian mind looked for principle of 'Rita' and 'Spirit,' 'Brahman', as

3. Cf, S.R., V.P.158

holding apparent diversity together according to their belief in spiritual reality of the Universe. As such, Indian mind for outstripped the innocence of primitive religion sought the active and the dynamic principle of creativity of prakrti and the guiding spirit of Atman of all existence. Such doctrine of unity is present in the beginning, in the middle and in the end of entire philosophical evolution of Indian mind. We shall see considerable divergence, debate, controversy of various systems or schools, branches of philosophical persuasions such as those of vedic tradition, Tantrikas, Ajivikas, jains, Buddhists, Bhagtas, later Sikhs and others in this history of philosophical ideas. Lokayata's Preaching sensuous pleasures and happiness of body as the ultimate goal of man's life dismissing all other moral and other worldly concerns as illusory and elusive.

Such sure foundations of Indian philosophy were laid by work earlier than Upanishads . The Upanishadic life was the age of enquiry, an age when the more difficult questions were asked boldly and answers to those questions were sought through logic, reason, and inner experience, unfettered by dogma, mythology or superstition. The Upanishadic seers asked all type of questions e.g., What is the essence life ? If anybody commands it ? Is there a definite purpose of all life ? Why the human mind does not hold to one object and keep still ? What happens when we die? Who Created the World? Was it God or some one else? Can matter be

exclusively thought to be the only cause of all the things ? What is the relationship of the mind and matter ? Is the world real or imaginary ?

Out of discussions of these and many new questions, two schools of philosophy emerged. One was known as the Idealistic school and the other materialistic school. The Idealists(4) believed that Brahman or God was the Sole basic of the universe while the Materialists denied the existence of Brahman and claimed that matter was the basis and original cause of all things. In course of time, philosophers reflected on these questions from different angles and articulated the various points of view into separate schools of Indian Philosophy Viz, Lokayata, Samkhya, Vaisesika, Nyaya, Yoga, and Vedanta which were developed for millennia by analysing amending to these issues and reformulating the various answers .

It cannot however be denied that the Upanishadic seers were thrilled and upheld the identity of Brahman and Atman as most philosophically rich hypothesis. (Tat Twan Asi).(5) Most of these discussions centered round five concepts :-

A) The creation of the world (B) Brahman the infinite being
(C) Atman (D) Karma and Samsara transmigration of soul and (E)
finally Various notions of Moksha and other similar concepts.

4. S.N.Das Gupta, A History of Indian Philosophy Vol. 1
(Cambridge University Press 1951) P.7.

5. VI. 8-16 S.N. DAs Gupta op. Cit. P.10

M . Hiriyanna - outlines of Indian Philosophy (London : George
Allen and Unwin) P.41

Briefly we shall note that the questions raised by the earliest thinkers in the upanishads (1) concerning the ultimate principle and its relation to the world as well as to men are again and again raised in terms of their specific philosophical traditions ages following Upanishadic thought (2) The systems that we propose to group are the following :- Nayaya, Vaiseskia to Senkhya- Yoga, Mimansa and vedanta and philosophies of Jainism and Buddhism. These principles can be easily categorised in terms of criteric of unity against plurality as well as importance of spirit against matter as idealistic and realistic respectively. 39

In fact, the simple dichotomy of idealism, realism or materialism, spiritualism as marks the western philosophy does not fully, Capture the richness of Indian thought.

For instance, While buddhism holds almost a naturalistic theory of world order and birth of the world from its causes it(6) nevertheless holds a most radical form of scepticism relating to God and self. They doubt the possibility of any justification of any view concerning nature of world and its creation. 40

Likewise Vasumitra and Asanga who have given the Yagachara school of Buddhism and uphold the fleeting viganans as the soul sequence do not believe in any gods although popular buddhism has many goddesses like Manjushiri and Tara. In some of these later forms of Buddhism(7) Liberation is sought by several tantark form

6. Mrs. Rhys David's rendering the disposition for becoming BF :

P131. Prof. Foussin : The way to Nirvana PP. 114 and 150 -I

7. Oldenberg op,cit., PP.224-25

of meditation that hardly seems to care for average morality of social relations.(7) Although there is no self even buddhists believe in the continuation of the results of one's actions fructifying in subsequent moments of the chain of vighnanas. These chains do not pass from one link to ^{the} other without sufficient cause. While each link arises in its own turn when there are sufficiently good reasons for it to be produced. This shows that while Buddhism denies existence of Permanent self, it upholds the moral order of good deeds and their consequences as much as other orthodox follower of vedic tradition hold like philosophies of Sankhya, Nyaya or Mimamse. 41

JAINS:- The philosophy of Jainas is marked by pluralistic materialism or the existence of pudgal throughout the universe. According to their worldview, all the categories are divided between those which are made up of Akar i.e. Space and non-Space i.e. time. 42

In their view even the Jiva is spatial and this is a unique doctrine of soul that they advocate. The only element which is not in space is time which permits different combinations of matter to come into combination and dispersal. 43

The world is a pattern of such combinations of different clusters of matter. These are not purely accidental. Jainas do not believe interestingly in any divine beings or gods. According to them world is governed by impersonal laws of matter.(8)They hold

7. Oldenburg op.Cit PP. 288 BP. P.115

8. Vide Pramaya - Kamala martane Chap II and see Panini

that we cannot have the world remaining unchanging in the same state all the time. The dynamic principle of all such change is the doctrine of permeation of subtle matter because of our attachment, (9) ignorance and falienness. This is possible because our Jiva is also spatial. According to them this is called Asvara of matter or pudgal into Jiva. It is this that causes creation of the different objects of the world and it continuous like that. It persists in its stagnant form so long as our efforts at purging ourselves of this permeation of matter does not take place. The world will not change ultimately into nothing simply because so many Jivas will have different degrees of material in corporation made into them and such incorporation will force them to seek embodiment in different forms of life. This includes both plant and animals. (10)

As such there is no God and Jaina view looks the whole universe as full of Jivas which are bound by their own condition of Karma. This cannot end by either God's grace or by any divine intervention. To that extent they believe that only by exercise of our own free will as is three Ratna. (11) One would be initiating effort that will lessen lives for Jivas to become a genuine Jiva (Victor) on ignorance and bondage this progressively

9. Reference to a physical or quasi-Physical conception of Sin are traceable in vedic literature. Prof. Keith. Religion and Philosophy of Veda. P 245.

10. Prof Jacobi : op,cit pat 1p XXXIII

11. Samyas darsana - jnana - Cavitrani moksa- marga umasvati op.cit.

make a Jiva higher form of living. (12)

Finally when all the contemplation, Action and belief and opinion and thought are find and sublated one progressively becomes pure and gets rid off the encrusted matter i.e. Neeraj When this comes one gets rid off ordinary knowledge (Avadhi Gyan) Preaches true state of affairs relating to one's own relation with the Jiva's as well as the world. So this is called the state of liberation.

After the orthodox the most radical is the view of lokyates, who believe in occupying the life's sojourn with material(13) pleasures as mush as one can get without in the least carying for the life here after. According to their view there is no life other than the one in which we are born and are currently enduring. Therefore one should make the most of the pleasures one can get out of this brief interval. Once man dies, he is reduced to matter. Accordingly, they disapproñe of any inhibitions, limitations, of values or care for god or Brahmans and their several prevalent rituals. They Advocate complete rejection illumination of their various rituals philosophers must be rational and should not reñenforce fears of ignorant masses for priests invoking anger of gods against human impulsus to love and enjoy life. Accordingl; Lokyates donot agree to either the notion of liberation or any form of restrictions on pursuit of

12. Gunaratna Com.on S.D. P.181 Samyag-darsana-janana-moksha
marga.

13. Dr. Para Bhada Ca Varadocane; Sad Darsana- Samuccaya,
Lokayatnamam

pleasure in this world. They are highly scientific and dismiss any special forms of divine knowledge. They were the only non-idealistic scientific and dismiss^{we of} any special forms of divine knowledge. They were only non idealistic scientific^{to} that age of religion and the spiritualism. 47

Coming now to the most important school of Purva-Mimansa, we note that their Jaminimimansa Sutras discuss the nature of human action in the light of what constitutes the nature of duty their famous line in Sanskrit "Chodan Lakshana, Dharma," specifies the non-existence of a supreme being who cannot be other than the principle of command (To be compared by Hukam in Nanak's works by itself. (14) 48

In fact what Jaminies^{is} doing is to embody the vedic injunctions of different duties to god's embodying the sovereign principle of "Rita" are the impersonal order of universe as a totality of Shruti. The infinite command that enlightens our finite mind According to Mimansa the command does not require any justification. It is self justified truth which founds itself at the heart of the whole existence. In that sense, most unlikely Mimansa does not advocate either worship of god or practice of socially approved obligations. 49

According to their view man is ^{by}perged of gross ignorance when he realises the correct ad true import of the scriptural
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14. See P.F. P104

1.2.1. The Vedanta and rits of the Universe PF 185-86 the authority of non-injunctive vedic texts also.

See M.S, 1.1.24-31.

commands which often are very difficult to interpret, let alone grasp. These philosophers make commands above the purposes and different goals that characterize human action in our fallen estate. It is argued by these philosophers that if pure duty sought to be realized by the scriptures is relentlessly pursued (15) undeterred by either popular opinions, local historical interests and transcendental beings, Man a seeker could be fully freed from the taints of enslavement to Karma and let the world go by its own inborn nature. This is the view of Mukti they hold of Nitya Karma as against Naimatta karmas which are usually for common popular purposes.

The tradition of Sankhya is directly traceable to the period (16) of ^{Upanishads} ~~latipat~~ ~~amosads~~ where we are informed of the sharp dichotomy between material world and spirit. In Kathoupanishad, we hear of two birds sitting on the same branch, one eats and the other goes on watching the first eat i.e. the relationship between the human body with all its different organs making the totality of things that realize the human essence and the transcendent soul (Purusha) which brings and about unity and direction in the entire life process. This dichotomy of purusha and prakriti seems to be ultimate and final does not require in their manner of looking upon the world and the problem of the philosophy of world any instrument like a divine will or God.

15. S.D. P.130. S.D PP126 -7, 125 Journal of Oriental Research

cf. Sr. PP 669 ff and Tantra Vartika I. iii 25 PP.p 157

16. iii 10-11. See also II 7-11. CP. Chan VI .8.6.

They i.e. Sankhyas look upon the cosmic world on the pattern of mind body dualism of human condition, What 'Jiva' is to purusha, the entire cosmos is merely the projection of this relation. There is no direct link of 'purusha' to the cosmic forces that make the universe the order of Sattva, Rajas and Tamas are parts of the forces of sublime active and inertial nature of material world. They at the time of discolution of the world are in a position of balance. So everything is fluid and uncreated. (17)

Cosmology or creation according the sankhya is sucessive emergence of the three of these alternative forces to come to help emergence of different types of elements starting of Buddhi, Chit, Manas and Ahankar .

To be followed by five sensory organs and five organs of activities, which while interacting among themselves brings about the evolution of 'Tan Matra' which in their form give rise to five gross elements. The entire scheme of cosmic evolution is spirit down to matter rather than spirit to matter. This whole process of creation and emergence is to give effect to the accumulated, the totality of karmas that earlier epoches have left for the birth of a new world. (18)

In this respect, Sankhya philosophy also agrees with the tradition⁽¹⁷⁾ notion that world is formed in order to let mankind be entirely absolved of its lack of knowledge and its identification

17. See I.P Vol.II Prof Keith: Religion and Philosophy of the Veda.

18. Prof. Das Gupta's History of Indian Philosophy Vol.I PF 213-22

with material components of one's existence i.e. misidentification with the accidental attributes of one's individuality while missing the transcended purusha underlying this reflective Jiva.(19)

Finally, Sankhya do not believe ^von God but hold that by purging our consciousness of such false identification of our spiritual being i.e. purusha with historical accumulations of our past deeds as embodied in our sawbhav which is a combination of the different types of gross subtle and active elements i.e. Tama, SAttva and rajas proper liberations therefore according to samkaya (20) is dropping of such false identification between the eternal and transitory. When this contemplative life of man learns how to discriminate between prakriti and Purusha, it realizes the unreality of the misidentification and arrives at the state of eternal self contemplation of purusha itself. This is the state of liberation accordign to Sankhya.

The System of Nyaya along with propounded by Gautam Nyaya Sutras is associated with the cosmological doctrine of catagories propound by Kanad Vaishechik shows how one could give a comprehensive theory of world creation. The two systems divide labour among themselves. Nyaya primarily is concerned with epistemology and theory of knowledge or what is called in Indian traditions, theory of(21) "Paramanas" As we have decided that

19. S.F.S. I. 93-94. S.F.S. V.I. See Tattva Kaumudi 57

S.F.S. V.12.Cp. Darwin :

20 .S.F.S. Virtti i: 17 S.F.S Virtt VI 44 S.P.S ii 7.

21. Pramakaranam Pramanam N.V.,iii

for purposes of metaphysics generally a school of philosophy by means of which we mean a traditional philosophers's writing commentaries one after the other on the original sutras laying down the first principles and basic doctrines of the system. These basic principles are progressively made explicit and freed from snags yield increasingly coherent and credible philosophical system. This tradition of writing marks Indian philosophical culture as collective realisation of implications of their own doctrines which are capable of alternative interpretation. In this sense Nyaya is proverbially rich in rationalisations rarely marked in any age or at any place. In that sense Nyaya represents highest intellectual analysis that Indian Thinkers brought to bear on all questions that have disturbed philosophical minds concerning truth, error, inference and their blameless definitions.

However, for our job it is important to recognize the categories that they share with Vaishesika by means of which they explain the character of the world and its construction.

According to the two systems there is something which is brought into existence a new by combination of different elements. Their doctrine is known as of causation or creation of the world and things as Asatkaryaved that shows that effect brings out something that was not there pre-existing in the material out of which it is carved out or woven e.g. curd is not

there in the milk or oil in the seed or saucceer in the mud or house in the brink etc.(22)

They also believe in real change in time as agianst vedant according to which world is only a Adhyas or projection on the ultimate Reality of Absolute Brahman.

In addition causation the comprehensive catagories of Nyaya are the following:-

1)Dravya(Matter), (2) Guna (Qualities), (3) Karma (Activities), (4)Vishesh (5)Samanaya (Particular and universal), (6) Abhava (Absense) (7) Samvaya (Necessary relations)(23)

In the above scheme the limits of intelligibility of the world is ocmpletely analysed by means of the above scheme of categories of particular and universal demonstrate how the specific conditions of the world are merely examples of underlying universal laws ie. Samanya.

Similarly,whenever we are to explain the world process we are dealing with necessary reletions among qualities, things and their combinations. This can be done only by establishing necessary relations between different concepts. This relationship is called samvaya, as against accidental conjunctions of a bird sittig on a tree known as Sanyog.

Like-wise Nyaya's take further step in giving a more comprehensive explanation of the world by not taking only actually existing things and their properties as the causes and

22. Bradley : Logic,ii P.539 n. ibid; P. 540, S.B.;ii.2.17 Vol.II

23. Essays in Critical Realism

PRAMANASYA SAKALAFADARTHAVYASTHAPAKAT VAM/N.S. Vritti iii.

effects of happenings in the world but also absence of food makes you feel anxious for gathering food i.e. Abhava. In that sense greatest emphasis in Nyaya philosophy is on a critical and comprehensive account of a conceptual scheme that would take not of any possible way of grasping the totality of the world that men confronts .

After this they also believe in the distinct existence of soul or Jiva which are very many and are definitely different from matter and God. so in that sense they are both different from Vedant and Sankhya. Nayaya is known for its realistic theory of the world and common sense view of the plurality of the person. In their philosophy also, the best thing that human beings can do is to improve their intelligence which is the attributes of Jiva and not its essence and therefore is capable of refinement by means of intellectual reflection

Karma and its effect have a tendency to produce ignorance. lacke of clarity in confusion both in our ideas and our motives because of our karams and lack of critical understanding. (24)

Accordingly, liberation is not an act of grace from the divine being. It follows from right action which is borne of critical self-reflection of one's own nature gunas and disposition and Sankaras. This can be achieved only by gradual development of clear ideas and definitions which in themselves are not at all clear and steeped in ambiguities and vaguenesses.

24. N.S. i.i.i. IV.1.68

IV.1. 3-9

N.13.iii. 2. 67; IV.1.6;N.2.1.

So philosophers helps the Jivas in seeking their final liberation by offering simplest, clearest and most parsimonious ideas.

In the system of Nyaya idea of God is only external addition in difference to the religious heritage for purposes of social solidarity. In fact their view of man, nature, cause, bondage, liberation could be represented in terms of the basic categories of their system. In that sense the philosophical tradition of Nayas is a great tribute to the intellectual quest for rigorous reflections and proper formulation of conceptual world view of the universe.

The most well known philosophical tradition of India is called vedant. It signifies end of Vedas. The end is used in both the senses as vedantic philosophy owes its texts from upanishads, that are commented upon individually by vedant philosophers such as Ramanuj, sankara, Madhava, Naimbark and their followers. Each of these acharayas, born over several hundred years traced their philosophies to the collection of vedant Sutras by Badrayan known as Brahm Sutras or Vedant Sutras. These aphorisms are truly only collections of different texts of Upanisads. In addition to that Bhagvad Gita which is also a selection from several different upanisads is an independent source of vedantic philosophy.

As it is the Indian philosopher's habit, he does not claim his own ideas to be born out of his own thought. He sees them as comments or elaborations of earlier texts. In case of Vedant

therefore one should know that philosopher establishes his status as a philosopher by making comments on the above three central texts or upanishadas i.e. Upanishads, Brahm Sutras and Bhagvad Gita.

In order to realize the central philosophy of vedant, all of them hold whole of the universe to be rooted in spiritual substance called Brahman.(25) All other qualities, entities, Understandings, relations are sheer modifications of this underlying spiritual unity.

Except for Madhya charya, who distinctly upholds the autonomy of Jiva as a Being, all Vedantes in different degrees consider Jiva and Brahman in some way interrelated. Of course Advaita holds that relation to be illusory and only Brahman to be non different infinite consciousness.

Advaita uphold world to be empirically real but metaphysically an appearance due to Maya. For them the difference (26)of Specific objects are due to applicaiton of Namarupas i.e. characterisation and Categories which our differentiating mind employs in order to take a finite and relative concept of the undifferentiated universal Being. In that sense it is an objective illusion or sansar Prapanch which is constructed by categories of time, place and causality.

As such our finite visualisation of world is based on suggestions of misinterpretation of its core Being i.e. Brahman

25. (i).I.3., ii 1.27.,(ii).I.6; ii.I.11., (iii) 2.24 i.2 & 3

26. R.V.iii 38.7; ix.83.3; i,259.4;v.85.5.

and happens due to our finitude and differential mind working through categories i.e. Adhyas. So long as it functions, we witness and face the world as multiple as well as even changing having no final essence.

Sankara is monistic. The soul, the world and the Brahman are not conceived by Sankara as three distinct realities. According to him all the three are one; the Brahman being the only single reality. The apparent multiplicity of both men and things is due to Maya and Avidya illusion and ignorance. Just as through (27) illusion a rope in a dark night is taken for a snake, similarly under the influence of Maya and Avidya, the ignorant soul considers himself to be separate from God and regards the world as real. Thus release lies in the requirement of knowledge - Gyan- which disillusion the soul and the identity of Jiva soul (28) Jagat-world and Brahman - god is established. Brahman associated with Maya is known as Ishwar (Isvara) and when associated with avidya he is known as Jiva. This knowledge is obtained by renouncing the world and adopting sannyas and asceticism. This system of Sankara on the theoretical side is known as Advaitism and on the practical side it is known as Nivritti Marga- the path of renunciation. In this system action and knowledge are antagonistic like darkness and light. With the advent of the one, the other disappears. Therefore all desires or

27. Maya-matram hyetad yat paramat mani vasttray atman-
avabhasanam rajjva iv a Sarpadibh avena ... (S.B.ii-I.9)

(S.B.ii.I.20).

28. S.P.1.3.19.

impressions-- Vasana- are to be killed and all actions to be given up. The practical side of this system is also known as Sannyas Nishta or gyan Nishta.

In Advaita system of Monism, very obviously the room for personal worship is not provided. Nevertheless it would be difficult for any traditional Indian philosopher to reject demands of religion. As such to accomodate devotion ot Gods, Sankar and his followers have conceived of a personal God in the form of Ishwar who is constructed out of Maya as mush as Avidya produces individual selves. In a way the Brahman is divided as Ishwar and its devoted selves by the imposition of Upadhis(29) on undifferentiated united Being of Brahman.

Likewise, with in Shankara system of Vyavharic point of view, there is justification for holding the different sorts of characteristics of individual persons and there realizing the fruits of their past Sanskar Vrittis like other attributes. In a way Advait respects the common moral doctrines of castes and its duties known as Varun Ashram Dharma like other philosophical traditions with in Vedant and outside. The anomaly is philosophically justified by the doctrine of pphenomenal and the nominal character of Being or Brahman. This is capable of making a philosophical doctrine reconciling phenomenal pluralism with ultimate non-duality of Brahman. In that sense, Advait answer to Question of justice, social relation and organisation of society

29. Das Gupta: History of Indian Philosophy Ch. X.

The Systems of Vedanta -DEUSSEN

MAX MULLER -> Six Systems of Indian Philosophy Chap IV.

seems to be the same conventional Hindu patriarchy.

This we notice that despite of Metaphysical identity of one God, Women Sudras and different people were not treated equally. This system of discrimination inherit in Varun Ashram was appeared to have justification in the doctrine of Karma where past deeds forced individuals to be born with their destinies realized in different ways.

Except for the social revolution we will notice in our later studies in medieval Bhakti movement predecessor of Sikh thoughts of Guru Nanak and his successors. Only Ramanuj gave some philosophical justification to personal devotional religion in terms of separate identity of the Jiva (Atma) from Ishwar. The enjoins clear differentiation between infinite Ishware and his creations both men as well as the world. His doctrine is known as (30)VISISHT - Advaita emphasizing the continuity with Divine being but distinct separability of his creations in their own right. According to Ramanuj and his schools generally agreed to also by nembark and Madhva (who is the last being a bit more emphatic in the separateness of Jivas than their continuity to Brahman who tried to take the world process creation and differences of individuals not merely due to ignorance or unreal illusions. In varying degrees, they seem to derive the existence of all these entities as the consequences of the infinite play instincts as well as merciful concern of Ishwar

30. S.S.P. 107 Max Muller - Six Systems of Indian Philosophy.

for the fullness and happiness of all the creations.

The important questions, these philosophers are faced in their cosmology and religion is, how they are to explain the injustices, pains, agonies and sorrows of the created Beings while god is full of love, grace and mercy towards his own creations and hopes to give them respite from pain. For them, the easy method of Advait that these are unreal is eliminated on the ground of their metaphysics which gives them real separate identity in degrees from their divine essence.

All the philosophers of non Advaita systems make a demand on sense of worship and prostration before him. To invite his ankumpa or grace to lift the men from the pitfalls of one's continued misdeeds and waivering away from the right path of Dharma due to misdeeds and different consequences of such deeds i.e. Karma, These philosophers do not agree that even God cannot interfere on behalf of the pure worship and surrender of the devotees to the betterment of their defects and fallenness.(31)

In that sense, later Vedant is closer to beliefs of non theoretical demands of religion and except for a few scholarly philosopher, the non-advaitic vedant collected largest number of common people. Their Kirtans, ceremonies and deep worship lead large crowds to go round the country and indulge in different collective dancing and other activities cutting beyond the accepted morality as for as sex and domestic responsibilities

11. IP. Vol. II P. 705.

were concerned. Particularly its disastrous consequences were noticeable in emotional ecstasies that allowed lot of sacred eroticism practiced in various Hindu sects of Varnavas, Shavas and Shaktas. Each one of them legitimizing their unacceptable forms of collective ebriations in which people tended to forget the straight path of virtue as well as pure conduct of the duties of the householder. But without accepting the world unreality these were the evil consequences of unadulterated emotionalism of upasana and surrender (Prapati) before the master.

All this later vedanties in different measures recommended such private access to god's grace through total surrender. This quite often caused abandonment of public good and political economic well-being of the society.

So in such circumstances, even god intoxicatedness as recommended by doctrines of pluralists religious traditions only lead to produce an attitude of mind among the followers that caused lot of disorder anarchy and unhappiness for society at large by unqualified devotion for personal trancelive mode of total dedications to the worship of one's own master or God and ignoring the duties of the rest of societies and polity.

Overall, the tradition of vedant like Buddhism in different ways jointly undervalued active social obligations. This is true equally of those vedantic philosophers who do metaphysically accept the independence of man as a real entity ensured its Being

References :- Carpenter -> Medieval Theism - in India Madhava -> S.D.S.V, IX.

by God himself. As noted above even Vedantic demands of a later day Ramanuj, Vallabhacharya, Nambark, Madhava etc. did not justify a straight forward active realization of socially desirable secular virtues very much needed for a rational of society faced with the challenges of history. All that they offered was a sort of glorification of emotional extravasanza as one finds in a passionate union of a beloved and a lover that ignores the everyday unavoidable compulsions of sane living. All of them in their devotional extremism rejected collective responsibilities as well as domestic obligations creating vast areas of undeserved loss and pain to abandoned women, children and husbands. They thought this was the highest form of instant liberation that direct absorptions in benign presence of God was achieved.

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(B) INDIAN PHILOSOPHICAL TRADITION AND RISE OF SIKHISM.

MEDIEVAL INDIAN PHILOSOPHY

This is a vast tradition running over almost one thousand years from the golden period running from 4th and 5th century A.D. to the arrival of Mughals on the north Indian scene after the different spiritual, religious, philosophical communities had efflorescences for about thousand years producing subtle marks of beauty, intellectual depth conceptual heights and music. Monastries along with myriad forms of practices, injunctions and code of conduct governing personal as well as collective life of individuals, groups and communities indulging in lots of controversies polemics and debates amongst different sects, conclaves and pilgrimages of interest both to mendicants and lay citizens. Rulers of the very small kingdoms actively cultivated such religious tradition with temples, monastries, Pilgrimages centras and seasonal rituals as well as sacred gatherings. This was medeival India. Intensely steeped in religious curiosity i each clan of saints jealous of their own high claims to probity and wisdom. In no society of the world. Then here members from the poorest worker to the peasant to the highest money lender, soldier and the king strived hard to get the good opinion of such visiting mendicants of different communities. १३

Consequently, though writing and reading was confined to the precisely Brahmanic class developed many intellectual

professions, oral discourse as Katha and Kirtan with great deal of solidarity and emotional excess. This probably was the case with no other society in the world, where artisans and the shopkeepers as well as the soldiers and the medicine men were eagerly debating subtle questions of philosophical impact relating to God, world, man, truth and their interdependence and different alternative representations of these doctrines in various sects.

In between the rise of medieval society and the interval of the old sectarian schools of Brahmins, Buddhists and Jainias, rose among these centuries different practices which created a state of near amoral anomy.

The different schools of Hath Yoga as well as Yantras, Mantras and Tantras as adumbated by different Kanlucharigas, Shaktas and shaivas along with the Buddhist Tatrikas, Bajrayanas and Maniyanas in Tibet produced a world of irresponsible sexual indulgence in the name of liberation, that caused the feudal class to lose their ability to protect their people, their honour as well as rights when challenged by armed might of fanatical followers of Mohammed, the Arabs and the Turks in the VIIIth to XIth centuries of medieval India.

All this change on the arrival of the barbaric, political invaders from central Asia who raped the entire religious community repeatedly with violence and terrorised the spiritual

practitioners by murder, as well as gave the History of Indian philosophy S.N.Das Gupta option facing them was either commit suicide to death or seen the burning of their sacred books as well as undergo forced change of faith, partly this fate has come Indian community to their open indulgences in weird practice as referred briefly in preceding paragraph.

In such a climate of the collapse of the traditional outlook of the past came and the long dark night of the soul for the most of the population of the sub-continent. Its rulers submitted to dictates of the aggressors, the poets and the writers were threatened with oblivion as a new ruler could not care for their language and accomplishments and their obscure beliefs and practices.

So no patronage was possible from the new sultans who were finatical devotees of rather restrictive and puritan Islamic feudal morality which permitted taking of large number of slave women from the conquered races who refused to get converted to the propheted hood of Mohammed and were treated as sheer commodities of repine to be sold in the markets in their own country. Masses of men were terrorised and had no where to look for light and sustenance. It was a dark night indeed.

In this gloom the great Bhaktas such as chetanya, Tukka Ram, Farid, Kabir and the Muslim Suffis such as chisti, Aulia gave a new twist to Indian spiritual traditions that had undergone this most

widespread trauma.

In fact this period of agonised mortification in the face of historical degeneracy of the entire culture incapable of standing up to the realistic and materialistic vision of God as the conqueror. There was no tangible historical option that the entire ruling classes faced with the dire challenge of survival could offer.

Bhaktas withdrew from the burning and smouldring villages to forest retreats to provide spiritual and religious sustenance to demoralised populations of the large area of the country facing the deluge of Islam.

As a great philosopher of History Prof. A.J. Toynbee remarks that great operations in societies imposed by barbarians produced great insights into religions like Roman persecution of early Christians by the Roman emperors produced the very deep faith of the Catholic Church. In India too a very variegated form of different class of Sufis and Bhaktas as different from Mira, Namdev, Kabir, Chetaneya, Vallabhacharya, Farid, Bulla-Shah, Aulia and their scores of disciples. These people though quite exclusive in their traditions and practices always upheld the non-material goal in the divine presence while exact relation of Man and God was not always visualised in one way that we shall see in our succeeding chapters.

They did expect mankind to cultivate piety, humility and

compassion for all creatures of God in nobling sense of human unity in a very violently cruel age. 74

They never believed in challenging the might of the feudal overlords. Nevertheless always stood by putting balm to the victims of such exactions as arbitrary oppression imposed on humble folks. Consequently without grasping the subtle religious and philosophical visions of Sufis, Bauls and different Variety of Bhaktas in different parts of the sub continent, people come to see the only streak of light at the other end of a long tunnel of frightful operation and disarray. These medieval mendicants could register a new spiritual movement that created a revolutionary churning of traditional exclusive sanctimony of varunas and feudal untouchability. 75

We shall notice in our studies of new revolutionary ideas of Sikhism to have been lately impressed by these long tradition of Bhaktas constituting the spiritual ecology of India preceding the birth of Nanak in 14th,15th centuries. 76

CHAPTER I

CHAPTER III

IDEA OF GOD

Sikhism is strictly monotheistic secular and cosmopolitan in outlook. Guru Nanak believed only in one, Infinite, supreme, God immanent in His creation. Guru Nanak elaborated his concept of God in Mulmantra, the Invocation, which provides the quintessence of his thought and philosophy.

Guru Nanak's concept of god is one, the Eternal, the creator of the Universe-upper, nether and lower regions - of all things, innate and un-innate, And all prevailing. He is God of all beings, of all nations, of all religions. It is one's innate merits that weigh though before him.

According to Guru Nanak, the principal and sole purpose of human life is to seek communion with God. Guru Nanak, therefore dwells upon the subject japji, the first testament in Adi-Granth after the invocation, and in the process dilates on the characteristics of God as Supreme, Sovereign, ineffable, Great and Bountiful, and the way to achieve union with him through submission to Hukam, (Divine Order), which is ingrained in oneself, and meditation of Name with a singleness of purpose and a clean mind. Without good action and true living there can be no worship leading to sublimity of man, mind and soul. Guru Nanak dilates on the various stages of ascent to God, the fifth and last being each Ehand, the realm of truth, wherein the devotee

loses his identity and merges in God, as water mingles with water, at that stage there is no devotee, it is only God as pronounced in the scripture, it is EKONKAR, VAHEGURU or PARAMATMA or AKAL PURAKH.

In the words of Sardar Gurmukh Nihal Singh, "In sacred literature, the Japji may be aptly compared with the Gita and the New Testament. Just as the Gita contains the kernel of the Hindu religious philosophy and the new Testament, the fundamental tenets of Christianity, similarly the essence of the Sikh religious philosophy is enshrined in the Japji". Knowledge of the infinite being is never to be compared with our finite knowledge of objects. As Guru Arjan Dev says that one never knows the divine being except when Prabhu offers his grace to enable such Shruti to his Creature." I would describe nature of God according to Guru Nanak in terms of his constitutive attributes is based on his views expressed in Japji. Immediately after this we shall study the peculiar and unique character of -- sikh analysis of knowledge of God as articulated under their concepts of Nam, Shabad and Guru (Vaheguru) also Akal Purakh and the embodied mind of God in the notion of Hukam.

"God cannot be understood by the finite intellect. He cannot be apprehended by the physical senses. He is unfathomable."

"His dimensions cannot be known."

"Only that one can know Him upon whom he reins His own Grace".
Guru Arjan Dev(1).

God is essentially knowable (2),

He is unknowable in His Being, in His creativity and in his 'Hukam' or order. God in his absolute totality, which includes and is beyond all, beyond all 'Is' and 'Is not', is unknown and unknowable.

Quite logically this ineffable status of Divine transcendence is inconceivable status of Divine transcendence is inconceivable except through His grace or Mehar. We deemly and only partially realise the presence of his concrete Hukam in our environment. By our ultimate diety, Nam Simran and shub karman we can liberate ourselves.

Nam Simran and Shub Karman we can liberate ourselves from disturbed cycle by snares of Haumai and hope by his grace to have a clearer reflection of His Hukam.

By the unknowability of God the Guru means that God is unknwoable by man with the aid of his finite intellect and his ordinary physical senses. To emphasize the unknowability of God the two words most frequently used in the Sikh Scripture are 'Agam' beyond the reach of the mind and 'Agochar' beyond the reach of the Physical senses. God can not be known because he is the Supreme Creator and man being a Creation debar him from

1. A.G F1080

2." Mehma na jane ved, Brahma na jane bhed, avtar na jane ant, parmashwar parbramin beant." (Guru Arjan Dev, A.G F899)

knowing the illimitable being and existence of the creation (3). Obviously God is much more than what He Creates.

God can not be known by the finite physical senses; He cannot be understood by the intellect. God is not known by the finite faculties. All that denial of knowledge of God implies that the paradigm of knowledge always for finite man is knowledge of a finite object either by the use of our sensory and events such as that of colour, taste, shape, smell, size are texture or by use of concepts which are governed by verbal description and rational definitions. Here what is meant by refusing to make a God an object open to either sensory perceptions or conceptual definitions is to emphasize that God can not be known as an object outside of our own being existing in a finite piece of space, time like every day material objects such as table, pen and a chair. God is no Object. Like space, triangular, square or a Circle shape or the presuppositions of such Particular objects.

According to Guru Nanak we are only reflections of his eternal Being and as such no shadow or image can be used as a representation of which it is a shadow or image of shadow we can not use any of our representation which is a shadow(4). Compared with plato's republic where he points out that our

3. " The Created cannot know the dimensions of the Creator."

(Guru Arjan Dev, A.G. P285)

4. Compared with Plato's republic

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representations of material objects like tables or beds are shadow of the physical objects which themselves are copies made out of eternal concepts or ideas infinity contained in the ultimate being.

This is quite easily noted that under various conditions of making shadow, a Shadow may truly distort the true reality of the object of which it is a shadow. A circle can make an ellphricle shadow if light falls from a certain angle and like wise, a straight stick when emerged in a fluid appears to be bent. Therefore, there is a qualitative difference in our effort to realize God which is not at all to be compared with seeking knowledge of material objects. Our finitude and the personal inclinations do provide a way of distorting the ultimate things."

This is an important question which we will see later whether according to main stream sikhisim, their is an ontological difference between self of a human being and God or in keeping with the Vedantic Indian tradition, Sikh seekes of a ultimate truth looks for the merger of our finite Being like the measure of salt that goes to find the depth of the Ocean and never returns. (Chandogya Upanishads) i.e. It is a question of our interpretation of Sikh scripture if it gravitates towards semitic conception of God where a total ontological scripature is visualised between finite objects including man as a creature from there cosmos creator who is supremely distinct and

unfathomable to the sanctimonious sparks of intelligence that divine father has dispersed with in the noblest of saints.

Of Course, popular religion of deities, rituals worship and propitiations as always popular with layman in all ages do not get approved from the Sikh Gurus. Against such polytheism and sentemoneout excesses, the Sikh spiritualism dismisses God's and their cults and their priests to focus on them as creations of egoism or Haumai. For them there is one and single EK OM KAR divine plentitude without any differentiations. It is this that makes the basic characterisation in the Mul Mantra of the ultimate reality as one without second that is the essence of the core teaching of a spiritual unification of all experience under Hukam as the profound foundation of Spiritual definition of ultimate being as vahegure as well as EK ONKAR.

" The one is the Manifest, the unmanifest (5) and the divine darkness (Beyond the manifest and the unmanifest.)

The one is ever present in the beginning, in the middle and even after end for man to realize the unity of Godhead".(6)

God head is the Absolute unity which exists and operates at every level of its being. Like Judaism and Islam, Sikhism insists on the unity of God. The One self Existent God created the universe and governs it. God is the pre-creational, Unity and the creational unity both. Precreational unity involves His esse and existense while creational unity involves, the unity of His

5. Guru Arjan Dev, A.G. P866

6. Guru Arjan Dev, A.G. P1215

word, the unity of His name and the unity of his Hukam; the unity of all the manifest plurality and all that is unmanifest . To indicate the Absolute Unity of Godhead the word 'EK' (One) has been used by the Guru. This "one (EK) is the source of proceeding both unity as well as plurality. The millions emerge from the one and the (one) transcends the millions".(7) EK OM KAR in Sikh scriptures, does not mean that absolute is a unity of any trinity as the 'OM' in Hinduism, but that it is essentially and completely one, the unity of content quality, and operation.

God is the pre-creation instrumental unity of one. He is one in this transcendence.

"EKO EK SO APAR APRAMPAR".(8)

God is one in his truth as existence. He is one in His 'Hukam' by which he creates and sustains the whole world. 'Hukam' is the creative force as well as law and order of the universe by which the whole universe is held.

The unity of Godhead is the unity beyond multiplicity, in the multiplicity and because of the multiplicity. The primal unity, when it takes the form of becoming, in so doing, becomes one and many, behind the many there is the living unity of the one.

The point relating to the plurality of manifold worlds and its myriad objects along with a vast succession of their universal momentary manifestations do pose the challenge how these diversities are claimed by the Sikh concept to be rooted finally

7. Guru Arjan Dev, A.G. P250

8. Guru Arjan Dev, A.G. P1034

and wholly in the single hukam of the ultimate EK ONKAR. Are these objects and these properties merely expressions of finituted then how can they be representative of the will of creation that is Hukam ? If they do not belong to our ignorance and illusions then these diverse attributes and positions cannot be supposed to enter into the very being of Vaheguru. If that is so, what happens to the unity.

God is the one Supreme reality and no second reality stands against Him or outside Him on equal footing imposing any limitations upon His being (9).

In the very opening verse of the Adi Granth and Japji God is described as Svaibain; i.e. self existent. God alone possesses Self existence, While outside of Himself everything of the world does not contain in itself the reason for its being, but derives its being from the one and only Being. In other words, all these have been created. All things have their existence only from Him. As is God ineffable, So is His creation.

The EKONKAR involves suttī, Hukam and SAT (being) as mutually identical from which the universe emanates. Of Course, we are not able to fathom this Agam Agochar foundations of the universe, we can only hope to be provided with some light glimpse of it when we have succeeded in removing the scales of 'Haumai' from our spirit and finitude of our being. The seeker would with the grace move through the maze of partial shadows and only through search

partial movements hope to discern his distance from the vast Transcendence of timeless Akal Purakh. However in Philosophy there are couple of questions relating the ontichiarachy of creations such as permanent modes of the physical universe like Tat (Water, Power, fire, earth as well as time) alongwith the individual jivas and their relative position to self- spirits who are called Gurus and their capacity to regulate our world by interaction leading to Shub Karma.

God is the creator and the destroyer of the universe. Only God has existence from himself and therefore all things existing outside of God have in God the reason for their existence. God as creator is named as " Karta, Kartar, Karan-harn" etc. Everything which is present has a cause because it is the product of 'Kal' time and space. Whatever is subject to time and space is involved in the relation of cause and effect. The creator being 'Akal' cannot have a cause beyond his own self, because cause and effect relationship can be established only in the world of time and space. God, the creator includes his own-maker-creator" (10). Before the creation of the cosmos, God Himself in His own solitary being was there. God had full grasp of all the possible relations that were to be realized sequentially in time, But then ontological sufficiency was already complete in the timeless vision and mind of the supreme Being. There was measureless darkness for countless time. There was no earth, no sky, no sun

10. Apine Ap Sajao - G.N Dev. A.G. P463

and no moon. Why God Created the Universe? It does not mean that he had any necessity or need for creation. God Put forth creation as the overflow of His beauty (roop) and Glory (Wadiai). God's thought and vision held the timeless world order(Hukam) in simple unity as transcendent shruti which like the architect, in one mement of his visionary representation conceives of the whole palace in all the splendour design details and excessories. Whole labourers, Artisans, and engineers labour for years with paper, pen, maps, drawings to work out the exact details of the different parts and segments of the over all building under constant completion. Once these are ready, so many resources, carpenters, Artisans, work for months and years to actually carve stones metals, Glasses, ivory, wood, colours, land and mud to slowly incrementally step by step raise the entire palace from the first stone of the foundation to the last tip of the dome and polish and shine every piece of glass and wood as well as every dub of colour and fabric donned on the various architectural features of the overall palace. In order to complete the palace, the building is to be Rnscoed among the foundations, waterfalls and pools and flower beds. In tune with these shapes and forms of various pillars, doons and feizes of a stones, carved by masons and sculptors. All this takes many many artists and many number of co-ordinations of forms done by different artists. However all these myriad steps are the successive realization of the over all



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design of the palace first conceived by the architect.

Our knowledge of this universe is like the knowledge of a specialist, stone carver, wood carver or the gardner who is bound to look up the entire palace's project as centering round his own specialisation. while he fails to grasp the multidimensional structure of the Universe. It is no criticism of science. The science also understands the Universe like a stone carver or wood carver. In this sense the specific attributes of the Universe must occupy their particular position only known to the divine architect and He alone makes the reality of specific positions meaningful in the ultimate scheme of the Universe.

The very fact of the Universe being the creative manifestational act of God, implies his immanence in it. The immanence of God is compresent with the very act of creativity itself. The creative activity of God involves, His lordship, His Hukam, His word, His Name, His Love, thus God is immanent in the world as all these. God creates the Universe and himself is the over-lord of it. God is 'Sacha Sahib' or Malik; the true master, 'Patshah', 'Sultan', 'shenshah'. The laws and the order of the nature manifest his glory. When He likes He can reverse His own laws and His own 'order'. All the creatures are made to live by 'breathing', why if he chooses, he can make them live without 'breathing' (11). God Creates the world by His 'Hukam, order, will, therefore, He is immanent in the world as His 'Hukam'. God's

11. Guru Nanak Dev A.G. P144

Hukam includes the power to cause, thus, God is immanent in the world as the efficient cause of all the existences. God is the source of entire intelligence that shines and exists from moment to moment but all efficiencies in the service of the world as well as leads to immanence of efficiencies their. The immanence of God is his 'Hukam' also implies God's power to keep everything under his eternal determined Order(12).

It means God is immanent in the world as the supreme power. God's 'Hukam' is one, the united whole, therefore, He is immanent in the world as the unifying Principle. The 'Hukam' is God's own word (Shabad) and Name (Nam), thus God is immanent in the world as His own word and His own name (13). The Name of the word of God is God himself, His own self-being (14). "Ape Ap Sagal Me Ap". He himself prevails in each and everything. God the formless, Himself is in all forms (15). He is 'Rava Reha' provides the whole show, the earth the heaven and the nether region.

The Sikh doctrine of cosmology as well as of ontopy points to that there is no externality between the will of God i.e. (Hukam) which is the efficient cause and regulator of the process of creation and the overall world to be created or that which is to be reflect the eternal perfections of his transcendent

12. Hukam Amar Rakhe -G.N.D.A.G. P1243

13. Guru Amar Das A.G. P753

14. Guru Arjan Dev A. G P280

15. Guru Arjan Dev A.G. P746

consciousness of being which is embodied finally as 'Kal' (Time) and the entire Srishti which is only world as reflecting the Divine thoughts. There is no distinction between God's power, will intelligence and creations. So question if something not coming up to the level of his transcendent understanding does not arise. God realized himself without our finite minds having full grasp of the mode of realization. Sikh scripture advocate a comprehensive unity between the potentialities of god's thought and their sequential manifestation in the world, process, alongwith our limited conceptual Powers seeing the process of approximation. Yet no other principle except God's unity can make various gaps and lacunae be overcome in our experience of His divine nature. This is the cardinal principle of Agam and Agochar. God is every where by his presence which means he is there in present, in the past and in the future, succession in time and extension in space have no meaning in respect of god's being. He is 'Trikal darshi' (16). It means god is present every where as the supreme knower the possessor of perfect knowledge. God is immanent in the world as the 'Guru' or God's own grace. 12/2

"Guru Datta samrath Guru, Guru Sabh Meh Reha samai"(17).

God as the Guru is all powerful giver, the Guru is present in each and every being.

16. Guru Gobind Singh Akal Ustati 'Param Giata',

17. Guru Ram Dass A.G. P50

To understand the theological concept of the 'Guru' in Sikhism, one must completely drive out of one's mind the popular Hindu notions of "Guru". The popular term "Guru" is used for a priest of caste Brahma, A sannyasie, a Yogic teacher and even a school teacher, 'Guruship' But that is only a very mundane and do not take note of divine spark of cosmic unity experienced by a evolving seeker to truth by seeking oneness of the transcendent unity of Sat and Hukam in Vaheguru.

The Guru in Sikhism is a perfect prophet or messenger of God, in whom the light of God shine fully, Visibly and completely. He is not God, but he is as perfect and sinless as one trying to merge into supreme and can be God. The mysteries of god and his creation are known either to God or to the Guru. To make comparisons between true Guru and the false Guru in Sikhism, He is generally termed 'Satguru', the true Guru. The true Guru is the true instrument of Hukam and is commissioned by this Hukam in its own light to reveal this truth to humanity. God revealed himself in the most extraordinary manner through the Gurus. God revealed himself clearly and perfectly to the true Guru, and the Guru revealed him to humainty. So Guru is the State of transition of Divine spark into the valley of darkeness of that prisoner who has gone up in the month of the cavean of darkness in which most of us live and are destined to live unless we are capable of reacting to the shafts of light thrown on us by

a spiritual realization of the Guru. Most of the time we miss it. The spirit of God shines in being and the word of Guru. The Guru is the light that enlightens every man. The word Guru, means dispeller of darkness, revealer of light.

"In the true guru he has installed his own spirit, Through him God Reveals Himself."

(Guru Nanak Asa Di Var 18,6)

God sends divine light in everyone's heart through the inspiration and magnetic touch of the Guru. On account of his divine attributes, the Guru, though human in form is Godly in Spirit, God speaks to humanity through him. The wisdom of god as uttered by the Bani of the Guru is to make a Secualr comparision done by a poet 'Bhavabhuti' who thought of a poem like the serene gleam of morning sun which when reflected by the polished surface of a qem comes out beautifully resplendent i.e. those who are Adhikari of the poet's truth or his quest for beauty while others indifferent may obly reflect like a mirror as eloquent words in good order. Still the light of sun if it falls on dung it produces worms.

In Sikh philosophy of God and man the sematic and vedantic tradition seems to come almost face to face. On one side like theistic religion, Guru is the messenger of the God's infinite love towards his creation while keeping with the indigeneous

18. G.H.Dey Asa Di Var :6

spiritual tradition of India, Guru is also the uplifted soul who has reached the unity of 'Surti' Sat and Hukam as the key note of the universe and the same being identical with his own consciousness which is blown to its full richness to almost become co-incident with the immanence of EK-OMKAR. Obviously, Guru is no more of a messenger but rightly vaheguru himself. So men by dropping Haumai and scales of finitude from once being can penetrate through the mystery of the universe through Vaheguru and merge into it. This is the Vedantic culmination of semetic notion of the transcendent God.

God in His transcendence is beyond all limits, attributes and manifestations of the world of appearance. God as transcending the world is the witnessing consciousness (sakhi) God the transcendent watches over his own creation (19). His own glory (Wadai)(20) and his own 'Hukam'(21).

The principle of transcendence of Godhead claims acceptance for itself all the more emphatically, when we observe opposition, struggle, constructions in this world. All these things are there because everything that exists is conditioned and limited by its Opposite as at metaphysical level there is duality of permanence (Sathir) and change (Asathir), duality of conscious mind (Chet) and unconscious mind (Achet), At physical level of pleasure (Sukh) and Pain (Dukh), Ethical level good(Bhala) and Evil(Bura).

19. " Kat ker wekhe kiho apna" G.N. Dev A. G. P35

20. "Kar ker wekhe apni wadai" Guru Amar Das A.G. P1043

21. " Kar ker wekhe hukam apara" G.N.D. A.G. P437

God is the Creator, the source, the guide and the destiny of all that exists in the world, therefore every contradiction, polarity or antinomy has the same source and the same destiny, thus, the creator must transcend all these.

God also transcends the natural trinity of the Prakriti. He is beyond the three "Gunas", "Sattva", "Rajas", and "Tamas".

God transcends the basic five elements. The transcendences of Godhead does not limit itself by transcending the contradictions of the world and the basic five elements of which the world is made, but He transcends His own 'Maya', 'Shakti', 'Prakirti' by which he creates the world. As 'Maya' is also a creation of God, Thus he must be beyond His own created power. God is 'Maya-tit' detached from His own. 'Maya' as power manifests itself in the world of Name and form, God as transcending the world of Name and form cannot be bound up with 'Maya'. God is the ever-transcending background while His power is one phase of His creatorhood. 'Maya' is a creative phase of the Transcedent while He Himself is wholly detached. He is 'Alap' (22), 'Nirlep' (23), 'Niradhar' (24), 'Niranjan' (25), 'Nirankar' (26), 'Nirgun' (27) etc. Wholly different from his own creation and the power by which it has been brought about. God as power is the source of all that is manifest and all that is unmanifest.

22. Guru Arjan Dev. A.G. P387

23. Guru Gobind Singh Jap

24. Guru Gobind Singh Akal Ustati

25-26. Nirankar, Nirenjan, Hai, Agam-Guru Ram Das A.G. P644

27. Guru Arjan Dev A.G. P1205

Divine Transcendence underlines the finitudes of the creations and conceptualisations based on such finitudes. All our best yearnings to come to have full possession of God's entire being are dashed to limitations to which we are subject as creature born out of limiting finitudes, we are on the lower side of the divide between the Beings out of any time sequence. Our Talk about transcendence is couched in the categories of distinctions, difference and locations. To us even the transcendent being can be counted distinguished from the eminent and contends of experience. We individuate even God's transcendence as in some sense and attribute of a finite object characterises the distance of that object but to make transcendence being some where there beyond in empty space is to make it into finite object or to make it an event into some other history. God is not like this another event out of events as a thing beyond things. Infact it is the essence of them all actualising them all and transcending them God is Himself, 'Ap', the Absolute the total the whole. He Himself includes his personality impersonality both. In fact, for the Guru, God is the Supreme person, Param Purakh, therefore he is one in his immanence, in his transcendence. God is 'Karta-Purakh', the creator person, who creates the whole cosmos. The creator is the person, therefore there is unity, coherence in the world. in the sikh scripture union with god is described under the imagery of

marriage , between two lovers. The Guru names god as 'Patti'(28), 'Sajan'(29), 'Mit'(30), 'Malik'(31), 'Khasam'(32), ' Pritam'(33), 'Kant,(34), 'Pir'(35), etc. of religious experience it recognises the antitype of the intimate relationship that is there on earth although he does not lack what persons lack because he is perfect and we are imperfect. He is the only perfect person the 'Param Purakh'. God is 'Akal Purakh' beyond time, so he is not subject to birth, growth and death(36) as all these things happen in time. As he is sole essence of these things, so he is 'Adarsh P'Urakh' the Eternal 'Purakh', But not be secured like any mindane individual.

God, the person does not possess any physical or subtle form as all forms and all formlessness his. God is the ideal Beauty, the Ideal Lover, the Ideal Judge. He is full of compassion and mercy for creatures. He is always the first person and never the second because there is nothing beside Him in our remarks on transcendence on God we have a tendency to ever give a location and a tempored moment to eternal beings. When we talk of God as a Person, It is our effort to invest the mystry

28.-29 Guru Ram Das A.G. P773

30. "Mit Hamar Antaryami" Guru Arjan Dev P194

31. Guru Arjan Dev A.G. P724

32. Guru Amar Das. A.G. P38

33. Guru Arjan Dev A.G. P327

34. Guru Amar Das A.G. P38

35. Guru Nanak Dev A.G. P19

36. Guru Arjan Dev A.G. P99

of Universe in the imagery of our finite experience of persons and objects. Obviously the ultimate principle cannot be ephemeral, there is no decaying for the essence while things are falling apart and dying now and then. It has to be all powerful, full of affection, incapable of decay and untouched by any evil but certainly he can be a person only by limitation because concrete identity by our finite mind cannot be conceived without distinguishing it from evil, ugliness, meanness, affinity, and wildness but as far as ultimate sat is concerned it can not have anything other than itself for then there shall be realities other than the perfect 'Sat'. Therefore if we call 'karta Purukh' or Parmatma a perfect person it is only an imperfect attribution of a finite mind to the EK-ONKAR beyond which no evil vileness can have any positive substance. It is a shadow of finite illusions produced by our narrow minded temporality that vanishes with the shine and light of shabad and simran of the infinite EK-ONKAR made available thanks to the wise council of the Satguru.

CONCLUSION

Now to sum up, the notion of EKONKAR is basically spiritual, monism which straddles over all other subordinate visualisations of idea of God that are to be found in different contexts in the evidence of Sikh notion of Universe. He is looked on as a sparing master, commanding obedience to his cosmic will

and direction the world process as 'karta Purakh' and yet at the same time he is ultimate, Suruti foundational consciousness on all processes, strivings, transitions, charges, objects, designs of myriad creations as well as created plans, projects schemes and goals. As Vaheguru he remains unsullied by any affection and dispenses the outcome of parkirti's, wheel based on five tatvas and their different dharmas according to their own disposition. Man is in the world in between finite and the temporal on one side infinite and the temporal on one side infinite and timeless on the other. Of all creations thus in betweenness confers on man the capacity as well as the obligation of rising to the level of merger onto the infinite truth through Nam Shabad and Hukam and thus merging himself in Akal Purakh himself. One who seeks such Gurmukh statehood becomes Guru himself and climbs over all the hurdles that our mental being with its opposition and divisions pose for us one truly sees vaheguru in one's own being only by side stepping the rational conceptual frames. All the diversity in plurality for such a seeker are likely to fall behind. He is absorbed in the divine fire of the ultimate Vaheguru. This is the message of the sacred of the scripture based on the Mul Mantra and Jap Ji. But supreme idea of merger and Gurmukh are quite compatible with Nam Simran, Shub Karma, Kart and generous disposition, etc. which are merely a step in the direction of rising to the level of truly Gurmukh as we

proceed to discuss the implications of sikh pilgrim's progress to his destination in the light of the cosmic guidance offered by the benign light of Satguru. We have to see, how uniquely the transcendental pilgrimage to the bosom of divinity is accompanied by rightful norms for sane living and right mariadas that prompt the pilgrimage to a happy culmination.

Accordingly, It is noted that life of time and history and society are not merely prudence governed our sheet consequences of intelligence of constructions of irules of conduct formed purely for pregmatic reasons. On the contrary before the end of this chapter, We must underline the metaphysical foundation of the sikh principals of conduct. They flow from the doctrin of Khanda's trying t become a permanent denizen of Sach-Khand. Whatever detailed maxims of seva and Shub-Karm are prescribed of the surat and hukam coming to an intersection in our own Simran of Nam. So ontological discoveries and moral excellence like all other Indian systems move hand in hand. There is no conflict between Gyan and Karma. This may correct knowledge which will make every human to live beyond Manmukh stage. The principals of the Gurmukh. What this chapter shows that there should be non artificial intellect division between cosmology ontology, theology, Logic epistemology as well as ethics and morality.

CHAPTER - IV

CHAPTER -4

SIKH VIEW OF RELATION BETWEEN GOD AND MAN

For understanding the sikh view of man must be the statement that all forms have come into existence according to his will'(1).Man is not the latest or highest product of an evolutionary process or the result of an accident, he is the consequence of God's will. Sikhism conceives man as the highest form of order visualised by karta Purakh(2) as put by the text of Guru Amar Das. In this ultimate creation of man the creator has put all other perfections created in other beings. The Guru has gone to the extent of saying that the whole of the cosmos, with all its worlds, heavens and nether regions, is there in the human body (Akar) with its full extension and intention. The three gods Brahman, Vishnu, and Mahesh are there in the human body. Infact the whole created world is there in the body.(3)

Is man less than God? But God has put the perfections of the world, in miniscule form in man. This is the inter penetration of man, cosmos and god as traditionally recognised by the Indian spiritual tradition such as Samkhya and Naya, finds expressions in the light of the Tantrik reiterations in the texts of the Adi Granth. The idea what existence of man possess a cross section of the entire Universe is reaffirmed here as well as by Guru Arjan Dev(4). "O, Agma rup ka mann meh Thana".There is the spiritual

1. A.G. 1

2. Guru Amar Dass A.G. F1064.

3. Guru Amar Dass A.G. F254.

4. Guru Arjan Dev. A.G. F186

being in enlightening the man's life but it is submerged under dictates of bodily passions which are called by Sikh scriptures snares of Haumai or 'I'ness(egoism). According to sikh scriptures one has to look forward for the method of limiting the spirititual essence of consciousness into specific creature with historical limitations and inframities. Accoding to the different texts there are the following Kam, Karodh, Lobh, Moh, Ahankar. These physiological dispositions are there due to our being in touch with material sensuory organs and material properties of the various objects that dominate our empirical mind through our sensuory encounter with the life n mundane existence. The main quality of these processes is ephemerality and passing out of existence from moment to moment. It is not at all possible for a finite person to look towards the underlying spirit while one is in total grip of material characteristics of objects of sense and the strong colouring of our rational will that comes to prevent one from recognizing the organic Hukam of the one transcendent infinite parmatma. We take our present dis positions generated out of a chain of desires and earlier acts of our own resolutions making the iron fetters of karma that condition our present life and its inclinations. Eventually we may think because of our paramount bondage to the life in our mundane setting, we cannot do anything but submit to the dictates of these various temptations and compulsions arising out of our

finite location in time, position in society and having the kind of bodily attribute, we are forced to possess. But according to Guru this is not true. It is only making virtue of our own passivity and ignorance relating to one's own underlying spiritual freedom covered by wraps of greed and cowardice. As such while potentially, we are capable of liberating ourselves from the prison house of our Haumai yet in truth without our Guru's enlightenment, we are likely to reenforce our constant drowning into this Mire of Sloth and non-understanding by emphasizing the formidable fortress of our many affections, generally produced by our own hypothesis of false and unreal shadow if finitude and attributing this shadow an eternal locus ontological independent of our forgotten past deeds and our deliberate backing from the ever present divine Hukam throughout the process of our historical sojourn with our own generated destiny.

In this sense what is to be clearly underlined are the following three points relating to construction of historical egos. One, the underlying pure suruti or Jyoti that still shed its steady awareness being all our mistaken shadows. Two, One must recognize equally the role of historic time and differential bodily attributes which do not colour the first i.e. Jyoti but make the actual Jiva be the instrument of good or evil will called out of the totality of the natural the physical and

historical contents that must be articulated and crystalised for making one a real doer of deeds in the world. These deeds could be led by either transcendent spirit or mere intimations of bodily inclinations. Lastly and thirdly, we do not start life at any time in any birth on a clean state. We have an accumulated stock of our hitherto covered unfoldment of our spiritual voyage from matter to spirit. 131

It is our choice, judgement discrimination that shall release our bonded sensibilities to material world that should enable or may not enable to launch us on the path of recovery of our divine essence. It is not that someone from outside can pull us out of the bag, we have to bow to our own being by constant practice of exercise of will and transparent meditation on our divine source that can make us have sufficient momentum to let us escape the snares of Haumai. 132

All in all it is a main point according to sikh ontology of divine being whether our interior most consciousness is just the same as the EK-ONKAR or according to them the indifferent persons are parts of the spark which is blown into matter by the karta Purakh to enable dumb nature to have some ability to reflect some of his own eternal glow of consciousness. 133

Man reveals the being of God more perfectly and beautifully than do the other creatures God is in man as the word or Divine name. It is only man who has the capacity of activating His name

in Himself. God's relation to man is therefore triple the relation of the whole to a part, of the whole to a special part and of the Revealer, the manifestation of the word, the logos resides.

Lord's Name(Nam) abides in every heart. It is the source of spiritual power, spiritual nectar, spiritual knowledge, spiritual love, peace and immortality. Man's creation on earth is meaningful as he has got special duties of cultivating and discovering his origin into Divine spirit. Those who activate this dormant spirit by doing Nam. Simran Overcome their bondage to the Lord's Will material adjuncts of the human condition such as passions, needs etc(5).

But man under the lords own dispensation, forgets his original purpose and is caught in the web of ignorance and 'Maya'. All these are owing to miss identification of our true self with finite illusions of our bodily being i.e. products of differentiating Maya or Vidiya. Over and above different physical mental, physical dispositions, sanskars and agencies, Sikh theory of man also notes is the master consciousness or Atman which is the enlightening master of all the different parts of his unity of life. This Atman is not one other part but it is for this Atman that different organs manage to act in harmony and are able to carry out the overall goal of human person. As such,

5. Jini Nam dhiaya gae musket ghat G. N. Dev A.G. F8

Atman is the ideal as well as the active reality of the entire more of human striving and constant co-ordination of different elements that make the psycho-physical unity that makes the life of man.

If God is all, and he is there in every individual, why is there the distinctness and uniqueness of individual persons, and why are not all individuals alike ? Man is not all that God is. God reveals Himself in man and if man realizes this secret, he becomes God but man as he is, is not God. God reveals His own infinite richness in the uniqueness of individual persons. God is infinite in the sense that he has infinite possibilities of manifestation and every manifestation of His is unique in its own sphere(6). The Uniqueness of the creator who is so unique as to create everything uniquely. Every individual is a unique creation of God, and God is Uniquely present in every creature.

A person is not disembodied a spirit alone. He has to have for his unity sensation, passion, shape, position, Karma, desire. All of which if absent would not make for the historicity of a unique man but only for universal spirit. It is the assimilations of the varied material of individuation through reflective consciousness of Atman that the passive combination of happenings of body and mind articulate themselves into a distinct consciousness of personal identity with unique ideal as well as independent realization of innate value possibilities.

6. Gurukul Dev A.G. P546

God is present in individuals as the controller (Antarjami) and is the universal guide or (Guru). What is the problem of evil or Sin? Is man free to sin or his activities are determined or controlled by God? The Guru has laid great stress on the willed moral activity of the man(7). The Guru says that the man does evil deeds only when his egoism, Haumai leads him away from the God.

Obviously Sikh doctrine of God man relationship recognises the tension between the lower passions that can never be illuminated from the life of historical man as well as the definite science of higher consciousness which attempts to tame the wild inclinations of our corporeal being. There is no permanent evil anywhere in the universe. Sikhism points out that it is our pre-occupation with material pleasures that make us miss our ever present divine guide in the form of our own higher spirit whom we wrap up in the most of pressures of bodily desires.

However by our act of resolution and practice of 'God Will' we can brighten the direction of our divine master to overcome the seductions of evil as embodied in fear, Lobh, Moh, Hankar, Finitary dispositions which are based on ignorance and selfishness being confine narrowly to our own body and its attributes.

God is free absolutely, there are no limitations to His being and doing. As man has been fashioned after God's own being.

7. G.N.D. A. G. P596

he must have the qualities of God. But man because of ignorance induced by 'Maya' can not lay hold of the qualities later in Him. To be in God and to participate His qualities man will have to rise above 'Haumain' and the false sense of "I" ness(8). Man can be free of the world and its doings by being in God. The absolute freedom is possessed the Absolute Being, thus, the more being we possess the more free we are. The more away we are from the creator, the more we are in bondage. So in order to become free from the bondages man must be with God, must kill his passions. This is only the recognition of the Real self of man which is God Himself whenever we are aware we are only aware of parts. All Our knowledge is limited when we try to know its complete shape its beginning and end purpose as well as its necessary and accidental attributes, as well as of its pre-suppositions and implications then we rise in our knowledge from merely being finite and contingent to its completeness, coherence and necessity. 144

To come to possess this is to see same world or object not in isolation and finitude but in its totality and its inner unity which we always miss in our everyday life and find disorderly. So our knowledge of ourself which starts from our awareness of accidental attributes finally ends up in its intaligible and coherent roots in the menitude of a universe. To

8. "Haumai main bandhan sabh boro Gurmukh shabad swaree"

Come to know this menitude is to overcoem despair, fair, anxiety untruth and be always at peace with order of the universe that is Hukam. 15

Dependence upon God and obedience to His will (Hukam) is essential for liberation. By contradicting the former, Haumai denies the latter and is therefore inevitably, subject to the law of Karma. Karma, means self transformations of the individual transforming one's self in the likeness of God or getting away from God. "no one should think that he will reap the fruits of his deeds after death; the deeds in this world result only in the self transformation of the individual one becomes as a result of what one does.(9) The fruit of deeds does not come in some unknown future; it comes instantaneously in the shape of the psychophysical transformation of the individual Good deeds carry a man nearer to the source of good, truth and beauty which is God himself. Bad deeds, which are untruthful and ugly in their nature, lead the doer away from God. In order to become with God man is not to depend on his good deeds but on the Grace of (10) God which in sikhism has a number of meanings as it is the galance which a Guru bestows upon the disciple donoting acceptance and conveying a blessing. It is also a glance which liberates the devotee in such a way that the efforts which were once undertaken to win recognition are now acts of loving service. Grace also transforms the disciple from being a hopeful

9. Guru Arjan Dev A.G. P715

10. Guru parshadi Harinas paes" Guru Haran Dev G.G. P353

seeker to being someone who has found the meaning of his existence.

Though God is there in the whole creation yet God is not present in all creatures equally. Human Beings alone are capable of becoming aware of and activating the Divine Name (Nam) in them (11) of all the creatures. God as the incarnation of His word, descends in human form, ---the Guru,---to guide mankind to its proper destiny (12) Again, the revealed word is read and understood by man alone. The word is revealed to man as the word of the Guru for the sake of his salvation (13).

Further about the general relation between God and Man it is said that Guru lays on the necessity of realising that God realisation, is nothing else but true knowledge of our true self. It means that we can know God, through our own true self, our own spirit, 'Atman', which is God in his immanental action. The words 'Ap Pehchan' (know himself) by which we can know our true realisation with God, Are found almost on every page of A.G. God is the ideal Father, ideal mother, ideal brother, etc. our -- real reallationship with God while our other human relationships are reflections of the true relationship that we have with God. Some principles advocated in sikhism by recognising the continuity of our past states creating our present desires and passions that shows that what apparently does not see to have a reason,

11. Guru Arjan Dev A.G. P1159

12. Guru Arjan Dev A.G. P79

13. "Guru ke Shezed antar sehej ridhe" Guru Amar Das A.G. P231

has been following the Agam principles of Rational causation that is our own future states or brought about by accumulation of our continuous former modes of living and willing. It is this which is largely responsible for our freedom or unfreedom in our specific relations with things person and God.

What is according to Sikh scripture the relationship between our past and future and how we are to understand the nature of value that we must seek in our conduct. Are we free to make ourselves by our will? What is the relationship between the shubkarm and willing? Sewa and Simran? What do they do to soul of men i.e. deepen our presence of God in our own life work. What is the manner of over coming of our ignorance or Haumai? If man having this ignorance only by not knowing the true nature of spirit or by crushing something of the desires and weaknesses? What is then Bheh (fear)?

Sikhism holds the view that by constant sewa and Nam simran one can quell the fear of the unknown and approximate to the splendours of the Agam, Agochar divinity that seems to be settled in our multiple attributes of historic being. They don't advocate any withdrawal from the life of bodily effort. On the contrary they hope to condition and season human consciousness by a sense of unity of a spirit by physical labour between man and nature and man and men. They also believe that by doing Sewa we overcome our own pride and realize man's underline unity with his

divine essence. God therefore is not something of an external object to be sort by special trans or magical feats as was thought by many tantrikas immediately, before the evolution of Sikh world view. It is by doing introspection into one's own motives and shedding aside slavery to egoism that one seems to come to possess the unity of God. The differences between God and men are merely fabrications of our Haumai that can be dissolved by a rightful action. 150

So what metaphysical was never different was affirmed and seen as different only because of psychological submission to our narrow identification with accidental dispositions and egoistic impulses. Once our scales of limited vision are scoured of by practice of 'Shub Karm' and wilfull identification of all the creations of the Universe we also escape the anxiety of loss of our own life or belongings, of our dear ones. It is in this sense that cooperate meditaiton and recitation of Nam. Let one overcome the feeling of forlornness from God and one experiences presence of the divine being as did Guru Nanak when he came to count upto twelve and said 'I am Tera'. What is emphasized is that no particular method of meditation or lantra or yoga is needed to seek God's grace. One needs to have the determined will to set aside the everyday selfishness which never permits to percieve the 'Agam' that is present in the 'Agochar'.

Fact is that spirit is not different from the world and man

has to reconstruct one's relation with the world to see it as manifestation of 'His Hukam'. This does not call for giving up the life of the ordinary 'Sewa whatever one's historical position may be as of shopkeeper, ruler soldier or the minister one must be seized with the idea of being a part of the 'Divine order' which expects all of us to do what our inner voice dictates us to do and hence is no other but a heightened being who habitually ministers to his inner voice and glow of his divinity rubs on all those who come in comunion with him.

CHAPTER - V

CHAPTER V
SIKH VIEW OF RELATION OF MORALITY AND
CONDUCT AND IDEA OF GOD

Any philosophical concern of human life must be based in the belief of the nature of human condition. As we have noted in the earlier chapter the human being has been a micro-cause of the entire cosmos and due to the grace and kindness of God the best of God is known to dwell in each human interior. This truth is patiently underlined by entire sikh scriptures.

" He to whom Thou dost show Thy grace and whom Thou dost bring to Thyself, he it is who meditates on the Name.

He whom Thou dost bring to the Truth, he it is who attains it ". (1)

Human beings often forget their divine father and arrogate a posture of conceit and Haumai, taking great pride in their power, Wealth, beauty or wisdom. The first lesson according to the scripture of the Sikhs in escaping the state to manmukh to Gurmukh is recognised the natural humility that goes with a pious recognition of oneself as mere emanation of the divine being. This state of humble recognition of one's creaturehood grows on man as he convincingly satisfies himself to the presence of Hukam in all matters concerning world, and our interactions with it both in nature as well as in human society.

"He who cherishes love for God in his heart finds

1. Var Malar, 28, Mcleod, P205

all joys and comforts lodged in it. He who submits to his ordinance and walks in His will, gathers all His boons, bounties and blessing."(2) Sikh doctrine of God and man underlines such a cosmic interdependent reciprocity. It also restates the perennial belief of Indian spiritual tradition shared by all ideas of concerning man and nature as given by the Sanatan, Brahmanism, and its several schools best represented in the text of Bhagwad Gita and other religious books as well as in the vast text of Buddhism and Jainism. All of them commonly believe that ~~---~~^x~~---~~^x~~---~~^x~~---~~^x our present life living in this particular moment of history is not a matter of sheer contingency or chance. We are at the tip of a long cycle of a spiritual evolution, marked by our own continuing thoughts, feelings and actions. We are ourselves responsible to a large extent to what we are born to face in our time. In short while there is no determinism our life is process of continuous interpretation of the course of cosmic existence that will seem to traverse over several births. Like the rest of the Indian religion, we are told by the Sikh scripture that nobody can take away the emergencies of our own pious as well as impious strivings that a human being is open to. This being the condition of a human agent our search must rise above the evil consequences of our unthinking slavery to momentary passions, limitations and ignorances.

Sikh philosophical ethics looks for their process of weaning our soul from the traps of what passion and desires as well as fear and greed so naturally create in our a state of bodily inclinations. A human being like another animal cannot avoid the weaknesses that characterised his firm bodily conditions. No human being is God, he is open to threats of death, injury, sickness as well as cannot avoid desires for bodily pleasures, But our minds have their meditative competence to see beyond immediate calculus of gains and losses of gratification of our bodily desires. If we cannot control these compulsive desires we are no better than a lower animal. In fact all attempts at seeking material success also necessitates a certain degree of rational prudence that means making a properly thought out plan of action to best realize even once specifically mundane objectives like getting best of satisfaction of power, wealth, honour or physical possession of material, goods. But human being would be less than his spiritual promises if he refuses to listen the still small voice of Nam (3) and the whisper of the Guru (4) beckoning him to go beyond merely the routine of the cycle of worldly, success and pleasures here and now.

In fact mankind alone can see the futility of such great achievements as making an empire, possessing lots of wealth including number of slaves, or children. He must face the facts that one faces God by himself and alone and must be true to that

3. Raga Asa, P405

4. Raga Prabhati P1348

enjoined vision of Hukam that his intelligence make him note in all the living and non-living creatures of the God.

If these metaphysical views relating to man are made patient and self evident in the poetry of Guru Nanak and his successors patshas, Sikh world view and mariada do not make two compartments separate and independent of each other. They are integrated outcome of a united, spiritual, insight into both the heart of human activity as well as the field of performing that activity in the history and society. In the Sikh view a very necessary reconciliation between private virtue and social good has been strived after most unlike other indigineous spiritual condition of the past. There is no escape from the civil virtue, no body need become a monestic wanderer. One cannot absolve the responsibility 'Kirt' which alone sustains human life for dedicating oneself to Hukam by permorming Shub Karm, dauntless of threats from the tyrants and the fatigue that comes by doing sewa to the poorest (Na kaho se Dosti, Na kaho se bhair 'none is our foe, none is a stranger to us, we are in accord with one and all (5).

Quite often it has been noted that religious and spiritual perfections fights of combating evil and oppression by declaring like Catholic Christians that your's is not the kingdom of this world and give on to saesars. This pessimistic fatalism has benn equally present in medieval India when Guru Nanak

the Khalsa was supposed to follow. As Guru Gobind himself gave the criterion that Gurmatta, five true Sikhs give their opinion after liberating themselves from any private affections, their moral truth naturally emerges from their consenses. The Sikh text of Moral truth that it represents not only the good of the persons who join in the Gurmatta but it also takes note of the good of even those persons who are not present or not are even born and the one who pronounces Gurmat to be followed by the Sangat must act responsibly towards the entire universe (Sarbat ka Bhalla) 'Nanak Nam chardi kala tere bahane Sarbat ka Bhalla' (7). There can be no compartmentalisation in one's Sewa on one's concern for the happiness of some who are one's peers only, one must of necessity act in history and time but while acting like this, one should be for all the ages past and future and all those who have already lived and who are likely to come later. According to Sikhs ones life here now is a brief episode in time but that is no reason, that it bears relevance only to that moment or location. It has necessarily trans-temporal and trans-locational significance implying a timeless encounter with the divinity.

So Gurus argue that we should never give up our historical moorings and immediate obligations to which a human existence is obliged but while discharging such immediate duties we should keep equally our meditation and reflection fully

suffused to all the reality of divine beings that our consciousness also reveals to us. Sikhism as such merges human action to its deepest spiritual foundations unlike other spiritualism Sikh saint does not see any anti-thesis between concrete life of domestic labour, political solidering, other collective responsibilities from the obligation to contemplate and Simran on the eternal Hukam of Vaheguru around oneself.

Sikh doctrine of spiritualisation marks a new departure in history of moral ideals both eastern and western. It is not at all entirely secular or rationalistic unrelated to ideas of Dharma and Parmatma. But the transcendental ideal of Godly living does not militate against the duty of citizen and the warrior. The 'Firi' never shies of the duties of battling for justice to the weak and the helpless and the oppressed, but this is not merely combat for political power. It is also a parallel struggle to disclose a spiritual universe of divine presence that makes one forget hatred and greed which often characterises the passionate warriors for power and territory. A Khalsa is not supposed to fight for gaining material advantage, power or sovereignty over goods, property and lives of other men and women. What he seeks is wholly to overcome not only embodiments of Haumai in society as exemplified by injustice and tyranny but also one's own unsuppressed desires for gain and domination. To that extent 'Sant Sipahi' is like bodhi Sattva or a Yogi in

siththe state to face to face with his own inner self far from any
ills of temptations of the mundane world.

Such an idea of course is very difficult to follow
for men and women with weaknesses to follow. As such they are
supposed to put themselves in the company of Sadh, Sangat or a
moral community. Contemplation and utterance of God's name in the
company of the Saints, is the true ritual performance, the
highest deed, our dharma, and the essence of wisdom and
enlightenment (8). In this novelty of organising concrete Sangats
around Gurdwaras or Dharamsalas, the Sikh Gurus took
extraordinary care to translate their spiritual vision of a
worthwhile human life, a genuinely concrete blue print for a
faithful to live a life of piety. The moral life was not
accordingly in their mind a purely private or personal affair of
a single seeker. The seeker must re-enforce collective piety by
overcoming all conceit by sharing Sewa, in the Gurudwara and
feeling one-in-service high or low as embodiment of Prabhu.
Nothing brings solidarity of sharing truth while serving under
those who are decidedly not socially and historically superior to
oneself as Maharaja Ranjit Singh used to do 'Tehd and Sewa' at
the bidding of the Akali Phula Singh. (60)

In that sense the idea of a spirit being higher than
a might of the septre of the tyrant. In fact it is only

8. Raga Gond P865

embodiment of the command of the Hukam 'Men should live as God wills' (9) that sceptre reigns over the kingdoms and territories. The rulers are to be made conscious of their subordinate role to the imminent presence of 'Hukam' that they are supposed to enact in their day to day administrative conduct. This is how Khalsa Raj is the embodiment of the eternal principle of dharma and all must contribute in its maintenance. Whenever a tyrant or a ruler transgresses any of the foundational principles of Dharma, it is the duty of all Gurmukhs to repudiate such 'At' and be prepared to 'Wage' a war of resistance to ensure the might of Hukam.

The last point of collective Sikh doctrine of action is revolutionary, is highly radical and revolutionary unlike most medieval, spiritual, doctrines of Bhagtas, Sufis and Sants who has generally preached, withdrawal and other worldliness in the phase of oppressive autocracies of their age. The Sikhism not only preaches Shub Karma and Sewa for everybody, but also enjoins a relentless battle by the community against proven dushakrma, no matter what sacrifice one has to make in order to ensure the sovereignty of Hukam. As the short history of Sikh Martyrs from the days of 5th Guru Arjan to four Sahibjadas of Guru Gobind and Banda Singh Bahadur and his children amply illustrates. In the word of Guru Gobind while laying the foundation of Khalsa in 1699 in Anandpur, the doves which are possessed of truth shall

fight an whole army of falcons and hawks and each Singh himself will be an army of (Sawa Lakh) Such optimistic activism has been simultaneously the source of both moral purity, ethical uprightness and quest for justice for all in the brief period of the birth of sikh mode of in living.

CHAPTER V

CHAPTER VI
IDEA OF GOD IN SIKHISM AND
HISTORICAL RESPONSIBILITY

The entire Sikh outlook on divinity is wholly centered on the nature of the timeless realising itself in specific concrete historical moments and human responses to those Historical Challenges. There was no dirth of a spiritually enlightened yogic and meditative roles of God's seekers in the hoary traditions of Indian spiritualism. So much so that one of the very profound contrmporary Christian philosophers 'Albert Schweitzer 'in his book 'Nature of Indian Thought' (L.Allen Unwin London) has argued that the main upthrust of Indian tradition is negation of life of man in this world. It seems to suggest that it scarcely bothers about good life, moral values or fair conduct and believes in completely side stepping the obligations of humanity and propriety of fair dealings in collective conduct. According to this view the genuine seekers of Moksha, must transcend all positive attributes of historic obligations and social duties. Of course, many Indian scholars have onjected to this kind of wholesale condemnation of indian thought as life negation as a Christian theologian misunderstanding of the subtle moral doctrines of Karma, Saadharna and Adhikkar that are the foundations of Hindu social organisations. Many in the past and recent times have pointed out to elaborate treatises in ancient

and medieval India giving details of various codes and cannons of rightful conduct, in the light of specific attributes Sanskars as well as capacities. It is argued that each individual unlike the morality and principles argued about in the western tradition is visualised in his or her full concreteness as a acting agent, with specific obligations and capacities, one is supposed to explore by his own intellectual and spiritual insights the specific and the historical duties that form a hierarchy of duties under Pittrina, Devarina as well as Rishirina exhausting the familial religious as well as the cultural artistic and spiritual values that human beings has to strive for in order to be ture to his full inner nature.

In fact it is also argued that the doctrine of categorical duties as advocated by Kant, finds ample resemblance in the precept and doctrine of Karm-yog as distinct from mere knowledge of identity of Atman with Brahman as the doctrine of Gyan-yog. Gita accordingly enjoins on man the central importance of the duty of the activist and the warrior without of course any sense of personal greed, malice or attachment (Nishkam Karm).

However, it is argued that all these please for performance of duties or enjoined by the Indian traditions only to overcome one's material involvement with the life of here and now. The Dharma that should inform all the performances of rituals of either desires or love are persuit of power,

authority, rule of law production and collection of wealth or to serve the performance of rituals to discharge one's obligations to one's dead ancestors or to please God's one's world. As such the duties and performances in this world have only meaning and value as contributions to timeless goal of Dharma and Moksha. This position concerning relative indifference to the historical and societal well being however seems to be quite neglected. For long centuries the Indian spiritual forces were too much pre-occupied with personal striving for transcendence peace and liberation. This was the age of mendicants and siddhas which after Upanishades and under the influence of Buddha and Jaina and Arhants left the world of everyday living to be the mundane pursuits of the householder and only existed as parasites surviving by religious, Biksha and offerings made by rich to the shrines on the fulfillment of their vows. All in all, the society at large was no one's concern. Rulers and the warriors were only interested in gathering all the different territories under their rule and also possibly taking possession of the very best of the harvest of both cash and kind such as cows, elephants, horses chariots as well as all the beautiful young ladies in their own possession. Most men were made slaves to satisfy the blind passions and desires of such autocratic, dictatorial and irrational feudal classes. Poor peasants, workmen, were constantly terrorised and made to suffer indignities by the

petty mercenary administrative personnel as well as the footloose soldiers who will take possession of whatever their fancy dictated. It is well known that rulers allowed their servants to exercise unlimited power and dictatorial authority in the name of ruler sovereignty. Infact, the life of ordinary mankind of India for long periods was a tale full of back breaking labour very meagre standard of living and very coarse and rude system of taxation and almost no civil rights. It was tyrinical often that one was forced to do physical labour in the service of local administrators without any wages, food or consideration. Many of them died because of exhaustion. The plight of women was even more despicable. They were sold and bartered by their village elders to the fancy and passions of maraudrs who demanded their quota of sexual exploitation and refused to provide for their own progeny that poor village communities have to support out of their own meagre resources.

No wonder, large number of human beings fled from secular occupations either joined the trail of the marauding agressors converting themselves to the religion of the rulers of the day and expecting to be saved from indignity of the humiliation of being physically chestized or to undergo indignity of lparting with their sisters, daughters and their wives to the crude and carnol demands of the armed opressors. Others who could not stand such shame of either loss of dignity or loss of honour and their

large scale enmass conversion of fallen women and their children and their families to a little less cruel social dispensation and under Indian Islam when one's in thirteen century sultanant of Allaudin Khilzi and Lodhis in the following century come to be dominal central authority of Delhi. After this period, all the indigenious sects were gravely terrorised and looked for a crying social reform. They were looking for some faith that could lead them loose their day to day humiliation at the hands of priests in the countrysides and at the temples and religious centres. As well as physical and economic slavery from the exploitation from the cruel political masters and their crueller minissions. This was darkness before dawn in the history of India.

While there had been some attempts at mass awakening through popular Bhagti religions as noted in our earlier chapters of Chettenya, Gyaneshwar, Tukka Ram, Ramanand, Kabir, and Ravidas was a period of 1400 to 1700 of mediieval India still there was no consciousness of societal and historical appreciation of reaction to this process of collective involvement untill the spiritual light of Nanak enlightened the soul of Guru Hargobind in the wake of the Martyrdom of his father Guru Arjan by under the orders of the Jahangir at Gwalior in the early 17th century. It was when Hargobind in his vision assumed the role of two swords of 'Miri' and 'Piri' i.e. Physical strength with moral and spiritual strength, but physical strength was only to be used

while combating injustice, tyranny and maltreatment in the name of religion and to provide guidance to societies in general towards historical as well as transcendental ideals of human life. It was after this that a distinctly historical role was envisaged to the 'Akali Takhat' as the intersection of the timeless spiritual piri along with the control and regulation of civil society from the occasional infractions against human dignity by the power made tyrants of the age.

Outwardly Guru Hargobind seems to have been concerned more with miri than with piri, so much so that it is said that Goswami Ram Das, Guru of the famous Indian nationalist Siva Ji put the following question to him, "I hear that you are the successor of Guru Nanak. Guru Nanak had renounced the world while you wear the sword, keep horses and an army and people call you Sacha Patshah. What kind of Sadhu are you." The Guru replied, 'Saintliness is within. Sovereignty is ^{within} external'.

('Batān Faqiri, Zahira amiri' .)

There is little wonder that his contemporary Bhai Gurdas felt moved to mention such criticisms in one of his Vars. He voices the popular accusations thus.

Formerly the Gurus used to sit in the dharmshala, the present Guru does not stay in any one place. Emperors called at the residence of former Gurus,

The present Guru was imprisoned by an emperor. Formerly the disciples could not find room in the ever-crowded congregations, the present Guru Leads a roving life fearing no one, Former Gurus gave consolation in sitting on a Manji. The present Guru keeps dogs and Hunts.

The former Gurus would compose hymns,listen to them and would sing;

The present Gurus does not compose, listen or sing. His companions are not sikhs.

He has wicked and bad people as his guides.(1)

It is this distinctive recarnation of the spirit of obligation towards the polity or sangat and not merely other worldly community humanistic spiritualism found original and a novel response in terms of secular and historical commitment to fair play to all mankind (Sarbat) as the requisite condition of any worthwhile ^u pursuit of divine siddi. 177

It was no use as Nanak himself has said to siddhas to retire to hills and forests and not to mind the concrete historical obligation of various members of one's own community and fellow human beings and claim to have secured high spiritual status of Moksha and sach-Khand when one's society was still under total

the divine spark in a moment of high inspiration that Gobind Rai of ~~Eight~~^{Nine} requested his father and mentor to go and rescue oppressed Hindus of Kashmir suggesting that they tell the subedar that they will all convert to Islam if they could persuade to Guru Tegh Bahadur to embrace Islam.

After that the destiny of Sikhism was cast in the mould of martyrdom and heroism in defence of freedom of faith human dignity and personal honour. The martyrdom of Shri Guru Tegh Bahadur is seen not only as the act of a man dying resolutely for his own faith but on behalf of Hinduism and religious liberty as a principle. The view is well summed up in some verses composed by his son Gobind Rai whom he had nominated as his successor.

To preserve their right to wear their caste marks and their sacred threads,

Did he, in the dark age, perform

the supreme sacrifice,

To help the saintly he went to the utmost limit,

He gave his head, But never cried in pain.

He suffered martyrdom for the sake

of his faith.

He lost his head but did not reveal

the secret.

He disclaimed to perform miracles or

jugglers' tricks.

For such fill men of god with Shame .

He burst the bonds of mortal clay.

And went to the abode of God.

No one hath ever performed an act

as noble as his.(2)

It was the new consciousness of Khalsa that took almost a generation from the date of martyrdom of Guru Tegh Bahadur at Kotwali in Sisganj in 1675 to the day of Baisakhi at Anandpur Sahib 1699 when first panj piyaras, who belonged to different castes - Dayaram from Lahore in the north was of high Caste Khatri, Sahib Chand was a barber from Bidar in the south a low caste man, Himmat Rai a water carrier from Jagan Nath Puri in the east, Mohkam Chand was a Washerman, Again a Low Caste, From Dwarka in the west and Dharam DAS a Jat from Delhi was the fifth one were babtized by Khande-Pahul (nectar prepared by stirring a Khanda - two edged sword in it) which was Prepared by Mata Sundri, ^{Sikh King} Wife of Guru Gobind Singh Ji.

Guru Ji impressed the Khalsa with the belief that they were under the special control and protection of God.

"They were taught as an article of faith to believe that God was always present in the general body of the Khalsa and that wherever even five Sikhs were assembled, the Guru would

2. Vachitar Natak

be with them."(3)

This was a new dawn of a new religion that combined highest of spiritualism with highest of historical activism and complete commitment to justice as ad/umberated in his own 'Zaffarnama' a historical epical sent by Guru Gobind on martyrdom of his two sons at sarhind (Jorawar Singh and Fateh Singh) telling that no empire army could stand to the might of Dharma and all the physical force of the kingdom would eventually founder under the blast of faith and the agonised oppressed outcries of the mankind.

3. G.C. Narang, O.P. Cit, P83

CONCLUSION

It is time for the present thesis to arrive at some of the findings which we are led to by the inquiries into idea of God and related concepts in the development of Sikh Philosophy.

One thing is definite, that no Sikh Philosopher who follows Guru Nanak's lead could ever accept the illusionistic philosophy of dominant monism of Hindu traditional believes regarding God. As such one must equally emphasize that Sikh outlook on God emerges from recognition of underlying cosmic as well as metaphysical unity of all Being called By Guru Nanak By different names like EKONKAR, VAHEGURU, AND AKAL PURAKH AND SAHIBANG AND PARNATMA.

What is to be emphasized while there is no possibility of any outside principle of God being ever given any place in Sikh Idea of God, It is very originally assimilates the great need for action by conceiving divinity itself as Kartar, which presupposes beginning, Middle and an end of a project to make the world His whole Project, Where He secures maximum Good according to laws of morality.

In Indian traditional view of God the world of action is not the very core of the reality of the God. While we had occasion to review Sikh conception as 'Hukam' means a divine imperative running through all the elements creatures and human beings. Nothing can defy this inborn divine purpose as compatible with

the law of one's own free-will.

God infinite tenderness sees that man comes to learn the truth of this divine Hukam. Through his own encounter of happiness, Sorrow, success or failure, great heights or low depths as precisely due to one's own willingness to conform to the inborn purpose of creation as embodied 'Vaheguru'. In short man has the potentiality of either listening to inner voice and craft his own consciousness or Surat in line of His own dispositions born out of the several accretions due to partial struggle against the malady of Haumai.

This state of dwelling in Vaheguru's Raza cannot be visualisable without equal emphasis of spiritual autonomy of God's highest hope in free man's self-identity as the great karam i.e. compassion of God towards man's search for his cosmic destiny. As such no one can allow the interpretation of God to be such that passages replete in the sacred Shri Guru Granth Sahib (which we have occasions to analyse in our core analysis of Idea of God earlier). Point to requirements of seeking free action as well as through conformity to this will in real time while showing the eternal Akal

Consequently, Sikhs do not accept any doctrine of unreality such as that of Maya, Avidya or Vivarta which is the stock in trade of most theistic schools of ancient Hinduism (this has been referred in chapter two.)

They do not see any opposition or conflict in divine Hukam and human praxis free leading to free choice of projects by even Manmukhs for which they alone and alone are responsible for their undoing in the world of existence and not the divine Being for not stopping them from realizing the invariable consequences of the Violation of the Hukam which Pulsates throughout the universe like the radio-waves which are not intuned by most of us except through the receiver.

Point is God in its mercy has granted the full freedom to man to rise in his thought and action to this divine 'Anhadnad' of the 'Ekamkar', but if by mischance and our distorting bodily affections like greed, Moh, LObh, Karodh, Ahankar and Bhai decidedly due to misdirections of our free will so graciously granted to us by our father the Parmatma by our own Haumai, Cupidity and fears. Which are our own undoing without of our ever realizing our evil life that emerges from them.

So in this sense the Idea of God's mercy and his justice are sought to be realized in our own inclinations and appitites coming in the way of our perfecting the Antakaran to mirror the divine Hukam of the Kartar. So we become prisoners of our own past accumulated deeds due to passions and other afflictions such as greed and fear. In that sense unity with the God is not idle contemplation of a logical tautology like 'Tat Twan Asi' or Aham Brahmasmi so frequently repeated in sanskrit tradition

meaning nothing but a dark night in which all Cows white, grey or red looking black.

It is a Valiant Robust struggle to get over all the infirmities that our Manmukh-hood imposey on our everyday consciousness, which is always full of jealousy, anger and spitefulness that need to be undone by sustained effort i.e. Nam Simran and surrender to His Will Constant willingness to engage in the struggle for good acts in shub karam rather than adopting a passive negative attitude toward life and creating culture industry and food for not only yourself by kirat (Breed labour). This anticipates attitudes of Ruskin, Tolstoy and Gandhi Ji who look upon honest domestic effort for creating circumstances of life chances.

As such, the claimed absorption in Hukam can be a continuous striving achievement and not merely a matter of passive withdrawal and idle psychological traumas so much criticised by Nanak in his encounter with Siddhas (see our reference to Siddh goshti) The spiritual life is not a historical escape into mysteries and obscure confusions of intoxicants and postures that were the normal chores of scores of the practitioners of Tantra, Hath Yoga and several other weird practices involving many immoral deeds of concubinage and narcotics. All these were often supported with the possibility of unique spiritual essence of the Universe.

Guru Nanak, on the contrary as well as his followers the

rest of the sacred tradition highly emphasized the historical, social, political, communitarian embodiment of divinity or Hukam. In actual performance of Sewa and vand Simran and Nam simran.

The same concept of the realization of the unity of God in times to follow Nanak after the martyrdom of Guru Arjan lead to the realisation of divine goal to constitute even the temporal authority, the Akal Takhat and the concept of 'Miri' i.e. obtaining a spiritual sangat ready to create conditions for Sad-Sangat who alone then can ensure truthful embodiment of our ultimate spiritual destiny.

In this order any body under the over whelming burden of Haumai may not allow the Guru-Sikhs to truly constitute a real sad-Sangat. If this happens historically the Saint has also to become the warrior adopting the role of peer on the horse-back to constitute the divine mission in actual history as Khalsa mentions in Chapter VI.

Therefore, one notes fundamental unity in the Idea of God of Sikh theology from the abstract doctrines of EKONKAR of metaphysical monism to historical creator Kartar, (Karta Purakh) as well as loving sustainer of all creations as Parmatma as loving father who enunciates the ever open command to realize this divine mission by intuning one's own surat through constant reflection and simran of this Hukam. But not by being a Parasite

or mendicant while producing conditions of life without fear and offering compassion and sympathy to all the oppressed even though they might be of different nationalities, religions or cultures. In that sense in a very straight forward practical sense the old identity of entire mankind as one in God is not merely recited as a meaningless song or prayer but actually one is called upon to sacrifice everything for making this very historical world, the house of God through one's actual determination to struggle against all fairness to all creatures intune with divine Hukam.

Now it must be underlined that theistic monism is not new to Indian traditional Philosophies and religions. Infact the indian social history is all too rich in variety of views on the nature of God and Man's relation to it. It was left for sikh Gurus to fuse the highest emotional devotionism of great Bhaktas whose Bani has been incorporated in Sri Guru Granth Sahib itself, but to fuse it with clear perception of a spiritual foundations of this religious encountered in EKONKAR. However another point to underline and emphasize is the cultivation of a historical will to constitute one's own actions in the family in the market place as well as if necessity arises in the councils of the states or on battle-grounds for the Justice making the piety of the religious saint at the same time cutting edge of the warrior's Khanda for Protecting the divine Hukam against all possible 'At'. This last cultivation of the monism of will or determination to create a just order in tune with the simple truths of one mankind is the hallmark of sikh Idea of God.

GLOSSARY

OF

QINJ RELIGION

GLOSSARY OF SIKH RELIGION

Ad purakh	-----	Prototype Person.
Akal Murat	-----	Timeless Being.
Akal Purakh	-----	Timeless Person.
Achut Purakh	-----	Unswerving Person.
Agam Purakh	-----	Inaccessible, Unknowable Person.
Akal Purakh	-----	Unknowable Person.
Attit Purakh	-----	Transcendent Purakh.
Bhagwan-Purakh	-----	Transcendent Purakh.
Ek Purakh	-----	One Person
Jaggivan Purakh	-----	Person, the life of the Universe.
Karta Purakh	-----	The Creator Person.
Prem Purakh	-----	The Embodiment of love.
Purshotam	-----	Supreme Person.
Puran-Purakh	-----	Perfect Purakh.
Purakh Vidhata	-----	Purakh, The Destiny of all.
Samrath Purakh	-----	All-Powerful Person.
Sat-Purakh	-----	Person, The True Guru.
Abhed	-----	Whose Secret cannot be known.
Abhakh	-----	Who eats nothing.

Agam	-----	Inaccessible.
Agandh	-----	Unfathomable.
Agochar	-----	Unapproachable Purakh.
Akal	-----	Timeless.
Akath	-----	Who cannot be described.
Akarmanq	-----	Actionless.
Alep	-----	Unattached, Untainted.
Alakh	-----	Unknowable, Indescribable
Anup	-----	Most Beautiful.
Anatman	-----	Beyond the Atman.
Anam	-----	Without Name.
Arup	-----	Of no form.
Asoojh	-----	Unthinkable.
Atit	-----	Untainted.
Atat -lang	-----	Beyond the Tattvas, Essences, Elements
Athah	-----	Depth of Unfathomable.
Gunatit	-----	Beyond the three gunas.
Nehkewal	-----	Not-Alone, Beyond Aloneness
Nirjog	-----	Uncommunicable.
Nirgun	-----	Beyond qualities.
Nirboojh	-----	Beyond the reach of Buddhi.
Nichint	-----	Inconceivable.

Nirkamay	-----	Without Purpose of desire.
Nirkarmay	-----	Without activity.
Sunn	-----	Nothingness, Divine Darkness.
Adho-urd-Ardhang	-----	Filler of all space above, below and in the middle.
Antarjami	-----	Instead controller.
Banwari	-----	Lord of Vegetable, Kingdom.
Hazir Hazur	-----	Ever Present.
Jaqjivan	-----	Life of the Universe.
Kal-kale	-----	Tune of Time.
Nirantar	-----	Without Breaks.
Roop Roope	-----	Beauty of Beauties.
Sarab Atam	-----	The soul of all.
Sarab Jyoti	-----	The light of all.
Sarab-ghatan	-----	Master of every heart. Ke Nath
Sarbatr Rhesay	-----	In all robes or carbs
Sarbatr Desay	-----	In all spaces.
Sarab kala Bharpoor	-----	Full of all powers.
Sarbatr-Dhanday	-----	In all deeds.

Sarbatr-Caune	-----	All Pervading.
Sarb-Rupe	-----	Beauty of all.
Sargun	-----	With Qualities.
Tribhavan Mahip	-----	Lord of the three worlds.
Ad Rup	-----	The First Beauty Form
Acharj Rup	-----	Wondrous Beauty.
Bismad	-----	Wonder-Producer.
Git-Gite	-----	Song of Songs.
Hira	-----	Diamond, Jewel.
Husnul Charang	-----	Light of Beauty.
Husn-ul-Wajuh	-----	Of Beauty by form or Body.
Manmohan	-----	Heart Charming.
Nad-Nade	-----	The Origin of all music, Harmony and Melody.
Navtanu	-----	Ever New.
Param Rupe	-----	Supreme Beauty.
Rang Rupe	-----	Musical Form.
Ratan	-----	Precious Stone.
Sundar	-----	Beautiful.
Sundar Saroop	-----	Beautiful Being.
Tan-Tane	-----	Tune of Tunes.

Tej Vansi	-----	Source of refulgence and power.
Asur-Sanghar	-----	Demon-Killer.
Dayanidh	-----	Treasure of Mercy.
Dukhbhanjan	-----	Pain-Destroyer.
Dusht Sangharan	-----	Killer of the Evil Ones.
Dayal	-----	Merciful, Compassionate
Gun-Nayak	-----	The Hero with all noble qualities.
Kirpa Nidh	-----	Merciful.
Kirpal	-----	Merciful.
Meharvan	-----	Full of Grace.
Nirviar	-----	Without Enmity.
Patat-Pawan	-----	Holifier, Purifier.
Patat Udharan	-----	Holifier, Purifier.
Rakhan Har	-----	Preserver.
Rog Haran	-----	Remover of Diseases.
Silwant	-----	Sweet Tempored.
Sura	-----	Brave, Dauntless.
Sugarh	-----	All Wise.
Sukhsagar	-----	Ocean of Bliss.
Taran Taran	-----	Carrier across the Ocean of Becoming.

Achari	-----	Of Noble Character.
Bhogi	-----	Enjoyer
Bania	-----	Tradesman.
Beopari	-----	Businessman.
Brahmchari	-----	Abstainer.
Dhani	-----	Possessor of Wealth
Dhenchari	-----	Shepherd.
Grahsti	-----	House Holder.
Gujar	-----	Milkman.
Jogi	-----	Yogi.
Kisan	-----	Farmer, Tiller.
Mali	-----	Gardener.
Rajeshwar	-----	Noble King.
Rajan Raj	-----	The King of Kings.
Sachha Patshah	-----	True King of Kings.
Sarab-Bhoop	-----	The King of Kings.
Sipahi	-----	Soldier.
Shah	-----	Ruler.
Shahan Shah	-----	King of Kings.
Sultan	-----	King.
Abhit	-----	Without fear.
Asdhuj	-----	Sword Man.
Asdhan	-----	The Holder of the Sword.

Ajit	-----	Unconquerable.
Asur-Bihandan	-----	Destroyer of the Evil Ones.
Aspan	-----	The Wielder of the Ones.
Bhagauti	-----	The Sword.
Chhatran Chhatra	-----	The best hero,Warrior
Dal Bhanjan	-----	Destroyer of Armed Forces.
Dusht-Bhanjan	-----	Destroyer of Evil Person.
Dusht-Daman	-----	Punisher of Evil Beings.
Dusht-Nikandan	-----	Punisher of Evil Beings.
Durjan-dal-dandan	-----	Punisher of Evil Beings.
Garb-Ganjan	-----	Pride-Vanquisher.
Karoor Karmay	-----	Lord of terrible actions.
Kharag-Kharge	-----	Sword of Swords.
Kharagpanam	-----	The Holder of the Sword.
Loh-Lohay	-----	Steel of Steels.

Nirbhan	-----	Fearless.
Rokh-Rokhe	-----	With terrible wrath.
Sarab-Bhitam	-----	Awe-Inspiration, Terror Producing.
Sarab-loh	-----	All Steel.
Shatram Pranasi	-----	The Destroyer of the Enemies.
Randapi	-----	Relative.
Bhai	-----	Brother.
Bharata	-----	Brother.
Khasam	-----	Husband.
Malik	-----	Master.
Mitar	-----	Friend.
Piara	-----	Lover.
Pita	-----	Father.
Prem Sarup	-----	Love Itself.
Prit Prite	-----	Most Beloved.
Sabandhi	-----	Relative.
Bij-Bije	-----	Origin of all Origins, seed of seeds
Brahma	-----	Brahma.
Charan-Bhanjanhar	-----	Preserver and Destroyer of all.
Jaqjwan	-----	Life of the Universe.

Jag Karan	-----	Cause of the world.
Jag Haran	-----	Destroyer of the world
Jagal Karta	-----	The Creator of the World.
Jag Jivan	-----	Life of all Beings.
Karta Purakh	-----	The Creator person.
Kartar	-----	Creator of the Universe.
Karan Karan	-----	Cause of the first Cause.
Karin Kunind	-----	Maker of Causes.
Khaliq	-----	Maker, Producer.
Maula	-----	Overload, All-wise.
Palanhar	-----	Caretaker.
Palak	-----	Nourisher.
Parvardigar	-----	Sustainer.
Pran Nath	-----	Lord of Breath.
Razaik	-----	Giver.
Rozi-dahind	-----	Sustainer.
Rozi-Razaik	-----	Sustainer.
Sarb-Chalak	-----	Destroyer of All.
Sarb Palak	-----	Preserver of all.

Sarab-Khapai	-----	Disposer of Everything.
Sarab-Thapay	-----	Creator of - everything
Sarb-ko-karta	-----	The Creator of all.
Sarab-ko-harta	-----	The Destroyer of all.
Sarb-ko-kal	-----	The Time(End) of all
Shiv	-----	Siva.
Vishnu	-----	Vishnu.
Adesh	-----	Does Not belong to a Particular country or place.
Abhinasi	-----	Indestructible.
Abinasi	-----	Indestructible.
Abhang	-----	Unbreakable.
Abhagat	-----	Indivisible.
Achhed	-----	Unpiercable.
Adi	-----	The Beginning.
Adol	-----	Unshakeable.
Ajuni	-----	Free from Birth and Death.
Akal	-----	Timeless.
Anant	-----	Endless.
Anad	-----	Without any Beginning

Anil	-----	Countless.
Anas	-----	Free from Destruction
Anup	-----	Most Beautiful.
Arup	-----	Formless.
Atol	-----	Unweighable.
Athan	-----	Placeless.
Athapay	-----	Unestablishable.
Beant	-----	Beyond end, Endless
Ek	-----	One.
Ik-nas	-----	Changeless.
Jugad	-----	The Begining of the cycle of time.
Nirbhuj	-----	Not recognizable, Inascertainable.
Onkar	-----	All Form.
Parlash	-----	Light.
Sadasach	-----	Always True.
Sadaschdanand	-----	Eternal Truth, consciousness and Bliss.
Satnam	-----	True Name.
Sai-Bhang	-----	Self Created.
Brahm Gyani	-----	Supreme Knoweldge.
Chet	-----	Consciousness.

Gyan-Giane	-----	Knowledge of all Knowledge.
Sar bath Gyani	-----	Knower of all.
Suchet	-----	Ever-Conscious.
Trailok Gyata	-----	Knower of the three worlds.
Trikal Darshi	-----	Seer of the present, Past future.

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