

PEACE PHENOMENON IN ASIAN RELIGIONS WITH SPECIAL REFERENCE TO SIKHISM

A

THESIS

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Introduction

Peace is a mystical and multifarious phenomenon. Every human being wants to live peacefully in his life. The attraction of surrounding environment whether it is physical, social or biological makes human being connected with it. Presently world is facing many conflicts and contradictions and peace is becoming an important desire of humankind, however peace is a very sensitive issue in present scenario.

This research deals with a question of peace and its connection with religion. No doubt that religion acts as a divine power with which the feelings of being are attached. If someone hurt the feelings of others he/she will not remain happy. The modern technology makes a human being comfortable and provides many types of facilities. But it is not possible always to maintain it because technology minimizes the labor's work load required for it. No doubt technology is helpful to make modern world easy. This type of thinking is not always true in every case because we are living in the society of different environment. The society in which human being is living is further torn by religious dissensions. This is due to the fact that rules or regulations of a society tend a being to the corner. The exploitation of core values given by our *Rishis*, Prophets and Gurus of different faiths in their sacred writings is a way nearest to peace.

The connection of religion with peace is however explained by giving briefly the experience of western thinkers which is not sufficient. The phenomenon of peace based on religious traditions raised some issues which are helpful to find out the problem of peace. The study of a particular scripture contributes the idea of peace through sacred words given in it. These words have mystical meanings to understand the beyond Reality. The dimension of peace given in religious traditions makes us to have faith in that religion.

Religion and Peace

Religion has interaction with peace phenomenon because religion is a binding force whereas peace phenomenon is a Divine concept of a being having

sense of perception visible through world. In this way, peace and religion have common elements. But sometimes religion is explained on the basis of conflict due to which there exists serious condition. This conflict makes the situation critical in the sense that one faith of people demoralizes other's faith.

Therefore, peace is mandatory to overcome this problem. In this research, we will try to understand the problem of peace in today's scenario. Secondly, we have tried to find of some paths for attaining peace by taking ideas from various scripture of religion. Scripture basically helps us to understand the inner core of a religion through moral and ethical values which therefore connects with peace.

The connection of religion and scripture and its power is strong enough to understand the phenomenon of peace. Scripture also called as sacred books, Holy writ or Holy Books of the World's Religions. Holy books are same as religious texts. The term scripture is mainly used for the religious texts which are basically in oral or written form. The type of experience given in these texts can't be defined verbally. The major reason behind this is that a layman understands only visible meaning of sacred word due to his present situation but ultimately invisible experience of divine cannot be perceived through man's intellectual mind.

The meaning of scripture is cleared through dictionaries and encyclopaedias. The Hebrew word for scripture is *ketav* means a letter or holy writing. Scripture was almost given to us orally in original but after the passing of several years and generations it takes the written form. Therefore, scripture has an important role in describing its religion orally or in the form of sacred book. In this work we have try to understand the peace phenomenon on the basis of scriptures.

Objectives of study

1. To find out academic issues related with peace phenomenon.
2. To understand the relation of peace with religion.
3. To understand the message of peace phenomenon through scripture of religions.
4. To analyze the message of peace phenomenon in Asian religions.
5. To understand nature and characteristics of peace phenomenon in Sikhism.

Methodology

The aim of this study is to understand and analyze the message of peace in scripture of Asian religions. We have selected six major Asian religions which are known as major world religious traditions. After selection, we have further divided into West Asian religions and South Asian religions. From each tradition we selected three religions. The method of selection of religion and their scripture is divided into following-

1. West Asian religions include Judaism, Christianity and Islam which are also called Semitic religions in which Torah, Bible and Qur'an are studied.
2. South Asian religions include Hinduism and Buddhism which are also called Indus religions in which Bhagavad Gita and Dhammapada are studied.
3. Sikhism is also in South Asian continent in which Sri Guru Granth Sahib is studied as special reference.

The methodology used in this research is descriptive. The method of discourse analysis is applied as a comparative method in this research. We will find out the issues related to peace phenomenon by studying the scripture of Asian religions and then try to analyse it.

Existing Views about Peace in Studies

We have observed peace studies and traced out issues raised by the scholars. These issues will be helpful to find the problem of peace.

Marc Gopin (2002) in his book *Holy War, Holy Peace*¹ first analyzes the concept which leads to conflicts and violence after that he apply practical methods to achieve reconciliation. In this study, he gives main emphasis on Middle East Abrahamic Religions. In analysis, he emphasis on the importance of myths and conflict in the family of Abraham. Myth means something much deeper and more important for conflict and peacekeeping. It provides dramatic construct for thinking about and treating enemies in a new way- which at the same time becomes embedded in familiar myth. The mythic view of Abrahamic

¹ Marc Gopin (2002) *Holy War Holy Peace*, Oxford University Press, New York.

family and the limitations of love become a cosmic war over religious authenticity.

It is a fact that moral values such as compassion, justice, love and peace has great role in the human behavior as well as prophet hood in which they lived and died defending. These values are considered to be as outer peace. The author described main difference between conflict and peace which is a matter of degree in terms of destructiveness or constructiveness. He explores way in which religions can and sometimes do move from incrimination (involvement) to inclusion (addition) or from alienation (separation) to engagement (arrangement) and mutual honor.

Practically, he notes that how peace or non-violence can be achieved through the process of reconciliation. How use of word, symbol, act and ritual can be applied practically in our life to achieve peace. The use of dialogue and words as a peacemaking process is very efficient for the healing of religious violence. The author concludes that words and dialogue must not be the only path of reconciliation that we explore or that we train enemies to heed but we must be open to a variety of possible paths of reconciliation and open to the injuries sustained by either side when their gestures are ignored and not reciprocated. Rituals and moral activities tied to cultural habits and interpersonal expectations that elicit feelings of warmth and devotion when adhered to and feelings of alienation and anger when violated.

As per Marc Gopin, symbolic communication, whether it is intentional or unintentional can be a part of reconciliation. The main task of his book is to cover the deeper roots of conflict and apply them to the challenges as well as the possibilities for Palestinian-Israeli relations over the coming decades. He suggests that we must bring the issues of peace and conflict into innovative spaces of human engagement such as street, public space or historical places which are influenced by cultural and religious traditions so that new approaches came. This book mainly emphasis on Arab/Israeli war that how these conflict situations during war can be overcome and then gave us various methods to decrease the intensity and magnitude of cultural conflict.

Michel Desjardins (1997) in his book *Peace, Violence and the New Testament*² tries to understand the concept of peace and violence in the New Testament. According to him, the acceptance of peace and violence in the text or scripture is generally not compatible. Author understood peace broadly to include social justice whereas violence include far more than a physical component. For eg- castration, ostracism and damnation on others are some of the types of exhortation given in the text of New Testament, contributing significantly to its violent side. In this way, it is not true that violence is present in the religious texts means to be violence promoting. Sometimes it gives us a message to get rid away from these violent activities because text consists of sacred message given by God. So, it depends on the thought process of people or readers that how they percept this message.

If we see the other side of text, we imagine that although people have violent thinking and when the God's message make impact on such type of people, the anger of that person became diminished and he or she is in peace. Therefore, author tries to prove that violence can promote peace in the thought of Christians and non-Christians. In this way, people need both type of views which New Testament gives them. This book is relevant to find out good and bad message from New Testament. But in what sense these messages are taken, that depends on the readers.

The book *Interfaith Dialogue and Peace building*³ edited by David R. Smock (2002) encourages us to rethink elements within our religious traditions that call on us to engage in interfaith dialogue. The main focus of this book is that religion is never the real cause of conflict within or between societies, but it is often identified as an excuse for other causes such as ethnicity, politics, economic disparities and regional differences. Every religion whether it has been divided into various groups or not are further has a difference of their identities.

² Michel Desjardins (1997) *The Biblical Seminar 46: Peace, violence and the New Testament*, Sheffield Academic Press Ltd, England.

³ David. R Smock ed., (2002) *Interfaith Dialogue and Peace building*, United States Institute of Peace Process.

The editor's view about interfaith dialogue is that it is a concept in which people of various faiths interact with each other to have a conversation. This conversation however may be in the form of many types. Smock described interfaith dialogue in the introduction of this book through different authors. Leonard Swidler said it as a "conversation among people of different faiths on a common subject, the primary purpose of which is for each participant to learn from the other so that he or she can change and grow."

As per Diana Eck, "Interfaith Dialogue can be the basis for the creation of one world."

From the views of Israeli author Yossi Klein Halevi, "Interfaith Dialogue is the true spiritual adventure of our time."

So, the goal of this book is that Interfaith Dialogue can be used as an effective tool to advance peace building around the world not by only religious organizations but also through the faith-based nongovernmental organizations (NGOs). This book covers many concepts related to interfaith dialogue between societies of various groups by focusses on limitations of dialogue and importance of dialogue to address the justice issues that underlie the conflict.

John Ferguson (1997) in his book *War and Peace in the World's Religions*⁴ covers every religion of the world. The author himself is a Christian and he describes Christianity and Buddhism as a most pacifist religions in comparison to other religions. Undeniably, religious beliefs affect a society's attitude towards war and peace. In that sense, author came to conclusion whether there is a matter of conflict or pacifism, the reflection of social changes gave new insights to human being. He examines the history and the sacred literature of the world's major religions to understand the relationship between the teachings of a religion and the pacifistic or warlike behavior of its adherents. The author tries to concentrate on the spiritual dimensions of war and peace in all the religions. Basically, he makes alternative concepts such as situation before and after war to understand war in religious tradition.

⁴ John Ferguson (1977) *War and Peace in the World's Religions*, Oxford University Press, New York.

Wilfred Cantwell Smith (1993) in his book *What Is Scripture? A Comparative Approach*⁵ gives information about meaning of scripture on the basis of different religious texts. As per him, the role of scripture in human life has been enormous-in social organization, individual piety, preservation of community patterns and in revolutionary change. Scriptures are helpful in maintaining peace within the particular religion. He concentrates mainly on the importance of scripture and its meaning which varies from one religion to another. He took out all the aspects of religion which is directly interrelated with the scripture. This book calls attention to the issues and then discusses about proposed solutions.

Gurmeet Singh Sidhu (2015) in his book *Beyond Otherness Sikhism: New Mystical Experiences and Interfaith Dialogue*⁶ understands the issue of otherness by pluralistic vision. He observes that a being is always expressing his own faith as supreme due to which clash begins. The author understands this problem from religious point of view and use the methodology to improve it through dialogue. He then beautifully describes the experience of Guru Nanak Dev Ji as dialogue given in Dakhni Oankar and Sidh Gosti with comparison to different faiths which further shows that He was aware of all the false practices during his period of time so as to convert them into real practice. The author clears the fact that according to Guru Nanak one can achieve the path of spirituality by living in this materialistic world. No doubt material attracts a being towards it but in the present scenario, it is not ignorable that modernization helps in achieving our goals. The fact of otherness is something which is unapproachable but it can be possible by praising the sacred word of Ultimate Reality.

Harold Coward (1988) in his book *Sacred word and sacred text: Scripture in world religions*⁷ explains the origin of scripture and importance of

⁵ Wilfred Cantwell Smith (1993) *What is Scripture: a Comparative Approach*, Fortress Press, Minneapolis.

⁶ Gurmeet Singh Sidhu (2015) *Beyond Otherness Sikhism: New Mystical Experience and Interfaith Dialogue*, Notion Press, Chennai.

⁷ Harold Coward (1988) *Sacred Word and Sacred Text: Scripture in World Religions*, Sri Satguru Publications, Delhi.

sacredness in religious traditions. The author explains the oral text, written text, exegesis, experience of the word and its relation to other scriptures. The importance of scripture from religious point of view understands the impact of worship, education and devotion which is helpful in making human life satisfactory.

Vincent L. Wimbush (2008) in his edited book *Theorizing Scriptures: New Critical Orientations to a Cultural Phenomenon*⁸ focused on the scriptures of different religions and explain it through the culture of that particular faith. This book consists of writings of various religious thinkers and clears the fact that the phenomenon of culture is the basic important criteria to understand the inner experience of scripture or text. It consists of four parts. First part highlights the origin and phenomenon of scripture in Christian, Islamic and Sikh thought. Second part consists of the practices and situations described in Dalit or subaltern peoples and Chinese, Christian and African religions. Third part basically introduces the expression and representation of scripture in African American faith. Fourth part defines the psychological and sociological behavior in scriptures through their cultures in Indian and Semitic traditions. So, this book is essential to understand the phenomenon of scriptures and its orientations in religious traditions.

Devdutt Pattanaik (2015) in his book *My Gita*⁹ which is a part of Mahabharata referred as Brahma sutras concerns mainly on karmayoga, gyanayoga and bhaktiyoga. It has 18 chapters consists of different themes related to the sayings between Krishna and Arjuna. The whole concept of Gita revolves around the relationship between two human bodies which is described beautifully in this book. In Gita, there is a description of human body with a city of nine gates- two eyes, two ears, two nostrils, one mouth, one anus and one genital. Now the relationship involves two bodies, two people, the self and the other, you and me. Two cities- 18 gates in all. Therefore, Gita has 18 sections which further make sense of 18 books of Mahabharata. It tells us the story of battle between family and friends fought over 18 days involving 18 armies.

⁸ Vincent L. Wimbush ed., (2008) *Theorizing Scriptures: New Critical Orientations to a Cultural Phenomenon*, Rutgers University Press, New Jersey.

⁹ Devdutt Pattanaik (2015) *my Gita*, Rupa Publications India Pvt.Ltd, New Delhi.

Ninian Smart (1993) in his book *Religions of Asia*¹⁰ described the particular religion of Asia as a tradition in which he basically include Hindu, Jain, Buddhist, Islam, Sikhism, Confucianism, Taoism and Shintoism. The one important thing about this book is that the author connects each religion with its modern context and then gives out various dimensions such as ritual, ethical, experiential, doctrinal, social, material and narrative to understand the core of a religion. In this way, author shows the condition of early, medieval and modern period so as to reshape the religions in that particular context.

Dr. Gurmeet Singh Sidhu (2020) in his book *Satgur Nanak: Jeewan ate Anubhav*¹¹ highlights the life, teachings and experience of Guru Nanak Dev Ji in respect to modern context. The most interesting thing of this book is that the author uses very simple language to understand the experience of Guru Sahib. Another thing is that this book is dedicated to 550th birth anniversary of Guru Nanak Dev Ji. In this book, author tries to represent the life sketch of Guru Nanak Dev Ji as a mystic personality. He defines Guru Sahib as head of interfaith dialogue. Guru Sahib is not an historical symbol but is live and awakened soul of spirituality. To understand the divine life of Guru Sahib, the need of spiritual approach is must.

Author in his book present Guru Sahib as founder of peace. According to him, Guru told us that by living in this society we can attain peace. He basically focusses on inner and outer peace. Author said that peace understands as situation after war in peace studies. He gave us two types of peace, positive peace and negative peace. He further defines peace in three forms- peace of mind, peace of body and peace of knowledge. Peace of mind means inner peace which is considered as topmost form. The peace of mind is attained through saint, mahapurakh and gurmukh in the light of Guru. Peace of body is achieved by doing kirat. Peace of knowledge is attained by making self-surrender to Guru.

¹⁰ Ninian Smart (1993) *Religions of Asia*, Prentice Hall Inc, New Jersey.

¹¹ Gurmeet Singh Sidhu (2020) *Satgur Nanak: Jeewan ate Anubhav*, Gurgyan Books, Patiala.

Robert Eisen (2011) in his book *The Peace and Violence of Judaism: From the Bible to Modern Zionism*¹² explains the views of peace and violence in Jewish history. In this book, author took five areas of Judaism i.e; the Bible, rabbinic Judaism, medieval Jewish philosophy, Kabbalah and modern Zionism. He makes analysis that text of Jewish people has existence of violence as well as peace among non-Jews. The interpretation of peace and violence in above given areas of Judaism has given valid and authentic views to understand it.

Idea of Peace in Academics: Some Major Issues

By studying the views of above thinkers, we find out some issues which are classified as below-

1. Dialogue and Symbolic communication is efficient for the healing of religious violence to attain peace.
2. Interfaith Dialogue is a necessary tool which helps us to overcome conflict and promote otherness and peace through pluralistic vision among various faiths of religion.
3. The reflection of social changes gives new insights to human being which is main issue of peace in present scenario.
4. Scripture of a religion describes spiritual dimensions which plays vital role for the achievement of peace.
5. Peace of mind, body and knowledge are important to understand peace phenomenon.
6. Peace is a relative term it depends on the seeker of peace which kind of peace gives satisfaction to them.
7. Peace has two types; positive and negative on border level and in personal life it is also known as inner and outer peace.

Scheme of Chapters

Peace is a very sensitive issue from the angle of religion because they both are interconnected spiritually through their sacred scriptures. Religions have special kind of concern with spiritual (personal) and social values. Spiritual values are based on scriptures or mystical experience. Every religion has a core

¹² Robert Eisen (2011) *The Peace and Violence of Judaism: From the Bible to modern Zionism*, Oxford University press, New York

value of Scripture in its written and oral form. This invisibility of experience is given in scripture or sacred text. However, social values are the social behavior of a religious community. But both spiritual and social values are interlinked with each other.

First chapter mainly focusses on facts such as idea of peace, meaning of peace explained through encyclopedias and dictionaries in various religions, meaning of phenomenon, peace phenomenon and perspectives of peace phenomenon from religious perspectives. Then features, categories and types of peace phenomenon will be explained and also the impact of peace; its connection with society and religion which however makes effect on the common man will be discussed in this chapter. In categories of peace phenomenon, inner and outer qualities of peace are discussed thoroughly. Internal and external peace is also explained whereas the criteria of positive and negative peace phenomenon are described on the basis of famous scholar Johan Galtung's theory of peace. This chapter basically highlights the idea, perspective and phenomenon of peace from religious point of view in Asian religions.

To understand the peace phenomenon in Asian religions we have to make scripture as its base. We have divided Asian religions into two parts-West Asian and South Asian religions to understand the phenomenon of peace. The concept of peace in West Asian and South Asian religions is somehow different as described in their sacred texts. For e.g. - Old Testament for Judaism, Bible for Christianity, Qur'an for Islam, Bhagavad Gita for Hinduism, Dhammapada for Buddhism and Sri Guru Granth Sahib for Sikhism will be taken as special reference to study the phenomenon of peace.

Second chapter focused on West Asian religions to understand the phenomenon of peace. West Asian religions are also called as Semitic religions i.e.; Judaism, Christianity and Islam. The origin of Judaism and Christianity is in Israel whereas Islam is in Saudi Arabia. Moses is the Prophet of Jews born in Egypt, Jesus Christ born in Bethlehem (Jerusalem) and Prophet Muhammad was born in Mecca (Saudi Arabia). To understand the peace in Old Testament and New Testament, concept of *Just war* will be studied. From Islamic point of view, *Jihad* is studied as a form of peace. The brief introduction about Judaism and Hebrew Bible is given. The peace quotes and analytical view of peace in

Old Testament will give views about *Just war*. Similarly, in Christianity the quotes related to peace were given to understand the peace phenomenon. In Islam, the brief introduction about Qur'an, quotes related to peace and *Jihad* as a concern for peace is discussed.

In third chapter, we will discuss peace phenomenon in South Asian religions especially Hinduism and Buddhism. In Hinduism, the origin of Bhagavad Gita in Hindu religion and its connection with peace will be studied by taking quotes from scripture. After that, analytical view of peace in Gita is discussed through *Dharam-Yudh*. In Buddhism, Dhammapada is taken as scripture to understand the peace phenomenon in the form of *Non-violence* and analyze it through quotes related to peace.

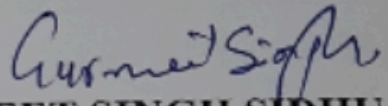
Fourth chapter concentrates on the scripture Sri Guru Granth Sahib to understand the message of peace through structure and orientation. The scripture of Sikhs mainly based on two types of peace Individual peace and social peace which will discussed in this chapter. Individual peace focussed on inner qualities of a being whereas social peace helps in achieving the goal of life. The faith in Ultimate concern described by the Gurus is further attached in the form of personal and social views. A being finds inner peace by his or her personal experience and outer peace by living in the society for the achievement of liberation. As we know that present world is facing many problems related to different issues. All these problems alienate a common man from the wondrous moments. In Sikhism, this type of moments brings us to enjoy the objectivity of peace.

The nature of Sri Guru Granth Sahib is merely based on Pluralistic vision in which the structure of this holy text gives a message of equality, brotherhood, love, compassion, justice, altruism and peace. The structure of its composition itself is an emblem of peace. Specific features of this text are directly linked with peace. The contents given in this Granth were compiled and edited by the Gurus itself.

SUPERVISOR'S CERTIFICATE

This is to certify that this thesis entitled "**PEACE PHENOMENON IN ASIAN RELIGIONS WITH SPECIAL REFERENCE TO SIKHISM**" Embodied the work carries out by **RUPINDER KAUR** herself under my supervision and that is worthy of consideration for the award of the Ph.D. degree.

Date: 31-07-2020


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CHAPTER-1

PEACE PHENOMENON: CONCEPT AND ISSUES

Human being living on the earth is attracted by physical, social and biological environment. No doubt humans are social species mainly dependent on social relations with others. But the aims or goals of normal person are different from that of other beings rather conflicting due to which they do harm to each other. In another sense, people engaged in groups mainly have this kind of conflict. The people have faith on each other but if anyone will try to hurt the sentiments of another person then it will become a matter of conflict. To remove the situation of conflict, peace is mandatory in this modern world.

Actually, there is relation of peace with Reality which seems to be a wondrous kind of experience. This experience however gave us joyful and sad moments. These moments give temporary peace. But peace cannot be achieved by one means rather it is a part and parcel of life because everybody wants to grasp it in his/her own way. In this context, peace is considered to be a multifarious phenomenon. Human being tries to achieve it through various means. The being living in society is further connected with religious traditions which help us to understand the moral and ethical values. The content of religion interrelates being with spiritual and social activities. Therefore, religion and peace both are interlinked with each other.

This chapter mainly focusses on facts such as idea of peace, meaning of peace explained through encyclopedias and dictionaries in various religions, meaning of phenomenon, peace phenomenon and perspectives of peace phenomenon from religious perspectives. Then features, categories and types of peace phenomenon will be explained and also the impact of peace; its connection with society and religion which however makes effect on the common man will be discussed in this chapter. In categories of peace phenomenon, inner and outer qualities of peace are discussed thoroughly.

Internal and external peace is also explained whereas the criteria of positive and negative peace phenomenon are described on the basis of famous scholar Johan Galtung's theory of peace.

This chapter basically highlights the idea, perspective and phenomenon of peace from religious point of view in Asian religions.

1. IDEA OF PEACE

Peace is basically a mystic idea which has many layers. A person enjoys by living in peace but cannot explain what peace is. It depends on how a being go through with mystical experience. To understand it, we have to go through with different layers. Every layer whether it is social, economic or psychic has its own importance because peace is not a permanent situation.

Social Peace connects person with society so as to understand another person's sentiments, faith and tradition.

Economic Peace is a branch of economics. "It focusses on the economic and cultural institutions and their interacting policies and actions with the goal of preventing, mitigating or resolving violent conflict within and between societies."¹

Psychological peace is a subfield of psychology "that deals with the psychological aspects of peace, conflict, violence and war. It can be characterized by four interconnected pillars- research, education, practice and advocacy."²

On each level, whether it is social, economic or psychological, idea of peace changes. In this way, it is a temporary phenomenon. Its time period may be of some seconds, minutes or hours i.e.; we cannot judge whether peace stays for some time or long time. Peace from the view point of scholars mainly insists that it is short term concept because they view it as situation of war i.e.; outer peace. On the other side, peace in the view of spiritual leaders considers it as long term concept because they apply it in their own life i.e.; inner peace. But

¹ <https://en.m.wikipedia.org>, 23-06-2020.

² <https://en.m.wikipedia.org>, 23-06-2020.

human being can achieve this stage of peace by combining inner and outer peace to make self-free from outer disturbances.

We have to study inner and outer peace in religions because both are important to understand the basic idea of peace. If a being is pure from his inner sense then he will be able to tackle with the outer world. It means a person is strong enough to control his or her inner senses. These senses attack him due to which a person cannot control his temper and anger comes out from his face. So, to control our senses we have attachment with divine souls which bring our inner calm. It can be possible through by making ourselves connected with Ultimate Reality/God/Divine Power.

Religion acts as a binding force, has different views about peace. It is a vast and sensible phenomenon, which merely describes the feeling of a being with his/her inner self whereas peace relates human being's perception with Reality. The Reality is however resides in every religious tradition according to their rituals and mythical qualities. We have to apply these qualities into our living standard. The perception about peace is therefore merely depends on how a being reacted towards Divine Reality. In this way being has important relation with religion and Reality.

We all know that in this present world, people are engaged in disputes with each other that my religion is best. They try to demoralize other faiths of religion due to which situation of war begins. Therefore, it is necessary to come out from these disputes by making peaceful situation. This can be possible by giving respect to each and every faith or religion rather to contradict it. Every religion defines peace from different perspective.

To understand the basic idea of peace, we have to go through with ethical values of a particular religion.

1.1 Meaning of Peace

Peace is a multifarious phenomenon on which every religion lived. It is a kind of harmony among people of various castes and traditions. In present scenario, peace is interpreted as a situation after war. This is due to the fact that one person is attached with another one by living in society mainly tries to demoralize faith of opposite religion. In this way, critical situation arises in the form of aggression among people. The reason came out in the form of battle or

war which ends in bloody situation. After that, people feel some kind of relief. But this is not actually a condition of peace. It is just a kind of stability. Peace when studied in religious tradition has different views.

Religion and peace both are interconnected with each other in the form of spiritual experiences. Therefore, it is easy to define peace in religious traditions. The connection of peace with religion described in detail will be discussed in next chapter. Before that, we define the term peace which constitutes different meaning in context with that particular religion.

The concept of peace has multiple meanings. “The term ‘peace’ originates most recently from the Anglo-French *pes*, and the Old French *pais*, meaning peace, reconciliation, silence, agreement. But, *Pes* itself comes from the Latin *pax*, meaning peace, compact, agreement, treaty of peace, tranquility, absence of hostility, harmony.”³ From above, it is clear that either the word peace etymologically comes from French or Latin language its meaning is same rather the purpose for its use is different.

According to *Webster’s Dictionary*, peace means “[<O.Fr.pais (Fr.paix), <L.pax, pacis, peace-root pac.] A state of quiet or tranquility; calm, quietness, or repose; freedom from war or hostility; a cessation of hostilities; absence of strife; tranquility of mind; harmony; serenity; public tranquility and order-at peace, in a tranquil state; in a state of harmony-hold or keep one’s peace to be quiet.”⁴

According to *Merriam Webster’s Dictionary*, “Peace is defined as a state of tranquility- as freedom from civil disturbance, a state of security or order within a community provided for by law or custom. It is a pact to end hostilities between those who have been at war or in a state of enmity.”⁵It means peace is not a small issue; it deals with daily concerns of human being.

³ www.en.m.wikipedia.org/wiki/peace, 30-03-2015.

⁴ *New Webster’s Dictionary of English Language College Edition* (1979) Surjeet Publications, Delhi, p. 1090.

⁵ www.merriam-webster.com/...../peace, 30-03-2015.

According to *Encyclopedia of Sikh Literature*; peace means coolness and settlement of mind.⁶

As per *Encyclopedia of Religion*, meaning of peace has been explained with reference to Semitic and Indian tradition. Semitic tradition includes Judaism, Christianity and Islam whereas Indian tradition includes Hinduism, Buddhism and Jainism.

“In ancient Greece the word for peace, *eirēnē*, meant primarily the opposite of war, and even when personified as a goddess, Eirēnē had no mythology and cult. The Roman Pax was also a vague goddess, scarcely heard of before the age of Augustus and then taken as the representation of quiet at home and abroad. The Pax Roman expressed the absence of internal strife, although Seneca remarked that whole tribes and peoples had been forced to change their habitats.”⁷

So, peace in Greek thought expresses its relation with social and religious life.

In Hebrew tradition, peace defines as shalom which means prosperity. Peace stresses upon God that “Yahweh is the source of all peace and shalom is therefore a divine gift, and to wish it upon anyone is to wish for the bestowal of that gift. Authentic peace is much more than mere lack of war; it is more than even contentment and a sense of well-being. It is easy to talk of peace, but authentic peace cannot be attained without righteousness. Only where righteousness reigns can there be real peace.”⁸ So, peace in Hebrew way of concept basically denies the involvement of war because The God (*Yahweh*) is described as a symbol of Divine peace and focuses on righteousness. Also, the people of Israel use this word *shalom* as a social thinking of human mind in which they have their good relations between the people of society and nation.

⁶ Bhai Kahn Singh Nabha (1990) *Gurshabadratnakar Mahaan Kosh*, National Book Shop, Delhi, p. 181.

⁷ Geoffrey Parrinder (1987) “Peace”, *The Encyclopedia of Religion*, Mircea Eliade ed., Vol.11, Macmillan Publishing Company, New York, p. 221.

⁸ Geddes MacGregor (1989) *The Everyman Dictionary of Religion and Philosophy*, J.M. Dent & Sons Ltd, London, p. 471,472.

In this way, we can say that meaning of peace in Hebrew thought gives us the combination of spiritual and social conditions respectively.

In Islamic tradition, “The Arabic word *salām* meaning ‘peace’ or ‘health’ has been in general use as a greeting or salutation since the time of the Qur’an.”⁹ This salutation however made by angels so as to remember the pious deeds of their previous prophets. It is also considered to be a “symbol of blissful union of the higher and lower selves. This implies liberation from the strife of lower plane activities and the establishment of equilibrium in the soul.”¹⁰ The state of equilibrium reached when there will be no controversy towards lower and higher classes. In that situation, human beings will become very close to God. So, if there will be direct interaction of soul with God no matter of violence will be created. Therefore, Semitic tradition expresses peace as *shalom*, freedom from war and having connection with Reality, God and Allah.

In Hindu tradition, meaning of peace is *Shānti*; “A benediction often repeated three times at the end of Vedantic discourses or prayers. Sometimes ‘to all beings’ is added (*sarveshu bhūteshu*).”¹¹ In another way, peace is also considered as silence (*mauna*); “The practice of silence is declared to be of two kinds. The knowers of reality have an inborn (*sahaja*) silence, because the truth they know cannot be uttered. The outward silence of speech is a practice recommended for the children, i.e., the ignorant.”¹² Peace in the form of silence considered a sinner and outer silence. Inner silence is a process in which a being cannot explain the truth of Reality. But in outer silence, we have to see the practical life of a person. In this way, *shanti* and silence (*mauna*) are the other ways of defining peace.

“In the Bhagavadgita the despondency of the warrior Arjuna, with which the poem opens, comes from envisaging the destruction of human beings and order (*dharma*) that war could bring. Arjuna is moved by compassion, declares that he would rather be killed than kill other

⁹ Geoffrey Parrinder, op. cit., p. 221.

¹⁰ G.A Gaskell (1981) *Dictionary of all Scriptures and Myths*, Avenel Books, New York, p. 563, 564.

¹¹ Ernest Wood (1964) *Vedanta Dictionary*, Peter Owen Limited, London, p. 173.

¹² *Ibid*, p. 175.

beings, and lays down his weapons. His charioteer the God Krsna gives several answers to Arjuna's problems, the chief one of which is that a soldier may kill the body but cannot kill the soul, or self, which is indestructible and immortal, without beginning or end. This answer ignores the question of Arjuna's compassion. The true yogin, whether he be a warrior or not, should be detached; he should act but remain unmoved by the result of his actions. Thus he can attain the peace that culminates in Nirvana and rests in me. Kindness to all beings is occasionally suggested in the Gita, but the general picture is one of peace and tranquility unmoved by the affairs of the world."¹³

So, in Gita the value of peace is described by Krsna that by killing someone's body the soul remain free from it because soul is immortal. We cannot kill the soul of any person.

The concept of soul in the words of Plato means, "That part of a man which persists unaffected by the fact of death. Since our ordinary physical activities are very obviously terminated by death, the soul comes to stand for what might be called our less physical activities-thought, affection, imagination and all the other things, in the operation of which physically describable activities such as running and pushing play little or no part."¹⁴ So, in this way Plato's conception of soul gives us different aspects which are not physically attached with human being but mentally connected with him. But soul in another sense is cleared by the thought of Vesey.

As per him,

"The use of the word 'soul' to mean what Aristotle meant is now archaic. It lingers on only in such expressions as 'Brevity is the soul of wit'. Less misleading translations would be 'On the life-force' or even 'On being alive'. But neither of these are quite right. With 'life-force' one associates strength, power, impetus, violence, intense effort (and

¹³ Geoffrey Parrinder, op. cit., p. 223.

¹⁴ I.M. Crombie (1962) "Philosophy of Mind", *An Examination of Plato's Doctrines: Plato on Man and Society*, Routledge & Kegan Paul, New York, p. 294.

George Bernard Shaw); with 'being alive' one associates activity and briskness."¹⁵

Therefore, in this sense we should not have attachment with other souls. Attachment brings the person to another world. Attachment is a kind of hurdle in the path of peace.

In Jain tradition, nonviolence is the highest virtue which they attained. "The Jains in India have been noted for their advocacy of nonviolence, or not killing (*ahimsā*) and some of their temples today bear the inscription (in English as well as in Sanskrit), Non-violence is the highest religion."¹⁶ Jainism focusses on nonviolence as it is a tool for achieving peace.

In Buddhist tradition, meaning of peace is beautifully explained by the concept of Nirvana. "A Buddhist compendium of teachings, *The Questions of King Milinda*, agrees that *nirvāṇa* cannot be indicated in form or shape, in duration or size, by simile or argument. Yet it does not exist: '*there is nirvāṇa*'; it is lofty and exalted, inaccessible to the passions and unshakable, bringing joy and shedding light."¹⁷ Therefore, Indus tradition describes peace as shanti, silence, coolness of mind, ahimsa and liberation.

This clears the fact that whether peace is in the form of eirene, *shalom*, *salām*, *shānti*, *coolness*, *silence*, *ahimsā* or *nirvāṇa* its meaning comes out; opposite of war, spiritual connections with God, words uttered in the praise of Prophets, a state of having joy and passion, remain shānt, state of mauna or having cool mind. So, peace in religious tradition has various meanings in the sense of making interaction of human mind or soul with Infinite Reality. All the above discussion shows that meaning of peace connects being's perception with Ultimate Reality in different types whether it is God or Allah the motive of attaining peace is almost same. These are some of the basic meanings of peace related to different traditions.

¹⁵ G.N.A. Vesey (1965) *The Embodied Mind*, George Allen and Unwin Ltd, London, p. 17.

¹⁶ Geoffrey Parrinder, op. cit., p. 223.

¹⁷ Ibid, p. 223.

1.2 Meaning of Phenomenon

Phenomenon is a kind of some fact, situation, condition or perception which is happening or going to be happened.

According to *The Penguin Dictionary of Philosophy*,

“(sing.); phenomena (pl.) (Gr. *phainomenon* appearance) n. (in philosophy) a *phenomenon* is a thing (a quality, a relation, a state of affairs, an event, etc.) as it appears to us, as it is perceived. Phenomena, appearances, data etc. are implicitly contrasted with the way things really are. This contrast gives rise to one of the fundamental problems of philosophy: whether or how far we can have knowledge of the way things really are.”¹⁸

It means anything happening around us is a kind of phenomenon.

In *Encyclopaedic Dictionary of Philosophy*, “Phenomenon is any object or occurrence perceived by the senses.

1. (in Greek philosophy) Sensible appearance, contrasted with the real object apprehended by the intellect.
2. (in Kant) The object interpreted through categories, contrasted with noumenon.”¹⁹

It is clear from above that a thing which is visible through our senses is phenomenon and beyond the senses is referred as noumenon. The perception of our senses can see the whole phenomenal world but beyond this phenomenon there exists some kind of reality which cannot be viewed by our senses. The Reality behind this can only be imagined by our experience. This experience of reality when combines with view point of our senses makes an interaction of a being towards spiritual concerns.

“The philosophical view that knowledge is limited to the phenomena, contra-distinguished from whatever may be held to lie behind them as ‘noumenal realities’. The Greek word *phenomenon*, (plural, *phenomena*) means ‘appearance’ and is opposed to *noumenon*, which Kant used as a term to

¹⁸ Thomas Mautner (2005) *The Penguin Dictionary of Philosophy*, Penguin Books, England, 2nd Ed., p. 464.

¹⁹ Kanika. K (ed. & comp.) (2003) *Encyclopaedic Dictionary of Philosophy*, Lakshay Publication, Delhi, p. 200.

designate the unknowable reality behind the phenomenal world.”²⁰ It means knowledge is not limited, it is infinite. The infinite knowledge beyond the phenomenal world has some connection with finite knowledge. It makes human being to understand the infinite through finite. Phenomenon is

“Appearances subject to constant change, and therefore having no reality in them. All that exists upon the lower planes cannot persist, since nature has no life of it and is consequently mortal. Death is negative and equally non-existent; death therefore cannot be an end. The ‘mixture’ and ‘separation’ are the combinations and segregations of the lower life. The lower mind speaks of these phenomena as real, whereas they are but appearances.”²¹

Therefore, phenomenon is a kind of appearances by our senses to the knowledge of finite and infinite world.

1.3 Peace Phenomenon

Peace is situation or condition, which is known as absence of war and has divine or spiritual meanings in context with religious point of view. Phenomenon is what our sense of perception observes behind the finite world. So in this way peace phenomenon is a term described as a divine concept of being’s perception over appearance of any kind of an event in this visible world. This event or situation may or may not true which further changes our state of mind. Various definitions of peace contribute it as daily concerns of human being.

Peace phenomenon is a visible situation which is free from conflicts or wars due to which being remains in the state of harmony. This is also a perception that how a being can be in peace while living in this phenomenal world? This is basic question arises in the present situation. Peace connects us with Ultimate Reality whereas phenomenon concerns with finite knowledge, it just make us feel and thus can be explained by our sense of perception. But peace can be explained through and beyond our senses because of its divine nature. Phenomenon consists of limited knowledge whereas peace has unlimited

²⁰ Geddes Mac Gregor, op. cit., p. 482.

²¹ G.A Gaskell, op. cit., p. 571,572.

knowledge, so we have to observe the views of thinkers in this research to explain peace phenomenon that how peace contributes to this phenomenal world whether it lies behind it or in front of it?

2. PERSPECTIVES OF PEACE PHENOMENON

Peace phenomenon deals with the infinite knowledge of Ultimate Reality. This makes us to understand the perspective of peace phenomenon.

As per Richmond,

“Peace can be organized domestically within the state, internationally through global organizations and institutions, or transnationally through actors whose ambit covers all of these levels. Peace can be public or private. Peace has often been a hidden phenomenon, subservient to power and interests. Many analysts prefer to imagine that public power (of domestic politicians, the military or international officials) is responsible for order rather than social, economic, political or cultural harmony. Furthermore, in the political economy of war and violence policymakers and media distribute information around the world, often making violence appear to be a more significant and profitable media event than peace. This perspective tends to dominate the understandings of politicians, bureaucrats and international policymakers whose role is one of problem solving and crisis management. Due to material and time constraints, such mitigations tend to be limited and pragmatic. The longer term aspiration for a self-sustaining peace via a process aimed at a comprehensive outcome has rarely been attained, even with the combined assistance—in recent times—of international donors, the UN, World Bank, military forces or international NGOs.”²²

Oliver P Richmond understands the peace on political level. However, religion deals with personal peace.

As per Islamic scholar Hazrat Salaheddin Ali Nader Shah Angha,

Peace is explained in the view of Islamic perspective that either peace is the justification of war or war is the justification of peace. “The word ‘peace’

22 Oliver P. Richmond (2014) *Peace: a very short introduction*, Oxford University Press, UK, p. 2.

in the mind and consciences of many has discussed as a symbol and perfect model for human ethics and social justice. Realistically, however, it has proven to be nothing but a distant illusion, shaken and obliterated by the slightest incident.”²³ So, peace is a phenomenon consists of society having moral values and ethics emerged in it.

He further writes; “The true meaning of peace refers to the inner freedom and spiritual elevation of every individual. Only by spreading the teaching of such principles, may peace reign.”²⁴ He says that inner freedom is important to achieve spirituality.

“In Homer’s poetic thoughts, peace is seen as the harmonious coexistence of people and societies. He sees social justice as the means for individual peace in society, although he does not say what means and methods must be used to attain this goal. On the other hand, the peace-seeking and freedom-loving Romans, with their use of military strength and force, created fear and strife, and extended their empire. They considered anyone not a Roman to be a slave, and labeled the Syrians and Jews as naturally born slaves.”²⁵

Peace in the form of social justice is another method to attain individual peace.

“Peace is rooted not in treaties but in the nurturing of values and attitudes that given life to the principles of co-operation, non-violence, respect for human rights and cultural diversity, democracy and tolerance. To cultivate the growth of their ideas, humanity must work to foster a culture of peace through education.”²⁶ Peace through the values, rights and education is must for the cultivation of growth in humanity and social thinking.

Director of UNESCO Yogesh Atal clears the idea of peace and war that “Absence of War does not mean presence of peace. Mini wars and internal

²³ Hazrat Salaheddin Ali Nader Shah Angha (1987) *Peace*, Verdugo City C.A. 91046, p. 5.

²⁴ Ibid, p. 20.

²⁵ Ibid, p. 10.

²⁶ Manju Verma &Amandeep Kaur (2008) “Violence and Religious Fundamentalism”, *Violence: A Concern for Peaceful Co-existence*, D.P.Singh & Manjit Singh eds., Punjabi University Patiala, p. 47.

conflicts that threaten the solidarity of the people are much more dangerous.”²⁷ These threatening issues may further leads to the beginning of serious problems in that era. In this context, the views given for the development of society is further described in a report:

“The absence of peace is a pervasive reality in many parts of the world. Most people must strive to achieve their development against a background of past, present or threatened conflict... Societies whose economic effort is given in substantial parts to military production inevitably diminish the prospects of their people for development... Preparation of war absorbs inordinate resources and impede the development of social institutions.”²⁸

In this way the social development may vary when people indulged in the situation of war or conflict.

As per Weibel,

“Peace is a pre-condition for our emotional well-being, but a peaceful state of mind is subject to cognitive disruptions and aggressive eruptions. Peace is a linchpin of social harmony, economic equity and political justice, but peace is also constantly ruptured by wars and other forms of violent conflict. Like happiness, peace remains so near . . . and yet, like enduring love, so far. ... Spiritual and religious leaders from the Buddha and Jesus to Gandhi and the Dalai Lama have been inclined to equate peace and love, both in their inner dimensions and in the manner in which people who are spiritually developed interact with others, most acutely with those who may hate and envy them. In the twentieth century, Freud and other depth psychologists explored the vicissitudes of our loving and hating feelings, both toward our ‘selves’, and to others both near and dear (especially our mothers), and to those distant and

²⁷ Yogesh Atal (2008) “Violence and the Concern for Communal Harmony”, *Violence: A Concern for Peaceful Co-existence*, op. cit., p. 4.

²⁸ Ibid, p. 4,5.

often dangerous (the ‘enemy’ within and without).”²⁹ He says that peace is a condition of emotions, state of mind, social harmony and justice.

Jewish Scholar Robert Eisen gives different view that,

“Peace does not mean simply the absence of war or the absence of actions causing physical injury between groups within a society. If that were the case, many countries with brutal dictatorships would be considered quite peaceful. Peace must also include the absence of structural violence, as well as the absence of actions by individuals or groups resulting in psychological damage.”³⁰

He argues that peace is absence of structural violence.

Christian Scholar Michel Desjardins describes peace as well as violence in the New Testament but he argues that

“Christians in the New Testament are never called upon to make war on other human beings. There is no call to arms. Instead, they are required to make peace and are called blessed if they do. According to Luke, Jesus considers a disciple to be a ‘child of peace’. God, as Paul repeatedly says, is the ‘God of peace’, and Jesus is called ‘our peace’ because he reconciled people to God through his death, not through the killing of others.”³¹

The uses of arms, weapons are prohibited in Christian’s viewpoint because they refer Jesus as God of peace.

An Islamic scholar view peace as

“Man has discussed and propounded ethical principles and morals in societies, but this implementation is essential so long as it does not impinge upon his personal economic benefits, nor prevent him from reaching his expansionist goals. However, in encountering the slightest opposition, he sets out to demolish it- and thus, conflicts and wars ensue.

²⁹ Charles Webel (2007) “Introduction: Toward a philosophy and metapsychology of Peace”, *Handbook of Peace and Conflict Studies*, Charles Webel and Johan Galtung eds., Routledge Taylor and Francis Group, New York, pp. 5,6.

³⁰ Robert Eisen, op. cit., p. 13.

³¹ Michel Desjardins (1997) *The Biblical Seminar 46: Peace, Violence and the New Testament*, Sheffield Academic press Ltd, England, p. 60.

Therefore, current or future wars are not the cause of peace, nor will they foster peace and tranquility. The absence of conflict or wars is insufficient reasons for believing that peace exists. This may be compared to a dormant period in a disease that will break out in its time. Cold war propaganda, regional agitations, indirect covert activities in the affairs of other nations, pave the way and create a suitable ground for more extensive wars in the future.”³²

He further says that

“War does not secure peace. The reason for war is mainly to protect existing power structures and economic interests and not to resolve conflicts. The protection of economic gains and the unnecessary transgressions of human societies, resulting from the insecurity and mental imbalance of people and, ultimately from those of the ruling powers of societies are the main reasons for the outbreak of international conflicts and disputes as witnessed between world wars I and II.”³³

A Buddhist scholar considers *Sîla* as the foundation of peace. He says that, “Keeping the precepts promotes not only the peace of mind of the cultivator, which is internal, but also peace in the community, which is external. According to the Law of Karma, keeping the precepts are meritorious and it acts as causes which would bring about peaceful and happy effects.”³⁴ Buddhism basically utters four noble truths as the ladder to peace. Apart from this, *Sîla*, *Samâdhi* and *prajnâ* are the three practices through which Buddhist ethics emerged. *Sîla* means behavior through body, speech or mind which involves an intentional effort. *Samâdhi* means meditation and after achieving this, one’s mind becomes pure and calm. *Prajnâ* is called wisdom in Buddhist ethics. Therefore, three practices are the base to attain peace.

Sikhism connects peace with Ultimate Reality of God. It focuses on bani as well as teachings of Gurus. Peace can be achieved by inner and outer self of a being as explained in scripture.

³² Hazrat Salaheddin Ali Nader Shah Angha, op. cit., p. 12.

³³ Ibid, p. 7.

³⁴ Madhusudan Sakya (2011) *Excavating Buddhism: A Historical Perspective*, Cyber Tech Publications, New Delhi, p. 26.

The above discussion clears that peace phenomenon connects itself to the social environment of a human being to bring harmony among them. Peace understands on political, social and psychological level by cultivating moral values, emotional state of mind and religiously through internal and external peace. To understand peace phenomenon we have to go through the features related to it and study viewpoint of different thinkers.

3. FEATURES OF PEACE PHENOMENON

Peace is a relative term; scholars from different traditions give different views. To understand the peace phenomenon there is need to describe the main features of peace phenomenon.

3.1 Freedom from personal anxiety

Every human being in present situation has been indulged in worry. His or her mind remains disturbed internally. It is not possible to remove all kind of problem but we can find some alternative and we have to live peacefully with each other. When a person's mind is disturbed then he or she remains in anger immediately. In this way, person forgets his own self and says harsh words to the one standing in front of him. To remove the battle of self is the main motive of human being. The experience of this self cannot be understood by anyone due to whom this task is very difficult. Only one who lives in this experience can only go through with it.

Anxiety basically means worry or fear. It is considered as a stressful situation in which human being living in this modern world. Everybody try to get rid from it. When a being is free from worries entangled in society he/she will become in peace. But when people make their own desires for the fulfilment of self, they became gradually attached with the worries related to it. It is due to the reason that being's desires and passions leads to worry which makes him indulged in a huge disturbance.

3.2 Care

It is another basic element of peace. To be honest with each other is a basic concern of human life. To live a peaceful life, there is need to live with love and care for each other. To care for someone, it is necessary for a person that first of all he or she remains happy with the self and soul. Then he will become happy and harmonious because caring for someone makes us joyful. In

most situations, dispute arises due to improper care. This dispute however turns warlike condition. Religions have different views about care. According to Christian point of view, “Care is, indeed, represented by Christ as one of the great enemies of the soul, as a conspicuous sign of faithlessness and even a cause of ruin to the soul.”³⁵

In Buddhism, care can be understood by achieving Eightfold path. In this path, Lord Buddha tells us that a person should be free from suffering by attaining *nirvāṇa*. Care is basically attached with suffering. When there is a way to end suffering, there comes higher stage of liberation. On the other side, ignorance in Buddhism has great importance. If a person ignores another person, he or she will attain the stage of liberation. But if there exists care between them, no stage of *nirvāṇa* occurs.

In Sikh view of thought, care is represented as an important part of life. Guru Sahib told us that we have to live socially by giving mutual respect to each other.

3.3 Fearlessness

Fear is a process when a person is in danger or threat physically and emotionally. The lack of fear insists a being to remain in peace. This happens in that condition when in fear a person does improper things because he or she has something wrong in his mind. But after free from the threat he remains calm. This situation occurs in the battle also when one party gives physical or emotional threat to another party there comes fear due to which condition became worse. After solving it, there remains fearlessness. A religious person lives in devotion in that situation where he becomes free from fear.

3.4 Deliverance from confusion of mind

The main motive of peace is to make mind free from any type of disturbances. Actually, our mind consists of so many thoughts due to which mind is not free. When we are thinking anything in our mind whether it is positive or negative, it has deep effect on our body. So, to understand mind, we have to work on it. If anyone say negative to us, our mind collapses and if

³⁵ R.L. Ottley (1961) “Peace”, *Encyclopaedia of Religion and Ethics*, James Hastings ed., Vol. IX, T&T Clark, Edinburgh op. cit., p. 700.

positive then our mind becomes stable. Therefore, nature of thought depends on what our mind thinks. The stability of mind helps us to remove outer disturbances or negative thoughts.

Mind in the thought of different thinkers and philosophers claim their own opinion. The word soul in the thought of Plato is considered as *psuchê* and body in the terms of *sôma*. The Greek word *psuchê* does the work of life and mind. “The word *psuchê* means ‘that which distinguishes the animate from the inanimate’, ‘life’, or perhaps ‘that which brings life’. This force is conceived of in the early tradition as something which can come out of a man like a puff of smoke and go away squeaking like a bat when he dies. This gives us the picture that something comes out of a man’s body at death.”³⁶

In another sense, *psuchê* means “consciousness, the mental as opposed to the physical; it can mean life, self-activation and self-maintenance or that which brings life; it can mean that which survives death, or in other words man after bodily death; or it can mean that in man which is ‘akin to the divine’, our rational and spiritual capacities.”³⁷To move away from the confusion of mind, peace is mandatory in present day life. So, peace is attained when a person is free from turmoil.

Concentration of mind is a necessary tool for achieving peace. In Buddhism, it is called *Samâdhi*, the last situation of eightfold path. Semitic tradition refers concentration of mind by having faith in *Yahweh*, Jesus and Allah praying in front of Him. Indus tradition considers concentration of mind as a situation of meditation, *Samâdhi* and coolness of mind. Sikhism stresses upon inner peace of mind by living in outer world. The doubts of mind can be erased by uttering the Name of God. Guru Sahib tells us that doing rituals will not make human being in peace. It is described further in Anand Sahib as

“By ritual acts comes not serenity; without serene

Contemplation is not doubt lifted:

By ritual discipline is doubt not lifted, all ritual gone waste.

In doubt is the mind made impure; by what discipline

³⁶ I.M. Crombie, op. cit., p. 299.

³⁷ Ibid, p. 300.

Is it washed pure?
 By devotion to the holy Word wash the mind;
 In devotion to the Lord be engaged.
 Saith Nanak: By the Master's favour arises serenity;
 Thus is doubt from the self banished.³⁸

The mind of a person can be washed away by uttering the Name of Guru, not by doing rituals. After that, peace will be attained.

3.5 The satisfaction of affection

The condition of affection is that when someone has any kind of attachment with other. This relation makes him attached and satisfied. But this satisfaction is not permanent rather it is a temporary solution to live a social life. Man is a social animal. To control the desires self-control is important. Religion teaches us how to control over desires.

From Christian point of view the term affection has different aspect, "For peace is the perfection of joy, and the supreme joy is the fruition of God. It is in this respect that the Christian conception of peace stands farthest removed from the tranquility commended by the Stoic. For peace implies neither the mere negative absence of disturbing desires and passions nor even merely the masterful control of them, but chiefly the right direction of them."³⁹ The Christian people mainly represent God as a messenger of peace. Therefore, attachment with God is preferred by controlling over the desires so that being remains in stage of tranquility. In Islam, attachment with Prophet Muhammad and Allah is described with love.

Buddhism considers attachment as ignorance which is further called *Pramāda*.

³⁸ ਕਰਮੀ ਸਹਜੁ ਨ ਉਪਜੈ ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ॥
 ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੇ ਸੰਜਮਿ ਰਹੇ ਕਰਮ ਕਮਾਇ॥
 ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਇ॥
 ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ॥
 ਕਰੈ ਨਾਨਕੁ ਗੁਰਪਰਸਾਦੀ ਸਹਜੁ ਉਪਜੈ ਇਹੁ ਸਹਸਾ ਇਵ ਜਾਇ॥18॥ (SGGS; 919)

³⁹ R.L. Ottley, op. cit., p. 700.

“Ignorance boost to action, then in their turn consciousness, phenomena (*nāma-rupa*), the six senses, contact, feeling, craving, grasping, becoming, birth and suffering appear one by one. If lost effect is to be ceased the primary cause must be destroyed. This is theory of causation. While Lord Buddha got enlightened he observed theory of four Noble Truths, the first being that all existence full of suffering. The second truth is that all suffering has a cause. The third truth is that suffering can be made to come to an end and the fourth truth is there is way to end suffering. First two truths about this world are pessimistic and last two truths are optimistic.”⁴⁰

Buddha in his noble truths said that suffering is the main hurdle in the path of *nirvāṇa*. But suffering can be further removed by giving away ignorance and achieving the stage of righteousness. The concept of eightfold path in fourth noble truth is a remedy to attain the stage of *nirvāṇa* by destroying the cause of suffering (ignorance). In this way, person is not attached with worldly things which cause suffering in the path of *nirvāṇa*.

In Jain tradition,

“Attachment, aversion and ignorance are the cause of meaninglessness. These are considered as demerits because these things lead the life towards hell. The aspirant who understands that these are the cause of meaninglessness (*pramāda*) he tries to be free from them. The aspirant attains the level of satisfaction after destroying all kind of thirst of sensual pleasure. The aspirant who accomplished all kinds of his duties such detached soul destroys three kinds of *karmas* viz., knowledge covering, faith covering and hindrance producing *karma*. After destroying these three kinds of *karmas* the soul becomes able to know all things, to understand all things and becomes devoid of all hindrances and ignorance. Being free from inflow of *karma* and being established in

⁴⁰ Pradyumna Shah Singh (2017) “Meaning of Appamada in Life: Buddhist and Jain Perspective”, *The Meaning of life: Interreligious Understanding and Buddhism*, Gurmeet Singh Sidhu, at all, eds., Punjabi University, Patiala, p. 55.

higher stage of meditation, the aspirant soul gets totally purified and attains the stage of emancipation.”⁴¹

From Sikh point of view, the five propensities to control over the desires are Kam, Krodh, Lobh, Moh, Ahankar. A person when attached by these desires automatically stay away from peace. But Guru told us by living in this social world we have to control over them not desires control ourselves. *Moh* in Sikhism relatively considered as “attachment with mundane things and in this meaning it seeks to convey attitude of the self.”⁴² Avtar Singh explains the pattern of individual under *Moh* as “a remarkable tenacity towards the things near and dear to him and therefore, he may show a complete disregard for the things which are beyond his circle of preferences. It may thus arise from the egoistic feelings also be fed by the egoistic acts thereby creating a sort of a vicious circle.”⁴³ The disturbance of desires and passions make life uneasy but the control over them is the right thing to go on. Therefore, Sikhism considers suffering and peace⁴⁴ in the form of stability.

3.6 The restfulness of a surrendered will

Restfulness means serenity, temperance or calmness. The self-surrender of a will remains being in harmony. The will of a person has many desires while living in the society. It is not possible that every desire will fulfilled. So, if we make our desires empty or surrender to the God there will become peace. The virtue of temperance (*sanjam*) clarifies that to do fasting and asceticism is not only the main aim of it. We have to be truthful with others.⁴⁵ In this way, remain calm and having self-surrendered to Reality is the way to peace.

3.7 Reconciliation to God

Reconciliation means to work together harmoniously.

“The process of reconciliation implies that people who want to engage in interfaith cooperation should be prepared to reflect critically on their

⁴¹ Pradyumna Shah Singh, op. cit., p. 63.

⁴² Avtar Singh (2018) *Ethics of the Sikhs*, Punjabi University, Patiala, p. 59.

⁴³ Ibid, p. 61.

⁴⁴ ਸੁਖੁ ਦੁਖੁ ਦੋਨੇ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ॥ (SGGS; 219)

⁴⁵ Avtar Singh, op. cit., p. 97.

own religious tradition. They should also contemplate what place their own religious tradition assigns to people of other faith traditions. The process of reconciliation also emphasizes the need to restore relationships and to engage in processes that can lead to social and spiritual healing.”⁴⁶

So, reconciliation helps people a moral support for uplifting.

In the words of Cilliers,

“Reconciliation implies that rebuilding or reestablishing communication and relationships between former enemies must take place. It also means that stereotypes of the other need to change and that productive images and descriptions of other religious groups need to emerge through the fostering of mutual respect and trust. The importance of reconciliation within interfaith dialogue efforts is therefore of the utmost importance within societies divided by violence and protracted conflicts.”⁴⁷

“Reconciliation can be thought of as the restoration of a state of peace to the relationship, where the entities are atleast not harming each other, and can begin to be trusted not to do so in future, which means that revenge is foregone as an option.”⁴⁸ This means reconciliation to God basically utters forgiveness of revenge and anger.

3.7.1 Forgiveness

Reconciliation from religious point of view focusses on the concept of forgiveness.

As per Santa Barbara,

“Forgiveness is a complex inner process for the victim, involving moving from anger, resentment, believing a moral debt is owed by the offender, wish for revenge, conducting the relationship with the offender contaminated by all of these feelings and beliefs, to a position of letting

⁴⁶ Jaco Cilliers (2002) “Building Bridges for Interfaith Dialogue”, *Interfaith Dialogue and Peacebuilding*, David. R. Smock ed., United States Institute of Peace Press, New York, p. 52.

⁴⁷ Ibid, p. 53,54.

⁴⁸ Joanna Santa-Barbara (2007) “Reconciliation”, *Handbook of Peace and Conflict Studies*, Charles Webel and Johan Galtung eds., Routledge, New York, p. 174.

go anger, cancelling the debt, foregoing revenge and if proceeding with the relationship, dropping any reference to the wrongs previously committed. Many who go through this process experience it as liberating in the sense of discarding burdens of anger, resentment or fantasies of revenge.”⁴⁹

As per Jaco Cilliers,

“The process of forgiveness is not a process in which parties are required to simply forgive and forget. Neither should mercy be seen as simply an act of kindness that the victim should undertake. These acts or processes cannot take place in isolation; they must occur at the same time that the perpetrator seriously considers the injustices visited on the victim and constructively addresses situations of wrongdoing.”⁵⁰

In the Journal of Conflict and Peace Studies, the process of forgiveness is explained by Santa Barbara in respect of various religions as-

“In Hinduism, forgiveness (a component of most reconciliation) is considered a virtue and there are divine exemplars (for example, the goddess Lakshmi). There is the concept of karma, in which accounts will be settled in further lifetimes, requiring no human agency.”⁵¹

“In Buddhism, the believer is encouraged to forego attachment to the self, including ideas of being wounded or offended, to let go of anger against others and to move towards compassion for an offender through deep understanding. It is forbidden to harm another. There is also the concept of karma.”⁵² Forgiveness in Buddhism is understood by Eightfold Path which is also called as *Dukkha Nirodha Gamini Patipada* (freedom from suffering). It is the fourth Noble Truth. This has further eight paths; right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. The attachment of a person with worldly things makes him lead to suffering. Suffering is the main problem for a person to attain *nirvāṇa*.

⁴⁹ Ibid, p. 178.

⁵⁰ Jaco Cilliers, p. 54,55.

⁵¹ Joanna Santa-Barbara, p. 173,174.

⁵² Ibid, p. 174.

“In Judaism, the believer is expected to forgive a repentant offender. The Day of Atonement focusses on forgiveness and reconciliation with others. Repentance is an important concept.”⁵³ Jews concept of forgiveness is explained by Ten Commandments. *Yahweh* made Ten Commandments for Israeli people to give the message of peace through God at Mount Sinai. These Ten Commandments⁵⁴ are-

- Thou shalt have no other gods before me
- Honour thy father and thy mother
- Remember the sabbath day, to keep it holy
- Thou shalt not make unto thee any graven image
- Thou shalt not take the name of the Lord thy God in vain
- Thou shalt not kill
- Thou shalt not commit adultery
- Thou shalt not steal
- Thou shalt not bear false witness against thy neighbour
- Thou shalt not covet

“In Christianity, forgiveness is a central concept and is rewarded by God’s forgiveness of the sins of the one who forgives. ‘Forgive us, as we forgive those who have trespassed against us’ is part of the prayer prescribed by Jesus.”⁵⁵

“In Islam, also there is the idea of extending forgiveness to others in order to attract Allah’s forgiveness for one’s own sins. Moderate evenge is permitted, but forgiveness is preferable.”⁵⁶ The five pillars (*arkān*) in Islam has great importance which are Īmān, Salāt, Zakāt, Sawm and Hajj. All the five duties are in respect of Allah.

⁵³ Ibid, p. 174.

⁵⁴ https://en.wikipedia.org/wiki/Ten_Commandments, 20-06-2020.

⁵⁵ Joanna Santa-Barbara, p. 174.

⁵⁶ Ibid, p. 174.

In Sikhism, concept of forgiveness has great importance. Guru Sahib told us that to forgive a person means to clean all his wrong doings. So, forgiveness is an important part of achieving higher stage of spirituality. The above description of various religions about the concept of forgiveness is related with the God, Ultimate Reality or Allah.

In *Encyclopaedia of Religion and Ethics*, concept of peace shows us different meanings such as righteousness, patience, kindness, forbearance, tranquility, quiet, calmness of mind, absence of passion and aversion of pain.

“The prophets of Israel, again, had spoken of peace as a characteristic blessing of the Messianic age; but it was the gospel that first set peace before men as a blessing to be ‘sought and ensued’ and made the peaceful temper an essential feature in the Christlike character. The blessing of peace is implied in the very name of the city, ‘new Jerusalem’, the establishment of which is the end of the ways of God.”⁵⁷ So there is great importance of peace in Jews tradition because for them, peace is a kind of blessing for the achievement of spirituality.

Peace is further explained in *Encyclopaedia of Religion and Ethics*⁵⁸ with the reference of Christianity as-

1. The nature of the peace proclaimed and promised by Christ- It is concerned with the issues and work related to Jesus Christ. The Christian peace however arises from the fact that Jesus had achieved victory over the whole world and which slow down the spiritual well-being of a man. Basically, the situation of peace arises when there happened victory over the opposite party. Peace is regarded as freedom from outer disturbances which further leads to the path of salvation.

2. Peace is a gift of God in which there is freedom from outward hindrances and conflict. There is a perfect state of peace which consists of unhindered fruition of chief good and imperfect state of peace which is possible in today's life i.e.; a relative freedom from importunity of conflicting impulses and desires.

⁵⁷ R.L Ottley, op. cit., p. 700.

⁵⁸ Ibid, p. 700,701.

3. Peace is considered to be a personal establishment of a soul. “Peace regarded as a personal endowment, a blessing vouchsafed to the individual soul, implies a condition of inward wholeness, soundness, or well-being which depends upon the acceptance of the gospel, regarded as a law of life and an explanation of the Universe.”⁵⁹

4. This nature of peace consists of elements like freedom from personal anxiety, care and fear. Deliverance from confusion of mind or intellectual quietness leads to peace.

There is no doubt that peace is a condition of perfect joy and inward happiness but this can be achieved through abstinence from desires and passions which can said to be as inner peace. If human being is indulging in desires and fulfillment of material sources there exists the situation of violence (outer peace). So, peace is a way comes from outer hindrances to the inner state of mind (God).

4. CATEGORIES OF PEACE PHENOMENON

Phenomenon of peace can be classified into two main categories- Inherent,⁶⁰ or inner qualities includes non-violence, insecurity and temporal. Changeable or outer qualities include objectivity, means and justice.

Inner qualities

4.1 Non-violence

It means prohibition of armed violence and direct violence which can also be considered as synonym of peace, pacifism and harmony. It is a stage when being is free from violent activities. But it has also energy to convert hostility into peace. It consists of two words, most people regard as negative: no and violence. “In most languages it has the same construction. Among the European languages German stands out as a little different: *gewaltfrei* (free from violence). None of them have a completely positive connotation. In recent years some have done their best to introduce new concepts with a more attractive

⁵⁹ Ibid, p. 700.

⁶⁰ <http://learn.tsinghua.edu.cn:8080/2000990147/paper/definingpeace.htm>, 05-04-2015.

meaning. The German *Gütekraft* (good power) is one example.”⁶¹ In this way non-violence is a condition of achieving a power abstinence from violence.

“Because of non-violence is an effective way for social struggle in recent centuries, it, therefore, has become an important way to deal with problems. And when nonviolence is the essential way to deal with problems for social change, no violence is also related to peace and regarded as means to peace. That is why nonviolence and peace go hand-in-hand. Nonviolence is an important step in the process of peace. And peace, accept an end to be reached, can be used as a way when it is brought to get involved with nonviolence. It is called ‘peaceful means’. Peaceful means, in some aspect, are equal to nonviolent methods or nonviolent acts. In this sense, peaceful means and nonviolent methods can be used as a synonym.”⁶²

As per Jainism and Buddhism, the concept of non-violence has different meaning. The concept of non-violence in Jain ethics is *ahimsa*. “*Han* means to kill or do harm; *hims* is the desiderative form and means to desire to kill or do harm; *ahimsa* is the renunciation of the will or desire to kill or to do harm.”⁶³ In Theravada Buddhism, alternative of non-violence is *mettā*. John Ferguson described the stages for the achievement of peace through *mettā*, a way of doing meditation by cultivating it with love, to develop it through focussed on good things free from enmity and to understand the advantages of making love with others.⁶⁴

4.2 Insecurity

Insecurity as a characteristic of peace means unattainability of absolute security. Security is based on ability to reject the demands of opposition instead

⁶¹ Jorgen Johanson (2007) “Non-violence: more than the absence of violence”, *Handbook of Peace and Conflict Studies*, Charles Webel and Johan Galtung eds., Routledge, New York, p. 143.

⁶² <https://shodhganga.inflibnet.ac.in>, “Concept of Peace”, 18-02-2020.

⁶³ John Ferguson, op. cit., p. 32.

⁶⁴ Rupinder Kaur (2017) “Peace in Human life and Buddhism”, *The Meaning of Life: Interreligious Understanding and Buddhism*, Gurmeet Singh Sidhu at all, eds., Punjabi University, Patiala, p. 181.

of accepting them. In meaning, peace defines as a state of security within a community. But community however consists of threats, dangers and incidents which lead to people insecure. For example when a freedom fighter of one country battles out with another country, he becomes a saviour for his country but a terrorist for another one. So, we can say that no one is secure in this world. Everybody has an element of insecurity to live. In this way, peace is based on the insecurity of environment.

4.3 Peace as impermanent

Peace is temporary phenomenon and not eternal and doesn't have a regularity to sustain. A person finds peace for very short period. Peace gives some kind of satisfaction whereas people suffered a lot during that critical situation. Peace becomes endless in the sense when there is an increase in enmity or a growth of aggressive sentiments. In another sense, we can say that time period of peace is momentary i.e; achievement of peace after war. However, everyone wants to live in peace for a long time. It is human desire that the existence of peace is much more effective than sustainable peace. Therefore, peace is temporary not permanent.

Outer Peace

4.4 Peace as an objective

In general, terms when we take about peace, people understand as situation after war. Objectively peace means no suffering from armed conflicts. Therefore fear of war drives people to strive for peace. The main motive of human being is to achieve peace as a goal of their life. Some wanted to achieve it by the motive of inner happiness or meditation, others for outward joy. These types of people seek peace to meet their physical and spiritual needs.

4.5 Peace as means

The quality of peace is an instrument to achieve goal of life. Peace which generally means to solve disputes, when focused on violent actions and view it as rest and tranquility, there comes double meaning; both end and means. Peace refers to harmony among the living, not the stillness of dead.

4.6 Peace as a criterion for justice

Peace when considered as achieving concord towards otherness helpful in understanding morality, virtues and ethics as a criterion for justice. These are

some of the qualities related to peace which helps us to study the view point of thinkers. The criteria of justice make people to be in the condition of understanding right decision. Due to injustice, anger comes which further leads to disputes between each other. So, justice is a mandatory outer quality of peace which helps in the attainment of peace.

5. TYPES OF PEACE PHENOMENON

Peace Phenomenon is classified into two types, internal and external peace.

5.1 Internal Peace

It is also called as inner peace, peace of mind or peace of soul.

“It is a state of calm, serenity and tranquility of mind that arise due to having no sufferings or mental disturbances such as worry, anxiety, greed, desire, hatred, ill-will, delusion and other defilements. Internal peace is peace within oneself; it is derived from practicing or training of mind of an individual. Sometimes, a man can create and maintain his inner peace in the noisy surroundings or in the un-peaceful society. Internal peace is stressed in the field of religion, especially religions in the East. In the view of religions, this type of peace can be reached by means of prayer, meditation, wisdom and other ways. Internal peace is essential; it is generally regarded as true peace and as a real foundation of peace in society or peace in the world.”⁶⁵

5.2 External peace

It is a

“Peace that occurs in society, nations and the world; it is a normal state of society, countries and the world and it is a state of peaceful and happy co-existence of people as well as nature. External Peace , in order to see it clearly, can be described in its negative and positive sense as follows; negative sense: the absence of war, hostility, agitation, social disorder, disturbances, social injustice, social inequality, violence, violation of human rights, riot, terrorism, ecological imbalance etc., positive sense: a state of social harmony, social justice, social equality, friendship or

⁶⁵ <https://shodhganga.inflibnet.ac.in>, 18-02-2020.

friendly relation, concord, public order and security, respect for human rights and ecological balance etc.”⁶⁶

Types of peace according to World Council of curriculum and instruction⁶⁷, can be sub-classified as follows-

1. Intrapersonal Peace: the state of peace within man himself that means there is no conflict inside one's mind.
2. Interpersonal Peace: the state of peace between a man and men; there are no conflicts between a man and men or one another.
3. Intragroup Peace: the state of peace within groups; the state of having no conflicts in groups.
4. Intergroup Peace: the state of peace between group and group; the state of having no conflicts among groups.

Scholar Johan Galtung describes peace in two ways- positive and negative.

5.3 Positive peace

It deals with human society so as to resolve it in a proper manner. “Peace can also take a positive meaning of well-being and fulfillment as goals of religious and social life.”⁶⁸ This peace can also be considered as inner peace because when anything is attached with the purpose of religion, it is automatically connected to human being’s inner self. Then another factor also arises that religion not always give us peace but may be the cause of conflict. By resolving conflict, our approach becomes positive. This fact can be clearly understood by Webel’s thinking that “Positive peace denotes the simultaneous presence of many desirable states of mind and society, such as harmony, justice, equity, etc.”⁶⁹ The states of mind and society includes all the conditions in which human being is struggling. When both states collide with each other the fusion reaction takes place which is further coming from man’s inner mind.

⁶⁶ Ibid, 18-02-2020.

⁶⁷ Ibid, 18-02-2020.

⁶⁸ Geoffrey Parrinder, op. cit., p. 221.

⁶⁹ Charles Webel (2007) “Introduction: toward a philosophy and metapsychology of peace”, *Handbook of Peace and Conflict Studies*, Charles Webel and Johan Galtung eds., Routledge, New York, p. 6.

5.4 Negative peace

It deals with the direct harm to the people or society of nation. “In a negative sense religious traditions speak of peace as freedom from war and unrest.”⁷⁰ No doubt negative peace is freedom from war but there is an active participation of war in it because when we are free from conflict or try to avoid it, we have some content of negativity due to which our behavior and attitude become opposing. “Negative peace has historically denoted the absence of war and other forms of wide scale violent human conflict.”⁷¹ In this way, negative peace can also be considered as outer peace.

SUMMARY

This chapter basically highlights the concept and issues related to peace phenomenon. Peace is a multidimensional phenomenon which has moral and ethical values related to it. The idea of peace tells us the social, economic and psychological layer which understands peace phenomenon clearly. Different religions explain peace phenomenon in a specific manner. However, spirituality helps us in explaining inner peace and outer peace. These concepts will further be discussed in next chapter.

The meaning of peace is explained in Semitic and Indus tradition as a concept of coolness, relation with social and religious life, *Yahweh* symbol of peace, *shānti*, non-violence (*ahimsā*), *nirvāṇa* and freedom from war. These are the main ways in which religious traditions focus on peace. The concept of phenomenon is a kind of appearance visible through our senses by the finite and infinite world. Therefore, peace phenomenon is a Divine concept of a being having sense of perception visible through world.

Perspectives of peace phenomenon explain the viewpoint of various scholars. Peace phenomenon on religious perspective has different views. Oliver P. Richmond understands peace on political level. However, religious scholars describe peace as a symbol of God and prohibition of weapons so as to make peace. Jewish scholar says that peace is not an absence of war or actions rather it is an absence of structural violence. The concept of death of Jesus is an example

⁷⁰ Geoffrey Parrinder, op. cit., p. 221.

⁷¹ Charles Webel, op. cit., p. 6.

in Christians that they do not kill others because Jesus himself reconciles people to God through his death. Islamic scholar insists peace as a combination of social justice, inner freedom, moral and ethical values to attain the goal of life. He further said that war is not a security for the attainment of peace. Scholar Charles Webel says that peace is a condition of emotions, state of mind, social harmony and justice to live. Vedic faith stresses on *shānti* as a concept of peace. Buddhism prefers three practices and four Noble Truths as a foundation for peace. Sikhism focusses on peace through cool mind and body.

In features, peace phenomenon gives different views. Anxiety means to be free from worry, stress and fearful situation. Care is another basic element of peace. In Christian point of view it is considered as an enemy of the soul. Buddhism prefers care as a hurdle in the path of liberation because when we care for someone it became attachment (suffering). In Sikh point of view, care is important to give mutual respect to each other. Fearlessness is a situation in which religious person lives in free from fear. The mind of a person is entangled with so many problems. These problems give various thoughts. Negative thought collapses our mind whereas positive thought makes stability in us. Mind in the view of religions focused on meditation, *Samādhi*, Pray to God, remain cool and having inner peace of mind.

The affection is also the problem in the way to peace. Christianity prefers attachment with God by controlling over desires. Islam considers attachment with Prophet Muhammad and Allah. Buddhism pay attention to *Pramāda* means ignorance in order to achieve the stage of *nirvāṇa*. Nonviolence is an important stage to peace in Jain tradition. Sikhism considers attachment as *moh* with another person. Guru gave us Bani in the form of sacred hymns. When anyone utters these Bani, the negative thoughts of a person remain vanished and being is in the stage of peace. The restfulness means serenity or temperance. Making our desires empty and surrender to God helps in achieving peace. Reconciliation basically means to work together harmoniously. It helps us a moral support for upliftment of the self. But reconciliation to God means forgiveness of revenge and anger. Forgiveness in Semitic tradition means to follow the rules (Ten Commandments) of God and pray in front of Him. The five pillars of Islam are also the important part to achieve forgiveness. Indus

tradition considers forgiveness as a virtue and freedom from suffering. Sikh view of thought express forgiveness as a tool for peace.

Therefore, peace is a situation or condition of joy and inward happiness which can further be achieved by control over desires and passions (inner peace). But if a being is indulged in desires then situation of violence (outer peace) occurs. In this way, peace comes out to be a way from outer disturbances to the inner state of mind. There are two categories of peace inner and outer peace. Inner peace consists of non-violence, insecurity and impermanent whereas outer peace has nature of objective, means and justice. Nonviolence means prohibition of armed and direct violence. From religious perspective, non-violence is explained through Jainism (*ahimsā*) and Buddhism (*metta*) means to control over self and renunciation of the will to do harm to others. Peace is not a permanent situation rather it is temporary phenomenon which lasts for very short interval of time.

The positive peace is a state of mind and helps in solving disputes whereas negative peace passed through different stages of conflict to reach the destination. So, negative peace somehow constitutes the content of aggression which is further harmful for people but positive peace contains a quality of inner joy. Peace phenomenon occurs as inner and outer peace in the form of achieving harmony among people. Therefore, the issues raised in this chapter are that peace phenomenon mainly have two types of qualities positive and negative, inner and outer. But both are interrelated to each other because if outer peace is there then inner peace will be achieved.

CHAPTER-2

PEACE PHENOMENON IN WEST ASIAN RELIGIONS

Asia is known as the land of religion. Almost major religions of world have emerged from Asia. The origin of religions in Asia has a great legacy. Whether there is Indus or Semitic tradition, all the Prophets or Gurus founders and profunder had given their sacred messages. So, importance of Asian continent in religion helps us to understand the core elements spirituality and messages for peace. Every religion has its basic elements which perform the functions related to it. These functions are linked with the ethics, values and morals experienced by the prophets who further make a shape in the form of a scripture. To understand the functions of particular religion, we have to go through with their sacred texts and we found some quotes which are directly and indirectly linked with peace phenomenon.

Religions have special kind of concern with spiritual (personal) and social values. Spiritual values are based on scriptures or mystical experience. Every religion has a core value of Scripture in its written and oral form. The message of peace is given in Scripture in the form of a sacred words or hymns. However, social values are the social behavior of a religious community. But both spiritual and social values are interlinked with each other. To understand the peace phenomenon in Asian religions we have to make scripture as its base. In this chapter we are studying the West Asian and South Asian religions in the context of phenomenon of peace.

As we noted that Asia is a birthplace of the major religions which mainly consists of Judaism, Christianity, Islam, Hinduism, Jainism, Buddhism, Shintoism, Taoism, Confucianism and Sikhism. These religions are further divided into two

major traditions-Semitic and Indus traditions. Semitic religions are Judaism, Christianity and Islam which have their birthplace in West Asia. Moses is the Prophet of Jews born in Egypt, Jesus Christ born in Bethlehem (Jerusalem) and Prophet Muhammad was born in Mecca (Saudi Arabia). Indus religions are Jainism (Mahavira born in Vaishali now in Bihar), Vedic faith and Buddhism (Siddhartha was born in Lumbini, Nepal) which have their birthplace in South Asia. Confucianism (China), Taoism (China) and Shintoism (Japan) are under East Asia. The founder of Sikh faith Guru Nanak was born in Punjab. Punjab is said to be as the land of Gurus where bhagats, fakirs, saints and bhatts were born. The origin of Sikhism is started from the birth of Guru Nanak Dev Ji at Sultanpur. It is a very pious and sacred land.

So it is clear from above that all the religions have their religious background in the surrounding areas of Asian continent. In this research work, we will discuss only six major religions of Asia in this research problem. From that, Judaism, Christianity and Islam are in the West Asia (Israel and Saudi Arabia) whereas Hinduism, Buddhism and Sikhism are in South Asia (India).

As we have studied above that peace is a very sensitive issue from the angle of religion because they both are interconnected spiritually through their sacred scriptures. Due to this, we have discuss before that religions have their sacred texts or scripture which they considered as their power to understand the concept of Ultimate Reality or God. The power of Scripture is strong enough to being in peace. Therefore, in this chapter we mainly focus on West Asian religions to understand the Phenomenon of peace. West Asian religions include Semitic religions i.e.; Judaism, Christianity and Islam. The origin of Judaism and Christianity is in Israel whereas Islam is in Saudi Arabia. In next chapter we shall discuss the peace phenomenon in the context of South Asian religions.

1. RELIGION AND SCRIPTURE

Scriptures are those holy books which help us to understand the experience of transcendent and the message of immanent God. The way in which experience of God is given in every religion is somehow different. Religion and Scripture mainly

emphasis on Ultimate Reality and both are interlinked with each other. Scripture alone without the presence of God cannot be imagined because both gave us the relevant authenticity which helps us to understand the revealing word related to that particular religion. Every religion has a different aspect to understand the Divine meaning of Holy Word. Many of them believe that God is personal whereas others perception about Him is impersonal. Therefore, concept of Ultimate Reality remains same and the angle through which people view is different.

Scripture also called as sacred books, Holy writ or Holy Books of the World's Religions. Holy books are same as religious texts. The term scripture is mainly used for the religious texts which are basically in oral or written form. The type of experience given in these texts can't be defined verbally. The major reason behind this is that a layman understands only visible meaning of sacred word due to his present situation but ultimately invisible experience of divine cannot be perceived through man's intellectual mind. This invisibility of experience is given in scripture or sacred text.

Wilfred Cantwell Smith in his book differentiates clearly between text and scripture that Scripture is not a text in itself but people, a community has given the shape of text as a scripture. In other words we can say that the activity of human being is given in the scripture.¹ "A text becomes scripture in living, subjective relationship to persons and to historical tradition. No text, written, oral or both is sacred or authoritative in isolation from a community. A text is only 'scripture' in so far as a group of persons perceives it to be sacred or holy, powerful and meaningful, possessed of an exalted authority and in some fashion transcendent of and hence distinct from other speech and writing."² The main factor which describes text is that it cannot be isolated from community whether it is in oral or written form. So, text is mainly in oral form and scripture is in written form.

¹ Wilfred Cantwell Smith (2005) *What is Scripture: A Comparative Approach*, Fortress Press: Minneapolis, p. 18.

² William A Graham (1987) "Scripture", *The Encyclopedia of Religion*, Mircea Eliade ed., Macmillan Publishing Company, New York, Vol. 13, p. 134.

Indeed, word canon which is used as a synonym for scripture arose first within Christianity has two meanings-norm and list. Norm means a particular rule in which a text or a number of books are bind together in oral or written form whereas listing, catalogues, tables etc. are another form of canon. “The Greek word *kanōn*, which gave rise to its later European and English equivalents, is a Semitic loanword basically signifying a reed as seen in biblical passages. The semantic usage that occurs in Hebrew (*qaneh*), Assyrian (*qanu*), Ugaritic (*qn*) and similarly in Aramaic, Syriac, Arabic and modern Hebrews derives in turn from the even more ancient non-Semitic Sumerian with the same import.”³ So, canon is something which is fixed, a rule or norm that cannot be disturbed. The use of canon is required for the safe reservation of text (oral or written) which can further helps us in making the religious views caring.

The importance of canonization makes the religious tradition authentic. But the role of community when connected to scriptural text is basically in closure form. It helps us in ensuring the continuity of authentic tradition. This continuity made the possibility of scriptural texts to be canonized. Canonization means the rule with which we can measure the length of books to make them into a combined form. It means there is importance of canon in a particular religion because the word canon was first used by Christians for their scripture Bible. But Bible also has another tradition of Jews which is called Hebrew Bible but Christian scholars give a different name Old Testament. Some books of New Testament were added later to the Hebrew Bible to make it separate from it. In this way, rule of canonization was applied to the Bible for the authority of other texts in the same religious tradition.

The main difference between scripture of religions with canon limited to texts used by the founder and its immediate disciples e.g., the scripture of religions with an open canon includes texts of many periods in the religion’s history. The scripture of religions with a narrow canon are limited to one or a few books- the Bible, the Quran, the Adi Granth whereas scripture of religions with an open canon

³ Gerald T Sheppard (1987) “Canon”, *The Encyclopedia of Religion*, op.cit., Vol. 3, pp. 62,63.

may include hundreds of books: sutras, Upanishads, agamas, shastras, puranas, tantras and commentaries.⁴ So, the canon has passed a long historical process to make its form and another form of canon came to us in open and narrow canon. In this way we can bind the text into a canon form so as to preserve them. We can also say that scripture in the form of canon has direct contact with God and community which is the holy book that provides the divine and mystical experience of Ultimate Reality. Therefore scriptures are the base of religious traditions to convey the peaceful message of God.

1.1 Meaning of Scripture

The word Scripture used in different context to convey the message of God.

According to *Encyclopedia of Religion*, “The most basic meaning of *scripture* as of its Indo-European cognates is ‘a writing, something written’. It is derived from the Latin *scriptura*, ‘a writing’. The Latin word translated the Greek *graphē*, which corresponded in Classical and Hellenistic usage to the postexilic Hebrew use of *ketav* as a term for a writing: a letter, inscription, written decree, or a holy writing.”⁵

According to *The New International Webster’s Dictionary*, “The sacred writings of any people originally, anything written as a document, book, or inscription or its contents; a writing”.⁶

According to *Merriam Webster’s Concise Encyclopedia* “Scripture is a sacred writings of religions, comprising a large number of the literature of the world. They vary in form, volume, age and degree of sacredness. Nearly all scriptures were originally oral and were passed down as memorized texts through several generations before being put in writing.”⁷ The above described meaning of

⁴ Andrew Wilson ed. (1991) *World Scripture: A Comparative Anthology of sacred Texts*; International Religious Foundation, New York, p. 38.

⁵ William A Graham, op. cit., p. 135.

⁶ *The New International Webster’s Comprehensive Dictionary of the English Language* (2004) Trident Press International, USA, p. 1132.

⁷ www.meriam-webster.com/dictionary/scripture, 13-01-2014.

scripture shows that scripture plays a role of divine words uttered orally or in the form of book.

The Muslim shows their dedication towards kitab. They believe that “the concept of sacred ‘scripture’ (*kitāb*) had already been generalized in the Qur’ān, where especially Jews and Christians are spoken of as ‘people of scripture’ (*ahl al-kitāb*). The term designates those communities that have previously received ‘books’ (*kutub*) sent by God, which were then eclipsed in the perfection of his final ‘sending’ of the book (*al-kitāb*), the Qur’an through Muhammad.”⁸ So, the scripture of religions differ with their meaning in context with that particular faith. The faith of scripture consists of sacred word given in it that further makes being to the world of Reality.

“Scriptures are the model for the enlistment of written words to bear multiple meanings; more than a mere narrative, the story of ‘scriptures’ is a narrative whose full nature is regarded as diminished and confounded by the limits of human memory and speech. It is the written word elevated into a service that eliminates the lines between medium and message, only to reimpose these lines in less sacred contexts.”⁹

From Islamic point of view,

“The phenomenon of ‘scriptures’ is neither book nor text, but a texture of (mainly auditory) heart-rending and ecstatic (as in the Greek *ekstasis*: standing outside, climbing above or beyond) experiences recalled and recreated through recitation or recital of oracular speech. This sequence clearly involved an act of memory and remembrance, an important point to bear in mind when considering the actual words of the Qur’an, because the

⁸ William A Graham, op. cit., p. 137.

⁹ Catherine Bell (2008) “Scriptures-Text and Then Some”, *Theorizing Scriptures: New Critical Orientations to a Cultural Phenomenon*, Vincent L. Wimbush ed., Rutgers University Press, New Jersey, p. 24.

articulation of revelation in language involved an intellectual process of world formation.”¹⁰

In real sense, scripture has given being, a message of peace through the mystic experience of their Prophet.

The message of peace given in religious traditions is transmitted through their texts or scriptures. The concept of peace in West Asian and South Asian religions is somehow different as described in their sacred texts. For eg- Old Testament for Judaism, Bible for Christianity, Qur’an for Islam, Bhagavad Gita for Hinduism, Dhammapada for Buddhism and Sri Guru Granth Sahib for Sikhism.

Semitic tradition includes Jews, Christians and Islamic faith in which main concern of peace is, *Just War* and *Jihad*, whereas in Indus tradition peace is described in the form of *Dharam-Yudh* and *Non-violence*. We try to understand the peace in concern of Asian religions on the basis of these terms.

2. JUDAISM

Judaism is the oldest monotheistic religion of Semitic tradition. It is the religion born in Israel basically resides in the western part of Asian continent. The origin of this religion is historically be seen as “deliverance of Israelites from Egypt under the leadership of Moses and the subsequent covenant at Mt. Sinai.”¹¹ The time period is about 444 or 397 B.C.E. which is further given in Holy Books. From which, Tenakh has greater importance in the life of Jewish people. “The people of this religion are said to be as Hebrews, Israelites or Jews. Hebrew is first name which originates from Eber. Eber was ancestor of Abraham who was considered as father of Jew’s clan. Due to descendants of Eber, Abraham was also called a Hebrew. In this way, descendants of Abraham is further said to be as Hebrews and

¹⁰ Tazim R. Kassam (2008) “Signifying Revelation in Islam”, *Theorizing Scriptures: New Critical Orientations to a Cultural Phenomenon*, op. cit., p. 34.

¹¹ John Ferguson, op. cit., p. 78.

their religion became Hebrew religion.”¹² Mainly the people of this religion are said to be as Jews whereas Abraham is the father.

The beginning of Jewish history came when Abraham the prophet of Jews, migrated from “Ur of the Chaldees” (Genesis, 11:31) to Canaan. After that he made covenant with One God (*Yahweh*). Prophet Abraham had two sons-Isaac and Ishmael. To show submission to their deities, there is a custom among ancient people to sacrifice their oldest son to gods. Sacrifice for Isaac was rejected and Ishmael was excluded from succession. But Arabs considered Ishmael as their ancestor due to which Arabs and Jews are like cousins. Isaac’s son Jacob had 12 sons which were migrated to Egypt.

Also Christians considered Abraham as their spiritual father. So we can say that the three West Asian religions believe Abraham as greatest Divine personality. After departed from Egypt, Israeli people were wandering in the forests of Sinai for about 40 years. In this period God gave Ten Commandments at Sinai Mountain to Israeli people through Moses. At this place Moses wrote code of law and all the peoples of Israel were given religious, social and political teachings. But under the leadership of Moses all were departed from Egypt and after forty years he led them to the Promised Land.¹³

The leader of the people was Joshua who and his successors made a task of building twelve tribes. These tribes were totally separated and each tribe had its own leader. The main aim of making these tribes is to develop an organization in which all these tribes centered through covenant with God politically and spiritually. The culture of Canaanites was more developed in comparison with Hebrews and therefore exerts attraction toward them. The attraction of Hebrews toward cult made them to be united. After that Hebrews became weak due to continuous attack by their neighbor’s. Then they make solution to this problem by

¹² Anand Spencer (2011) “Zahoodi Dharam”, *Vishav Dharam Baani Granth, Sampardai ate chintak*, Sarbjinder Singh ed., Vol.2, Punjabi University, Patiala, p. 64.

¹³ Ibid, p. 68,69.

choosing a good leader called judge. The influence of judge diminished after his death. So, judges play an important role for the welfare of people.

“Around 1020 B.C.E people choose Paul as their king. Paul was a striking man and a brilliant leader. His son Jonathan was equally gifted. The king, at times with the aid of his son, was able to rid the people of their enemies. Soon, however, a young man----David---began to gain popular favour by his charismatic personality and his military abilities. At first, Paul tried to take David under his wing, even giving him his daughter Michal as wife, but very soon he found that David was rapidly replacing him in popular favour. Even Jonathan became David’s close friend, Paul, who had shown signs of moodiness and depression, now began to fear for the future of his dynasty and henceforth he devoted his energies to capturing and destroying his rival, David. In the end, he paid a bitter price for this waste of time and resources. In battle with the Philistines, he lost his life and carried his people to destruction.”¹⁴

After that, Philistines were to give their name to the land of Palestine. They were strong enough in comparison with the Israelites due to which Philistines were united whereas Israelites were disturbed. After the death of Paul, David became the Israel’s ideal. He was wise king and conquered Jerusalem to make it his capital. His image comes out to be anointed, the Messiah, a man of wisdom and was remembered in the name of Israel for abiding peace. After the death of David, his son Solomon completed the rest of projects. He built the temple, expands trade and commerce and himself tagged as Oriental monarch. After Solomon, *Rehoboam* came. In this way, ten out of 12 tribes were made to form the kingdom of Israel in north whereas the tribe of Judah and Benjamin remained with the family of David in the kingdom of Judah.

“In 722 B.C.E., the kingdom of Israel was destroyed by the Assyrians and only kingdom and its ten tribes ‘lost’. The kingdom of Judah submitting to Assyrian

¹⁴ Leo Trepp (1974) *Judaism: Development and Life*, Duxbury Press, Massachusetts, 2nd Ed, p. 16,17.

overlordship, survived.”¹⁵ From that time there remains only the descendants of Judah, the Jews. This is the basic information about origin of Jews people. They considered Old Testament as pious text which is the revelation of peace, love and affection towards others.

2.1 Hebrew Bible

The origin of scripture of Jews started from Old Testament which is also called as Hebrew Bible or Tanakh.

“Tanakh is the canon of Hebrew Bible. It is also known as Masoretic Text or *Miqra*. Tanakh is an acronym of the first Hebrew letter of each of the Masoretic Text’s three traditional sub-divisions: Torah, Nevi’im and Ketuvim- hence Tanakh. The name *Miqra* meaning ‘that which is read’ is another Hebrew word for this. Tanakh is basically divided into three parts- Torah, Nevi’im and Ketuvim. Torah consists of five books of Moses, also called as Pentateuch. Nevi’im (Prophets) contains the message of prophets of Israel. Ketuvim (Writings) includes variety of works-Psalms, Job and ‘Five Scrolls’ of Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther.”¹⁶

The Torah or Pentateuch is the main source of Jewish law and ethics. It is also called as book of law. People read it regularly on holy days and Sabbath days. It is recited from a handwritten parchment scroll, which is stored in the Ark.¹⁷ The word Torah supplies T of the Tanakh which is one part of the scripture and Jews make up their Bible: the *Humash* or Pentateuch.¹⁸ Torah has various meanings from Jews point of view. First of all, it refers to five books of Moses, the Pentateuch in narrow sense. Secondly, it includes the whole Hebrew Bible which consists of prophets, writings along with Pentateuch due to which Protestant Christians called it as ‘Old Testament’.

¹⁵ Ibid, p. 18.

¹⁶ Leo Trepp, op. cit., p. 144.

¹⁷ Ibid, p. 145.

¹⁸ W.C.Smith, op. cit., p. 98.

The expansion of Torah further leads to the making of Hebrew Bible and in the last Rabbis has been provided the leadership quality. The origin of Rabbis comes from Pharisees. “According to rabbinic literature the Sadducees restricted Torah to the Pentateuch and its literal interpretation; however, the Pharisees contended that alongside the written Torah there existed an oral Torah that, like the written Torah, had been given to the people by Moses at Sinai.”¹⁹

Torah in oral and written form both has great importance in the life of Jews. Apart from first five books (law) there also exist books related to Prophets of Israel and writings. The Hebrew word for Prophet is *Nabee* which means “the one who is called.”²⁰ Prophets were therefore early and later. Early prophets were Joshua, Judges, Samuel and Kings which contains the history of events covering the period from people’s arrival in the land of Cannan through the destiny of two kingdoms.²¹ After the death of Joshua, God appointed Judges for the protection of Israeli people. These Judges became leader in the battlefield and ruler in peace.

In later Prophets, there were mainly three Major Prophets and twelve Minor Prophets. Isaiah has been called as the ‘Evangelist of the Old Covenant’.²² So after this, there exist collective writings of prophets in which Psalms were very important because they are poetic in nature and specifically ascribed to David. Then comes five scrolls of Songs of Solomon, Ruth, Lamentations, Ecclesiastes and Esther recited on the eve of Jews days of prayers. Solomon was considered as the emperor of peace. Proverbs, Ecclesiastes and Job were called as Wisdom (*Hokhmah*) books. Daniel, Ezra and Nehemiah are the prophets whereas Chronicles have two parts consist of story of Israel up to the return from exile.

¹⁹ Harold Coward (1992) *Sacred Word and Sacred Text: Scripture in World Religions*, Sri Satguru Publications, Delhi, op. cit., p. 10.

²⁰ Leo Trepp, op. cit., p. 157.

²¹ Ibid, p. 155.

²² N.H. Ridderbos (2010) “Old Testament”, *New Bible Dictionary*, I.H. Marshall and A.R. Millard, eds., Authentic Books, Hyderabad, 3rd Ed, p. 516.

2.2 Peace and Old Testament

There is a connection of peace with Old Testament. As it is described before that peace in Jews thought interpret by the word *shalom* basically means absence of war.

“Jeremiah fulminates against those who cry “Peace! Peace!” when there is no peace. It comes from a root meaning wholeness; it indicates a total condition of well-being. So Micah spells out the state where the swords are beaten into mattocks: ‘each man shall dwell under his own vine, under his own fig tree, undisturbed (Mic.4.4) The exaltation of peace runs through the Scriptures. Hear the psalmist who call on his people to turn from evil and do good, seek peace and pursue it.’ (Ps. 34.14) ”²³

This however indicates that a being is concerned with physical, intellectual, moral, psychological, spiritual, social and cultural conditions. In this way, a person’s whole environment has been gradually attached with him.

The people of Israel use this word *shalom* socially as a concept in which, people have good friendly relation with others, so that all live in harmony. They considered war as an important concern for the fulfillment of peace. Another example of peace is given in the prayer of Jews i.e.; “*Sam Shalom*, a traditional prayer for peace and *Alenu*, an act of deep love and respect for the close of every service.”²⁴ There are so many types of prayers in Jews tradition. In daily prayer there exists morning, afternoon and evening prayer whereas another one is additional prayer. Morning prayer is *Shaharit*, afternoon prayer is *Minhah*, evening prayer is *Maariv*. *Mussaf* is additional prayer which “is recited after the reading of Torah and keynotes the special occasion and its sacrifices in the temple of Jerusalem.”²⁵

²³ John Ferguson (1978) *War and Peace in the World’s Religions*, Oxford University Press, New York, p. 84.

²⁴ Ibid, p. 97.

²⁵ Leo Trepp, op. cit., p. 271.

The author of this book 'To Pray as a Jew' explained worship which is further divided into three sections. First section is praise of God, second is request of needs and third section is thankful to God. The prayers related to peace are given in section 2 & 3.

2.2.1 Aleinu

This prayer has its name as Economic Prosperity ('Birkat Hashanim'). It is ninth blessing in the order of prayers and begins with Barekh aleinu. It is a prayer consisted of two paragraphs. "After deliverance from personal distress and from the incapacities of illness, the most important component in a person's physical well-being is economic security. Though couched in agricultural terms suitable to an agricultural society, this blessing is essentially a prayer for *parnasah* ("a decent livelihood")."²⁶ But basically this prayer was said during the closing of every service in the whole year. Therefore, Aleinu in Jewish prayer focusses on happiness. "It must flow from man himself. God can bless us with necessities and luxuries in the realm of the material and in the realm of the spirit that might lead to happiness. But ultimately, happiness depends on personal contentment with what one has."²⁷

2.2.2 Shalom

On the other hand there is another type of blessing in Jewish prayer for peace. It is basically said to be as The Peace Blessing or 'Birkat Shalom'. It is the nineteenth blessing in order to give thanks to God. Jewish people understand peace as the establishment of war because Israeli people "considered peace as the ideal to strive for-peace between herself and other nations, and domestic peace among the people."²⁸ So in this way, war becomes important for the development of peace among nations and people. The thematic view of this prayer is peace which "is now

²⁶ Rabbi Hayim Halevy Donin (1980) *To Pray as a Jew: A Guide to the Prayer Book and the Synagogue Service*, Basic Books, Inc., Publishers, New York, p. 86.

²⁷ Ibid, p. 88.

²⁸ Ibid, p. 103.

said at Minha and Maariv services in the Ashkenazic rite.”²⁹ Therefore, importance of peace in Jews people expressed in the form of pious act of prayer. This is the main motive of Jews regarding peace by praying in front of Lord.

2.3 Peace Quotes

To understand the basic idea of peace in Jews people we have to go through with its scripture. The people of this religion follow the thoughts of *Yahweh* which are further described in their scripture Old Testament. The quotes related to peace in Old Testament are given below-

The LORD lift up his countenance upon thee, and give thee peace.

(Numbers, 6:26)

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

(Psalms, 37:11)

Mark the perfect *man*, and behold the upright: for the end of *that man is* peace.

(Psalms, 37:37)

I will both lay me down in peace, and sleep: for thou, LORD, only makestme dwell in safety.

(Psalms, 4:8)

The LORD will give strength unto his people; the LORD will bless his people with peace.

(Psalms, 29:11)

Great peace have they which love thy law: and nothing shall offend them.

(Psalms, 119:165)

Thou wilt keep *him* in perfect peace, *whose mind is* stayed *on thee*: because he trusteth in thee.

(Isaiah, 26:3)

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning

²⁹ Ibid, p. 103.

hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

(Isaiah, 2:4)

There is no peace, saith my God, to the wicked.

(Isaiah, 57:21)

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

(Isaiah, 55:12)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

(Isaiah, 9:6)

Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from hence forth even for ever. The zeal of the LORD of hosts will perform this.

(Isaiah, 9:7)

And the LORD said, My Spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be a hundred and twenty years.

(Genesis, 6:3)

The LORD *is* long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

(Numbers, 14:18)

So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

(Jeremiah, 44:22)

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

(Ecclesiastes, 8:11)

He, that being often reprov'd hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

(Proverbs, 29:1)

Can two walk together, except they be agreed?

(Amos, 3:3)

Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

(Psalms, 133:1)

Pleasant words *are as* a honeycomb, sweet to the soul, and health to the bones.

(Proverbs, 16:24)

2.4 Analysis

The Old Testament word for peace is '*shalom*' which means completeness, soundness and well-being. A person is complete in itself when he is attached with the whole sphere or cosmos of the world. But according to Old Testament, he must have connection with *Yahweh*, the God of Jews. The Ten Commandment given by Moses on the mountain of Sinai teaches us that how can we live in peace. The Ten Commandments³⁰ given by *Yahweh* to Israeli people are given below-

- Thou shalt have no other gods before me
- Honour thy father and thy mother
- Remember the sabbath day, to keep it holy
- Thou shalt not make unto thee any graven image
- Thou shalt not take the name of the Lord thy God in vain

³⁰ https://en.wikipedia.org/wiki/Ten_Commandments, 20-06-2020.

- Thou shalt not kill
- Thou shalt not commit adultery
- Thou shalt not steal
- Thou shalt not bear false witness against thy neighbour
- Thou shalt not covet

These commandments are basically the rules and regulations for the people of Jews tradition to live according to their God. Peace is the association of righteousness and truth, but not of wickedness.

A little that a righteous man hath *is* better than the riches of many wicked. For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

(Psalms, 37:16, 17)

The message of peace in Old Testament is specifically described by Isaiah (prophet) and Psalms (writings). The main aim of Old Testament is *just war* i.e; peace, means they stress upon war as well as peace. If there is no war, peace cannot be achieved. Also, the God (*Yahweh*) is expressed as a warrior because at that time there exists a Baal religion. So, Israeli people do not want this cult to be practiced in Canaan. It became necessary to present *Yahweh* as a God of warrior powerful than Baal. In this way, *Yahweh* made Himself as a warrior for the people of Canaan.³¹ So, whenever situation of peace come, it goes through the path of war.

“War and the destruction of enemy soldiers are thus regarded by the rabbinical interpreters as in some circumstances an unfortunate necessity. They distinguished between two kinds of war, *milchemet reshut*, optional war, and *milchemet chovah*, obligatory war, also called *milchemet mitzvah*, religious war. This last included the war against the seven tribes detail of these is written in Cannan, war against Amalek, who had been guilty of

³¹ Paul Kalluveetil (2002) “The Warrior God and the Prince of Peace: Biblical Perspectives on War and Peace”, *Journal of Dharma: War and Peace*, Vol. XXVII, No.3, Dharma Research Association, India, p. 295.

unprovoked aggression, and defensive war generally. The seven tribes no longer exist; as Maimonides puts it, 'their memory has long perished', though some were found to argue that this justified military measures in establishing the modern state of Israel."³²

Therefore as per Jews, war is necessary for the establishment of peace in Jews society.

“But the main grounds for a just war rest in attack from outside, and such a war is obligatory. There was much discussion among the rabbis as to whether preventive war fell in this category. The majority view was that it did not. ‘Opinion is divided only when they engage their enemies in war because they are afraid that their enemies will attack them, or if it is known that they are preparing to attack. According to Rabbi Judah it is obligatory and according to the sages it is optional’. Optional wars are much less clear morally, and the Rabbis, though justifying those recorded in Scripture, have been far less ready to extend that justification to later wars. Their standard examples are the conquest of Canaan as an obligatory war, the expansions of the kingdom by David and his house as an optional war.”³³

Therefore, war is considered as an important issue for establishing state of peace.

This is authentic in the way when God (*Yahweh*) wants sacrifice of the son of Prophet Abraham for the achievement of happiness. Nobody in this world wants to sacrifice his own son; this was the test of Abraham. But Prophet remained calm and agrees with the words of God *Yahweh*. So, “*Yahweh* became contextualized God who assumed different moods and attitudes according to the needs and demands of the situation. He would appear as a God who is angry, jealous, complaining, accusing, threatening, punishing, saving and even repenting.”³⁴

The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked*: the LORD *hath* his way in the whirlwind and in the storm, and the

³² John Ferguson, op. cit., p. 90.

³³ Ibid, p. 91.

³⁴ Paul Kalluveetil, op. cit., p. 295,296.

clouds *are* the dust of his feet.

(Nahum, 1:3)

But thou, O LORD, *art* a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

(Psalms, 86:15)

This was the condition of harmony in which God of the Jews stayed from battle to the peace.

“Wherever there is the threatening presence of chaos and evil in the world, Yahweh, the Lord of order, beauty and life comes on the scene. He will defeat and destroy such chaotic forces in whatever realm (whether it is in the physical, moral, political, cultural, financial, spiritual or cultic ambiances). The intervention of Yahweh is for the liberation of the marginalized, oppressed and exploited people. Of course, the God of Bible does not use physical force or military equipment.”³⁵

Yahweh which is considered as a God of Jews have existence in the human being. Therefore, He participates equally in the humanity of warfare. The participation of *Yahweh* in war is towards judgment and redemption. The God, *Yahweh* was judging the worst situation of Promised Land where Moses gave Ten Commandments. In this *Yahweh*, acts as an instrumental in the establishment of Kingdom of God.³⁶

In Exodus, 15: 1-18 the peace vision of Micah is basically a text in which there is an end of war among the nations. After this, there is a beginning of peace for being. This can made possible through by the God. “Yahweh sits as royal judge on his sacred mount. He executes dharma in the whole earth. The nations bring their disputes to him, and yield to his righteous judgment.”³⁷

Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I

³⁵ Ibid, p. 297,298.

³⁶ Paul Kalluveetil, op. cit., p. 301.

³⁷ Ibid, p. 305.

seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

(Isaiah, 26: 8, 9)

And therefore will the LORD wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for him.

(Isaiah, 30:18)

I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

(Isaiah, 61:10)

1. The concept of peace given in Old Testament is explained by *shalom* to achieve harmony among the people of Israel.
2. *Yahweh*, the messenger of God on one side is written as warrior of peace and on the other side is angryful God due to which there is absence and presence of war.
3. The peace in Old Testament is an idea of having friendly relations among people and societies so as to achieve stability in life.
4. The main motive of peace is to achieve the stage of highest good which is explained in the scripture of Jews.
5. To live according to the Lord and understand His view is the main concept of peace described in the Old Testament.

3. CHRISTIANITY

Christianity is a religion of Semitic tradition specifically born in Israel because its origin comes from the father Abraham. Christianity originates from the lap of Judaism. Judaism and Christianity are distant religions but both has common legacy. Bible is a common scripture of both faiths. Holy Bible is a single volume of collection of books. It has two testaments, Old and New. Originally, the Old Testament was written in Hebrew and the New Testament in the Greek language.

As per Protestant Church, the Old Testament has 39 and New Testament has 27 books. Therefore, if we will not include Old Testament then Bible will become incomplete because the Prophet Jesus Christ came from the vans of Abraham. So both religions Judaism and Christianity started from the Old Testament which was further combined with New Testament of Christians to become the Holy Bible.

In the beginning, Christian scripture was said to be as Hebrew Scriptures because at that time the books related to Prophet Jesus was not written. But after faith in Jesus by their people they became devoted to Him and follow the teachings given by Him. In this way, followers are said to be Gospels or Apostles and their letters or Epistles are further included in the New Testament. Judaism gave highest priority to Pentateuch, the books of Moses whereas Christians mainly preferred to Prophets and Psalms. Thus, Judaism and Christianity originate from Hebrew Bible or Tanakh or in another sense Abraham, the father of Jews. The concept of Scripture in both the religions particularly Christianity is different from that of the Judaism because some books (New Testament) were added later to the Bible.

The development of Bible can be understood through the New Testament which was later added by Christians. Like all other founders of religion, Jesus left no writings or documents behind him and also did not asked his disciples to write down. But due to the lack of faithful persons of Christ, it became necessary to write down the life and spiritual experience of Jesus through Church. The Gospels and Pauline Epistles were collected in the lifetime of their authors.

“Marcion, who rejected the Old Testament, made a Bible for his reformed Christian Church out of ‘the Gospel’ and ‘the Apostle’. In opposition to this, Catholic Church formed New Testament consisting of four Gospels, the Pauline Epistles, the Catholic Epistles, the Acts of the Apostles and the Revelation of St. John and placed it alongside of Old Testament. This New Testament grew to form a unity with the Old Testament, shared the dogmatic value placed upon it, and was subjected to the same expository

system. In this sense the Bible was complete by the time of old Catholic Fathers- Irenaeus, Tertullian and Clement.”³⁸

In A.D. 180 Christian Church possessed a Bible composed of two parts of different origin one was origin (Old Testament) and other was formed by it (New Testament). But Christians didn't want to include Old Testament in Bible and they make every attempt to remove Old Testament from Bible. But “The Old Testament is the pledge of historical continuity and without it Jesus and primitive Christianity cannot be understood.”³⁹ It is due to the reason that the background history of Jews people is very efficient to understand the whole Bible. We can't even imagine the faith of Christians without the authority of Old Testament. The former part of Bible is Old Testament which consists of life of Moses, Minor and Major Prophets, writings of their Prophets whereas latter part entitled New Testament which includes life of Jesus Christ, gospels, epistles and book of revelation.

Michel Desjardins described the message of peace in New Testament through some topics related to “Matthew's Sermon on the Mount, The Parables attributed to Jesus, the pervasive focus on the imminent demise of the world and Paul's distinctive ethical stance.”⁴⁰

3.1 Peace and New Testament

3.1.1 Just War

In Christian literature a new term *Just War* is a very common. “In the history of Church peace has been seen on the one hand as calm for the soul and on the other as social and political reconciliation and the establishment of a just order. This has led to doctrines of a just war or to judgments on social change, but more general statements speak of individual and communal well-being.”⁴¹ So, peace in the form of just war focuses on personal and social peace for the development of humanity.

³⁸ E. Von Dobschutz (1909) “Bible in the Church”, *Encyclopaedia of Religion and Ethics*, James Hastings ed., T&T Clark, Edinburgh, Vol. 2, p. 582.

³⁹ Ibid, p. 582.

⁴⁰ Michel Desjardins, op. cit., p. 16.

⁴¹ Geoffrey Parrinder, op. cit., p. 222.

“If it be possible, as much as lieth in you, live peaceably with all men.”

(Romans, 12:18)

The Christian philosophy of war which Cicero explained was further taken by Augustine. He said that,

“War was the instrument of divine judgement on wickedness, and try to reconcile this with the obviously divergent teachings of the New Testament by interpreting the latter in an inward and spiritual sense, and by insisting on absolute pacifism in personal relations. He remained somewhat puzzled by the Sermon on the Mount and laid much stress on upon the natural order. Augustine further enlarged Cicero’s doctrine of the just war by turning it into a kind of penal sanction. So righteousness became justice and justice was interpreted in terms of law; love was left as an inner disposition which might be a proper motive for punishing a sinner. Augustine’s teaching about war arises ultimately from his doctrine of sin and punishment. Augustine, though well aware of the horrors of war, and sceptical about power politics, actually dissuaded General Boniface from his immediate intention to become a monk; there was soldier’s work to do first. At the same time he told him that the object of war was peace.”⁴²

John Ferguson tries to overlook the situation of war by giving the reference of Gratian, in his writing of compiled volume known as *Decretum* which further highlights the history of Christian thinking about Just War explains that “War is just if undertaken to repel enemy aggression or to recover stolen property; to avenge injuries through an authoritative edict; to assert a legal right”⁴³. This clears the fact that war is not actually mean to fight or to take revenge with enemies but it is a control over the worst condition for the fulfillment of concord.

The concept of war in Bible is defined in another form basically considered as *herem*. It means when someone is associated with the power of sacred to

⁴² John Ferguson, op. cit., p. 106.

⁴⁴ Ibid, p. 109.

destructiveness. It can clearly understand by the reference of James Barr in the writing of Robert Eisen that,

“Herem was a special type of warfare in which the mechanics of war had a distinctly religious character. The killing of enemies and their animals was an act of consecration in that the victims were viewed as gifts to God in gratitude for victory. Killing was therefore akin to performing a ritual sacrifice of thanksgiving. Inanimate objects were also included in this ritual; gold and silver captured in battle were consecrated by being donated to God. Preparation for this type of war was also religious in character.”⁴⁴

It means there is importance of killing people so as to sacrifice them for the happiness of God. This will become a chance to win the battle for the donation of costly things given to God. So, we can also say it as religious war.

3.2 Important peace quotes from Bible

Blessed *are* the peacemakers: for they shall be called the children of God.
(Matthew, 5:9)

Glory to God in the highest, and on earth peace, good will toward men.
(Luke, 2:14)

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
(John, 14:27)

If it be possible, as much as lieth in you, live peaceably with all men.
(Romans, 12:18)

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
(Romans, 15:13)

And the God of Peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.
(Romans, 16:20)

⁴⁴ Robert Eisen (2011) *The Peace and Violence of Judaism: From the Bible to Modern Zionism*, Oxford University Press, p. 25.

For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

(Romans, 8:6)

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

(Romans, 5:1)

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

(Romans, 14:17)

Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

(Romans, 14:19)

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

(2 Corinthians, 13:11)

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

(Galatians, 5:22, 23)

For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

(Ephesians, 2:14,15)

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

(Phillipians, 4:7)

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

(Colossians, 3:15)

3.3 Analysis

1. The view of Bible is clear from the above discussion that war is to control the worst situation but not to made sacrifice of people or objects.
2. In Christian thought, peace consists of personal and social well-being. These situations are called as just war in which whole environment of a being is in harmony.
3. War actually not means to fight with others or to take revenge but it is a condition for the fulfilment of concord.

4. ISLAM

Islam is a religion born in Arabia in Asian continent. Islam is an Arabic word that means ‘submission’ or ‘surrender’. Submission is a taking faith in the command or order (*hukam*) of Allah. Muslims are followers of Allah and they are entitled to obey His commands. Therefore, the submission to Allah gives peace. In another means Islam is synonymous to peace. Muslims obey His order and pass His tests because they know that there will be a Day of Judgment. Only those will take rewards from Him who will pass the test.

As per tradition, Islam originates from Abraham. In the Jewish scripture, Prophet Muhammad was called as “prophet of strife and war”; he himself is made to say, “I was sent with the sword; what is good is with the sword and in the sword.”⁴⁵ In Abrahamic tradition, Islam is known as a faith in the sacred text called Qur’an. The Qur’an is sacred book of guidance of Islam. Moreover it is a source of divine message and law in Islam. Muslims believe that Qur’an is an original and sacred word of Allah which was revealed to Prophet Muhammad through the Jibra’il angel in the month of Ramadan on 25th or 27th night which is known as *Lailat al-Qadr*.⁴⁶ As per Islamic tradition, Prophet Muhammad acknowledged the

⁴⁵ A.S Tritton (1951) *Islam: Belief and Practices*, Hutchinson University Library, London, p. 13,14.

⁴⁶ Maulana Muhammad Ali (2002) *The Holy Qur’an*, Ahmadiyya Anjuman Isha‘at Islam Lahore Inc., U.S.A., p. I-25.

first revelation from Allah. He received the message from Allah and saved the same but he could not able to write down.

4.1 Qur'an

Qur'an consists of revelations gave to Prophet Muhammad which he recites to others. Prophet means Rasul, Masiha etc. but there is no proper word to translate *Rasul*. Therefore recitation of revealed words or "something to be recited"⁴⁷ is the meaning of word *Qur'an*. The word Qur'an is an infinitive noun from the root *qara'a* means 'he collected things together' and 'he read or recited.'⁴⁸

Smith, in his book clears the meaning of Qur'an more accurately. He writes that "*Qur'an* signifies what is recited, declaimed, read aloud; it comes from the term *qeryana*, the Syriac word used in the Eastern sector of early Christian church for what today in the West in the service is called the lesson (French leçon "recitation"), or for reading the lesson"⁴⁹. He says that to understand Qur'an as scripture one must recognize it as scripture. Qur'an has been received as the *ipsissimaverba*⁵⁰ of God Himself. The contemporary Muslim scholar Ahmad Von Denffer gave his views about revelation of Qur'an to Prophet Muhammad in 23 years of time period that there were certain reasons behind this. As per Coward⁵¹, four important pointed as-

1. To strengthen the heart of the Prophet by addressing him continuously and whenever the need for guidance arose.
2. Out of consideration for the Prophet since revelation was a very difficult experience for him.
3. To gradually implement the laws of God.
4. To make understanding, application and memorization of the revelation easier for the believers.

⁴⁷ Harold Coward, op. cit., p. 82.

⁴⁸ Maulana Muhammad Ali, op. cit., p. I-25.

⁴⁹ W.C Smith, op. cit., p. 49,50.

⁵⁰ Ibid, p. 70.

⁵¹ Harold Coward, op. cit., p. 83.

4.2 Peace and Qur'an

4.2.1 Jihad

The meaning of Islam is 'Surrender' to Allah. "The Arabic word *salām*, meaning 'peace' or 'health' has been in general use as a greeting or salutation since the time of the Quran."⁵² This word is also used by angels and is uttered after the names of prophets. There is importance of peace when it comes after the name of Prophet or Allah because its essence changes with Divine Reality.

"For them will be a Home of Peace in the presence of their Lord: He will be their Friend, because they practiced (righteousness)."

(*Holy Qur'an*, 6: 127)

Therefore, when we pray in front of Allah the negative feeling of self becomes vanished. So, if there will be a direct interaction with God, no matter of violence will be created. There is a very common word *jihad* used by Muslims, primarily means to make efforts and struggle to achieve something. This word was first used at the time of spreading and establishment of Islamic state and was later called as *jihad*. Some sources of Islam considered twofold concept for *jihad*. First is to focus on inner struggle, proclamation and good deeds on the other side is actual war in the name of God.

"The Qur'ān encourages believers to put God ahead of relatives, wealth, ambitions and life itself. This is by no means easy. Non-Muslims who embrace Islam are most likely to struggle because of the opposition they encounter from family and friends. Inward struggle to maintain a preference for God over the loved ones and things or ambitions dear to individuals, is the paramount objective for believers."⁵³ It is a fact that all the Muslims have faith in Prophet and *Allah*. But the people who don't have faith in *Allah* considered to be unbelievers (*kafirs*).

⁵² Geoffrey Parrinder, op. cit., p. 221.

⁵³ David Emmanuel Singh (2002) "The objectives of the concept of jihad in Islam", *Journal of Dharma: War and Peace*, Dharma Research Association, India, Vol. XXVII, No. 3, p. 352.

“But *Allah* did pour His calm on the Messenger and on the believers, and sent down forces which ye saw not: He punished the Unbelievers; thus doth He reward those without Faith.”

(9: 26)

“Islam in its infancy was not up to actual armed struggle with anyone. The best option then was to avoid conflict to protect oneself. Once, Islam established itself in Medina and beyond, Muslims gained more and more power and support. With the increase in the number of Muslims and better organization under the leadership of Muhammad, it became viable for them to defend themselves rather than avoid conflict by repeating the exodus (*hijrat*) of Muhammad and his early companions.”⁵⁴

In this way, to defend the situation of conflict sometimes a serious condition of war arises. This is the main reason why *jihad* is considered as situation of war. But actually it means to overcome this struggling situation.

On the other hand, “*jihad* is therefore, not merely a symbol of mindless violence and conquest (a misunderstanding perpetuated equally by Muslim ‘Ulama’ and Western Media), but a symbol of a people longing for peace with themselves and with God.”⁵⁵ The Muslim thinking about peace believes mainly on self and Allah.

Another important fact about *jihad*, is aggression against unbelievers. “The doctrine of *jihad* was in its own way the definition of just war, directed against polytheists, apostates and enemies of Islam and positively towards the establishment of universal theocratic state”⁵⁶. It is clear from above that the discussion on *jihad* is to build a state of believers in Allah. According to Ahmadiyya movement *jihad* means “a spirit enjoins on every Muslim to sacrifice his all for the protection of the weak and oppressed whether Muslims or not”⁵⁷. This

⁵⁴ Ibid, p. 355.

⁵⁵ Ibid, p. 350.

⁵⁶ John Ferguson, op. cit., p. 131.

⁵⁷ Ibid, p. 136.

is the attempt made by Muslims to sacrifice themselves for the proper development of their faith.

In Islamic experience, Jihad is explained as, “the expenditure of self for the pleasure of God Most High, emptying oneself of everything for His sake, and divesting oneself of reliance on the material world.”⁵⁸

Another attempt was made to include the term *jihad* in five pillars of Islam because it was considered that Prophet Muhammad spent most of his time of life in war due to which Islamic state should be designed as organization of war. But it was not possible, because *jihad* is a concept based on whole community not on the individual. The five pillars, “affirmation (*shahada*), prayer (*salat*), almsgiving (*zakat*), fasting (*saum*) and pilgrimage (*hajj*) are obligatory on individuals. It is almost universally agreed among Muslim jurists that the *jihad* is a collective obligation of Islam (*fard al-kifaya*); it is laid on the community, not on the individual. Indeed it is explicitly stated in the Qur’an that not all believers should actively participate in war.”⁵⁹

Ibn Khaldun describes war as “it is not an accidental calamity or disease; its roots are in the nature of man, selfish, jealous, angry, revengeful”⁶⁰. He further interpret *jihad* as “wars of obedience and justified”⁶¹. Thus, *jihad* is not a situation of war rather it comes out from the human nature which further took the shape of war. So, generally people said that absence of war is peace but according to Islamic point of view effort, striving or struggle for increase in the belief system of Allah is *jihad*.

⁵⁸ David Emmanuel Singh, op. cit., p. 361,362.

⁵⁹ John Ferguson, op. cit., p. 131.

⁶⁰ Ibid, p. 132.

⁶¹ Ibid, p. 132.

4.3 Peace Quotes

But if anyone fears partiality or wrongdoing on the part of the testator, and makes peace between (the parties concerned), there is no wrong in him: for Allah is Oft-Forgiving, Most Merciful.

(2: 182)

And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One who heareth and knoweth all things.

(2: 224)

Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: therefore, if they withdraw from you but fight you not, and (instead) send you (guarantees of) peace, then Allah hath opened no way for you (to war against them). Others you will find that wish to gain your confidence as well as that of their people: every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: in their case we have provided you with a clear argument against them.

(4: 90, 91)

In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or conciliation between men, (secrecy is permissible): to him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).

(4: 114)

If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if

ye do good and practise self-restraint, Allah is well acquainted with all that ye do.

(4: 128)

Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His Will, unto the light guideth them to a Path that is Straight

(5: 16)

When those come to thee who believe in Our Signs, say: 'Peace be on you: your Lord hath inscribed for Himself (rule of) Mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amended (his conduct), so, He is Oft-forgiving, Most Merciful.

(6: 54)

For them will be a Home of Peace in the presence of their Lord: He will be their Friend, because they practised (righteousness).

(6: 127)

Between them shall be a veil, and on the Heights will be those who would know every one by his marks: they will call out to the Companions of the Garden, 'Peace on you'. They will not have entered, but they will have an assurance (there of)

(7: 46)

But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is the One that heareth and knoweth (all things)

(8: 61)

Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the (community of) Believers? But Allah is well acquainted with (all) that ye do.

(9: 16)

But Allah did pour His calm on the Messenger and on the Believers, and sent down forces which ye saw not: He punished the Unbelievers; thus doth He reward those without Faith.

(9: 26)

If ye help not (your Leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the Cave, and he said to his companion, 'Have no fear, for Allah is with us': then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise.

(9: 40)

(This will be) their cry therein: 'Glory to Thee, O Allah!' And 'Peace' will be their greeting therein! And the close of their cry will be: 'Praise be to Allah, the Cherisher and Sustainer of the Worlds!

(10: 10)

But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a Way that is straight

(10: 25)

The word came: 'O Noah! Come down (from the Ark) with Peace from Us, and Blessing on thee and on some of the Peoples (who will spring) from those with thee: but (there will be other) Peoples to whom We shall grant their pleasures (for a time), but in the end will a grievous Penalty reach them from Us'.

(11: 48)

There came Our Messengers to Abraham with glad tidings. They said, 'Peace!' He answered, 'Peace!' and hastened to entertain them with a roasted calf.

(11: 69)

Peace unto you for that ye preserved in patience! Now how excellent is the final Home!

(13: 24)

But those who believe and work righteousness will be admitted to Gardens beneath which rivers flow-to dwell therein for aye with the leave of their Lord. Their greeting therein will be: 'Peace!'

(14: 23)

(Their greeting will be): 'Enter ye here in Peace and Security'.

(15: 46)

When they entered his presence and said, 'Peace!' He said, 'We feel afraid of you!'

(15: 52)

(Namely) those whose lives the angels take in a state of purity, saying (to them), 'Peace be on you; enter ye the Garden, because of (the good) which ye did (in the world)'.

(16: 32)

So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!

(19: 15)

'So Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!'

(19: 33)

Abraham said: 'Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.

(19: 47)

They will not there hear any vain discourse, but only salutations of Peace: and they will have therein their sustenance, morning and evening.

(19: 62)

'So go ye both to him, and say, "Verily we are messengers sent by thy Lord: send forth, therefore, the Children of Israel with us, and afflict them not:

with a Sign, indeed, have we come from thy Lord! And peace to all who follow guidance!’

(20: 47)

We said, ‘O Fire! Be thou cool, and (a means of) safety for Abraham!

(21: 69)

O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly).

(24: 27)

And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, ‘Peace!’

(25: 63)

Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace.

(25: 75)

And when they hear vain talk, they turn away therefrom and say: ‘To us our deeds, and to you yours; peace be to you: we seek not the ignorant.’

(28: 55)

Their salutation on the Day they meet Him will be ‘Peace!’ and He has prepared for them a generous Reward.

(33: 44)

‘Peace!’ - a Word (of salutation) from a Lord Most Merciful!

(36: 58)

Peace and salutation to Noah among the nations!

(37: 79)

‘Peace and salutation to Abraham!’

(37: 109)

‘Peace and salutation to Moses and Aaron!’

(37: 120)

‘Peace and salutation to such as Elias!’

(37: 130)

And Peace on the Messengers!

(37: 181)

And those who feared their Lord will be led to the Garden in crowds: until, behold, they arrive there; its gates will be opened; and its Keepers will say: ‘Peace be upon you! Well have ye done! Enter ye here, to dwell therein.

(39: 73)

But turn away from them, and say ‘Peace!’ But soon shall they know!

(43: 89)

Be not weary and fainthearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds.

(47: 35)

It is He Who sent down tranquillity into the hearts of the Believers, that they might add faith to their faith- for to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom-

(48: 4)

Allah’s Good Pleasure was on the Believers when they swore Fealty to thee under the tree: He knew what was in their hearts, and He sent down Tranquility to them; and He rewarded them with a speedy victory;

(48: 18)

While the Unbelievers got up in their hearts heat and cant- the heat and cant of ignorance- Allah sent down His Tranquility to His Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things.

(48: 26)

If two parties among the believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the

other, then fight ye (all) against the one that transgresses until it compiles with the command of Allah; but if it compiles, then make peace between them with justice and be fair: for Allah loves those who are fair (and just).

(49: 9)

The Believers are but a single Brotherhood: so make peace and reconciliation between your (contending) brothers; and fear Allah, that ye may receive Mercy.

(49: 10)

‘Enter ye therein in peace and Security; this is a Day of Eternal Life!’

(50: 34)

Behold, they entered his presence, and said: ‘Peace!’ He said, ‘Peace!’(and thought, ‘These seem) unusual people’

(51: 25)

Only the saying, ‘Peace, Peace!’

(56: 26)

(For him is the salutation), ‘Peace be unto thee’, from the Companions of the Right Hand.

(56: 91)

Allah is He, than whom there is no other god- the Sovereign, the Holy One, the source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistable, the Supreme: Glory to Allah! (High is He) Above the partners they attribute to Him

(59: 23)

(To the righteous soul will be said:) ‘O (thou) soul, in (complete) rest and satisfaction.

(89: 27)

Peace!.... This until the rise of morn!

(97: 5)

1. Peace is basically a situation of harmony, concord and striving for the establishment of state.
2. The idea of peace in Islam mainly stresses upon the concept of *jihad* which means to have more believers in Allah. But, jihad is based on whole community not on the individual.
3. In Islamic mysticism, *jihad* is to focus on inward struggle for the development of self to understand the path of God.

SUMMARY

In first chapter we have discussed concept and issues of peace phenomenon. Religions has birthplace in Asian continent. So, we will divide it into two parts- West Asian and South Asian religions. This chapter explains peace phenomenon in West Asian religions. The peace phenomenon in South Asian religions will be discussed in next chapter. To understand the concept of peace in religions, scripture plays an important role. Scripture is an original sources to understanding the divine concept of peace in sacred form. Therefore, religion and scripture have connection with each other. We have taken West Asian religions in which there is a description of introduction of scripture, peace and its relation with scripture, peace quotes in scripture and then analytical view of that particular religion.

Scripture are holy books which make us to understand the experience of transcendent and immanent message of God. However, religion explains connection with Ultimate Reality. The views of scholars explain scripture in various terms such as canon and text. Wilfred Cantwell Smith defines text and scripture in a different perspective that Scripture is not a text but people make text as a form of Scripture. Text cannot be isolated from community whether it is in oral or written form. But scripture is in written form. On the other side, a word canon is used as a synonym for scripture. Canon is a fixation of text in oral or written form. It means the rule with which we can measure the length of books in a combined form. Canon word used in religious perspective as open canon and narrow canon. Open canon includes hundreds of books such as upanishads, sutras agamas, *puranas* or *tantras* whereas narrow canon includes one or a few books like Bible, Qur'an and Adi Granth.

Therefore, Scripture, text and canon are different terms defined in the religious traditions to understand the idea of peace phenomenon.

After that meaning of scripture is cleared through dictionaries and encyclopedias. The Hebrew word for scripture is *ketav* means a letter or holy writing. Scripture was almost given to us orally in original but after the passing of several years and generations it takes the written form. Therefore, scripture has an important role in describing its religion orally or in the form of sacred book. The view of scripture is cleared above was then applied to the particular religion. We have taken Just war and Jihad as a peace concern in West Asian religions.

The Hebrew Bible or Tanakh of Jews has a great importance to its people. It consists of Torah, Nevi'im (Prophets) and Ketuvim (Writings). Torah consists of Jewish law and ethical values due to which it is book of law. Torah has various meanings such as books of Moses, the Pentateuch. Torah first consists in oral form by Rabbis and was given orally to the people by Moses at Sinai Mountain. The five books of Moses, 23 books of Prophets (Minor and Major) of Israel and 13 Writings are the three parts in which Torah is divided. The discussion of Peace and Torah (Christians give it name Old Testament) is further explained on the basis of scripture as a concept of *shalom*. It means absence of war; when a person has good relation with another one. This can be cleared by explaining prayer of Jews. *Sam Shalom* is traditional prayer for peace which means love and respect for each other. Another prayer *Mussaf* is recited after the reading of Torah. *Alenu* is the prayer which has its name Economic Prosperity or 'Birkat Hashanin' was said during the closing of every service in whole year. *Shalom* refers to The Peace Blessing or 'Birkat Shalom' which means in order to give thanks to God. So, the concept of prayer focus on peace in Jews. The quotes related to peace are also given.

The Analytical view of peace in Old Testament understands clearly by The Ten Commandments given by *Yahweh* to the people of Israel. Old Testament explains war as well as peace because God *Yahweh* represents himself as a warrior and a protector of peace. To live according to the God and understand His view is the main concept of peace given in Old Testament.

Bible is a common scripture of Judaism and Christianity mainly consists of Old Testament and New Testament. Christianity originates from the lap of Judaism. The development of Bible can be understood by New Testament which was added later by Christians. The books of Old Testament are 39 and that of New Testament are 27. These 27 books includes Gospels-4, Acts of the Apostles-1, Epistles or Letters-21, Book of Revelation-1. The concept of peace in New Testament is explained by just war. It focusses on calmness for the soul and establishment of social and political reconciliation for the development of humanity. Just war is a situation to repel the aggression of enemy or to recover the stolen property. This means war is not to fight or to take revenge with others but it is to control over the worst condition for the fulfillment of concord.

Qur'an is the sacred scripture of Islamic religion. Islam literally means submission or surrender to Allah. Submission is a taking faith in the command or order of Allah. Qur'an was revealed to Prophet Muhammad through Jibra'il angel. It has 114 chapters of revelation experienced by Prophet Muhammad. The concept of peace in Qur'an is given in the form of *Jihad*. *Jihad* basically means to make efforts and struggle to achieve something. The twofold concept of *Jihad* means inner struggle and actual war. Inner struggle means to maintain a preference for God over the loved ones whereas war is to battle for self-defense. To defend the situation of conflict sometimes a serious condition of war arises due to which *jihad* is considered as situation of war. *Jihad* is the collective obligation of Islam; it is based on the whole community not on the individual. Therefore, it was not included in Five Pillars of Islam. In this way, the analytical view of peace in Islam considers *jihad* as a struggle for peace.

The above discussion of peace in West Asian Religions emphasis on *Just War* and *Jihad*. So, the idea of peace concentrates on absence as well as presence of war because its main aim is to establish the stage of harmony. Therefore, it is necessary to study the sacred scriptures of religions.

CHAPTER-3

PEACE PHENOMENON IN SOUTH ASIAN RELIGIONS

In previous chapter we have discussed about the concept of peace in West Asian religions mainly emphasis on *just war* and *jihad*. In this chapter, we will discuss peace phenomenon in South Asian religions especially Hinduism and Buddhism. However, Sikhism will be taken as a special religion to understand peace phenomenon. In South Asian religions, we will discuss the concept of *Dharam-Yudh* and Non-violence (*Ahimsā*) to understand peace phenomenon.

1. HINDUISM

This religion was born in India in the form of different cults, gods, goddesses, rituals and rites. The word 'Hinduism' itself is a geographical term based upon the Sanskrit name for the great river that runs across the northern boundaries of India, known as the Sindhu.¹ There are various texts related to this tradition because there is acceptance of many gods and goddesses i.e.; Vedas, Upanishads, *Puranas*, epics etc. But in Vedas, oldest texts and Hindus believes that their spiritual *rishis* have written the hymns in this form which are generally said to be authorless. Because in Vedas, there is a description of creation of the universe in which several saints or *rishis* explain their experience about Transcendent Reality. The different views are further given in the Vedas. Vedas were first recited orally and after long time was written in the form of books. The revelation received by saints in Veda is the divine words spoken in the praise of God.

Hindu religion not only consists of one Book but there are number of books which further related to believe in different gods. Therefore, concept of polytheism is seen in context with God in which Vedas and Upanishads are

¹ Karan Singh (1987) *Essays on Hinduism*, Ratna Sagar Ltd, New Delhi, p. 1.

called *Sruti* whereas epics, *Smritis*, *Puranas* are other religious texts. From all of these, Vedas are considered to be the base of Hindu religion. So basically the origin of scripture in Hindu comes from Vedas. Aurobindo Ghosh gave his views about Veda “a rhythm not composed by the intellect but heard, a Divine Word that came vibrating out of the Infinite to the inner audience of the man who had previously made himself fit for the impersonal knowledge.”²

Scripture as we know has great importance in every religion.

“It has played a major role in human history, not only in individual and corporate piety and moral sensibility and intellectual vision, but also in law, family relations, literature, art, economic patterns, social and political organizations, social and political revolutions, dress, linguistic usage and otherwise a role too momentous by far for us not to have a theory of it, not to construct a concept to go with the term”³.

Discernment of Scripture is keen insight of human being with Transcendent Reality whether it is in the form of oral or written practice.⁴

The meaning of Veda means ‘knowledge’ fully cognates with Greek and German words ‘to know’ (*oida and wissen*), with Latin *video*, with English ‘wise’, and ‘wit’.⁵ Vedas are the Divine Words in the praise of God which were revealed by *rishis*. These words act powerfully upon us to purify our mind and consciousness in the same way as *rishis* reveal it. Max Muller gave his view about Veda that the word knowledge or knowing was given by Brahmans and was called it as whole body of their most ancient sacred literature.⁶ The Sanskrit name for revelation is *Sruti*, which means hearing; and this title distinguishes the Vedic hymns and at a later time, the Brahmans also, from all other works, which, however sacred and authoritative to the Hindu mind, are admitted to

² Harold Coward (1988) *Sacred Word and Sacred Text: Scripture in World Religions*, Sri Satguru Publications, Delhi, p. 106.

³ W.C Smith, (1993) *What is Scripture: a Comparative Approach*, Fortress Press, Minneapolis, p. 16,17.

⁴ Ibid, p. 125.

⁵ Ibid, p. 131.

⁶ Fredrich Max Muller (1969) *The Vedas*, Indological Book House, Varanasi, p. 15.

have been composed by human authors.⁷ The Hindu tradition describes Vedas as nitya or eternal.⁸ The exact time of coming of Veda is not mentioned properly.

Max Muller notes that Vedas were composed between 1500 B.C and 1200 B.C⁹. Because of the hearing process of Divine Word through revelation by *rishis*, the Vedas are said to be an oral tradition due to which it was written after very long time. The main view of *rishi* about Veda is considered as one, which is then broken down and spoken as the words and sentences of Scripture¹⁰. Vedas are the interpretation of man, Divine and the Universe which is considered as powerful poetic creation¹¹. The ‘canon’ of Hindu Scripture is called the *Veda* a Sanskrit word which means knowledge or wisdom¹². Here the word canon is used for Veda only because it is a collection of books. Vedas are also said to be “ladder of scripture” from which origin of scripture started¹³.

By considering Vedas as Eternal Truths it became the only original source which forms the basis and origin of all other texts. Orally, Veda is considered as *Sruti* and in written form there comes another word *Smriti* literally means “that which is remembered”. The three important parts in *Smriti* are the rules relating to Achara, Vyavahara, Prayaschitta¹⁴. The main role of *Smriti* is to bring out the hidden meanings of Vedic revelation. Smith in his book writes that Veda in English meant for “Rg-Veda Samhita”-the Rig Veda hymns which is considered to be the largest and oldest available Vedic text¹⁵. From here development of scripture started. All the hymns given in Veda were later on collected, edited and divided by Veda- Vyasa in four parts-

⁷ Ibid, p. 21.

⁸ Arvind Sharma (1980) *Textual Studies in Hinduism*, Manohar Publications, New Delhi, p. 47.

⁹ Friedrich Max Muller, op. cit., p. xi.

¹⁰ Harold Coward, op. cit., p. 106.

¹¹ A.B Purani comp., (1962) *Sri Aurobindo's Vedic Glossary*, Sri Aurobindo Ashram, Pondicherry, p. I-11.

¹² R.C Zaehner (1966) *Hindu Scriptures*, J.M. Dent & Sons Ltd, London, p. vi.

¹³ Harold Coward, op. cit., p. 106.

¹⁴ D Jagannath Rao (2012) *Essence of Hindu Religion and Philosophy*, Viva Books, New Delhi, p. 27.

¹⁵ W.C Smith, op. cit, p. 134.

Rgveda or Veda of hymns, *Yajurveda* or Veda of sacrifice, *Samaveda* or Veda of chants and *Atharvaveda* or Veda of magical charms. Each of these four Vedas contains *samhitas* which means collection. Each *samhita* is a collection of hymns related to different deities who are called *suktas* literally means “very well spoken”¹⁶. Veda has further *Samhitas*, *Brahmans*, *Aranyakas* and *Upanishads*.

Samhita is the first layer of Vedic hymns which refers to code of conduct in Hindu view of thought. All the four Veda have *Samhitas*. *Rigveda Samhita* (Texts on Hymns) classified into 10 mandals which consists of 1017 *suktas* and their hymns mostly dedicated to different gods during Vedic rituals. This *Samhita* contains more than ten thousand (10,550) *mantras*¹⁷. *Yajurveda Samhita* has two versions-*Shukla* and *Krishna* in which *Shukla* has edited into 40 chapters whereas *Krishna* into seven sections¹⁸. *Samaveda Samhita* consists of 1875 verses which are divided into seven sections. *Atharvaveda Samhita* is a collection of 5038 verses and is divided into 20 *kandas*¹⁹. This *Samhita* provides for the maintenance of good health, peace in the minds of human being and country. *YajurVeda* contains those hymns which are chanted during sacrificial rites. *SamaVeda* consists of collection of chants which are sung at the rituals related to soma ceremonies. All the first three Vedas are called *Thrayi*. The *AtharvaVeda* contains chants which are magical in nature²⁰.

Second layer, *Brahman* is in prose form. To become *Brahman* is to merge into infinite being in which all sense of ego, all sense of separate individuality is lost²¹. Third layer is *Aranayakas* which show its concentration towards inner meanings of human being and cosmic power. Last layer is

¹⁶ S. Thangaraju (2011) “Vedic Hymns”, *Encyclopedia of Hinduism*, Vol. XI, Rupa & Co, New Delhi, p. 271.

¹⁷ Kireet Joshi (2001) *Glimpses of Vedic Literature*, Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, New Delhi, p. 15,16.

¹⁸ K.V Sarma (2011) “Veda and its Tradition”, *Encyclopedia of Hinduism*, Vol. XI, Rupa & Co, New Delhi, p. 238.

¹⁹ Ibid, p. 238.

²⁰ D Jagannath Rao, op. cit., p. 16.

²¹ R.C Zaehner, op. cit., p. ix.

Upanishad which means to sit near the Guru or teacher. The dialogue between a Guru and a student is in the form of a divine revelation of God. Guru interpreted his views taken from original hymns and then put it in the written or scriptural form. The essence of Vedas is given in Upanishads which is also called the end of Vedas (Vedanta) because it is mainly found in the last section of each Veda. There are 108 total number of Upanishads presently in which 12 is important. Isha, Kena, Katha, Munduka, Prashna, Mandookya, Aitareya, Taithiriya, Chandogya, Brahadaranyaka, Kausitaki and Swhetaashwatara Upanishads²². In this way; Vedas are considered to be the base of Hinduism in the form of *Sruti*.

After this there comes *Smriti* which is in written form as in the epic poems Mahabharata, Bhagavad Gita and Ramayana. *Smriti* texts consist of epics, *puranas*, *tantra* and others. The two main epics Mahabharata and Ramayana are written in the form of a story. Mahabharata is very long epic consists of 18 chapters with 100,000 slokas which is said to be seven times the length of the Iliad and the Odyssey combined²³. According to Larsen, Sannaka recited Mahabharata between 400 & 450 B.C²⁴. It emphasis on the stories of those kings who lived in dwapara-yuga. Mahabharata was not only known as Panchama (fifth) Veda but also considered to be the essence of all four Vedas. It was narrated by Veda Vyasa (Krishna) to Lord Ganesha. Bhagavad Gita, the sacred scripture of Hindus is also present in it²⁵. In Ramayana there is a story of Rama who belongs to Surya-Vamsha and lived in Treta-Yuga, It was written by Maharishi Valmiki which consists of 24,000 slokas in 7 chapters²⁶.

Apart from epics, *Puranas* are called as the essence of Vedas in which there is a celebration of powers of different types of gods for example *Vishnu*, *Garuda*, *Linga*, *Bhagavata*, *Brahama*, *Skanda*, *Shaiva*, *Agni*, *Markandeya* etc. *Bhagvata Purana*, *Garuda Purana* and *Vishnu Purana* are important from all of them. *Puranas* are 18 in number and are all written in the form of verses. Its

²² D Jagannath Rao, op. cit., p. 19.

²³ Harold Coward, op. cit., p. 109.

²⁴ Nilendu K Basu (2000) *Srimad Bhagavad Gitaa Upanishad*, Shalabh Publishing House, Meerut, p. 3.

²⁵ D Jagannath Rao, op. cit., p. 28,29

²⁶ Ibid, p. 28.

static view is that there is scattering of dialogue between skillful person and an investigator which further compares with dialogues and observations with other individuals²⁷. Amar Kosha tells that *Purana* contains five core elements: Srishti, Upa-Srishti, the lineage of gods, Manvantar and histories of dynasties of kings²⁸. These five core elements are called Pancha-Lakshanas or distinguishing marks. Then comes the texts *Tantra* which deals mainly with mantras, rituals and mandalas. Its resemblance with Agamas is due to the concept of rituals and practices through which there is worship of different types of gods. In this way we can say that *Sruti* is the base from which various texts originate in written form.

1.1 Bhagavad Gita

The most is popular sacred book in Hindus is Srimad Bhagavad Gita which contains the essence of Vedas and Upanishads. The origin of Gita came from Vedas which are dividing into two parts- Karmakanda, Bhaktikanda and Jnanakanda. Jnanakanda explains Upanishads which has further direct relation with Vedas has its philosophy lies behind Upanishads. It is clear from the fact that dialogue between Guru and student is described in Upanishads in the same way as dialogue of Krsna and his charioteer Arjuna in Gita. So there is specific kind of similarity in both texts. Gita basically have 18 chapters including 700 slokas. The Bhagavad Gita is a part of Mahabharata which is further found in book 6 (Bhishma Parva) just before the war between Pandavas and Kauravas. Basically, Gita explains about God and devotion. “It marks the transition of old ritual based Vedic Hinduism into new narrative based Puranic Hinduism”.²⁹

The classification of Gita explains the concept in the form of Karmayoga, Jnanayoga and Bhaktiyoga which is the philosophy based on yoga. Gita begins and ends in battlefield, so how these above concepts are described in it. This is the basic question lies in the mind of modern thinkers and researchers.

²⁷ John Dowson (1973) *A Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature*, Oriental Books Reprint Corporation, New Delhi, p. 245.

²⁸ D Jagannath Rao, op. cit., p. 30.

²⁹ Devdutt Pattanaik (2015) *my Gita*, Rupa Publications India Pvt. Ltd., New Delhi, p. 12.

The first chapter of Gita explains the illusion struck in the mind of Arjuna before the starting of battle between his own family members that in this battle he would rather be killed otherwise enemies killed him. But Krsna gave the answers to Arjuna's questions that in this battle of life everybody has to die, no one is immortal. The remaining chapters described Krsna's answer to Arjuna that how we can win this battle of life by doing right action, right knowledge and right consciousness.

The knowledge, action and doer given in Gita are explained as Sattvic, Rajasic and Tamasic. The perfection in a person lies behind his duty devoted to the work. Duties regarding success or failure, praise or reproach, pleasure or pains lead to tranquility and peace with joy goes to the path of liberation. The philosophy given in Gita moving around Karmayoga (behavioral), Jnanayoga (cognitive) and Bhaktiyoga (emotional and intellectual) which is the main concern of a being living in this world which is further attached with three gunas. The main purpose of Gita is to attain liberation and which is free from all worldly pleasures, but there is not ignorance of family relations rather we have to achieve the path of Ultimate God by living in this impermanent world.

1.2 Peace and Bhagavad Gita

The Gita is known as dialogue with *Ātman*, the book of spirituality which is a part of Mahabharata has a different concept of peace in the form of religious perspective. *Ātman* is immortal whereas body of a being is temporary.

“According to the five-container architecture of the body described in the Upanishads, our breath resides within our flesh, our mind resides within our breath, our concept reside within our mind and our emotions reside within our concepts. We can only see the flesh and breath. We can sense the emotions by the way they are expressed through the body and the breath. Sensations received by the mind are filtered by concepts to create emotions. Emotions affect our mind and shape our concepts. When there is conceptual clarity, we experience tranquility (ananda), no matter what the sensory experience is. *Ātman* then becomes an idea that

offers conceptual clarity that establishes connection with the world as it really is, not what we imagine it to be”.³⁰

Therefore, Gita explains the soul body relationship for the attainment of peace.

The concept of yoga and yagna is beautifully explained in Gita that yoga is the inner journey whereas yagna is outer journey. “Arjuna feels that if he withdraws from the battle, all problems will be resolved and there will be peace. However, not fighting a war does not tackle the underlying hunger and fear”.³¹ This is the one side of the battle when Arjuna wants to free from it. But on the other side of the battle Krishna asks him to be ready for war. “Arjuna’s desire for peace, howsoever noble, may not be shared by Bhima or Duryodhana, who are ready for war. Forcing his noble view on them would be judgement, devoid of empathy, hence adharmā”.³² Therefore, on the basis of above argument we can say that Arjuna focusses on yoga rather of having yagna because peace is attained when a being is in the situation of inner joy.

1.2.1 Dharam-Yudh

Hinduism has several sacred books; each of them give different perspective about peace. By going through Gita, there is a description of situation before the battle between Kauravas and Pandavas, when Arjuna refused to go into the battlefield. Then, Krishna asked him to go for the battle which is not in the form of war but inner war of a self. John Ferguson³³ tries to understand this situation by giving two arguments from his book ‘*War and Peace in the World’s Religions*’.

First, physical actions of a man are not connected with the *ātman* because human being on this earth comes under the cycle of rebirth and death whereas *ātman* does not. So, there is nothing permanent in this world except *ātman*. Actions are attached physically to being. When Arjuna was thinking of his family relation with other side of the soldiers, he became worried of killed himself by them or he will kill them. Then, Krishna gave him an idea that the family and worldly pleasures with which we are attached is temporary. Finally,

³⁰ Ibid, p. 75,76.

³¹ Ibid, p. 112.

³² Ibid, p. 112.

³³ John Ferguson, op. cit., p. 30,31.

He said that physically we are attached with body but consciously intermingled with *ātman* which is permanent. So, by grabbing the opportunity which takes the self to its real creator is the main motive of a being given in Gita.

“When one has conquered one’s self (lower) and has attained to the calm of self-mastery, his Supreme Self abides ever concentrate, he is at peace in cold and heat, in pleasure and pain, in honour and dishonor”.

(VI: 7)

Secondly, is based on *Dharma* which means duty. If a person is not doing his duty perfectly, especially in the battle i.e.; he tries to escape from it, then he is not said to be a good warrior. So, in the case of Arjuna it was an opportunity given to him to prove himself. Therefore, after having knowledge coming from Krishna, Arjuna fought this battle and took the glory of his Lord.

Better indeed is knowledge than the practice (of concentration); better than knowledge is meditation; better than meditation is the renunciation of the fruit of action; on renunciation (follows) immediately peace.

(XII: 12)

These two arguments are essence of Gita in three steps- *Karma Yoga*, *Gyan Yoga* and *Bhakti Yoga*. These are the key points which means, by doing right action, we get knowledge of that karma. When we attain knowledge, the last and final stage of *bhakti* will be achieved. This situation gives peace.

“He who abandons all desires and acts free from longing, without any sense of mineness or egotism, he attains to peace.”

(II: 71)

Devdutt Pattnaik³⁴ in his book ‘*My Gita*’ said that Gita is a text of self-realization. Therefore, Gita explains battle with the duty and inner self of a person for the achievement of peace.

1.3 Peace Quotes

For the uncontrolled, there is no intelligence; nor for the uncontrolled is there the power of concentration and for him without concentration, there is no peace and for the unpeaceful, how can there be happiness?

(II: 66)

³⁴ Devdutt Pattnaik, op. cit., p. 7.

He unto whom all desires enter as waters into the sea, which, though ever being filled is ever motionless, attains to peace and not he who hugs his desires.

(II: 70)

He who abandons all desires and acts free from longing, without any sense of mineness or egotism, he attains to peace.

(II: 71)

He who has faith, who is absorbed in it (i.e. wisdom) and who has subdued his senses gains wisdom and having gained wisdom he attains quickly the supreme peace.

(IV: 39)

The soul earnest (or devoted) attains to peace well-founded, by abandoning attachment to the fruits of works, but he whose soul is not in union with the Divine is impelled by desire, and is attached to the fruit (of action) and is (therefore) bound.

(V: 12)

When one has conquered one's self (lower) and has attained to the calm of self-mastery, his Supreme Self abides ever concentrate, he is at peace in cold and heat, in pleasure and pain, in honour and dishonour.

(VI: 7)

The yogin of subdued mind, ever keeping himself thus harmonized, attains to peace, the supreme nirvāṇa, which abides in Me.

(VI: 15)

Swiftly does he become a soul of righteousness and obtain lasting peace. O son of Kuntī (Arjuna), know thou for certain that My devotee perishes never.

(IX: 31)

Better indeed is knowledge than the practice (of concentration); better than knowledge is meditation; better than meditation is the renunciation of the fruit of action; on renunciation (follows) immediately peace.

(XII: 12)

Flee unto Him for shelter with all thy being, O Bhārata (Arjuna). By His grace shalt thou obtain supreme peace and eternal abode.

(XVIII: 62)

1.4 Analysis

1. So, in this way Gita explains peace as the relation between soul and being which specifically resides in the nature of a person. “A warrior must wage war, both as an act of religious duty and as a form of Yoga that can lead to salvation.”³⁵
2. In analytical view, Gita stresses upon action which is not true. “There are however, strict rules of war: cavalry may go into action only against cavalry, infantry against infantry and so on. The wounded, prisoners, runaways and noncombatants are to be respected. This is something like a just war doctrine.”³⁶
3. The peace phenomenon in Gita, is a stage of dharma and moksha. Dharma demands social engagement, while moksha is about social disengagement. Dharma is about building relationships whereas moksha is about abandoning relationships. Dharma binds people to society while moksha enables them to break free.
4. The concept of Dharam Yudh in Gita specifically describes the battle with self and *ātman*.

2. BUDDHISM

The origin of Buddhism is in South Asia. Gautama Buddha the founder of this religion was born in Lumbini (Nepal). Hinduism emerges from Vedic tradition whereas Jainism and Buddhism emerged from Shramanic tradition. Shramans include Nigantha and Ajivikas which are basically in Jainism but the roots of Buddhism are in Shramanic tradition. Due to this reason, “Dr S. Radhakrishnan has described the Buddha as ‘the maker of modern Hinduism’.

³⁵ Nicholas Sutton (2002) “Perspectives of Non-violence in the Moksa-Dharma-Parvan of the Mahabharata”, *Journal of Dharma*, Vol. XXVII. No.3, Dharma Research Association, India, p. 309.

³⁶ John Ferguson, op. cit., p. 31.

The Hindus revere Lord Buddha as an *avatara* of God.”³⁷

Shramans include Nigantha and Ajivikas which are basically in Jainism but the roots of Buddhism are in Shramanic tradition.

“The word *shramana* means a homeless sage or ascetic. A *shramana*’s sole concern is the attainment of the Ultimate Truth. Another related word is *muni* which means one who practices silent meditation with a view to realizing that ultimate goal which lies beyond the realm of change and sorrow. In Shramanism, spiritual and moral exertion (*shrama*) was the chief ideal. Its teachers were homeless *munis*, *shramanas* and *yatis* who taught the doctrines of rebirth and inner awakening. They practiced meditation (*dhyana*) and self-restraint (*yoga*).”³⁸

This type of ideology is used in Buddhist tradition which is further observed in the form of scripture or texts in oral and written form.

Buddhist tradition has many sacred books consist of different languages. It is due to the reason that where ever Buddha goes for preaching he speaks the language which those people can understand. In this way, the teachings of Buddha were orally recited by his followers in Pali, Tibetan, Chinese and Sanskrit languages in various countries. From now Buddhism is 2500 years old due to which its literature is also oldest than others. The birth of Buddha has not confirmed but “according to the Ceylonese tradition, he was born in 624 B.C. Another date commonly mentioned is 566 B.C.”³⁹

The origin of scripture in Buddhism started from his teachings given to his followers orally but after long time they were written on palm leaves. These palm leaves were not stay for long time due to which it was decided to create councils. First Buddhist Council was presided over by Mahakashyapa held during 5th century B.C at Rajagriha just after the death of Buddha. The main objective of this Council is to record all the Buddha’s teachings into Sutra form. Second Council was held at Vaishali in which, “*Vinaya* texts that had been

³⁷ Harbans Singh, Lal Mani Joshi (1973) *An Introduction to Indian Religions*, Punjabi University Patiala, p. 109.

³⁸ Ibid, p. 110,111.

³⁹ Ibid, p. 111.

preserved at first council were cited to show that these relaxations went against the recorded teachings of Buddha.”⁴⁰ Third Council was convened by Asoka at Pataliputra to purify the Sangha mainly from non-Buddhist ascetics. The Fourth Council was held during Kanishka in Sri Lanka (*Thervâda*) and Kashmir (*Sarvâstivâdin*) where Pali canon was written for the first time. In these councils Ananda and other disciples tried to recite the teachings orally and then was written in canon form. Here canon implies number of books.

In this way, literature has been divided into three parts which was collectively called *Tripitaka* in Pali Language. It was also called as Pali canon. Tripitaka was called as early Buddhist scripture. Tri means three and *pitaka* means basket containing religious texts. These three collections of Pali *Tripitaka* were classified into *Vinaya-Pitaka*, *Sutta-Pitaka* and *Abhidhamma-Pitaka*.

2.1 Dhammapada

Dhammapada is part of *Sutta-Pitaka* which describes the basic and important ideas of Buddha. The whole of *Sutta-Pitaka* is mainly concerns with five *nikayas*. From these, *Khuddaka nikaya* consists of 15 books. Out of that Dhammapada is one of them. There is a reason behind that why this literature is kept under this *nikaya*. This is because *Khuddaka nikaya* is a combination of both *Vinaya* (discipline) and *Abhidhamma* (metaphysics) *pitaka* together with other 15 books.

Dhammapada is called Gita of Buddhism. It contains 423 stories which are further divided into 26 chapters. The meaning of Dhammapada is pada or story related to dharma. Dr S. Radhakrishnan has given his views about Dhammapada in the introduction that “*Dhamma* is discipline, law, religion; *pada* is path, means (*upāya*), way (*magga*)”⁴¹. Therefore, Dhammapada means path related to virtues.

Dhammapada is a text which has great importance in Buddhism. It has been classified into 26 chapters each having stories related with the life of Buddha. The teachings given by Buddha to his disciples were remembered

⁴⁰ Madhusudan Sakya (2011) *Excavating Buddhism: A Historical Perspective*, Cyber Tech Publications, New Delhi, p. 93.

⁴¹ S. Radhakrishnan (1982) *The Dhammapada*, Oxford University Press, Madras, Introduction, p. 1.

orally by them. But at the time of councils, these teachings took the shape in written form of Pali *Tripitaka*. So, it is important to understand the view point of Buddha given in Dhammapada. The concept of peace given in this text is mainly based on how a man or Bhikshu achieve state of liberation?

The main topics given in the chapters of this text are- vigilance, good thought, teachings of Buddha in the form of flowers, virtues of wiser man, the state of Arhat, to forgive someone's punishment is the state of real Brahman, philosophy of old age problems, path of progress in inner soul, teachings related to world, motive of happiness in life, number of friends equal to number of sorrows, how can peace be achieved, removing impurity, righteous path, description of hell, thirst etc. But if we go through the verses described in each chapter and try to understand the crux, then one important thing comes out is how to live as Brahmana? This is the stage when being is not attached with worldly pleasures, he can make difference in right and wrong, remain calm by inner self.

2.2 Peace and Dhammapada

To study peace words there are some quotations taken from chapters which are very helpful to clear the concept. The chapters directly linked with peace are Yamakavaggo, Appamadavaggo, Cittavaggo, Balavaggo, Panditvaggo, Arahantavaggo, Sahassavaggo, Dandavaggo, Buddhavaggo, Sukhavaggo, Kodhavaggo, Malavaggo, Dhammatthavaggo, Tanhavaggo and Bhikkhuvaggo. There is explanation of building our character and moral values to attain happiness in life because the biggest enemy of a man is himself, which lives deep inside us.

“(The mental) natures are the result of what we have thought, are chieftained by our thoughts, are made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him (in consequence) like a shadow that never leaves him”

(I; 2)

The mind and heart of a man has directly linked with morality and values. To maintain this, the correct knowledge of these values is must so that we may consider the right path.

“A mendicant who delights in vigilance, who looks with fear on thoughtlessness, cannot fall away (from his perfect state) (but) is close to Nirvana”

(II; 32)

There is a description of qualities of wise men virtuous in nature attain peace of mind.

“He who drinks in the law lives happily with a serene mind: the sage rejoices always in the law, as preached by the elect (Ariyas)”

(VI; 79)

The state of nirvana is perfectly called as enlightenment free from attachment.

“Those whose mind is well grounded in the (seven) elements of knowledge, who without clinging to anything, rejoice in freedom from attachment, whose appetites have been conquered, and who are full of light, they are free (even) in this world.”

(VI; 89)

The main focus according to Buddha’s views is on suffering. Suffering is the main cause of being while living in this world. It is due to the reason that when worldly happiness tries to make pressure on a person, his mind became distract. This distraction of mind however may not be able to make his consciousness stable. This instability can further be removed by having meditation with the self which is considered as *nirvāṇa*. “*Nirvāṇa*, the state to which all Buddhists aspire, is the cessation of desire and hence the end of suffering. *Nirvāṇa* in Sanskrit means ‘the blowing out’. It is understood as the extinguishment of the flame of personal desire, the quenching of the fire of life.”⁴² *Nirvāṇa* is the last and the highest stage of liberation for the achievement of serenity in Buddhism.

The condition of tolerance highlights in Arahantavaggo.

“Such a one who does his duty is tolerant like the earth, or like a threshold; he is like a lake without mud; no new births are in store for him.”

(VII; 95)

⁴² Ibid, p. 6.

“His thought is quiet quiet are his word and deed, when he has obtained freedom by true knowledge, when he has thus become a quiet man.”

(VII; 96)

“He who, though dressed in fine apparel, exercises tranquillity, is quiet, subdued, restrained, chaste, and has ceased to find fault with all other beings, he indeed is a Brahmana, an ascetic (sramana), a friar (bhikshu).”

(X; 142)

2.2.1 Non-violence

Buddhism has described peace in two kinds; internal and external. “External peace is usually social. It is freedom from strife, dissension, quarrelling commotion, violence, disorder and in the largest scale war. Internal peace is the inner peace of mind or spiritual peace. It is a state of freedom from fear, anxiety, annoyance, distraction, obsession and the minutest scale, from all traces of mental suffering and defilement.”⁴³ In Buddhist view of thought, non-violence is explained in terms of achieving the stage of *Nirvāṇa*, *Bodhisattva*, *Arhat* or *Brahmana*⁴⁴ through meditation.

There is an alternative of non-violence in Theravada Buddhism called *metta*. Ferguson described the stages for the achievement of peace through *metta*, a way of doing meditation by cultivating it with love, to develop it through focused on good things free from enmity and to understand the advantages of making love with others⁴⁵. On the other hand, Dhammapada concentrates on *Arhat*, and *Nirvāṇa*. The stories given in this text based on the concepts of real Brahman, philosophy of old age problems, path of progress in inner soul, teachings related to the world, motive of happiness in life, number of friends equal to number of sorrows, how can peace⁴⁶ be achieved, removing

⁴³ Balmiki Prasad (2008) “Peace and Disarmament: A Buddhist Perspective”, *Violence: A Concern for Peaceful Co-existence*, D.P.Singh & Manjit Singh eds., Punjabi University, Patiala, p. 83.

⁴⁴ “Him I call indeed a Brahmana who, though he has committed no offence, endures reproach, stripes, and bonds, who has endurance for his force, and strength for his army.” (*Dhammapada*, 26: 399)

⁴⁵ John Ferguson, op. cit., p. 48,49.

⁴⁶ “He who drinks in the law lives happily with a serene mind: the sage rejoices always in the law, as preached by the elect (Ariyas).”(*Dhammapada*, 6: 79)

impurity, righteous path, description of hell, thirst etc.

In Buddhist view of thought,

“Self-purification is the supreme form of religious life and self-conquest is the supreme form of victory. He who has peace within spreads peace outside. He who harbors ill-will and anger in his heart is a source of disturbance and sorrow. ill-will and hate are the starting points of violence therefore, enemies of peace. ill-will leads to hostility, hatred breeds violence and violence leads to further violence. Tolerance, patience and pacification alone can clear the way for good-will and genuine understanding among them but the supreme remedy is the practice of loving kindness or friendliness (maitri). This is the key terms in Buddhist thought and culture (Brahmavihara). One of the most important and fundamental teachings of Buddhism is the practice of friendliness. It is the declared Buddhist road to peace and harmony in society; it is the key to peace, justice and happiness in the world of living beings.”⁴⁷

2.3 Peace Quotes from Dhammapada

The follower of the law, even if he can recite only a small portion (of the law), but, having forsaken passion and hatred and foolishness, possesses true knowledge and serenity of mind, he, caring for nothing in this world or that to come, has indeed a share in the priesthood

(1: 20)

Having understood this clearly, those who are advanced in earnestness delight in earnestness, and rejoice in the knowledge of the Ariyas (the elect)

(2: 22)

These wise people, meditative, steady, always possessed of strong powers, attain to Nirvâna, the highest happiness.

(2: 23)

⁴⁷ Balmiki Prasad (2008) “Peace and Disarmament: A Buddhist Perspective”, *Violence: A concern for peaceful existence*, op. cit., p. 85.

If an earnest person has roused himself, if he is not forgetful, if his deeds are pure, if he acts with consideration, if he restrains himself, and lives according to law,-then his glory will increase.

(2: 24)

A Bhikshu (mendicant) who delights in reflection, who looks with fear on thoughtlessness, cannot fall away (from his perfect state) - he is close upon Nirvâna.

(2: 32)

He who drinks in the law lives happily with a serene mind: the sage rejoices always in the law, as preached by the elect (Ariyas).

(6: 79)

Wise people, after they have listened to the laws, become serene, like a deep, smooth, and still lake.

(6: 82)

Those whose mind is well grounded in the (seven) elements of knowledge, who without clinging to anything, rejoice in freedom from attachment, whose appetites have been conquered, and who are full of light, they are free (even) in this world.

(6: 89)

Such a one who does his duty is tolerant like the earth, or like a threshold; he is like a lake without mud; no new births are in store for him.

(7: 95)

His thought is quiet quiet are his word and deed, when he has obtained freedom by true knowledge, when he has thus become a quiet man.

(7: 96)

Even though a speech be a thousand (of words), but made up of senseless words, one word of sense is better, which if a man hears, he becomes quiet.

(8: 100)

Even though a Gatha (poem) be a thousand (of words), but made up of senseless words, one word of a Gatha is better, which if a man hears, he becomes quiet.

(8: 101)

Though a man recite a hundred Gathas made up of senseless words, one word of the law is better, which if a man hears, he becomes quiet.

(8: 102)

If, like a shattered metal plate (gong), thou utter nothing, then thou hast reached Nirvâna; anger is not known to thee.

(10: 134)

He who, though dressed in fine apparel, exercises tranquillity, is quiet, subdued, restrained, chaste, and has ceased to find fault with all other beings, he indeed is a Brâhmana, an ascetic (sramana), a friar (bhikshu).

(10: 142)

Looking for the maker of this tabernacle, I have run through a course of many births, not finding him; and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, approaching the Eternal (Visankhara, nirvâna), has attained to the extinction of all desires

(11: 153, 154)

Even the gods envy those who are awakened and not forgetful, who are given to meditation, who are wise, and who delight in the repose of retirement (from the world).

(14: 181)

Happy is the arising of the awakened, happy is the teaching of the True Law, happy is peace in the church, happy is the devotion of those who are at peace.

(14: 194)

Victory breeds hatred, for the conquered is unhappy. He who has given up both victory and defeat, he, the contented, is happy

(15: 201)

The world gives according to their faith or according to their pleasure: if a man frets about the food and the drink given to others, he will find no rest either by day or by night.

(18: 249)

He in whom that feeling is destroyed, and taken out with the very root, finds rest by day and by night.

(18: 250)

Cut out the love of self, like an autumn lotus, with thy hand! Cherish the road of peace. Nirvâna has been shown by Sugata (Buddha).

(20: 285)

The Bhikshu who behaves with kindness, who is happy in the doctrine of Buddha, will reach the quiet place (Nirvâna), happiness arising from the cessation of natural inclinations.

(25: 368)

A Bhikshu who has entered his empty house, and whose mind is tranquil, feels a more than human delight when he sees the law clearly.

(25: 373)

As soon as he has considered the origin and destruction of the elements (khanda) of the body, he finds happiness and joy which belong to those who know the immortal (Nirvâna).

(25: 374)

The Bhikshu whose body and tongue and mind are quieted, who is collected, and has rejected the baits of the world, he is called quiet.

(25: 378)

The Bhikshu, full of delight, who is happy in the doctrine of Buddha will reach the quiet place (Nirvâna), happiness consisting in the cessation of natural inclinations.

(25: 381)

Because a man is rid of evil, therefore he is called Brâhmana; because he walks quietly, therefore he is called Samana; because he has sent away his own impurities, therefore he is called Pravragita (Pabbagita, a pilgrim).

(26: 388)

Him I call indeed a Brâhmana who is tolerant with the intolerant, mild with the violent, and free from greed among the greedy.

(26: 406)

Him I call indeed a Brâhmana who is bright like the moon, pure, serene, undisturbed, and in whom all gaiety is extinct.

(26: 413)

1. Buddhism considers *nirvāṇa* as the highest stage of liberation by the eradication of suffering. However, suffering is a part of life but when Lord Buddha see that four situations in his life, he said that all people are indulged in the suffering. After that, he tries to left house and became ascetic.
2. Buddhism prefers the cessation of suffering and achievement of liberation by following The Four Noble Truths in their practical life.
3. Dhammapada focuses on *nirvāṇa* by cultivating benevolence or *metta*.

SUMMARY

The origin of Hindu religion consists of many books related to different gods but Vedas are considered as core of this religion. Vedas and Upanishads are called *Sruti* whereas epics, *Puranas* are called *Smritis*. *Sruti* means to hear and *Smriti* means to be remembered. The time period of Vedas is not cleared. Different scholars give their own views about the origin of Vedas. The word canon is used for Veda only because it is a collection of books. To understand the concept of peace, we will discuss *Dharam-Yudh* in Bhagavad Gita. Gita is a crux in Hindu scriptures which contains the essence of Vedas and Upanishads. It has 18 chapters and 700 slokas. Gita has been classified into Karmayoga, Jnanayoga and Bhaktiyoga. Gita begins with the starting of battle by Arjuna and his family members but Krsna gave moral upliftment to Arjuna that in this world, everybody has to die, no one is immortal. The remaining chapters described Krsna's answer to Arjuna that how we can win this battle of life by doing right action, right knowledge and right consciousness.

The concept of yoga and yagna is explained in Gita that yoga is the inner journey and yagna is outer journey. By going through outer journey, we can achieve the stage of inner happiness. Dharma means duty, if a person is not doing his duty in the battle he is not said to be a good warrior. Therefore, by

taking right knowledge the stage of bhakti (peace) is achieved. The analytical view of Gita explains peace as a stage of dharma and moksha. Dharma is about building relationships whereas moksha is about abandoning relationships, Dharma binds people to society while moksha enables them to break free.

Buddhism emerged from Shramanic tradition which has sacred books consists of various languages. At present, Buddhism is 2500 years old due to which its literature is also oldest than others. Tripitaka is sacred literature in Pali language which means three baskets of *Vinaya-Pitaka*, *Sutta-Pitaka* and *Abhidhamma-Pitaka*. We will discuss Dhammapada which is a part of *Sutta-Pitaka* to understand the concept of nonviolence or *nirvāṇa* in it. Dhammapada has 423 stories of 26 chapters. This text was also called Gita of Buddhism. There is an explanation of building our character and moral values to attain happiness in life because the biggest enemy of a man is self, which lives deep inside us. The main focus of Buddha's views is on suffering. Suffering makes person unstable which can further be removed by doing meditation with the self basically known as *nirvāṇa*. *Nirvāṇa* is understood as the extinguishment of the flame of personal desire, the quenching of the fire of life. It is the last and final stage of liberation in Buddhism. Nonviolence is explained in Buddhism as *Nirvāṇa*, *Bodhisattva*, *Arhat* or *Brahman* through the stage of meditation. Dhammapada concentrates on *Arhat* and *Nirvana*. Therefore, South Asian religions describe peace as a form of *Dharam-Yudh* and Non-violence so as to achieve liberation.

CHAPTER-4

IDEA OF PEACE IN SIKHISM

Peace in the life of a common man has great importance for the establishment of inner self. The religious traditions give the message of peace in the form of different dimensions as given in their sacred texts which illuminates the mind of being with authenticity. There is an important interconnection between religion and peace but sometimes it may have the reason for conflict. This thinking was made by the human being because everyone tries to put stress on his or her own faith due to which situation of aggression arises. To overcome these problems, we have to concentrate on the moral values given in the scripture of a particular religion. After this, we came to the conclusion that every scripture of a religion tells us the message of peace given in it. In this chapter we will focus on the idea of peace in Sikhism and its scripture Sri Guru Granth Sahib which highlights the message of humanity through the mysterious experiences of Gurus.


Gurbani is a holy hymn or sacred word that illuminates the mind of a common man. A person who indulges in the word of a Guru feels calm and attains grace of the Guru. As it is clear that peace is basically a phenomenon which deals with thinking of human being with that of reality. By defining peace, we identify the main concept of peace in religious scriptures so as to understand the sacred experience of Prophets or Gurus. We came to conclusion that scriptures are Divine Light in the form of a sacred book which consists of good as well as bad messages.

In this chapter, we will concentrate on the scripture Sri Guru Granth Sahib to understand the message of peace in it through the philosophical concepts given in it. The scripture of Sikhs mainly based on two types of peace personal peace and social peace which will discussed later in this chapter. The faith in Ultimate concern described by the Gurus is further attached in the form of personal and social views. A being finds inner peace by his or her personal experience and outer peace by living in the society for the achievement of

liberation. As we know that present world is facing many problems related to different issues. All these problems alienate a common man from the wondrous moments. In Sikhism, this type of moments brings us to enjoy the objectivity of peace.

1. SRI GURU GRANTH SAHIB

Sri Guru Granth Sahib gives freedom to discover peace and recognizes various paths for the achievement of it. The nature of Sri Guru Granth Sahib is merely based on Pluralistic vision in which the structure of this holy text gives a message of equality, brotherhood, love, compassion, justice, altruism and peace. The structure of its composition itself is an emblem of peace. Specific features of this text are directly linked with peace. The contents given in this Granth were compiled and edited by the Gurus itself. “These are neither anecdotes or life-stories, nor directives or commands to be followed. These are poetic outpourings of the divinely inspired Spirits, meant for the total welfare of humanity.”¹

Dr. Jaswant Singh Neki clearly describes the meaning of Sri Guru Granth Sahib as the “most venerable holy book that brings enlightenment.”² He further understands this scripture as distinctive that it is “originally preserved, first things first, the only pluralist scripture, the revealed Word as Guru, discourse of the downtrodden, novel ways of purification and dignity of labour.”³ It means that this scripture is the original writings of Gurus and Saints in the form of Pothi which was further preserved by Gurus one by one. The other feature of this text is that it starts with the name of oneness God  which means there is none other than Him.

Nikki Guninder Kaur Singh describes the doctrine of oneness to signify the knowledge of Divine as-

¹ Wazir Singh, (2004) “Some Unique Features of The Holy Guru Granth Sahib”, *Guru Granth Sahib among the Scriptures of the World*, Darshan Singh ed., Punjabi University, Patiala, p. 68.

² Jaswant Singh Neki (2004) “Sri Guru Granth Sahib:A Distinctive Holy Book”, *Guru Granth Sahib among the Scriptures of the World*, op. cit., p. 52.

³ Ibid, p. 52.

“numerical, alphabetical and geometrical. The prime number ‘1’ is recognized by people of every language and culture. It is followed by the alpha of the Gurmukhi script, also a sign for *Oan* (‘being’; Sanskrit *Aum*). It is completed by the sign for *Kar* (Is), a geometrical arc reaching away into space. While the former two constitute the beginning of the mathematical and verbal languages, the arc is without beginning or end. The existence of the One gestures motion and movement- an opening to countless possibilities.”⁴

The pluralistic approach given in this text is focussed on the faith of different kinds of people so as to make the whole humanity equal in respect with each other. The main emphasis is on the Guru that He gave us the revelation through sacred mystical words in the praise of Ultimate Reality. There is a dialogue of dalit also called as lower castes in this text so that no discrimination left behind. This scripture is a symbol of purity in the sense that no one can add or remove any hymn or Sabad from it. It is in the utmost purest form which signifies the rules and regulations for a being to understand the work made by Gurus. Guidance of the Guru shows the path of peace. Sri Guru Granth Sahib is a sacred treasure that gives peace. It is not possible to explore its mystical meanings however we try to note some important features that are directly linked with peace phenomenon.

1.1 Structural Orientation

The structure of Sri Guru Granth Sahib presents a symbol of calmness due to the presence of ragas. Raga is basically a pious form of Guru’s sacred creation in which there exists the divine hymns related to the grace of God. These hymns are sung on behalf of the grace of Guru.

“Music is an art or form of vocal and instrumental sounds which produce divine message of harmony. Sri Guru Granth Sahib is the only scripture based on *ragas*. Moreover its poetical radiance and dialogical form produces a peaceful environment. The listeners of *Banī* enter in sacred world and they feel calmness. The entire text of the Granth is collection of divine words and each word gives a message of same spirit. The

⁴ Nikki Guninder Kaur Singh (2011) *Sikhism: An Introduction*, I.B.Tauris, London, p. 59.

structure of *Sri Guru Granth Sahib* has mainly three parts and is organized in accordance with specific *ragas*. The first section (pages 1–13) is *Nitnem Bānī*, contains *Jap(u)*, *So Dar* and *Sohilā Bani* called *Nitnem Bānī*. The lengthy second part is *ragbadh Bānī*, which is based on 31 *ragas* and 30 sub *ragas* (pages 14–1352), and the third and final part is a short epilogue containing miscellaneous compositions (pages 1353–1429) and last page (1429-30) is *Ragmalā*.⁵

1.2 Oneness

In *Sri Guru Granth Sahib*, there is an example created by the Guru that a man of different castes has given equal status. The compositions or hymns given in the scripture are written by Gurus, bhagats, bhatts and gursikhs which have their religion differ from each other. *Sri Guru Granth Sahib* has 1430 pages, which contains *Bānī* of 35 mystical personalities based on 31 *ragas*. “Faith and castewise, the contributors include 5 muslim saints (Kabir, Farid, Bhikhan, Sadhna and Mardana); 3 Brahmins (Jaidev, Ramanand and Surdas); 12 Bhatts and one Dūm (Satta). All the six Gurus use Nanak as their nom-de-plume in composing the sacred verses, indicative of the belief that the spirit of Guru Nanak was functioning in all the successor Gurus.”⁶ It shows that Guru makes no difference in anyone rather He admires the writings of all. “The uniqueness of this is, that the Sikh vision of monotheistic God, (Ik Onkar) reveals in numerous forms. Because seekers have their own vision to realize the same. As per Sikh thought, pure religious experiences go to the Truth that is one and common to all.”⁷

1.3 Symbolic representation of Peace

Sri Guru Granth Sahib is a symbol of peace as a whole because the meaning and essence of *Sabad* interpreted in it is however can be explained

⁵ Gurmeet Singh Sidhu (2016) “Idea of Peace in *Sri Guru Granth Sahib*”, *Journal of Sikh Studies*, Vol. XL, Department of Guru Nanak Studies, GNDU, Amritsar, p. 5.

⁶ Wazir Singh (2004) “Some Unique Features of the Holy *Guru Granth Sahib*”, *Guru Granth Sahib among the Scriptures of the world*, op. cit., p. 74.

⁷ Gurmeet Singh Sidhu (2017) “The Meaning of life in Buddhism and Sikhism”, *The Meaning of life: Interreligious Understanding and Buddhism*, Gurmeet Singh Sidhu, at all, eds., Punjabi University Patiala, p. 37.

through mystical experiences. The Gurus understand this mystery because they lived their life by keeping self-way from five evils or desires. In this way, the symbol of peace can properly defined through the person which abstained from desires. To concentrate upon Sabad, Guru tells us a being to make himself as a charioteer of Guru. The whole Bani itself is a symbolic way to understand the hidden meaning of sacred words. For eg, the symbols of Suchaji and Kuchaji are described by the Guru to make a devotee collaborated with the Ultimate Reality.

Sikhism contributes peace as an individual and social concern, because there is a description of living for others but not for the fulfillment and upgradation of faith or religion. Guru Tegh Bahadur Ji sacrificed his life for humanity. Fifth Guru, Guru Arjun Dev Ji maintains his control and balance of mind and lived according to the grace of God which is the greatest example of peace. This is further described in his composition; *Sukhmani* Bani (a peace chant) that how a person become cool and calm by living in this world. Thus, concept of hating others in human being comes to an end due to the renunciation of ego. Therefore, this religion tells us about sewa, simran and contentment for achievement of peace. These are further described in social peace of Sikhism.

2. PEACE QUOTES

Should anyone be victim of great anxiety, his body
with maladies racked;
In problems of home and family involved,
With pleasure and pain alternating;
Wandering in all four directions, without peace or rest-
Should he then the Supreme Being contemplate,
Peaceful shall his mind and body become.⁸

⁸ ਜਾ ਕਉ ਚਿੰਤਾ ਬਹੁਤੁ ਬਹੁਤੁ ਦੇਹੀ ਵਿਆਪੈ ਰੇਗੁ॥

ਗ੍ਰਿਸਤਿ ਕੁਟੰਬਿ ਪਲੇਟਿਆ ਕਦੇ ਹਰਖੁ ਕਦੇ ਸੋਗੁ॥

ਗਉਣੁ ਕਰੇ ਚਰਕੁੰਟ ਕਾ ਘੜੀ ਨ ਬੈਸਣੁ ਸੋਇ॥

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ॥੩॥ (SGGS; 70)

Now is the gracious Lord's ordinance promulgated:
None to another shall cause hurt.
All mankind now in peace shall abide-
Gentle shall the governance be.⁹

Since the time that realization of the Lord
I have obtained, has peace come,
And all weal have I felt.¹⁰

By the holy Word let thy stubborn mind be penetrated,
That poise in thy mind take abode:
Whatever in poise of mind is accomplished,
To that the Lord accords approval.
Saith Nanak: None involved in lust and wrath attained Him-
Ask this of the enlightened.¹¹

As the tongue praises of the Lord,
treasure of merit chants,
In the mind arises spontaneous serenity and joy,

⁹ ਰੁਣਿ ਰੁਕਮੁ ਹੋਆ ਮਿਹਰਵਾਣ ਦਾ॥

ਪੈ ਕੇਇ ਨ ਕਿਸੈ ਰਵਾਣਦਾ॥

ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ॥13॥ (SGGS; 74)

¹⁰ ਅਬ ਮੇਹਿ ਸਰਬ ਕੁਸਲ ਕਰਿ ਮਾਨਿਆ॥

ਸਾਂਤਿ ਭਈ ਜਬ ਗੋਬਿਦ ਜਾਨਿਆ॥1 ਰਹਾਉ॥1॥ (SGGS; 326)

¹¹ ਮਨੁ ਕਠੇਰੁ ਸਬਦਿ ਭੇਦਿ ਤੂੰ ਸਾਂਤਿ ਵਸੈ ਮਨਿ ਆਇ॥

ਸਾਂਤੀ ਵਿਚਿ ਕਾਰ ਕਮਾਵਣੀ ਸਾ ਖਸਮੁ ਪਾਏ ਥਾਇ॥

ਨਾਨਕ ਕਾਮਿ ਕ੍ਰੋਧਿ ਕਿਨੈ ਨ ਪਾਇਓ ਪੁਛਹੁ ਗਿਆਨੀ ਜਾਇ॥1॥ (SGGS; 551-52)

And fled is all suffering.¹²
Immutable is the city of the Divine Master,
Wherein those contemplating the Name attain joy.¹³

The holy brotherhood in joy and delight disport,
And fled are suffering, pain and doubt.
The holy Preceptor, perfectly-endowed, by the holy Word
has exalted us-
To him is Nanak ever a sacrifice.¹⁴

The Lord cherishing all creation-
In joy has fixed their abodes.
In all ten directions is pervasive the Lord's praise,
Of worth inexpressible.
Saith Nanak: To the holy Preceptor am I a sacrifice,
Who this immutable foundation has laid.¹⁵

By attaching the heart to the Master's feet are attained
Peace, poise and manifold joys.¹⁶

¹² ਰਸਨਾ ਗੁਣ ਗੋਪਾਲ ਨਿਧਿ ਗਾਇਣ॥

ਸਾਂਤਿ ਸਰਜੁ ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਸਗਲੇ ਦੁਖ ਪਲਾਇਣ॥ 1॥ ਰਹਾਉ॥ (SGGS; 713-14)

¹³ ਅਬਿਚਲ ਨਗਰੁ ਗੋਬਿੰਦ ਗੁਰੂ ਕਾ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇਆ ਰਾਮ॥

ਮਨ ਇਛੇ ਸੇਈ ਫਲ ਪਾਏ ਕਰਤੈ ਆਪਿ ਵਸਾਇਆ ਰਾਮ॥ (SGGS; 783)

¹⁴ ਸੰਤ ਸਜਨ ਸੁਖਿ ਮਾਣਹਿ ਰਲੀਆ ਦੁਖ ਦਰਦ ਭ੍ਰਮ ਨਾਸੀ॥

ਸਬਦਿ ਸਵਾਰੇ ਸਤਿਗੁਰਿ ਪੂਰੈ ਨਾਨਕ ਸਦ ਬਲਿ ਜਾਸੀ॥2॥ (SGGS; 783)

¹⁵ ਜੀਅ ਜੰਤ ਸਭਿ ਸੁਖੀ ਵਸਾਏ ਪ੍ਰਭਿ ਆਪੇ ਕਰਿ ਪ੍ਰਤਿਪਾਲਾ॥

ਦਹ ਦਿਸ ਪੂਰਿ ਰਹਿਆ ਜਸੁ ਸੁਆਮੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥

ਕਹੁ ਨਾਨਕ ਸਤਿਗੁਰ ਬਲਿਹਾਰੀ ਜਿਨਿ ਅਬਿਚਲ ਨੀਵ ਰਖਾਈ॥3॥ (SGGS; 783)

The holy Preceptor, perfectly- endowed, peace *on us*
has conferred;
Arisen are joys, and the mystic trumpets sound.¹⁷

In joyful peace and poise the Lord's laudations have I sung;
Destroyed are minions of evil and evil-doers.¹⁸

3. TYPES OF PEACE IN SIKHISM

From Sikh point of view, concept of peace is different from existing or old religious traditions. Earlier traditions Judaism and Christianity (*Just War*), Islam (*Jihad*), Hinduism (*Dharm-Yudh*) and Buddhism (*Non-violence*) explains inner as well as outer peace but merely concentrates peace in context with their respective point of views. So, peace in Sikhism is connected with not only a personalized spirituality rather it stresses upon the welfare of whole humanity. The faith and connection of being's self with Ultimate Reality is the main motive explained in it.

Gurbani teaches us how to purify the mind from bad deeds. On the personal level, matter of conflict against others is not an aim of Sikhism. However aggression against injustice is justified for social cause. But war or battle is not an alternative rather it is a last option. It is important to note that the entire text of Sri Guru Granth Sahib enlightens us how to live in peace? Moreover, its structure itself gives a message of co-existence and peace.

The main motive of peace in Sikhism is to achieve the highest stage of liberation without interacting with world. This is however considered as inner stage of peace. The being which is indulged in the worldly things remains disturbed due to Maya. Socially, it is not wrong for a being to be connected with it. But by living in this society, a devotee may achieve the stage of tranquillity

¹⁶ ਸਾਂਤਿ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਏ॥ (SGGS; 780)

¹⁷ ਸਾਂਤਿ ਪਾਈ ਗੁਰਿ ਸਤਿਗੁਰਿ ਪੂਰੇ॥

ਸੁਖ ਉਪਜੇ ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ॥॥॥ ਰਹਾਉ॥ (SGGS; 806)

¹⁸ ਸਾਂਤਿ ਸਹਜ ਆਨਦ ਗੁਣ ਗਾਏ ਦੂਤ ਦੁਸਟ ਸਭ ਹੋਏ ਖਇਆ॥॥॥ (SGGS; 829)

and having the qualities of Reality by uttering His name. So, a devotee may have inner and outer both types of peace to achieve the inner self pure. These views help us to explain the motive of self for the proper development of being. So, it is important for us to attain the message of peace through our Guru's lifestyle. In Sikhism, this lifestyle has been achieved by defining two types of peace-Individual peace (inner peace) and social peace (outer peace).

3.1 Individual Peace

Individual peace or personal peace defines a situation when being concentrates on his/her self only. He/she has not any link with the outer world. No doubt Sikhism denies personal peace because it makes being to think or meditate upon itself. But a stage comes when being's self has internal connection with the Reality which further called as *Gurmukh*, *Brahmgyani*, *Bairaagi*, *Jivan-mukt* and Saint. These are the stages of personal peace. It helps in achieving the state of bliss or *anand* when being tries to experience it. "The state of ultimate equipoise, spiritual peace or bliss resulting from the attainment of mystical union with God. Many terms are used of a person who has achieved *sahaj*, among the most used are *Gurmukh*, one who is God-centered, *Brahmgyani*, one who knows God, and *jivan-mukt*, one who is liberated while in the human body."¹⁹ The stages which are important for the achievement of personal peace are given below-

1. Gurmukh
2. Brahmgyani
3. Jivan-mukt
4. Anand
5. Sukhmani Sahib: a peace chant

3.1.1 Gurmukh

It is a stage when devotee comes in the contact of God. Literally it means "a person with his *mukh* towards Guru Sahib. *Gurmukh* is one who looks at the *mukh* of Guru; one who follows the teachings of Guru Sahib; one who follows the command of Guru Sahib; instead of one's own mind; one who is Guru-

¹⁹ Arvinder Singh (2014) *Sikhism in the Pursuit of an Ideal Man*, Unistar Books Pvt. Ltd, Chandigarh, p. 38.

oriented and not self-oriented; one who lives his life according to the teachings of Guru Sahib. *Gurmukh* is Guru-ward, God-ward, highly virtuous.”²⁰ The qualities of *Gurmukh* and the Guru given above resembles to each other. It means *Gurmukh* is the stage when a person is totally surrendered to Guru. His body physically and mentally attached to Him. He lived his life according to the Guru. But while living in this materialistic world, person comes in the contact of maya or worldly pleasures. From all of them, ego or *haumai* are the greatest ones. So, to escape from these he has to connect his/her self with Guru. This connection is none other than a path of *Gurmukh*.

To understand it, we have to view the other side of *Gurmukh*. “A *Gurmukh* is the antithesis of an egoist. He mediates on the Name and so purifies his mind that all the evil and selfish tendencies leave him.”²¹ Ego is the obstacle in the path of a devotee. “A human being is born with the activating of ego; he/she acts within it. At the same time, the Guru says, it is possible to understand this problematic situation. If ego with its hazardous potential is not overcome, it becomes a deep malaise but understanding it also becomes a cure (dāru)”²² An egoist person always tries to make others prove wrong and itself right. Due to this reason, he or she has not an ability to grasp things. But opposite to this, a person who is in the state of having humility and patience to listen the views of others is surely in the situation of meditating mind. It is a stage of *sahaj* or tranquillity.

“For those who cultivate it, *sahaj* creates an inner peace and points the way to union with the transcendent reality, the One of Sikhism. At the same time, it creates an outer good will and leads the individual along paths of peaceful interaction with others. The Hindu ideal of *shanti*, the Jewish ideal of *shalom* and the Islamic ideal of *salaam* are all included in

²⁰ Harjinder Singh Dilgeer (2005) *Dictionary of Sikh Philosophy*, Sikh University Press, Belgium, p. 98.

²¹ Arvinder Singh, op. cit., p. 5.

²² Gurbhagat Singh trans., (2013) *Vismad: The Sikh Alternative (Selections from the Sikh Scriptures)*, Naad Pargaas, Sri Amritsar, p. 13.

the Sikh yearning for *sahaj*. The search for *sahaj* is part of the quest for peace and the Ultimate.”²³

The stage of *sahaj* in other religions has similar views as described in Sikhism. It is a state of ultimate equipoise, spiritual interaction or *anand* when comes in contact with God. The devotees who has achieved this stage are called *Gurmukh* (God-centered), *Brahmgyani* (knows God) and *Jivan-mukt* (liberation).²⁴ So, a devotee who is *Gurmukh*, *Brahmgyani*, *Jivan-mukt* remains in the stage of *sahaj*.

According to *Encyclopaedia of Sikh Religion and Culture*²⁵, *sahaj* is considered as the state of spiritual progression towards Guru when human being’s thinking is above the qualities of Rajas, Tamas and Satava. Rajas is the situation of man running after the desires or passions for his satisfaction. The man who consists of egoistic qualities often said to be as in the stage of Tamas. The thinking of man about his own self for the peace of mind creates a situation of Satava in which he feels that worldly joy has very small content of happiness. But apart from all these qualities there exists a stage of *sahaj* when being is fascinated by the creation of God, free from greed and tensions further remains in the stability of peace.

As per Gurbhagat Singh, Sahaj “is simultaneously enlightened thought, quintessence of knowledge, manifestation of light (jot) and *Sahaj Samadhi*. It is listening to the *anhad dhuni* (unstruck/ceaseless sound).”²⁶ The dhuni which is listened by our senses remain being in the condition of equipoise. These sounds are helpful to maintain the balance of our mind.

The idea of Gurmukh as described in Malar Ki Var is the transcendent appearance of God i.e whole universe is regarded as an aura of battlefield where Guru’s disciple *Gurmukh* acts as protagonist who seeks the blessings of Him

²³ Ibid, p. 34.

²⁴ W.Owen Cole & Piara Singh Sambhi (1990) *A Popular Dictionary of Sikhism*, Curzon Press, Surrey, p. 137,138.

²⁵ Ramesh Chander Dogra & Gobind Singh Mansukhani (1995) *Encyclopaedia of Sikh Religion and Culture*, Vikas Publishing House Pvt. Ltd., New Delhi, p. 403.

²⁶ Gurbhagat Singh (2015) “The Concept of Sahaj: A Transpoetic View”, *Essays on Sri Guru Granth Sahib*, Jaswinder Singh ed., Naad Pargaas, Sri Amritsar, p. 44.

and then defeats Manmukh (antagonist) with his noble qualities blessed by Him. Therefore, importance of this Var mainly focusses on *Gurmukh* (peace).

“Himself Creation He raise, and cherishes,
Without fear of God is not snapped illusion.
Nor love for the Name in the heart instilled.
By the holy Preceptor’s teaching arises fear,
And the Door of liberation attained.
From fear comes the serene state,
And merging of none’s light with the endless effulgence.
By fear is crossed the ocean of the world.
Through contemplation of the Master’s teaching.
Through entertaining fear is attained the Lord without fear,
Endless, of extent unknowable.
Egoists know not the secret of such fear;
Burning in desire, they wail.
Saith Nanak: Through devotion to the Name is attained bliss,
As in the heart is cherished the Master’s teaching”²⁷

Above Pauri composed by Guru Nanak explains the situation of mind that without fear we cannot achieve Naam. Fear is an element born out from Guru and it concerns eternally with serenity which leads to the door of liberation i.e; when fear is felt one can understand the importance of his Guru and thus he

²⁷ ਆਪਿ ਉਪਾਏ ਮੇਦਨੀ ਆਪੇ ਕਰਦਾ ਸਾਰ॥

ਭੈ ਬਿਨੁ ਭਰਮੁ ਨ ਕਟੀਐ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ॥

ਸਤਿਗੁਰ ਤੇ ਭਉ ਉਪਜੈ ਪਾਈਐ ਮੋਖ ਦੁਆਰ॥

ਭੈ ਤੇ ਸਹਜੁ ਪਾਈਐ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਅਪਾਰ॥

ਭੈ ਤੇ ਭੈਜਲੁ ਲੰਘੀਐ ਗੁਰਮਤੀ ਵੀਚਾਰੁ॥

ਭੈ ਤੇ ਨਿਰਭਉ ਪਾਈਐ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥

ਮਨਮੁਖ ਭੈ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਤ੍ਰਿਸਨਾ ਜਲਤੇ ਕਰਹਿ ਪੁਕਾਰ॥

ਨਾਨਕ ਨਾਵੈ ਹੀ ਤੇ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮਤੀ ਉਰਿ ਧਾਰ॥੨੨॥ (SGGS; 1288)

tries to overcome his fear to be more near to Him with all due respect. In this process of conquering fear he is able to feel peaceful. It is all because of Guru that one taste fear and then overcome it. But the egoists never understand the definition of fear which *Gurmukhs* do, due to which they grieve in its desire.

“The God-directed acquire fear of the holy Eternal;
The God-directed by the Divine Word give shape to the
unhewn self.
The God-directed with pure minds, Divine laudation chant.
The God-directed attain the holy supreme state.
The God-directed with each hair on the body on the Lord meditate.
Saith Nanak: The God-directed in holy truth are absorbed”²⁸

Gurmukh is described as a state which is full of virtues and free from all vices.

“Hunger and thirst *for the world*; slander, lust and wrath-
These are evils of terrifying aspect,
Without contemplation of the holy Word.
These Truths to the bodily eyes visible are not.”²⁹

But Guru also explained the cause of evil which was lack of knowledge.

“In *our* mind is filled ignorance, suffering and doubt-
By enlightenment from the Master emanating
Are these eliminated.
On whomsoever falls His grace, He grants union-

²⁸ ਗੁਰਮੁਖਿ ਸਾਚੇ ਕਾ ਭਉ ਪਾਵੈ॥

ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜੁ ਘੜਾਵੈ॥

ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਵੈ॥

ਗੁਰਮੁਖਿ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਵੈ॥

ਗੁਰਮੁਖਿ ਰੇਮਿ ਰੇਮਿ ਹਰਿ ਧਿਆਵੈ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ॥27॥ (SGGS; 941)

²⁹ ਖੁਧਿਆ ਤ੍ਰਿਸਨਾ ਨਿੰਦਾ ਬੁਰੀ ਕਾਮੁ ਕ੍ਰੋਧੁ ਵਿਕਰਾਲੁ॥

ਏਨੀ ਅਖੀ ਨਦਰਿ ਨ ਆਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਬੀਚਾਰੁ॥ (SGGS; 1279)

Such a one in meditation on the Name is absorbed.”³⁰

In this Var, Manmukh acts as a person who has done everything according to his mind only. So state of Manmukh is like a looser. Now, the question arises how this state can be changed? The answer to this question is given in this Var only i.e.; he has to concern his mind on Guru’s teachings. In this way, he comes close to the state of *Gurmukh* because *Gurmukh* always lives his life based on his Guru’s principles not on his own terms.

“Egoists in the Hereafter are called to reckoning,

And are grievously chastized.

The God-directed honourably render their account,

And with wealth of noble qualities are rewarded.”³¹

Gurmukh never hates anybody because the qualities of him resembles with his Guru due to which he remains in joyful mood. He praises his Guru and feels calm and feels free from all worldly sufferings.

“As the Tongue praises of the Lord,

treasure of merit chants,

In the mind arises spontaneous serenity and joy,

And fled is all suffering”³²

Guru tried to create a state of mind in which feeling of enmity is lost and therefore no one appears an enemy. If one reaches this state it’s all because of His blessings.

“Neither is any my foe, nor I enemy of any.

Within my self has the Supreme Being spread

His visible expanse.

³⁰ ਅੰਤਰਿ ਅਗਿਆਨੁ ਦੁਖੁ ਭਰਮੁ ਹੈ ਗੁਰ ਗਿਆਨਿ ਗਵਾਈ॥

ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਸੁ ਮੇਲਿ ਲੈਹਿ ਸੇ ਨਾਮੁ ਧਿਆਈ॥ (SGGS; 1291)

³¹ ਮਨਮੁਖ ਅਗੈ ਲੇਖਾ ਮੰਗੀਐ ਬਹੁਤੀ ਹੋਵੈ ਮਾਰ॥

ਗੁਰਮੁਖਿ ਪਤਿ ਸਿਉ ਲੇਖਾ ਨਿਬੜੈ ਬਖਸੇ ਸਿਫਤਿ ਭੰਡਾਰ॥ (SGGS; 1281)

³² ਰਸਨਾ ਗੁਣ ਗੋਪਾਲ ਨਿਧਿ ਗਾਇਣ॥

ਸਾਂਤਿ ਸਹਜੁ ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਸਗਲੇ ਦੁਖੁ ਪਲਾਇਣ॥॥॥ (SGGS; 713-14)

Of this from the holy Preceptor have we got realization”³³

Guru tries to explain that nobody is enemy in this world. Everyone is free to live on this earth. So if we fight with each other it creates disturbance in us which leads to the situation of war. *Gurmukh* is the state which is free from all types of worldly passions and disturbances, thus he achieves the highest point of liberation and peace.

3.1.2 Brahmgyani

It is a kind of stage comes when a devotee knows God by all means and lives as per Hukam. Literally it means

“Knowledge of *Brahm* (God). It is not mere recognition of His existence or His Excellences but it is continuous realization of God. A person with such knowledge of God (*Brahmgyan*) is called *Brahmgyani*. According to Sikh Philosophy, a *Brahmgyani* is one, who is unattached³⁴, is free from evil, looks all alike, has patience, has God-illumined mind, treats friends and foes alike, is the highest but most feels himself as humble, knows the essence of self, is merciful, has his fetters cut off, is always in bliss, seeks pleasure in doing good, is free from shackles, holds his mind from shackles, holds his mind from wandering and his actions are holy and good, is like lotus in water; and is not affected by pleasure and pain or honour and dishonour. *Brahmgyani* is full of love, compassion and graciousness; he is impartial to all the creatures.”³⁵

³³ ਨਾ ਕੇ ਮੇਰਾ ਦੁਸਮਨੁ ਰਹਿਆ ਨ ਹਮ ਕਿਸ ਕੇ ਬੈਰਾਈ॥

ਬ੍ਰਹਮੁ ਪਸਾਰੁ ਪਸਾਰਿਓ ਭੀਤਰਿ ਸਤਿਗੁਰ ਤੇ ਸੇਝੀ ਪਾਈ॥ 1॥ (SGGS; 671)

³⁴ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ॥

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਦੋਖ॥

ਜੈਸੇ ਸੂਰੁ ਸਰਬ ਕਉ ਸੇਖ॥ (SGGS; 272)

³⁵ Harjinder Singh Dilgeer, op. cit., p. 42,43.

A *Brahmgyani* is one who can be understood by *Brahmgyani* himself.³⁶ The importance of *Brahmgyani* is described in the composition of Sukhmani Sahib which will further be discussed later.

3.1.3 Jivan-mukt

Traditional Mukta was one of the last purshartha of human life. But Gurbani gives new concept of *Jivan-mukt*. It is a stage of a person who is in liberated situation while living in this world. At this stage, no need of Sanyas. There is a belief system in Sikhism that a person may achieve spiritual liberation during his or her lifetime. This kind of people does not require any karma for further living i.e., he or she is not in the state of rebirth. “Absorption is His Name, purgation of one’s ego, living truthful life, is preconditions to become a candidate for *jivan-mukt* (self-realization).”³⁷ A person who becomes enlightened and has transcendence quality regarding material desires and further believes in doing good values is surely a *jivan-mukt*.³⁸ “The literal meaning of *jivana mukta* is: the person who attains liberation, while still living; the state of the liberated-in-life. Gurbani also uses phrase for this state a state of detachment (*asa mahi niras*); and remaining pure amidst impurity (*anjan mahi niranjan*).”³⁹ A *jivan-mukt* personality in the words of Gurbani is described as...

By contemplation of the Word are we turned
 devotees of the Formless;
 As is aroused holy wisdom, cast off is foul understanding,
 By absorption in God constantly are we awake-
 Turned *jivan-mukta*, within the self have
 we achieved the supreme state.⁴⁰

³⁶ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਗਤਿ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਾਨੈ॥ (SGGS; 273)

³⁷ Harjinder Singh Dilgeer, op. cit., p. 127.

³⁸ Ramesh Chandra Dogra, op. cit., p. 239.

³⁹ Gurmail Singh (2017) “The Sikh View of Life: A Philosophical Approach”, *The Meaning of Life: Interreligious Understanding and Buddhism*, Gurmeet Singh Sidhu, ed., Punjabi University, Patiala, p. 136.

⁴⁰ ਸਬਦੁ ਬੀਚਾਰਿ ਭਏ ਨਿਰੰਕਾਰੀ॥

ਗੁਰਮਤਿ ਜਾਰੇ ਦੁਰਮਤਿ ਪਰਹਾਰੀ॥

3.1.4 Anand

When a devotee is in the stage of inner pleasure, it became *anand*.

“The nature of this pleasure differs from physical or sensual pleasure. Ordinary physical pleasure is temporary and skindeep only and is lost in colour, smell or petals of flowers. In bliss, it is the inner *Anubhava* or feeling that enters the very nature of the thing and feels quite at home with it because there is no difference between it and the object; there is no estrangement. It is an experience which transcends ordinary experience; it makes the individual feel enlarged and have a quality of absoluteness and perfection which is absent in everyday human affairs. In such a state the distinction between the qualities and the bearer of qualities, God and His attributes is lost. Then God is *Wismad* and the self is *Wismad*; thus all the three merge into the state of *Wismad*.”⁴¹

As per Gurbhagat Singh, “*Wismad* is a deeply aroused feeling, a profound emotion that occurs simultaneously with the Luminous Knowledge of the Real’s unicity.”⁴²

“*Anand* literally means joy/delight/bliss. It is a state of harmony, equipoise and bliss. This bliss is not the bliss of body but this is the pure bliss (of consciousness). It is like being in the company of God. *Anand* is liberation from self and *Maya* (delusion). It is a state where one’s self and the world do not matter to one’s being. In this state, one cannot differentiate between himself and God. It is like achieving complete fulfilment. It is a state of perceptual consciousness, which cannot be described in words and it is a matter of experience only.”⁴³

ਅਨਦਿਨੁ ਜਾਗਿ ਰਚੇ ਲਿਵ ਲਾਈ॥

ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਅੰਤਰਿ ਪਾਈ॥੪॥ (SGGS; 904)

⁴¹ Pritam Singh Gill (1979) *Concepts of Sikhism*, New Academic Publishing Co., Jullundur, p. 55.

⁴² Gurbhagat Singh Trans., (2013) *Vismad: The Sikh Alternative (Selections from the Sikh Scriptures)*, Naad Pargaas, Sri Amritsar, p. 28.

⁴³ Harjinder Singh Dilgeer, op. cit., p. 22.

Bliss is the form of *anand* which merely is a state of equipoise; can only be understood through experience. “It is said to be unique in that other conditions have opposites, for example good and bad, pain and pleasure, while *anand* has none.”⁴⁴ So, *anand* has no alternative because it is the only word which is unique and pious in it gives inner joy.

In another form, we cannot categorize it in any state or stage because all the stages give us an experience of thinking and expressing the views of reality. But, in *anand* we cannot say anything; just going on and on....This is Bairaag. Guru Amar Das Ji in His creation *Anand Sahib*, emphasis mainly on the spiritual bliss which cannot be described in words. This *anand* is eternal and is not disturbed by material things.⁴⁵ Gurbhagat Singh defines *Anand* as The Song of Divine *Jouissance*. “In this blissful/ecstatic song celebrating the Meeting, the Guru has revealed that the ontology of a human being is founded on music. The very being of a human is symphonic.”⁴⁶ So, music is the source of a being to enjoy the blissful experience of God. That is why the whole Bani of Guru is in the form of ragas arranged in specific order. “The song of *Anand* that elicits joy of excess, if listened to, ends distress and anxiety. It is the song of Truth and can be sung only with a truthful heart.”⁴⁷ It further removes the depression by singing the sacred hymns with clear mind. The situation of *Anand* is explained in the 7th pauri of *Anand Sahib* as-

All talk of *Anand*, *Anand* is realized only through the Guru.
Anand is realized through the Guru if the Beloved Radiant
 Lord bestows his Kindness.

⁴⁴ W.Owen Cole, op. cit., p. 40.

⁴⁵ ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੇ ਕਰੈ ਆਨੰਦੁ ਗੁਰੁ ਤੇ ਜਾਣਿਆ॥

ਜਾਣਿਆ ਆਨੰਦੁ ਸਦਾ ਗੁਰ ਤੇ ਕ੍ਰਿਪਾ ਕਰੇ ਪਿਆਰਿਆ॥

ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ॥

ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੇਹੁ ਤੁਟਾ ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ॥

ਕਰੈ ਨਾਨਕ ਏਹੁ ਅਨੰਦੁ ਹੈ ਆਨੰਦੁ ਗੁਰ ਤੇ ਜਾਣਿਆ॥ 7॥ (SGGS; 917)

⁴⁶ Gurbhagat Singh, trans., op. cit., p. 28.

⁴⁷ Ibid, p. 28.

If He destroys ignoble acts and grants the collyrium
of Union.

Those whose attachments are snapped from within, He
embellishes their word.

Says Nanak, this is *Anand*, the *Anand* that I
have known through the Guru.⁴⁸

The importance of this bani is that it has been sung in all the happy and sad ceremonies.

3.1.5 Sukhmani Sahib: a peace chant

It is a pious composition of Guru Arjan Dev Ji in Raga *Gauri* which may also be called as “modern Upanishad like the *Japuji* of Guru Nanak Dev. Whereas the *Japuji* of Guru Nanak Dev is aphoristic, the *Sukhmani* of Guru Arjan Dev is expositional. It consists of 24 cantos. Each canto contains one *shloka* and one *ashtapadi* (a composition of eight stanzas). According to the Guru, peace is obtained by drinking deep the Nectar of the Name of the Lord, who is both Transcendent and Immanent.”⁴⁹ So, *Sukhmani Sahib* deals with the philosophy of human being and Guru to further understand the inner motive of life. This however indicates the living nature of a being according to Divine reality. As it is clear that *Japuji Sahib* describes the concise statement of whole Sri Guru Granth Sahib whereas *Sukhmani Sahib* focusses on the detailed description of Holy Scripture. In this way, both are considered as likewise to each other. *Sukhmani Sahib* mainly depicts the combination of person’s state of mind with Sabda Guru through peaceful means.

Dharam Singh described the Punjabi meaning of word *Sukhmani* as “the consoler of the mind, the work has variously been translated into English under the titles such as Psalm of peace or Song of Peace, signifying the soothing effect it has on the mind of reader.”⁵⁰ It is the composition emphasized mainly on peace and Guru Sahib wrote it for those people who have been suffering from

⁴⁸ Ibid, p. 30,31.

⁴⁹ Surinder Singh Kohli (1990) “Guru Arjan Dev-The Fifth Nanak, An Apostle of Peace”, *Recent Researches in Sikhism*, Jasbir Singh Mann and Kharak Singh eds., Punjabi University, Patiala, p. 133.

⁵⁰ Dharam Singh (2007) *Guru Arjan Dev*, Punjabi University, Patiala, p. 69.

physical and mental pain. After listening it, he or she will recover from pain and became healthy and calm. In this way, its other meaning is jewel of bliss.⁵¹ The importance of *Sukhmani Sahib* lies in the fact that it describes the healing power through which a person remained in a calm state free from stress and tensions. A beautiful example of above given fact lies behind the translation of first five ashtapadi's by Sirdar Kapur Singh⁵² in his book '*Guru Arjun and His Sukhmani*' having the editors Madanjit Kaur and Piar Singh. Kapur Singh has written this book on the behalf of a lady who was suffering from tuberculosis. But when she hears the hymns of *Sukhmani Sahib* her inner soul remains calm. After that she asked Kapur Singh to translate this bani. So this bani is a symbol of curing disease and make people free from it.

Another important example of this bani is attached with the chronic stomach disease of Wazir Khan (Hakim Alleem-ud-din Ansari) who was governor of Lahore. "He came to Amritsar for treatment and also visited the Harmandar Sahib. As Baba Budha pressed his stomach, his condition became normal. When he met Guru Arjun, the latter told him to listen to a recitation of the Sukhmani Sahib daily, to gain inner peace. Wazir Khan then engaged a Sikh to recite this to him every day. By and by, he memorized the text and became a healthy and happy man."⁵³

Teja Singh in his English translation of *Sukhmani Sahib* also called it as 'The Psalm of Peace' focus on psalm that it is the "soothing effect it has on nerves shattered by a life of hurry and furious activity and on souls tossed on the waves of passion and inordinate desire. There is in it the still sad music of humanity, a lyrical cry rising from the heart that has known suffering and has found peace. It is a peace behind which lies a tremendous struggle with pain, culminating in victory, like the calm of the serene weather brought about by a

⁵¹ Ramesh Chandra Dogra, op. cit., p. 453.

⁵² Madanjit Kaur & Piar Singh eds., (1992) *Guru Arjun and His Sukhmani (Selected works of Sirdar Kapur Singh)*, Guru Nanak Dev University, Amritsar.

⁵³ Gobind Singh Mansukhani (not given) *A Handbook of Sikh Studies*, National Book Shop, Delhi, p. 158.

shower of rain following on a storm of dust and wind.”⁵⁴ From above views given by various thinkers, it is clear that this composition helps in finding inner *sukh* or bliss in the life of a common man, no matter the person is in a situation of pain or not.

The peace quotes given in *Sukhmani Sahib* are described mainly in canto 1, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 22, 23, 24. This bani gives eternal bliss to the devotee who is in the company of a true Guru. In first canto-octet-1, Guru Sahib said that as long as feeling of love resides inside me for Ultimate Reality or God, no matter of conflict or violence will be created. By contemplating the Name of God all kinds of physical and mental worries will disappear. That almighty God whose Name is recited by infinite beings living on this earth, I also sings about His goodness. All the religious scripture such as *Vedas*, *Puranas* and *Smritis* utters the Name of that Ultimate God. One who contains the Name of God as a type of tiny particle within soul that cannot be expressed in the words. Those who are willing to become the part of His Name, kindly protect me from this world by keeping in contact with those devoted persons. So, the contemplation of God’s Name is a kind of wondrous joy or peace which further resides in the heart of a true devotee.⁵⁵

By meditating upon the Name of God, the devotee will not indulge in birth and death. Nobody can harm him i.e.; all obstacles such as fear, pains, and sufferings stay away from him. By uttering the Name of true God, a person may attain treasures, Divine knowledge, real devotion and austerities. The concept of otherness or duality is vanished. A devotee may achieve the honor in the divine court of God. I will surely touch the feet of those perfect devotees who have attained the goodness of God’s name. The person who is filled with the nectar of His name remains surely his mind free from impurities.⁵⁶ In this way, they lived in constant joy, self-control, public good, righteousness, love and peace.

In canto II, Guru Sahib tells us that the power of Divine Name of God helps ourselves to lift up because when all the people whether they are of blood

⁵⁴ Teja Singh, “Introduction” (1938) *The Psalm of Peace (An English Translation of Guru Arjan’s Sukhmani)*, Khalsa Brothers, Amritsar, p. vii.

⁵⁵ Ibid, p. 1,2.

⁵⁶ Ibid, p. 2,3.

relations or political parties will threaten you, then the ultimate Name will protect you.⁵⁷ In canto VII, there is a description of an Ideal man in the form of saints. This particular stage comes when a being enjoys the nearness of God. He is capable of controlling his five senses and stop wandering here and there. In this way, by joining the company of these divine people, a common man also bear the qualities of compassion, love, humble and peace. After this, he sees the Ultimate Reality everywhere. This greatness of a divine soul extends beyond this infinite world and reaches the level nearest to God.⁵⁸

In canto VIII, the attributes of an ideal man is given. The ideal man always lived for the sake of others and remains unaffected by the surrounding areas due to which he attains the eternal bliss.⁵⁹ In canto IX, there is a description of pious holy men who are the true servant of God. Guru Sahib tells us various types of holy persons such as Vaishnav, Pandit and touch me not. But the best is to achieve the stage of liberation to become *jivan-mukt*. In canto X, the creation and creatures of God consist of various types of human beings.

Out of all the above description of cantos, 7 to 11 deals with the concept of an ideal man called as *Brahmgyani*, *Gurmukh* and *Jivan-mukt*. The concept of salvation is fully opened and described in the form of *Brahmgyani* that everyone who has called reality as unapproachable feels joyful, humble towards others, his wandering of mind comes to an end and he is beyond the reach of illusions.

“In the fellowship of good, man gets a vision of
the Invisible,
And his life blossoms forth to the full;
He is able to control his five senses,
And is gratified by the joy of the ambrosial Name.
He feels humble towards all fellow-men,
And as he talks, hearts are enchanted by his words.
His mind does not wander this way and that:
It has found stability and peace,
And is placed beyond the reach of all illusions.

⁵⁷ Ibid, p. 7.

⁵⁸ Ibid, pp. 32 to 36.

⁵⁹ Ibid, pp. 37 to 41.

Even God is well pleased with such a man.”⁶⁰

He realizes the essence of other religions because of seeing God everywhere. This type of being has stability and peace which lives in union with Him.

“In the company of good, man feels no restlessness;
His mind rests in constant peace;
He feels within his reach, things beyond perception,
And has mind enough to bear the unbearable,
He lives on a high plane of spirit,
Approaching the abode of God Himself;
And from that height realizes the essence of all religions,
And sees God everywhere.
To him is granted the treasure of the Name:
Such is the effect of fellowship with a man of faith:
I offer my life at the feet of such a man.”⁶¹

The Ideal man who is in the company of Reality lives the life of purity, patience, spiritual bliss, serenity and makes his mind contemplated, free from evils and thus places a space in the lap of Everlasting peace.

“The God-awakened man makes himself the dust of all men’s feet;
He alone enjoys the highest spiritual bliss.
He extends his kindness to all,
As he is incapable of doing evil to anyone.
He makes no invidious distinction between man and man;
His eyes rain nectar on whomever they fall.
He is free from all entanglements,
And his life is serene.
His soul feeds on the knowledge of God.
And God alone is the object of his contemplation.”⁶²

⁶⁰ Ibid, p. 32,33.

⁶¹ Ibid, p. 37.

⁶² Ibid, p. 41.

In the end, being is lightened with the holy nature of Divine reality. The pure form of his life is further saturated with the love and spiritual beauty of God. In this way, he remains blessed with the company of Him and he is at one place of bliss.

There comes a moment in the life of man when he
Gets into the fellowship of the holy:
Thence there is no coming back for him.
He is settled in the abode of imperishable foundations.
His life is transfigured with the Light within:
His mind and body are saturated with the love of the Name;
And he lives constantly in the company of God,
His light blended with the Light of Divine,
As water is blended with water.
All his wanderings are over, and eternal peace is his.
I am ravished by such a unifying vision of God!⁶³

3.2 Social Peace in Sikhism

Everybody tries to achieve peace through various means. But the chances of attaining it are very less. Religion has some connection with peace because between these two there exists Ultimate Reality which is the source of attainment of peace in religion. Therefore, religion has very important connection with Ultimate Reality so as to receive the Divine message of their Nabis, Gurus and Prophets etc. in oral or written form. This connection of religion with reality and the outer world helps us for the attainment of peace. The situation of human being interlinked with outer world is called social peace. Socially, a being is attached with the values which are necessary for the upliftment of his self. Society plays an important role in making a personality as compare to other mammals. Human being needs support of fellows at early stage. Moreover, we all are living in this social world to live our life. The values contained in this world are different from that of spiritual world but there is some kind of interaction when both can be seen in the combined form.

⁶³ Ibid, p. 57.

The personal or individual peace helps in making devotee concentrate on his self by the negation of materialistic approach. But only personal peace is not the way to self-realization. An ordinary man wants to make his life more valuable when he or she is further attached to the society of the world. This makes him to think the Reality of his or her self by communicating or having dialogue with others. There comes a situation when being knows the thinking of different kinds of persons. “In the social sphere, peace does not mean tolerance or forbearance but an equations positive state of human relations. What constitutes a society is in fact, the combination of different religious communities, caste-groups, linguistic groups and professional groups. Each of these can contribute to the growth of social solidarity and can also be the cause of social conflict.”⁶⁴ To overcome these types of conflicts in the society, a being must have a quality to acquire the knowledge of ethics and morals constituted with particular faith. So, by knowing the socio-ethical values from religious perspectives, interfaith understanding comes in the contact of being. This understanding between different faiths helps us to remove the problems entangled within the society.

From Sikh point of view, Guru Sahib gave us the sacred scripture for the welfare of humanity. Every kind of fact is observed through the scripture. But it depends upon the seeker how he or she goes through with it. Guru told us to live a life free from tensions. The actual freedom from conflict can be possible through by joining the inner self and social world together. All the Gurus in Sikh history, leads a life of social and spiritual levels both.

Guru Sahib creates an example for us to live the life of an ideal person by removing asceticism and creates the life of a household as well as the spiritual person. It is not possible that a person having only spiritual thought can receive the message of God. But, a being who is mentally and physically attached with spiritual as well as social values can understand the inner core of Reality. So, first of all we have to concentrate our mind with good thoughts so that we came near to the attributes of Reality. After achieving this, we come

⁶⁴ Shashi Bala (2005) “Multi-Dimensional aspect of peace in Guru Granth Sahib”, *Interfaith Study of Guru Granth Sahib*, B.S. Dhillon, ed., Guru Nanak Dev University, Amritsar, p. 108,109.

across to social linkage and live the life of a household person. In this way, we will understand the criteria of self-realization for peace. Social peace is not possible without the spiritual concern of ultimate Reality. So, in order to attain it, a person will have to make his life valuable by achieving the social values in it. These social values are given below-

1. Equality
2. Love
3. Universal Brotherhood
4. Altruism or Social Service (Sewa)
5. Compassion
6. Justice
7. Creation of Khalsa as a symbolic icon of social peace

3.2.1 Equality

It is the major concern of thinking towards others. The conflict mainly arises when there is thinking of having I (self) or haumai. When person has haumai or ego, he or she will not be in calmness because this type of evil makes him to be directed towards I (self). “Egoism or self-concern creates a wall around the individual and separates him from his original source. This leads to spiritual blindness or nescience (*again, ajnana*). One becomes alienated from the Universal Will and mistakes what is unreal, the *samsara*, for the real.”⁶⁵ Therefore, when a being is away from the Reality and indulged in the worldly happiness he or she forgets about the real aim of his or her life. The wall of ego destroys when being comes into the contact of knowledge of Reality. So, ego is the main hurdle in the path of peace because it makes a person away from reality.

Guru Sahib told us that by repeating the word I again and again a person destroy his whole birth. But Guru gave us a message to make ourselves equal to that of others. The greatness of Guru lies in the fact that He never looks upon the limitations of any religion in which the lower castes or subaltern people are

⁶⁵ Harbans Singh (1995) *Berkeley Lectures on Sikhism*, Manohar Publishers & Distributors, New Delhi, p. 14.

attached. In this way, Guru shows no discrimination to all kinds of faith⁶⁶. For Him, nobody in this universe is away from the Reality. This is due to the reason that everything in this cosmos is created by the will of God. So, all have given equal respect.

“In the hierarchy of social structure the degrees of higher and lower men are judged by the inward spiritual illumination and outward identification with other fellow beings. The ethico-spiritual development of the self is measured by the criteria of self-development and outward social sense of sensibility.”⁶⁷ It means in the process of self-realization, the inner and outer peace is must for the judgement of different kinds of persons. But the people who have their thinking towards materialistic approach may or may not understand this situation. It means if our dealing with a person is through outer identity we can judge it by the means of his or her thought sense. By the inner connection, the power of spirituality is directly linked with them. So, it is necessary to identify both kinds of people for giving equal respect to deal with society.

In Sikh view of thought, “Man has inherent desire for peace and harmony with his social cosmos. But life is an amalgam of tensions. All kinds of tensions and conflicts are not resolved by man at the biological, psychological and social levels. These are resolved at higher metaphysical level of self-realization. Man’s ontic status is firmly rooted in the metaphysical value of synthesis between the transcendence and the immanence.”⁶⁸ In this way being has inherent attachment with Ultimate Reality and social environment. It is due to the reason that man lives in it to make self-free from tensions.

3.2.2 Love

Love is the basic need of human being in life. But the attachment of being with another person is considered as *moha*. The *moha* of a person consists of pleasures and passions for another one to remain in this life. But, on the other hand love with the creator of this cosmos helps a being to remain in this and

⁶⁶ Gurmeet Singh Sidhu (2015) *Beyond Otherness Sikhism: New Mystical Experience and Interfaith Dialogue*, Notion press. com, p. 140.

⁶⁷ Nirbhai Singh (1990) *Philosophy of Sikhism (Reality and its manifestations)* Atlantic Publishers & Distributors, New Delhi, p. 241.

⁶⁸ Ibid, p. 232,233.

beyond this world. Human love gives temporary joy which is different from spiritual love because in spiritual love, the soul of a being is gradually attached with Ultimate Reality. This love is called as bloom or prosperity (kheda) which gives us inner happiness or peace. Guru Sahib described this stage of happiness in the symbolic language of Gurbani. Here, love of being towards God is described in the form of husband and wife. This is however made us to think the twofold condition of God. One is the Ultimate Reality and other is the Divine spouse.

Without the Master's love, all talk of the sorrow
of separation is Maya-attachment.

With the heart deluded by Maya, *God*
is neither seen nor heard.

Without the sight of the Divine Spouse love will not arise.

How may the blind fall in love?

SaithNanak: The Lord who has taken away the eyes of
realization, will Himself restore these.⁶⁹

“Love is a consciousness, devoid of self-consciousness, and the first rule to be observed is that it should never lead to self-consciousness. It should always lead to the consciousness of the glories of the Wonderful Lord. When love leads to self-consciousness, it develops ego and selfishness, and instead of opening, closes the heart and the mind.”⁷⁰ In this way path of love goes to the creator of this world.

By attaining the Master, beautiful charmer,
My heart by arrows of Divine love have I subdued.
thus my heart all consciousness has lost;

⁶⁹ ਹੋਰੁ ਬਿਰਹਾ ਸਭ ਧਾਤੁ ਹੈ ਜਬ ਲਗੁ ਸਾਹਿਬ ਪ੍ਰੀਤਿ ਨ ਹੋਇ॥

ਇਹੁ ਮਨੁ ਮਾਇਆ ਮੋਹਿਆ ਵੇਖਣੁ ਸੁਨਣੁ ਨ ਹੋਇ॥

ਸਹ ਦੇਖੇ ਬਿਨੁ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਅੰਧਾ ਕਿਆ ਕਰੇਇ॥

ਨਾਨਕ ਜਿਨਿ ਅਖੀ ਲੀਤੀਆ ਸੇਈ ਸਚਾ ਦੇਇ॥2॥ (SGGS; 83)

⁷⁰ Nirmal Kumar (2006) *Sikh Philosophy and Religion (11th Guru Nanak memorial Lectures)* New Dawn Press, Inc., USA, p. 69.

The mind all desire has cast off.

Within me is agony of love; by sight of the Master is the
mind propped.⁷¹

In whole of the Gurbani, guru stresses to love the nature and beauty of
this cosmos which further brings a human being more closely to God. The
situation of a divine person without the love of his God depicted as-

Each hair, the mind and body with pain are filled-

Without sight of the Lord sleep comes not to me.

Confounded are physicians and pulse-testers:

My mind, body and heart with agony of love are afflicted.

Without the Beloved can I not live for an instant, a minute,

Like the addict that starved of the drug dies.

Those yearning for the Lord with nothing else are pleased.⁷²

To love nature and other people means to love the creativity of Ultimate
Reality. It brings unity among us. By living in this social world, we have to
create an inward happiness which makes us to rethink the power of God. This
power helps a being to see the cosmos or universe merged in it.

“The purpose of religion for the Guru was to create undisturbed love
relationship of man and God. For this he tried to prepare human self
which was to be streamlined for walking on the path of single minded
and unsheltered devotion. This was to be attained while having utter
peace first from within. In the whole of Guru Granth Sahib the passage
to God starts from within the self who is already in peace and is living

⁷¹ ਗੁਰੂ ਸੁੰਦਰੁ ਮੇਹਨੁ ਪਾਇ ਕਰੇ ਹਰਿ ਪ੍ਰੇਮ ਬਾਣੀ ਮਨੁ ਮਾਰਿਆ॥

ਮੇਰੈ ਹਿਰਦੈ ਸੁਖਿ ਬੁਧਿ ਵਿਸਰਿ ਗਈ ਮਨ ਆਸਾ ਚਿੰਤ ਵਿਸਾਰਿਆ॥

ਮੈ ਅੰਤਰਿ ਵੇਦਨ ਪ੍ਰੇਮ ਕੀ ਗੁਰ ਦੇਖਤ ਮਨੁ ਸਾਧਾਰਿਆ॥ (SGGS; 776)

⁷² ਰੇਮਿ ਰੇਮਿ ਮਨਿ ਤਨਿ ਇਕ ਬੇਦਨ ਮੈ ਪ੍ਰਭ ਦੇਖੇ ਬਿਨੁ ਨੀਦ ਨ ਪਈਆ॥

ਬੈਦਕ ਨਾਟਿਕ ਦੇਖਿ ਭੁਲਾਨੇ ਮੈ ਹਿਰਦੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮ ਪੀਰ ਲਗਈਆ॥2॥

ਰਉ ਬਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਪ੍ਰੀਤਮ ਜਿਉ ਬਿਨੁ ਅਮਲੈ ਅਮਲੀ ਮਰਿ ਗਈਆ॥

ਜਿਨ ਕਉ ਪਿਆਸ ਹੋਇ ਪ੍ਰਭ ਕੇਰੀ ਤਿਨੁ ਅਵਰੁ ਨ ਭਾਵੈ ਬਿਨੁ ਹਰਿ ਕੇ ਦੁਈਆ॥3॥(SGGS; 836)

peacefully in the eternal will. The individual self who is not on peace with itself does not qualify to tread on the true path of God.”⁷³

Therefore, it is clear that the path of peace comes from being’s inner self to be in peace so that he or she may have the connection with social peace. So, it is not possible to attain social peace without the condition of personal peace.

As per Gurbhagat Singh, “The loving and close relationship with God who is both formless and multifaceted in creation, not only characterizes the Granth’s equipoised person but also expresses him or her. The expression is both of separation (birha) in ignorance, and of joy in meetings. The joy includes bodily jouissance and spiritual bliss.”⁷⁴ If we love ourselves then we love the whole cosmos. The love of lotus and water is very deep because there is no possibility of anyone to live without one.

My self ! to the Lord bear such love as the lotus’s for water,
That buffeted by waves still in love blooms:
In water born, without the water it dies.⁷⁵

Similarly, the love of fish with ocean, drop of water with chatrik, baby with milk is compared with that of God with being.

Thou the ocean, we the fish, in Thee *disporting*,
Thy Name the drop, we the *thirsty chatrik*:
In you is centered our yearning.
In you is our heart absorbed.
As the babe by sucking milk is filled;
As the pauper at sight of wealth finds joy;
As one thirsting by drought, of cold water-

⁷³ Harnam Singh Shaan (2012) “Guru Granth Sahib: Contribution to World Peace”, *Sikhism: The Post-Modern Religion of the World*, Surjit Singh Dhaliwal ed., Adhyayan Publishers & Distributors, New Delhi, p. 86,87.

⁷⁴ Gurbhagat Singh (1999) *Sikhism and Postmodern Thought*, Ajanta Publications, Delhi, p. 27.

⁷⁵ ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਕਮਲੇਹਿ॥

ਲਹਰੀ ਨਾਲਿ ਪਛਾੜੀਐ ਭੀ ਵਿਗਸੈ ਅਸਨੇਹਿ॥

ਜਲ ਮਹਿ ਜੀਅ ਉਪਾਇ ਕੈ ਬਿਨੁ ਜਲ ਮਰਣੁ ਤਿਨੇਹਿ॥॥॥(SGGS; 59-60)

Thus with the Lord is my heart *in joy* drenched.⁷⁶

To the addict is nothing like his dope; to
the fish *nothing like* water:

Those dyed in *love of* the Beloved, for all creation feel love.
Lord! to Thy name am I a sacrifice.⁷⁷

All the rituals shall vanish that makes a person away from the loving God.

Burn the way of life that turns the mind away
from the Beloved Lord.

Saith Nanak: Pure is the love wherein is maintained
devotion to the Lord.⁷⁸

When there is no love of Divine God, the joy and peace of mind will not takes
place.

Without love of God no devotion can be, nor joy of body:

From this is found the boon of holy love,
Devotion to the Master and poise of mind.⁷⁹

⁷⁶ ਤੂੰ ਜਲਨਿਧਿ ਹਮ ਮੀਨ ਤੁਮਾਰੇ॥

ਤੇਰਾ ਨਾਮੁ ਬੂੰਦ ਹਮ ਚਾੜ੍ਹਕ ਤਿਖਹਾਰੇ॥

ਤੁਮਰੀ ਆਸ ਪਿਆਸਾ ਤੁਮਰੀ ਤੁਮ ਹੀ ਸੰਗਿ ਮਨੁ ਲੀਨਾ ਜੀਉ॥1॥

ਜਿਉ ਬਾਰਕੁ ਪੀ ਖੀਰੁ ਅਘਾਵੈ॥

ਜਿਉ ਨਿਰਧਨੁ ਧਨੁ ਦੇਖਿ ਸੁਖੁ ਪਾਵੈ॥

ਤ੍ਰਿਖਾਵੰਤ ਜਲ ਪੀਵਤ ਨੰਡਾ ਤਿਉ ਹਰਿ ਸੰਗਿ ਇਹੁ ਮਨੁ ਭੀਨਾ ਜੀਉ॥2॥(SGGS; 100)

⁷⁷ ਅਮਲੀ ਅਮਲੁ ਨ ਅੰਬੜੈ ਮਛੀ ਨੀਰੁ ਨ ਹੋਇ॥

ਜੇ ਰਤੇ ਸਹਿ ਆਪਣੈ ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ॥(SGGS; 557)

⁷⁸ ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ॥

ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ॥2॥ (SGGS; 590)

⁷⁹ ਬਿਨੁ ਪਿਆਰੈ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾ ਸੁਖੁ ਹੋਇ ਸਰੀਰਿ॥

ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰ ਭਗਤੀ ਮਨ ਧੀਰਿ॥6॥ (SGGS; 429)

“The ideal love for God inculcates the love for the whole mankind. This type of love requires inner and outer surrender that means complete dedication and dependence on God and faith in the operation of divine justice. This type of surrender does not lead to inner emptiness or to a state of nothingness but it enlarges the self by liberating it from its finitude. To such person appears no difference between creeds and denomination and he transcends all types of group rivalries and dissensions that disintegrate the human society.”⁸⁰

With the divine love of God the being is free from all kinds of suffering.

Whoever has the Lord, equally cherishing all, for friend, helper
Never shall anything lack.

Whoever to the Lord has formed attachment,
His suffering, pain and illusions shall vanish.⁸¹

Gurbhagat Singh explains the condition of loving and peaceful person as, “Equipoise is attained only with love for God. Then, everything else becomes insignificant. Love is not only the devotion on whose growth the Guru himself is wonderstruck but also the destroyer of ego that purifies the mind. With its realized radiance, the mind becomes one with the light of God. The ascetic Sahaja changes into a loving Sahaja, the spontaneous condition of being in which consciousness becomes poetic/creative.”⁸²

My mind and body by the arrow of Divine love are struck.

The Lord, all-knowing is my beloved and friend.⁸³

⁸⁰ Shashi Bala, op. cit, p. 111.

⁸¹ ਜਾ ਕਾ ਮੀਤੁ ਸਾਜਨੁ ਹੈ ਸਮੀਆ।।

ਤਿਸੁ ਜਨ ਕਉ ਕਰੁ ਕਾ ਕੀ ਕਮੀਆ।।

ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ ਲਾਗੀ।।

ਦੁਖੁ ਦਰਦੁ ਭ੍ਰਮ ਤਾ ਕਾ ਭਾਗੀ।।।। ਰਹਾਉ।। (SGGS; 186)

⁸² Gurbhagat Singh (1999) op. cit., p. 27.

⁸³ ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਬਾਣੁ ਜੀਉ।।

ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਮਿਤ੍ਰੁ ਹਰਿ ਪੁਰਖੁ ਸੁਜਾਣੁ ਜੀਉ।। (SGGS; 175)

Dharam Singh in his writing suggests that, “The endeavour to spread righteousness and to cause cessation of wickedness in human affairs is another form of love for the Divine. Infact, it is an obvious indication to suggest that *prem* (love) for the Divine which implicitly means love for human beings who are in essence one with the Divine, does not mean passivity or renunciation but an active, constructive role in the affairs of this world.”⁸⁴

3.2.3 Universal Brotherhood

When being is in the situation of considering all persons as equal status with respect to him and having loving relationship with them, then he became universal brothers in the eye of an Reality. Creation of Khalsa is the symbol of universal brotherhood because Guru Sahib made those people in this creation that came from different places and are of various castes. So, there is no differentiation of people in the name of colour, caste or place.

“Mankind is emanated from the *Ik* and it is to be reabsorbed into its original source. Humanity is harmonized by the internal social relationship of fraternity. This implies that all men are brothers because their Creator is common and the social realities are manifest elements of the Real. So, brotherhood of all men has an underlying bond of spiritual unity. In the company of realized selves one negates jealousies and diversities. After that, there is no enemy or stranger, but all are seen as brothers.”⁸⁵

The relation between creator and creation is very close that we cannot imagine we are the important part of it. The values of being and the Reality if coincides results in the formation of a perfect man which see other human beings as the part of Reality. So, brotherhood is a path in which being is free from enmity and love is distributed among all. Therefore, being feel peace while living in this society.

3.2.4 Altruism or Social service (Sewa)

The concept of altruism in Sikhism mainly defines the situation of helping others in the critical situations whether they are in the condition of

⁸⁴ Dharam Singh (1998) *Dynamics of the Social Thought of Guru Gobind Singh*, Punjabi University, Patiala, p. 111.

⁸⁵ Nirbhai Singh, op. cit., p. 243.

happy or not. It is a symbol of practical value in which being has got a quality of humility and unity among others. “The principle of altruism is expressed through love. It ought not to lead to pride. Therefore, main stress in social service is to annihilate the sense of ego and to evince a sense of sensibility for mankind.”⁸⁶ The devotee who has love towards other living creatures must have the experience of giving away ego from his self. So, without ego or pride, a being came under the influence of Divine Power. This power however makes him nearer to Reality because anyone who has the feeling of love and parupkar for humanity remains calm in this social world.

“The Sikh canon recommends the adoption of social service as the practical measure for the notion of altruism in mundane social life. It is with this end in view that man is asked to serve Hari (Akalpurakh), Guru and the fellow human beings. It may not be possible to serve Akalpurakh as an impersonal Deity. Guru in spirit, is equated with God, whereas his physical form is that of a human being. All other human beings are also, in essence, one with Akalpurakh. Since He manifests Himself in the phenomenal material world, serving humanity is tantamount to service of the Guru and Hari.”⁸⁷

As per Avtar Singh, “Social Service ought to be rendered in any or all respects. It may be in providing the material requisite or by rendering physical service, or it may be comforting the spiritual aspect of the others by reading out scriptures to him.”⁸⁸

Guru Sahib told us the importance of sewa during His lifetime. Sewa is an “inward transformation in the self that is carried out voluntarily. It helps man to sublimate his narrow self. In the process of sewa, spiritual aspect dominates over the secular values.”⁸⁹ While doing sewa, a devotee’s self is merged into the Transcendent Reality because he or she is free from ego. The transformed self who is the part of creator become totally surrendered to Him so as to make self-spiritual in the sense of Reality.

⁸⁶ Ibid, p. 244.

⁸⁷ Dharam Singh, op. cit., p. 137,138.

⁸⁸ Avtar Singh (2018) *Ethics of the Sikhs*, Punjabi University, Patiala, p. 184.

⁸⁹ Ibid, p. 245.

3.2.5 Compassion

The important attribute of a being is to have compassion in his inner self. Gurus told us that if a person has a quality of compassion, he will win the heart of Guru and therefore became pure.

The purest action is to act in the way of charity,
contentment and compassion.⁹⁰

Guru tells us the importance of holy places and have the feeling of compassion with others, all these are considered to be as Naam.

By devotion to the Name are acquired the approved
merit of bathing at sixty-eight holy spots,
And all kinds of charities and compassion to living beings: ⁹¹

The fast which is kept by the people for the fulfillment of their need is condemned by Guru. He said that being should have mercy, kind and content toward others which led to the path of real fast.

In your mind bear contentment;
Towards all creation bear compassion:
By such action is Ekadashi's fasting now fulfilled.⁹²

By giving the example of Jain ascetic, Guru Sahib tells us that with the achievement of compassion, the naked hermit reflects upon his inner self.

One contemplating *to subdue* the flesh is the truly
compassionate Jain ascetic.
Such a one subduing the self, forbears harming others.⁹³

⁹⁰ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ॥(SGGS; 51)

⁹¹ ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ॥(SGGS; 136)

⁹² ਮਨਿ ਸੰਤੋਖੁ ਸਰਬ ਜੀਅ ਦਇਆ॥

ਇਨ ਬਿਧਿ ਬਰਤੁ ਸੰਪੂਰਨ ਭਇਆ॥(SGGS; 299)

⁹³ ਦਇਆ ਦਿਗੰਬਰੁ ਦੇਹ ਬੀਚਾਰੀ॥

ਆਪਿ ਮਰੈ ਅਵਰਾ ਨਹ ਮਾਰੀ॥੩॥ (SGGS; 356)

A person who receives true knowledge from his Guru further makes him to understand the real path. After this, by going on this path, he may show mercy toward others.

True should be known such a one as truthful instruction receives;
Should be compassionate to creation and something in
charity give away.⁹⁴

The devotee should create the noble qualities with the symbol of making his body firewood and compassion as shovel (a tool for moving bulk materials such as coal, oil etc.).

Compassion his ash-roller, his body his fire-pile,
That with the gaze of *enlightenment* he should light.
In his heart should he lodge love *for* God-
This his eternal samadhi should be.⁹⁵

Guru makes a person ornamented with the values of compassion, contentment and righteousness to make self-connected with Reality.

With purity, content, compassion and righteousness may
I deck myself.⁹⁶

3.2.6 Justice

It is a very important social value which seeks welfare for the people. “Justice is an instrumental value which sustains social unity against tyranny, exploitation and injustice. *Dharma* as a subjective principle sustains, maintains and upholds unity of the self. From the objective standpoint, either jointly or severly, *dharma* in the Vedic period was used for law, virtue, duty, religion etc. The basic idea of subjective

⁹⁴ ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ॥

ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ॥(SGGS; 468)

⁹⁵ ਦਇਆ ਫਾਹੁਰੀ ਕਾਇਆ ਕਰਿ ਧੂਈ ਦ੍ਰਿਸਟਿ ਕੀ ਅਗਨਿ ਜਲਾਵੈ॥

ਤਿਸ ਕਾ ਭਾਉ ਲਏ ਰਿਦ ਅੰਤਰਿ ਚਹੁ ਜੁਗ ਤਾੜੀ ਲਾਵੈ॥੩॥ (SGGS; 477)

⁹⁶ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸੀਗਾਰੁ ਬਨਾਵਉ॥(SGGS; 812)

meanings of *dharma* is to yield unity in the self and society. When this concept is extended to society, it yields social unity.”⁹⁷

Therefore, it means that socially *dharma* is to make self-united with people whereas justice is to yield against these social problems which are obstacles. But, when there is disturbance in the social equilibrium, there exists the power of realized persons from whom we may develop the Divine qualities and conquer the problems.

The Creator perfect justice dispenses,
And preserves His devotee.⁹⁸

The creation of physical appearance is beautifully described by the Guru that the nature is under the true judgement of God.

*He created Night and Day, seasons and occasions;
So also Air, Water, Fire and the Nether Regions:
Amidst these has He fixed the earth, the place for Righteous
Action.*

In it are numerous kinds of creatures and their ways-
Of names many and illimitable.

All creatures on their actions are judged
In God’s court, just and true.

At His court are seated in celestial beauty the saints, Elect of God,
Who through His glance of grace are marked *with His approval*.

At that Court alone may be known the false from the true:
Only in the world to come may God’s true judgement be
revealed.⁹⁹

Avtar Singh¹⁰⁰ has explained the virtue of justice as respect for the right of others and non-exploitation of others.

⁹⁷ Nirbhai Singh, op. cit., p. 245.

⁹⁸ ਪੂਰਾ ਨਿਆਉ ਕਰੇ ਕਰਤਾਰੁ॥
ਅਪੁਨੇ ਦਾਸ ਕਉ ਰਾਖਨਹਾਰੁ॥१॥ (SGGS; 199)

⁹⁹ ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ॥
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ॥

3.2.7 Creation of Khalsa as a unique model of social peace

It is a major event in the history of Sikhism because it transforms the inner mind and body to that Ultimate Concern. The meaning of Khalsa is someone who is in the purest form devoid of evils. Guru Sahib made Khalsa to destroy the worst thinking of people so as to make them equal in all form whether they have same or different faiths. So, it is clear that the distinction between faiths has been removed by creating Khalsa. Kapur Singh has given the views of Guru Gobind Singh on this iconic day for the welfare of whole humanity which are described as-

1. "The absorption of the individual into the Infinite Soul, as the ultimate aim and *summum bonum*(*the highest good*) of human life and as a corollary, the religion and religious activity, as the activity, par-excellence, worthy of serious minds.
2. An equalitarian and global Fraternity in which this activity must be grounded and into which this Ideal must permeate.
3. Acceptance of new principles of Politics, subordinated to those of Ethics, resulting in the universal acceptance of the tradition of Open Diplomacy.

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ॥

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗਿ॥

ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ॥

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ॥

ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ॥

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ॥

ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ॥

ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ॥34॥ (SGGS; 7)

4. Organisation into the Order of the Khalsa, of those who agree to dedicate their lives to these Ideas.

5. The Vision of a new and regenerated Humanity.”¹⁰¹

So, in this way Guru made Khalsa in a different and idealistic form. So, Guru Sahib told us the path of social peace by capturing the ethical values. The main point comes out in the above discussion is that social peace is an important concern for the upliftment of human life. It basically helps a being to connect with other castes and tradition so that there may be no discrimination between them. The values such as altruism, social service, compassion, love and equality are interrelated with each other and lead to peaceful environment.

SUMMARY

Sri Guru Granth Sahib brings enlightenment to human being. The nature of this scripture is different from other scriptures. Sri Guru Granth Sahib is not only scripture along with this is a living Guru. The Sikhs are living under the guidance of Guru and Sri Guru Granth Sahib is ever lasting Guru and Sikhs are taking blessing and peace from the Guru. The message of Sri Guru Granth Sahib is common to all; it has a unique quality that makes scripture more respectful and memorable. The orientation, oneness and symbolic representation of this scripture are also distinct.

The Individual and Social peace are two types of peace in which Sikhism is centered and both kinds of peace are interlinked in the scripture of the Sikhs. Individual peace is a situation when being finds a specific goal to attain it. In Gurbani, it is focused on the stages like *Gurmukh*, *Brahmgyani*, *Anand*, *Jivanmukta* etc. *Gurmukh* is one who looks at the *mukh* of Guru; one who follows the teachings of Guru and one who is Guru-oriented and not self-oriented. It means a person is totally surrendered to Guru is called *Gurmukh*. *Gurmukh* always lives in *sahaj* which is the stage of spiritual progression towards Guru. Malar Ki Var expresses *Gurmukh* as protagonist and *manmukh* as antagonist to understand the transcendent appearance of God. In this way, *Gurmukh* lives in the grace of Guru.

¹⁰¹ Kapur Singh (1959) *PARASHARPRASNA Or The Baisakhi of Guru Gobind Singh (An exposition of Sikhism)*, Hind Publishers Ltd., Punjab, p. 11,12.

Brahmgyani in unattached, free from evil, has patience, holds his mind from wandering and his actions are holy, and not affected by pleasure and pain. A person who attains liberation while still living and enlightened with Transcendent Reality is called *Jivamukta*. *Anand* means blissful or ecstatic song which ends anxiety. It is a true song sung by inner and truthful heart. It is a state of perceptual consciousness which cannot be described in words and is a matter of experience only. *Sukhmani Sahib* has great importance to understand the personal peace. This Bani focusses on detailed description of Holy Scripture. It depicts the person's state of mind with Sabda Guru through peaceful means. The fact of this Bani describes the healing power through which a person remained in a calm state free from stress and tensions. These all are the stages of personal peace.

Social peace in Sikhism concentrates on equality, brotherhood, altruism, love, compassion, justice and Khalsa. The conflict arises when there is thinking of having I (haumai). Ego makes a person separates from his originality which leads to spiritual blindness (*ajnana*). Therefore, ego is hurdle in the path of peace. Love in Gurbani referred as moh spiritually with Guru. This love is described in the form of husband and wife. The example of brotherhood is given by creating the Khalsa for entire Sikh community. Altruism means humility which gives inward transformation of the self. Compassion is an important attribute to achieve the stage of tranquility which therefore brings inner soul pure. Justice seeks welfare for the people. It is an instrumental value which sustains social unity against exploitation and injustice.

The main concern of peace study according to religious point of view highlights the self-realization and meditates upon mystic word of Lord in relation with that particular religion by concentrating on establishment of its faith. But, vision of Sikhism is somehow different because there are situations which tells the upliftment of being with that of Reality and motivate others for the achievement of sacred peace. Thus, there is an establishment of peace not only in individual human being but on the whole humanity whether he/she belongs to any faith. In this way, we can say that Sikhism is not limited to any person, caste, religion or faith, rather it tells us the welfare of all beyond anything.

Conclusion

Asian continent is known as the birth place of religions. We have divided into two parts- West Asian and South Asian religions. Religion and scripture have connection with each other. To understand the concept of peace in religions, we have taken scripture as a primarily source in this study because Scripture is a mode of understanding the divine concept of religions in sacred form. Therefore, religion and scripture have connection with each other.

At first stage of this study we prepared a conceptual framework. We have discussed meaning, concepts and issues of peace phenomenon and then discuss *Just war* and *Jihad* as an issue of peace phenomenon in West Asian religions. It clears us that peace phenomenon has great importance in religion and their respective scriptures. In South Asian religions we have discuss *Dharam-Yudh* and *Non-violence* as an order to convey the message of peace.

Peace is a multidimensional phenomenon having relation with religions and their scripture. Peace is also a mystical phenomenon. Every individual have own vision about peace, however it is also in connection with social, economic, political, cultural and psychological aspects of life. Different religions explain peace phenomenon in a particular sense. However, religion helps us in explaining inner peace and outer peace. These concepts are further discussed in this study.

Perspectives of peace in religions

We have tried to understand peace phenomenon from two perspectives; peace studies and religious studies. We found that peace phenomenon on religious perspective has different views. In peace studies, various scholars try to understand peace on political level. Jewish scholar says that peace is not an absence of war or actions rather it is an absence of structural violence. Christian Scholar describes peace as a symbol of God and prohibition of weapons so as to make peace. The

concept of death of Jesus is an example in Christians that they do not kill others because Jesus himself reconciles people to God through his death. Islamic scholar insists peace as a combination of social justice, inner freedom, moral and ethical values to attain the goal of life. Indus tradition explains peace as coolness of mind, battle with self, non-violence and *nirvāṇa*.

Peace phenomenon is not a condition or situation after war rather war is not a security for the attainment of peace. Peace is a state of emotions, feeling of mind, social harmony and justice to live. The meaning of peace is explained in Semitic and Indus tradition as a concept of coolness, relation with social and religious life, *Yahweh* symbol of peace, *shānti*, non-violence (*ahimsā*), *nirvāṇa* and freedom from war. These are the main ways in which religious traditions focus on peace. Therefore, peace phenomenon is a Divine concept of a being having sense of perception visible through world.

Main Features of peace in religions

Features of peace phenomenon give different views. Anxiety means to be free from worry, stress and fearful situation. Care is another basic element of peace. In Christian point of view it is considered as an enemy of the soul. Buddhism prefers care as a hurdle in the path of liberation because when we care for someone it became attachment (suffering).

In Sikh point of view, care is important to give mutual respect to each other. Fearlessness is a situation in which religious person lives in free from fear. The mind of a person is entangled with so many problems. Negative thought collapses our mind whereas positive thought makes stability and goodness in us. Mind in the view of religions focused on meditation, *Samādhi*, Pray to God, remain cool and having inner peace of mind. It is interesting to note that in cold weather countries people use a term for peace is warm but in hot weather lands people use a term cold. However both terms give same meanings.

The affection is also the problem in the way to peace. Christianity prefers attachment with God by controlling over desires. Islam considers attachment with Prophet Muhammad and Allah. Buddhism pay attention to *Pramāda* means

ignorance in order to achieve the stage of *nirvâna*. Nonviolence is an important stage to peace in Jain tradition. Sikhism considers attachment as *moh* with another person. Guru gave us Bani in the form of sacred hymns. When anyone utters this bani, the negative thoughts of a person vanished and being feels in the stage of peace. The restfulness means serenity or temperance. Making our desires empty and surrender to God helps in achieving peace. Reconciliation basically means to work together harmoniously. It helps us a moral support for upliftment of the self. But reconciliation to God means forgiveness of revenge and anger. Forgiveness in Semitic tradition means to follow the rules (Ten Commandments) of God and pray in front of Him. The five pillars of Islam are also the important part to achieve forgiveness. Indus tradition considers forgiveness as a virtue and freedom from suffering. Sikh view of thought express forgiveness as a tool for peace.

Types of peace

Indeed, peace is a situation or condition of joy and inward happiness which can further be achieved by control over desires and passions (inner peace). But if a being is indulged in desires then situation of violence (outer peace) occurs. In this way, peace comes out to be a way from outer disturbances to the inner state of mind. There are two categories of peace inner and outer peace. Inner peace consists of nonviolence, insecurity and impermanent whereas outer peace has nature of objective, means and justice. Nonviolence means prohibition of armed and direct violence. From religious perspective, nonviolence is explained through Jainism (*ahimsâ*) and Buddhism (*metta*) which means to control over self and renunciation of the will to do harm to others. Peace is not a permanent situation rather it is temporary phenomenon which lasts for very short interval of time.

Positive peace is a state of mind and helps in solving disputes whereas negative peace passed through different stages of conflict to reach the destination. So, negative peace somehow constitutes the content of aggression which is further harmful for people but positive peace contains a quality of inner joy. Peace phenomenon occurs as inner and outer peace in the form of achieving harmony among people. Therefore, peace phenomenon mainly has two types of qualities

positive and negative, inner and outer. But both are interrelated to each other because if outer peace is there then inner peace will be achieved.

Scripture

Scripture are holy books which make us to understand the experience of transcendent and immanent message of God. However, religion explains connection with Ultimate Reality. The views of scholars explain scripture in various terms such as canon or text. Scripture is not a simple book people make it special text as a form of Scripture. Text cannot be isolated from community whether it is in oral or written form. But scripture is in written form. On the other side, a word canon is used as a synonym for scripture. Canon is a fixation of text in oral or written form. It means the rule with which we can measure the length of books in a combined form. Canon word used in religious perspective as open canon and narrow canon. Open canon includes hundreds of books such as upanishads, sutras agamas, puranas or tantras whereas narrow canon includes one or a few books like Bible, Qur'an and Adi Granth. Therefore, Scripture, text and canon are different terms defined in the religious traditions to understand the idea of peace phenomenon.

Peace in West Asian Religions

The Hebrew Bible or Tanakh of Jews has a great importance to its people. It consists of Torah, Nevi'im (Prophets) and Ketuvim (Writings). Torah consists of Jewish law and ethical values due to which it is book of law. Torah has various meanings such as books of Moses, the Pentateuch. Torah first consists in oral form by Rabbis and was given orally to the people by Moses at Sinai Mountain. The five books of Moses, 23 books of Prophets (Minor and Major) of Israel and 13 Writings are the three parts in which Torah is divided. The discussion of Peace and Torah (Christians give it name Old Testament) is further explained on the basis of scripture as a concept of *shalom*. It means absence of war; when a person has good relation with another one. This can be cleared by explaining prayer of Jews. *Sam Shalom* is traditional prayer for peace which means love and respect for each other. Another prayer *Mussaf* is recited after the reading of Torah. *Alenu* is the prayer which has its name Economic Prosperity or 'Birkat Hashanin' was said during the

closing of every service in whole year. Shalom refers to The Peace Blessing or 'Birkat Shalom' which means in order to give thanks to God. So, the concept of peace focuses on prayer in Jews.

The Analytical view of peace in Old Testament understands clearly by The Ten Commandments given by *Yahweh* to the people of Israel. The aim of Old Testament is *just war* or peace. It means Old Testament explains war as well as peace because God *Yahweh* represents himself as a warrior and a protector of peace. To live according to the God and understand His view is the main concept of peace given in Old Testament.

Bible is a common scripture of Judaism and Christianity mainly consists of Old Testament and New Testament. Christianity originates from the lap of Judaism. The development of Bible can be understood by New Testament which was added later by Christians. The books of Old Testament are 39 and that of New Testament are 27. These 27 books includes Gospels-4, Acts of the Apostles-1, Epistles or Letters-21, Book of Revelation-1. The concept of peace in New Testament is explained by *just war*. It focusses on calmness for the soul and establishment of social and political reconciliation for the development of humanity. *Just war* is a situation to repel the aggression of enemy or to recover the stolen property. This means war is not to fight or to take revenge with others but it is to control over the worst condition for the fulfillment of concord.

Qur'an is the sacred scripture of Islamic religion. Islam literally means submission or surrender to Allah. Submission is a taking faith in the command or order of Allah. Qur'an was revealed to Prophet Muhammad through Jibra'il angel. Qur'an has 114 chapters of revelation experienced by Prophet Muhammad. The concept of peace in Qur'an is given in the form of *Jihad*. *Jihad* basically means to make efforts and struggle to achieve something. The twofold concept of *Jihad* means inner struggle and actual war. Inner struggle means to maintain a preference for God over the loved ones whereas war is to battle for self-defense. To defend the situation of conflict sometimes a serious condition of war arises due to which *jihad* is considered as situation of war. *Jihad* is the collective obligation of Islam; it is

based on the whole community not on the individual. Therefore, it was not included in Five Pillars of Islam. In this way, the analytical view of peace in Islam considers *jihad* as a struggle for peace. So, the idea of peace concentrates on absence as well as presence of war because its main aim is to establish the stage of harmony.

Peace in South Asian religions

The origin of Hindu religion consists of many books related to different gods but Vedas are considered as core of this religion. Vedas and Upanishads are called *Sruti* whereas epics, *Puranas* are called *Smritis*. *Sruti* means to hear and *Smriti* means to be remembered. The time period of Vedas is not cleared. Different scholars give their own views about the origin of Vedas. The word canon is used for Veda only because it is a collection of books. To understand the concept of peace, we will discuss *Dharam-Yudh* in Bhagavad Gita.

Gita is a crux in Hindu scriptures which contains the essence of Vedas and Upanishads. It has 18 chapters and 700 slokas. Gita has been classified into Karmayoga, Jnanayoga and Bhaktiyoga. Gita begins with the starting of battle by Arjuna and his family members but Krsna gave moral upliftment to Arjuna that in this world, everybody has to die, no one is immortal. The remaining chapters described Krsna's answer to Arjuna that how can we win this battle of life by doing right action, right knowledge and right consciousness. The concept of yoga and yagna is explained in Gita that yoga is the inner journey and yagna is outer journey. By going through outer journey, we can achieve the stage of inner happiness. Dharma means duty, if a person is not doing his duty in the battle he is not said to be a good warrior. Therefore, by taking right knowledge the stage of bhakti (peace) is achieved. The analytical view of Gita explains peace as a stage of dharma and moksha. Dharma is about building relationships whereas moksha is about abandoning relationships, Dharma binds people to society while moksha enables them to break free.

Buddhism emerged from Shramanic tradition which has sacred books consists of various languages. At present, Buddhism is 2500 years old due to which its literature is also oldest than others. Tripitaka is sacred literature in Pali language

which means three baskets of *Vinaya-Pitaka*, *Sutta-Pitaka* and *Abhidhamma-Pitaka*. We will discuss Dhammapada which is a part of *Sutta-Pitaka* to understand the concept of *non-violence* or *nirvāṇa* in it. Dhammapada has 423 stories of 26 chapters. This text was also called Gita of Buddhism. There is an explanation of building our character and moral values to attain happiness in life because the biggest enemy of a man is self, which lives deep inside us. The main focus of Buddha's views is on suffering. Suffering makes person unstable which can further be removed by doing meditation with the self basically known as *nirvāṇa*. *Nirvāṇa* is understood as the extinguishment of the flame of personal desire, the quenching of the fire of life. It is the last and final stage of liberation in Buddhism. Nonviolence is explained in Buddhism as *Nirvāṇa*, *Bodhisattva*, *Arhat* or *Brahman* through the stage of meditation. Dhammapada concentrates on *Arhat* and *Nirvāṇa*. Therefore, South Asian religions describe peace as a battle with inner self in Gita and to achieve non-violence as a path of liberation in Buddhism. The concept of peace according to their sacred scriptures has been clearly given us the issues of *Just War*, *Jihad*, *Dharam-Yudh* and *Non-violence*.

Peace in Sikhism

The scripture of Sikhs Sri Guru Granth Sahib shows the path of enlightenment. The nature of this scripture is different from other scriptures. This is due to the reason that it focused on various types of faiths of people which gives mutual respect to all. It has a unique quality that makes scripture more respectful and memorable. The orientation, oneness and symbolic representation of this scripture are also different.

The Individual and Social peace are two types of peace in which Sikhism is centered. Individual peace is a situation when being finds a specific goal to attain it. In Gurbani, it is focused on the stages like *Gurmukh*, *Brahmgyani*, *Anand*, *Jivan-mukt* etc. *Gurmukh* is one who looks at the *mukh* of Guru means one who follows the teachings of Guru and one who is Guru-oriented and not self-oriented. It means a person who is totally committed to the Guru is called *Gurmukh*. In the guidance of the Guru, *Gurmukh* always lives in *sahaj* which is the stage of spiritual progression

towards Guru. Malar Ki Var expresses Gurmukh as protagonist and manmukh as antagonist to understand the transcendent appearance of God. In this way, Gurmukh lives in the grace of Guru.

Brahmgyani is unattached from maya, free from evil, has patience, holds his mind from wandering and his actions are holy, and not affected by pleasure and pain. A person who attains liberation while still living and enlightened with Transcendent Reality is called *Jivan-mukta*. Anand is a blissful or ecstatic song which further ends up in anxiety. It is a true song sung by inner and truthful heart. It is a state of perceptual consciousness which cannot be described in words and is a matter of experience only. *Sukhmani Sahib* has great importance to understand the personal peace. This Bani focusses on detailed description of Holy Scripture. It depicts the person's state of mind with Sabda Guru through peaceful means. The fact of this Bani describes the healing power through which a person remained in a calm state free from stress and tensions. These all are the stages of personal peace.

Social peace in Sikhism concentrates on equality, brotherhood, altruism, love, compassion and justice. The conflict arises when there is thinking of having I (haumai). Ego makes a person separate from his originality which leads to spiritual blindness (*ajnana*). Therefore, ego is a hurdle in the path of peace. Love in Gurbani is referred to as *moh* spiritually with Guru. This love is described in the form of husband and wife as given in Suchaji bani. The example of brotherhood is established through the Sangat and creation of the Khalsa. As per Guru all are equal because created by the One Creator and the Creator resides in his creation. Altruism means humility which gives inward transformation of the self. Compassion is an important attribute to achieve the stage of tranquility which therefore brings inner soul pure. Justice seeks welfare for the people. It is an instrumental value which sustains social unity against exploitation and injustice.

The main concern of peace study according to religious point of view highlights the self-realization and meditates upon mystic word of Lord in relation with that particular religion by concentrating on establishment of its faith. But, vision of Sikhism is somehow different because there are situations which tell the

upliftment of being with that of Reality and motivate others for the achievement of sacred peace. Thus, there is an establishment of peace not only in individual aim of a person, it is a task for commonness and humanity. Sikhism is not limited to any person, caste, religion or faith, rather it tells us the welfare of all beyond anything.

Findings

1. The message of peace phenomenon in West Asian religions based on *Just war* and *Jihad* which basically interpret as the absence as well as presence of war. Jews and Christians mainly emphasis on God. *Yahweh* represents as a warrior and protector of peace whereas Jesus represents as God of Peace. *Jihad* in Islam is the collective obligation of Islam; it is based on the whole community not on the individual.
2. South Asian religions emphasis on *Dharma Yudh* as described in Gita and *Non-violence* in Dhamampada. Gita explains that a person becomes faithful to his duty whether in the battle or with the self. *Non-violence* refers as not to be indulged in violent situations which Dhammapada explains as Arhat or Brahmana.
3. Sikhism explains peace phenomenon as individual and social peace. The scripture Sri Guru Granth Sahib brings enlightenment to the human being. The nature of Sikh scripture is somehow different from other scriptures in the sense of oneness, structural orientation and symbolic representation. It mainly describes the unique characteristics such as matter of caste and religion.
4. Individual peace concentrates on inner peace of mind, body and soul whereas social peace stresses on outer surroundings living with each other. In social peace, creation of Khalsa is the unique and different symbol of representing various faiths of people. So, main concern of Sikh thought refers inner peace while living in the outer world.
5. Gurbani creates a truthful person *Gurmukh* who live in the grace of Guru. *Gurmukh* do not fight against anybody. He or she attains peace under the guidance of Guru.

CANDIDATE'S DECLARATION

I, **Rupinder Kaur**, certify that the work embodied in this Ph. D. thesis is my own bonafide work carried out by me under the supervision of **Dr. Gurmeet Singh Sidhu** from **2014 to 2020** at **Department of Religious Studies, Punjabi University, Patiala**. The matter embodied in this Ph. D. thesis has not been submitted for the award of any other degree/diploma. I declare that I have faithfully acknowledged, given credit to and referred to the research workers wherever their works have been cited in the text and the body of the thesis. I further certify that I have not willfully lifted up some other's work, para, text, data, results, etc. reported in the journals, books, magazines, reports, dissertations, theses, etc., or available at web-sites and included them in this Ph. D. thesis and cited as my own work. I also declare that I have adhered to all principles of academic honesty and integrity and have not misrepresented or fabricated or falsified any idea/data/fact/source in my submission. I understand that any violation of the above will be cause for disciplinary action by the University.

Date: 31-07-2020

Rupinder Kaur
Rupinder Kaur

Place: Patiala

This is to certify that the above statement made by the candidate is correct to the best of my/our knowledge.

Date 31-07-2020

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List of Publications-

- My one Research Paper ‘Peace in Human Life and Buddhism’ has been published in the book entitled “*The Meaning of life: Interreligious Understandings and Buddhism*”.
- The research paper **ਕੁਚਜੀਸੁਚਜੀਬਾਣੀਦੀਅਜੋਕੀਪ੍ਰਸੰਗਿਕਤਾ** has been published in the book entitled "ਗੁਰੂ ਨਾਨਕ ਬਾਣੀ ਚਿੰਤਨ: ਅਜੋਕੇ ਸਰੋਕਾਰ ਅਤੇ ਸੰਭਾਵਨਾਵਾਂ"

ਕੁਚਜੀ ਸੁਚਜੀ ਬਾਣੀ ਦੀ ਅਜੋਕੀ ਪ੍ਰਸੰਗਿਕਤਾ

ਰੁਪਿੰਦਰ ਕੌਰ

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਸ੍ਰੀ ਰਾਗ 762 ਤੇ ਦਰਜ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਬਾਣੀ ਕੁਚਜੀ ਸੁਚਜੀ ਦਾ ਅਜੋਕੇ ਸਮੇਂ ਵਿਚ ਬਹੁਤ ਮਹੱਤਵ ਹੈ। ਇਸ ਬਾਣੀ ਵਿਚ ਗੁਰੂ ਜੀ ਨੇ ਮਨੁੱਖ ਲਈ ਸੰਸਾਰਕ ਅਤੇ ਅਧਿਆਤਮਕ ਜੀਵਨ ਦੇ ਰਾਹ ਨੂੰ ਕੁਚਜੀ ਸੁਚਜੀ ਦੇ ਪ੍ਰਤੀਕਾਂ ਰਾਹੀਂ ਸਮਝਾਉਣ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ ਕਿਉਂਕਿ ਪ੍ਰਤੀਕ ਅੰਦਰੂਨੀ ਅਨੁਭਵ ਨੂੰ ਸਮਝਣ ਵਿਚ ਸਹਾਈ ਹੁੰਦੇ ਹਨ ਇਸ ਕਰਕੇ ਕੁਚਜੀ ਅਤੇ ਸੁਚਜੀ ਦਾ ਪ੍ਰਤੀਕ ਗੁਰੂ ਨਾਲ ਮਿਲਾਪ ਦੀ ਅਵਸਥਾ ਤੋਂ ਸਾਨੂੰ ਜਾਣੂ ਕਰਵਾਉਂਦਾ ਹੈ। ਇਹ ਅਵਸਥਾ ਪ੍ਰਤੀਕਾਂ ਤੋਂ ਪਹਿਲਾਂ ਰਹੱਸਮਈ ਅਨੁਭਵ ਦਾ ਹਿੱਸਾ ਹੁੰਦੀ ਹੈ। ਧਰਮ ਦੇ ਅਨੁਭਵੀ ਮਨੁੱਖ ਪ੍ਰਤੀਕਾਂ ਦੇ ਸਹਾਰੇ ਨਾਲ ਇਸ ਅਨੁਭਵ ਨੂੰ ਹਾਸਿਲ ਕਰਦੇ ਅਤੇ ਸਮਝਦੇ ਹਨ ਫਿਰ ਹੋਰਨਾਂ ਨੂੰ ਪ੍ਰਤੀਕਮਈ ਭਾਸ਼ਾ ਵਿਚ ਸਮਝਾਉਂਦੇ ਹਨ। ਇਸ ਖੋਜ-ਪੱਤਰ ਵਿਚ ਕੁਚਜੀ ਸੁਚਜੀ ਬਾਣੀ ਦੇ ਪ੍ਰਤੀਕਾਤਮਕ ਅਰਥਾਂ ਨੂੰ ਅਜੋਕੇ ਪ੍ਰਸੰਗ ਵਿਚ ਸਮਝਣ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ।

ਧਾਰਮਿਕ ਅਨੁਭਵ ਆਮ ਭਾਸ਼ਾ ਰਾਹੀਂ ਬਿਆਨ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਧਾਰਮਿਕ ਅਨੁਭਵ ਨੂੰ ਸਮਝਾਉਣ ਲਈ ਅਨੁਭਵੀ ਵਲੋਂ ਪ੍ਰਤੀਕਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਇਸ ਕਰਕੇ ਧਾਰਮਿਕ ਲਿਖਤ ਆਮ ਲਿਖਤ ਨਾਲੋਂ ਵਿਲੱਖਣ ਹੁੰਦੀ ਹੈ ਜਿਸਨੂੰ ਆਮ ਅਨੁਸ਼ਾਸਨਾਂ ਨਾਲ ਨਹੀਂ ਸਮਝਿਆ ਜਾ ਸਕਦਾ। ਪ੍ਰਤੀਕਾਂ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਧਾਰਮਿਕ ਭਾਸ਼ਾ ਦੇ ਅੰਦਰੂਨੀ ਅਨੁਭਵ ਅਤੇ ਇਸਦੀ ਪ੍ਰਾਪਤੀ ਦੇ ਮਨੋਰਥ ਨੂੰ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਪ੍ਰਤੀਕ ਕਿਸੇ ਵਸਤੂ ਦੀ ਅੰਦਰਲੀ ਭਾਵਨਾ ਨੂੰ ਸਾਡੇ ਸਾਹਮਣੇ ਪੇਸ਼ ਕਰਦੇ ਹਨ। ਇਹ ਭਾਵਨਾ ਸਾਨੂੰ ਰੱਬੀ ਉਪਦੇਸ਼ ਨਾਲ ਜੋੜਦੀ ਹੈ।

ਪਰਮਾਤਮਾ ਅਸੀਮਿਤ ਹੈ ਜਿਸ ਨੂੰ ਸੀਮਿਤ ਬੁੱਧੀ ਰਾਹੀਂ ਸਮਝਣਾ ਮੁਸ਼ਕਿਲ ਹੁੰਦਾ ਹੈ। ਇਸ ਅਸੀਮ ਸੱਤਾ/ਸਥਿਤੀ ਨੂੰ ਅਨੁਭਵ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ। ਇਸ ਅਨੁਭਵ ਦੇ ਅਧੀਨ ਪਰਮਾਤਮਾ ਦੀ ਪ੍ਰਾਪਤੀ ਸੰਭਵ ਹੈ। ਇਹ ਪ੍ਰਾਪਤੀ ਗੁਰੂ ਵਲੋਂ ਦਿੱਤੀ ਮਤਿ/ਸੋਧ/ਗਿਆਨ ਨਾਲ ਹੁੰਦੀ ਹੈ। ਇਸ ਬਾਣੀ ਵਿਚ ਜੀਵਾਤਮਾ ਦਾ ਪਰਮਾਤਮਾ ਨਾਲ ਮੇਲ ਨੂੰ ਪਤੀ-ਪਤਨੀ ਦੇ ਪ੍ਰਤੀਕ ਰਾਹੀਂ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੁਆਰਾ ਰਚਿਤ ਬਾਣੀ ਵਿਚ ਸੰਸਾਰਿਕ ਤੋਂ ਅਧਿਆਤਮਿਕ ਪੱਧਰ ਤਕ ਪਹੁੰਚਣ ਦੀ ਵਿਧੀ ਨੂੰ ਸਮਝਾਇਆ ਗਿਆ ਹੈ।

ਗੁਰਬਾਣੀ ਆਤਮ ਗਿਆਨ ਦਾ ਅਨੁਭਵ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਆਤਮਾ ਨੂੰ ਆਮ ਭਾਸ਼ਾ ਵਿਚ ਸਮਝਾਉਣ ਲਈ ਨਾਰੀਮੂਲਕ ਪ੍ਰਤੀਕਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ। ਇਸਤਰੀ ਦੇ ਗੁਣਾਂ ਨੂੰ ਆਤਮ-ਸਾਧਕ ਲਈ ਪ੍ਰਤੀਕ ਵਜੋਂ ਲਿਆ ਗਿਆ ਹੈ ਕਿਉਂਕਿ ਨਿਮਰਤਾ, ਮਿਠਾਸ, ਦਿਆਲਤਾ, ਹਲੀਮੀ ਵਰਗੇ ਗੁਣਾਂ ਨਾਲ ਪਰਮਾਤਮਾ ਦੀ ਪ੍ਰਾਪਤੀ ਹੋ ਸਕਦੀ ਹੈ। ਇਹਨਾਂ ਗੁਣਾਂ ਨੂੰ ਗੁਰੂ ਜੀ ਨੇ ਸੁਚਜੀ ਦੇ ਰੂਪ ਵਿਚ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਪਰ

ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਕੁਚਜੀ ਇਸਤਰੀ ਦੀ ਹਾਲਤ ਦੱਸੀ ਹੈ ਕਿ ਉਹ ਆਪਣੇ ਜੀਵਨ ਵਿਚ ਕਿਵੇਂ ਵਿਚਰਦੀ ਹੈ? ਜੀਵਆਤਮਾ ਕੁਚਜੀ ਹੋ ਸਕਦੀ ਹੈ ਜਾਂ ਸੁਚਜੀ। ਕੁਚਜੀ ਅਤੇ ਸੁਚਜੀ ਇਹਨਾਂ ਦੋਹਾਂ ਸ਼ਬਦਾਂ ਨੂੰ ਗੁਰੂ ਜੀ ਨੇ ਇਸਤਰੀ ਦੇ ਪ੍ਰਤੀਕ ਵਜੋਂ ਵਰਤਿਆ ਹੈ। ਜੀਵਆਤਮਾ ਨੇ ਪਰਮਾਤਮਾ ਨਾਲ ਮਿਲਣਾ ਹੈ। ਇਸ ਮੇਲ ਨੂੰ ਗੁਰੂ ਜੀ ਅਧਿਆਤਮਿਕ ਰਸਤਾ ਕਹਿੰਦੇ ਹਨ ਜਿਸ ਵਿਚ ਪੁਰਸ਼ ਤੇ ਇਸਤਰੀ ਦੋਵੇਂ ਸ਼ਾਮਿਲ ਹਨ। ਪਰਮਾਤਮਾ ਨੂੰ ਕੰਤ ਦੇ ਪ੍ਰਤੀਕ ਰੂਪ ਵਿਚ ਸੰਬੋਧਨ ਕੀਤਾ ਹੈ ਪਰ ਅਸਲ ਵਿਚ ਪਰਮਾਤਮਾ ਜੂਨਾਂ ਤੋਂ ਰਹਿਤ ਹੈ ਅਤੇ ਗੁਰੂ ਜਿਸਨੂੰ ਇਸਤਰੀ ਦੇ ਪ੍ਰਤੀਕ ਵਜੋਂ ਵਰਤਿਆ ਹੈ ਉਹ ਵੀ ਜਿਣਸੀ ਵੰਡ ਅਤੇ ਭੇਦ ਤੋਂ ਪਾਰ ਹੈ।

ਕੁਚਜੀ ਦੇ ਸੰਕਲਪ ਵਿਚ ਪਰਮਾਤਮਾ ਤੋਂ ਬੇਮੁੱਖ ਮਨੁੱਖ ਦੀ ਗੱਲ ਕੀਤੀ ਗਈ ਹੈ ਜੋ ਹਮੇਸ਼ਾਂ ਸੰਸਾਰੀ ਵਸਤੂਆਂ ਦੇ ਮੋਹ ਵਿਚ ਫਸਿਆ ਰਹਿੰਦਾ ਹੈ। ਇਹ ਮੋਹ ਉਸਦੇ ਮਨ ਨੂੰ ਭਾਉਂਦਾ ਹੈ। ਬਾਅਦ ਵਿਚ ਜਦੋਂ ਉਹ ਆਪਣੇ ਤੋਂ ਚੰਗੇ ਗੁਣਾਂ ਵਾਲੇ ਵਿਅਕਤੀ ਨੂੰ ਵੇਖਦਾ ਹੈ ਤਾਂ ਉਹ ਉਸੇ ਵਰਗਾ ਬਣਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦਾ ਹੈ ਤੇ ਅੰਤ ਵਿਚ ਪਰਮਾਤਮਾ ਦੀ ਖੁਸ਼ੀ ਹਾਸਿਲ ਕਰ ਲੈਂਦਾ ਹੈ। ਸੁਚਜੀ ਬਾਣੀ ਵਿਚ ਗੁਰੂ ਜੀ ਪਰਮਾਤਮਾ ਦੀ ਉਸਤਤ ਕਰਦੇ ਹਨ ਅਤੇ ਕਹਿੰਦੇ ਹਨ ਕਿ ਸਾਰਾ ਸੰਸਾਰ ਉਸਦੇ ਭਾਣੇ ਵਿਚ ਚਲ ਰਿਹਾ ਹੈ। ਭਾਵ ਕਿ ਜੀਵ ਇਸਤਰੀ ਜਦੋਂ ਪਰਮਾਤਮਾ ਰੂਪੀ ਕੰਤ ਦੀ ਪ੍ਰਾਪਤੀ ਕਰ ਲੈਂਦੀ ਹੈ ਤਾਂ ਉਹ ਉਸਦੇ ਗੁਣਾਂ ਨੂੰ ਬਿਆਨ ਕਰਦੀ ਥੱਕਦੀ ਨਹੀਂ ਤੇ ਅੰਤ ਉਸੇ ਵਿਚ ਹੀ ਲੀਨ ਹੋ ਜਾਂਦੀ ਹੈ।

ਜੀਵਆਤਮਾ ਦਾ ਪਰਮਾਤਮਾ ਨਾਲ ਮੇਲ ਸਰਬ ਸਾਂਝੀਵਾਲਤਾ ਦਾ ਉਪਦੇਸ਼ ਹੈ। ਗੁਰਬਾਣੀ ਦੇ ਆਧਾਰ 'ਤੇ ਪ੍ਰਤੀਕ ਰੂਪ ਵਿਚ ਇਸ ਗੱਲ ਨੂੰ ਸਮਝਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਗਈ ਹੈ ਕਿਉਂਕਿ ਇਹ ਪ੍ਰਤੀਕ ਰਹੱਸਮਈ ਭਾਵਾਂ ਨੂੰ ਬਿਆਨ ਕਰਦੇ ਹਨ। ਇਸ ਲਈ ਬਾਣੀ ਵਿਚ ਇਹਨਾਂ ਸ਼ਬਦਾਂ ਨਾਲ ਮਿਲਦੇ ਜੁਲਦੇ ਅਰਥਾਂ ਵਾਲੇ ਸ਼ਬਦਾਂ ਨੂੰ ਵਰਤ ਕੇ ਇਸ ਗੱਲ ਨੂੰ ਹੋਰ ਖੂਬਸੂਰਤ ਤਰੀਕੇ ਨਾਲ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੈ। ਗੁਰਬਾਣੀ ਵਿਚ ਆਏ ਇਹਨਾਂ ਪ੍ਰਤੀਕਾਂ ਦੀ ਪ੍ਰਕ੍ਰਿਤੀ ਸਮਝਣ ਤੋਂ ਪਹਿਲਾਂ ਪ੍ਰਤੀਕ ਦੇ ਅਰਥ ਸਮਝ ਲੈਣੇ ਜ਼ਰੂਰੀ ਹਨ।

ਪ੍ਰਤੀਕ:

ਪ੍ਰਤੀਕ ਧਾਰਮਿਕ ਭਾਸ਼ਾ ਦੀ ਜ਼ਰੂਰਤ ਹੁੰਦੇ ਹਨ। ਜਿਵੇਂ ਜ਼ਿੰਦਗੀ ਸਾਹ ਤੋਂ ਬਿਨਾਂ ਨਹੀਂ ਚਲ ਸਕਦੀ ਉਸੇ ਤਰ੍ਹਾਂ ਧਰਮ ਦੀ ਭਾਸ਼ਾ ਪ੍ਰਤੀਕਾਂ ਤੋਂ ਬਿਨਾਂ ਅਧੂਰੀ ਹੈ। “ਹਰੇਕ ਭਾਵਨਾ, ਆਦਰਸ਼ ਤੇ ਸਭਾ ਧਰਮ ਦੇ ਪਰਪੰਚ ਨਾਲ ਜੁੜੀ ਹੋਈ ਹੈ। ਉਹ ਭਾਵਨਾ ਚਾਹੇ ਵੱਡੀ ਹੈ ਜਾਂ ਛੋਟੀ, ਪ੍ਰਤੀਕਾਂ ਦੇ ਵਾਤਾਵਰਨ ਵਿਚ ਹੀ ਜਿਓਂ ਰਹੀ ਹੁੰਦੀ ਹੈ। ਇਹ ਪ੍ਰਤੀਕਾਂ ਰਾਹੀਂ ਹੀ ਸੰਭਵ ਹੈ ਕਿ ਅਸੀਂ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਦੇ ਲੰਘ ਚੁੱਕੇ ਤੇ ਬੇਗਾਨੇ ਵਿਰਸੇ ਨੂੰ ਨੇੜੇ ਦੇ ਸਾਧਨਾਂ ਰਾਹੀਂ ਹਾਸਿਲ ਕਰ ਸਕਦੇ ਹਾਂ।” (Heisig:1987;198) ਧਰਮ ਅਤੇ ਪ੍ਰਤੀਕ ਇਕ ਦੂਜੇ ਨਾਲ ਸੰਬੰਧਤ ਹੁੰਦੇ ਹਨ। ਜੋ ਰਸਤਾ ਧਰਮੀ ਮਨੁੱਖ ਅਪਣਾਉਂਦਾ ਹੈ ਉਸ ਅਨੁਭਵ ਨੂੰ ਉਹ ਰਾਹੀਂ ਸਾਡੇ ਸਾਹਮਣੇ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਰਹੱਸਮਈ ਅਨੁਭਵ ਵਿਚੋਂ ਉਤਪੰਨ ਪ੍ਰਤੀਕਾਂ ਨੂੰ ਅਸੀਂ ਧਾਰਮਿਕ ਪ੍ਰਤੀਕ ਵੀ ਕਹਿ ਸਕਦੇ ਹਾਂ। “ਜਦੋਂ ਪ੍ਰਤੀਕਾਂ ਦੀ ਹੋਂਦ ਖ਼ਤਰੇ ਵਿਚ ਹੁੰਦੀ ਹੈ ਤਾਂ ਧਾਰਮਿਕ ਰੀਤੀ-ਰਿਵਾਜ ਇਹਨਾਂ ਪ੍ਰਤੀਕਾਂ ਨੂੰ

ਉਤਸ਼ਾਹਿਤ ਕਰਦੇ ਹਨ।” (Ibid; 198) “ਜਦੋਂ ਧਾਰਮਿਕ ਰੀਤੀ-ਰਿਵਾਜ ਵੱਖੋ-ਵੱਖਰੇ ਹੋ ਜਾਂਦੇ ਹਨ ਤਾਂ ਜਿਹੜੇ ਪ੍ਰਤੀਕ ਇਹਨਾਂ ਨੇ ਸੰਗਠਿਤ ਕੀਤੇ ਹੁੰਦੇ ਹਨ ਉਹਨਾਂ ਦੀ ਜੀਵਨ ਸ਼ਕਤੀ ਖ਼ਤਮ ਹੋ ਜਾਂਦੀ ਹੈ।” (Ibid;198) ਇਸ ਤੋਂ ਭਾਵ ਹੈ ਕਿ ਧਰਮ ਪ੍ਰਤੀਕਾਂ ਬਿਨਾ ਅਤੇ ਪ੍ਰਤੀਕ ਧਰਮ ਬਿਨਾ ਅਧੂਰੇ ਹਨ।

ਕੁਚਜੀ : ਸੰਕਲਪ ਅਤੇ ਪ੍ਰਤੀਕ

ਗੁਰੂ ਨਾਨਕ ਬਾਣੀ ਵਿਚ ਕੁਚਜੀ ਨੂੰ ਸਿਰਫ ਇਕ ਪ੍ਰਤੀਕ ਵਜੋਂ ਵਰਤਿਆ ਗਿਆ ਹੈ। ਅਸਲ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਇੱਥੇ ਉਸ ਮਨਮੁਖ ਦੀ ਗੱਲ ਕੀਤੀ ਹੈ ਜੋ ਗੁਰੂ ਤੋਂ ਬੇਮੁੱਖ ਹੈ ਤੇ ਆਪਣੇ ਮਨ ਦੇ ਅਨੁਸਾਰ ਚਲਦਾ ਹੈ। ਸੱਚ ਤੋਂ ਅਣਜਾਣ, ਨ ਸਮਝ ਕੁਚਜੀ ਭਾਵ ਗੁਣਹੀਨ ਆਤਮਾ ਨੂੰ ਇਸਤਰੀ ਦੇ ਪ੍ਰਤੀਕ ਵਜੋਂ ਲਿਆ ਹੈ। ਗੁਣਹੀਨ ਤੋਂ ਭਾਵ ਜਿਸ ਵਿਚ ਕੋਈ ਗੁਣ ਨਹੀਂ ਹੈ ਕਿਉਂਕਿ ਚੰਗੇ ਗੁਣਾਂ ਵਾਲੀ ਇਸਤਰੀ (ਆਤਮਾ) ਹੀ ਪਰਮਾਤਮਾ ਰੂਪੀ ਕੰਤ ਦੀ ਖੁਸ਼ੀ ਹਾਸਿਲ ਕਰ ਸਕਦੀ ਹੈ। ਕੁਚਜੀ ਨੂੰ ਸੁਚਜੀ ਕਿਵੇਂ ਬਣਾਇਆ ਜਾਵੇ ਜਾਂ ਕੁਚਜੀ, ਸੁਚਜੀ ਕਿਵੇਂ ਬਣ ਸਕਦੀ ਹੈ ਜਾਂ ਕੁਚਜੀ ਸੁਚਜੀ ਵਾਲੇ ਗੁਣ ਕਿਵੇਂ ਧਾਰਨ ਕਰੇ? ਇਹ ਪ੍ਰਸ਼ਨ ਅਜੋਕੇ ਮਨੁੱਖੀ ਚਿੰਤਨ ਵਿਚ ਚਰਚਾ ਦਾ ਵਿਸ਼ਾ ਬਣਿਆ ਹੋਇਆ ਹੈ।

ਕੁਚਜੀ ਦੇ ਅਰਥਾਂ ਨੂੰ ਸਪਸ਼ਟ ਕਰਨ ਲਈ ਐਨਸਾਈਕਲੋਪੀਡੀਆ ਆਫ਼ ਸਿੱਖੀਜ਼ਮ ਵਿਚ ਲਿਖਿਆ ਗਿਆ ਹੈ ਕਿ “‘ਕੁ’ ਤੋਂ ਭਾਵ ਹੈ ਭੈੜਾ ਜਾਂ ਉਲਟ, ‘ਚੱਜ’ ਤੋਂ ਭਾਵ ਹੈ ਆਚਾਰ ਜਾਂ ਕੰਮ ਕਰਨ ਦਾ ਤਰੀਕਾ ਤੇ ‘ਈ’ ਤੋਂ ਭਾਵ ਹੈ ਇਸਤਰੀ ਲਿੰਗ।” (Taran Singh: 2004; 532) ਇਹ ਸ਼ਬਦ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੁਆਰਾ ‘ਕਾਮਰੂਪ ਦੇਸ਼ ਦੀ ਰਾਣੀ ਜਿਸਦਾ ਨਾਂ ਨੂਰਸ਼ਾਹ ਸੀ ਉਸ ਜਾਦੂਗਰਨੀ ਲਈ ਵਰਤਿਆ ਗਿਆ ਹੈ, ਜੋ ਆਪਣੀ ਜਾਦੂਈ ਸ਼ਕਤੀਆਂ ਨਾਲ ਪੁਰਸ਼ਾਂ ਨੂੰ ਮੋਹਿਤ ਕਰਦੀ ਸੀ। ਗੁਰੂ ਜੀ ਨੇ ਅਜਿਹੀ ਇਸਤਰੀ ਨੂੰ ਅਜੀਬ ਤੇ ਬੇਅਕਲ ਕਿਹਾ ਹੈ।’ (ਭਾਈ ਵੀਰ ਸਿੰਘ: 1967;74)

“ਕੁਚਜੀ ਸੰਸਕ੍ਰਿਤ ਦੇ ‘ਕੁਚਰਗਾ’ ਸ਼ਬਦ ਦਾ ਤਦਭਵ ਰੂਪ ਹੈ। ਇਸ ਰਾਹੀਂ ਮਾੜੇ ਆਚਰਣ ਵਾਲੀ ਇਸਤਰੀ (ਅਰਥਾਤ ਮਨਮੁਖ) ਦਾ ਸਰੂਪ ਚਿਤਰਿਆ ਗਿਆ ਹੈ।” (ਡਾ. ਰਤਨ ਸਿੰਘ ਜੱਗੀ: 2002; 354) ਗੁਰੂ ਜੀ ਨੇ ਕੁਚਜੀ ਸਿਰਲੇਖ ਹੇਠ ਸ਼ਬਦ ਦਰਜ ਕਰਕੇ ਕੁਚਜੀ ਨੂੰ ਸੁਚਜ ਸਿਖਾਇਆ ਹੈ।

“ਗੋਧਨ ਕੇ ਗ੍ਰਹ ਪਾਣੀ ਫੈਂਕਤ ਕਬੀ ਉਠਾਇ ਨ ਗੋਬਰ ਫੋਸ,
ਲੌਨ ਫੁਰਾਵਤ ਥਰੀਆ ਮੈ ਧਰ ਸੂਹਣ ਸੇਕਤ ਨਹ ਅਫਸੋਸ,
ਨੀਚੇ ਬੈਠ ਲਘੀ ਕਰ ਉਚੇ ‘ਦਾਸ’ ਖੜੀ ਫਿਰ ਲੜੇ ਪੜੋਸ,
ਨੁਵਣ ਬੈਠੀ ਛੇੜ ਦੰਦੈਯੇ ਆਪ ਕੁਚੱਜੀ ਬੇੜੇ ਦੋਸ”

(ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ: 1986; 336)

ਦੁਨਿਆਵੀ ਜੀਵਨ ਵਿਚ ਕੁਚਜੀ ਦਾ ਪ੍ਰਤੀਕ:

ਗੁਰਬਾਣੀ ਵਿਚ ਮਨਮੁੱਖ ਨੂੰ ਕੁਚਜੀ ਕਿਹਾ ਗਿਆ ਹੈ ਜੋ ਉਸ ਲਈ ਢੁਕਵੇਂ ਪ੍ਰਤੀਕ ਵਜੋਂ ਹੈ। ਉਸ ਤੋਂ ਭਾਵ ਅਜਿਹੀ ਇਸਤਰੀ (ਪ੍ਰਾਣੀ) ਹੈ ਜਿਸਦਾ ਆਚਰਣ ਸਹੀ ਨਹੀਂ ਹੈ ਤੇ ਜਿਸਨੂੰ ਧਰਮ ਦਾ ਕੋਈ ਚੱਜ ਨਹੀਂ ਹੈ। ਜਿਸ ਮਨੁੱਖ ਨੂੰ ਆਪਣੀ ਜ਼ਿੰਮੇਵਾਰੀ ਜਾਂ ਦਿੱਤੇ ਕੰਮ ਕਰਨ ਦੀ ਜਾਚ ਨਾ ਹੋਵੇ ਜੋ ਕਿ ਵਿਧਾਨ ਵਿਚ ਨਾ ਰਹਿੰਦਾ ਹੋਵੇ ਉਸ

ਬਾਰੇ ਲੋਕ ਅਕਸਰ ਕਹਿੰਦੇ ਹਨ ਕਿ ਇਸਨੂੰ ਚੱਜ ਨਹੀਂ ਹੈ। ਇੱਥੇ ਚੱਜ ਤੋਂ ਭਾਵ ਇਹ ਹੈ ਕਿ ਅਜਿਹੇ ਮਨੁੱਖਾਂ ਕੋਲ ਇਸ ਤਰ੍ਹਾਂ ਦੇ ਗੁਣ ਨਹੀਂ ਹੁੰਦੇ ਜਿਸ ਨਾਲ ਉਹ ਪਰਮਾਤਮਾ ਦੇ ਪ੍ਰੇਮ ਨੂੰ ਹਾਸਿਲ ਕਰ ਸਕਣ। ਅਜਿਹੀ ਜੀਵ ਰੂਪ ਇਸਤਰੀ ਉਨ੍ਹਾਂ ਸੰਸਾਰਿਕ ਵਸਤਾਂ ਦੇ ਮੋਹ ਵਿਚ ਹੀ ਰਹਿੰਦੀ ਹੈ। ਉਸਨੂੰ ਇਹ ਨਹੀਂ ਪਤਾ ਕਿ ਇਹ ਸਭ ਚੀਜ਼ਾਂ ਨਾਸ਼ਵਾਨ ਹਨ। ਅਸਲ ਵਿਚ ਕੁਚਲੀ ਰਾਹੀਂ ਉਸ ਮਨੁੱਖ ਦੀ ਗੱਲ ਕੀਤੀ ਗਈ ਹੈ ਜੋ ਆਪਣੇ ਮਨ ਦੇ ਅਨੁਸਾਰ ਚੱਲਦਾ ਹੈ। “ਗੁਰੂ ਜੀ ਨੇ ਇਸਤਰੀ ਰੂਪੀ ਪ੍ਰਤੀਕਾਂ ਦੀ ਬਹੁਤ ਢੁਕਵੀਂ ਵਰਤੋਂ ਕੀਤੀ ਹੈ। ਇਸ ਨਾਲ ਗੁਰੂ ਸੰਦੇਸ਼ ਪਾਠਕਾਂ ਤੱਕ ਪਹੁੰਚਦਾ ਹੈ। ਇਹ ਇਸਤਰੀ ਦੀ ਸਿਰਜਣਾਤਮਕ ਸ਼ਕਤੀ ਅਤੇ ਉਸਦੀ ਵਿਸ਼ੇਸ਼ਤਾ ਨੂੰ ਪਛਾਣਦਾ ਹੈ। ਇਹ ਵਿਸ਼ੇਸ਼ਤਾ ਚੈਵੀ, ਬ੍ਰਹਿਮੰਡਕ ਅਤੇ ਕੁਝ ਅੰਤਿਮ (ਅਲਟੀਮੇਟ) ਪ੍ਰਕਾਰ ਦੀ ਸਮਰੱਥਾ ਜ਼ਾਹਿਰ ਕਰਦੀ ਹੈ, ਜੋ ਪੁਰਸ਼ ਕੋਲ ਨਹੀਂ ਹੈ।” (ਗੁਰਭਗਤ ਸਿੰਘ: 2010; 83)

ਇਸ ਗੱਲ ਨੂੰ ਫਰਾਂਸ ਦੀ ਨਾਰੀਵਾਦੀ ਚਿੰਤਕ “ਹੈਲੇਨ ਸਿੱਖੂ (Helene Cixous) ਨੇ ਆਪਣੇ ਲੇਖ ‘ਸੌਰਟੀਜ਼’ ਵਿਚ ਬਿਆਨ ਕੀਤਾ ਹੈ ਜਿਸਦਾ ਡਾ. ਗੁਰਭਗਤ ਸਿੰਘ ਨੇ ਆਪਣੇ ਲੇਖ ਵਿਚ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ। ਉਹ ਲਿਖਦੀ ਹੈ ਕਿ ਔਰਤ ਦੀ ਲਿੰਗ-ਸ਼ਕਤੀ ਬ੍ਰਹਿਮੰਡੀ ਹੈ ਅਤੇ ਉਸਦਾ ਅਵਚੇਤਨ ਕੁਲ ਸ਼੍ਰਿਸਟੀ ਤਕ ਫੈਲਿਆ ਹੋਇਆ ਹੈ।” (ਗੁਰਭਗਤ ਸਿੰਘ: 2000; 97) ਉਸ ਅਨੁਸਾਰ “ਨਾਰੀ ਦਾ ਸਰੀਰ ਇਕ ਵਿਚ ਦੇ ਦੀ ਧਾਰਨਾ ਉੱਪਰ ਖੜ੍ਹਾ ਹੈ। ਪੁਰਖ ਦੀ ਸਿੱਖਿਆ ਇਸ ਤਰ੍ਹਾਂ ਹੋਈ ਹੈ ਕਿ ਉਹ ਦੂਸਰੇ ਨੂੰ ਆਪਣਾ ਹਿੱਸਾ ਨਹੀਂ ਬਣਨ ਦਿੰਦਾ। ਅਜਿਹੀ ਸਿੱਖਿਆ ਉਸਨੂੰ ਇਕਹਿਰੀ ਪਰਤ ਵਾਲਾ ਬਣਾ ਦਿੰਦੀ ਹੈ। ਦੂਸਰੇ ਨੂੰ ਆਪਣੇ ਵਿਚ ਸਮਾਉਣ ਦੀ ਆਗਿਆ ਦੇ ਕੇ ਨਾਰੀ ਆਪਣੇ ਆਪ ਨੂੰ ਬੇਦਖਲ ਕਰ ਦਿੰਦੀ ਹੈ। ਇਹ ਉਸਨੂੰ ਹਉਮੈ ਰਹਿਤ ਬਣਾ ਦਿੰਦਾ ਹੈ। ਦੂਸਰਿਆਂ ਨੂੰ ਅਪਣਾ ਸਕਣ, ਪ੍ਰਵਾਨ ਕਰ ਸਕਣ ਦੀ ਇਹ ਸਮਰੱਥਾ ਉਸਦੀ ਰਚਨਾਤਮਕਤਾ ਨੂੰ ਅਸੀਮਤ ਬਣਾ ਦਿੰਦੀ ਹੈ।” (ਦੀਪਿੰਦਰ ਜੀਤ ਰੰਧਾਵਾ: 2009; 54) ਇਸ ਗੁਣ ਕਰਕੇ ਇਸਤਰੀ ਦਾ ਸੁਭਾਅ ਵਿਲੱਖਣ ਤੇ ਰਚਨਾਤਮਕ ਹੈ। ਪਰ ਦੂਜੀ ਥਾਂ ‘ਤੇ ਗੁਰੂ ਸਾਹਿਬ ਅਨੁਸਾਰ ਮਨੁੱਖ ਵਿਚ ਪੁਰਸ਼ ਤੇ ਇਸਤਰੀ ਦੋਵੇਂ ਹੀ ਆ ਜਾਂਦੇ ਹਨ ਤੇ ਪਰਮਾਤਮਾ ਨਾਲ ਮੇਲ ਨੂੰ ਪੁਰਸ਼ ਤੇ ਇਸਤਰੀ ਦੇ ਮੇਲ ਰਾਹੀਂ ਬਿਆਨ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸ ਤੋਂ ਭਾਵ ਹੈ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਜਿਣਸ ਤੋਂ ਪਾਰ ਦੇ ਸੱਚ ਦੀ ਗੱਲ ਕੀਤੀ ਹੈ।

ਫਰਾਂਸ ਦੀ ਨਾਰੀਵਾਦੀ ਚਿੰਤਕ “ਸੀਮੋਨ ਦਾ ਬੁਵਆਰ ਦਾ ਇਕ ਕਥਨ ਹੈ ‘ਕੋਈ ਵੀ ਜੰਮਦੀ ਹੀ ਔਰਤ ਨਹੀਂ ਹੁੰਦੀ, ਪਰ ਬਣ ਜਾਂਦੀ ਹੈ।’ ਇਹੋ ਹੀ ਜੈਂਡਰ ਸਿਧਾਂਤ ਹੈ ਜਿਸਨੂੰ ਉਸਨੇ ਆਪਣੀ ਕਿਤਾਬ ‘ਦ ਸੈਕੰਡ ਸੈਕਸ’ ਵਿਚ ਵਿਸਥਾਰ ਨਾਲ ਬਿਆਨਿਆ ਹੈ। ਉਸ ਅਨੁਸਾਰ ਜੈਂਡਰ ਕੁਝ ਵੀ ਨਹੀਂ ਹੁੰਦਾ ਇਹ ਕੇਵਲ ਸਮਾਜਿਕ ਵਰਤਾਰਿਆਂ ਦੀ ਦੇਣ ਹੈ। ਲਿੰਗ ਦੀ ਮਹੱਤਤਾ ਤਾਂ ਹੋਰ ਹੈ, ਪਰੰਤੂ ਜੈਂਡਰ ਦਾ ਤਾਂ ਨਿਰਮਾਣ ਦੁਨੀਆ ‘ਤੇ ਆ ਕੇ ਹੀ ਹੁੰਦਾ ਹੈ। ਸਰੀਰਕ ਸੋਸ਼ਣ ਵੀ ਤਾਂ ਹੀ ਜਾਰੀ ਹੈ ਕਿਉਂਕਿ ਜੰਮਦੇ ਬੱਚੇ ਨੂੰ ਹੀ ਆਪਣੇ ਜੈਂਡਰ ਤੋਂ ਜਾਣੂ ਕਰਵਾ ਕੇ ਉਸਦੀ ਭੂਮਿਕਾ ਵੀ ਸਮਝਾ ਦਿੱਤੀ ਜਾਂਦੀ ਹੈ।” (ਪਰਮਜੀਤ ਕੌਰ, ਵਿਨੋਦ ਮਿੱਤਲ; 2011, 81-82) ਬੁਵਆਰ ਦਾ ਵਿਚਾਰ ਹੈ ਕਿ ਸਮਾਜ “ਇਕ ਜੰਮਦੇ ਬੱਚੇ ਨੂੰ ਕੁੜੀ ਤੇ ਮੁੰਡੇ ਬਾਰੇ ਜਾਣੂ ਕਰਵਾਉਣਾ ਅਤੇ ਉਹਨਾਂ ਵਿਚ ਵਖਰੇਵਾਂ ਦੱਸਣਾ ਹੀ ਸਮਾਜਿਕ ਤੌਰ ਤੇ ਜੈਂਡਰ ਦਾ

ਨਿਰਮਾਣ ਹੈ। ਇਸ ਨੂੰ ਸਪਸ਼ਟ ਕਰਨ ਲਈ ਬੁਵਆਰ ਦਲੀਲ ਦਿੰਦੀ ਹੈ ਕਿ ਔਰਤ ਵੀ ਇਕ ਸ਼੍ਰੇਣੀ ਪ੍ਰਾਣੀ (transcendent being) ਹੈ, ਜਿਸਨੂੰ ਮਰਦ ਵਾਂਗ ਖੁਦਮੁਖਤਿਆਰ ਜ਼ਿੰਦਗੀ ਜਿਊਣੀ ਚਾਹੀਦੀ ਹੈ ਅਤੇ ਦੂਜਿਆਂ ਨੂੰ ਵੀ ਅਜਿਹਾ ਕਰਨ ਦੀ ਪ੍ਰੇਰਣਾ ਦੇਣੀ ਚਾਹੀਦੀ ਹੈ। ਅਜ਼ਾਦੀ ਦਾ ਅਰਥ ਹੈ : ਸ਼੍ਰੇਣੀਤਾ (transcendence) ਅਤੇ ਉੱਤਰਦਾਇਕਤਾ (responsibility) ਪਰੰਤੂ ਇਸਦੇ ਉਲਟ ਪੁਰਖਵਾਦੀ ਸਮਾਜ ਵਿਚ ਮਰਦ, ਔਰਤ ਨੂੰ ਦੂਜੇ ਦਰਜੇ ਦਾ ਅਹੁਦਾ ਕਬੂਲਣ ਲਈ ਮਜ਼ਬੂਰ ਕਰਦੇ ਹਨ। ਇਸ ਮਸਲੇ ਦਾ ਹੱਲ ਬੁਵਆਰ ਦਿੰਦੀ ਹੈ ਕਿ ਔਰਤਾਂ ਨੂੰ ਆਰਥਿਕ ਪੱਖੋਂ ਸਵੈ-ਨਿਰਭਰ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ ਅਤੇ ਬਰਾਬਰ ਕੰਮ ਰਾਹੀਂ ਆਪਣੀ ਸਥਿਤੀ ਦੀ ਰਾਜਨੀਤੀ ਸਮਝਣੀ ਚਾਹੀਦੀ ਹੈ ਤਾਂ ਜੋ ਉਹ ਇਸਨੂੰ ਬਦਲ ਸਕਣ।” (ਉਹੀ: 83,103)

ਕੁਚਜੀ ਨੂੰ ਮਨਮੁਖ ਦੇ ਸਮਾਨਾਰਥਕ ਸ਼ਬਦ ਵਜੋਂ ਵਰਤ ਕੇ ਗੁਰੂ ਜੀ ਲਿਖਦੇ ਹਨ ਕਿ ਮਨਮੁਖ ਕੇਵਲ ਕਥਨ ਕਰਨਾ ਜਾਣਦਾ ਹੈ, ਕਰਨੀ ਵਿਚ ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਰੱਖਦਾ। ਉਹ ਅਧਿਆਤਮਿਕ ਅਨੁਸ਼ਾਸਨ ਵਿਚ ਯਕੀਨ ਨਹੀਂ ਰੱਖਦਾ, ਸਦਾ ਝੂਠ ਵਿਚ ਗ੍ਰਸਿਆ ਰਹਿੰਦਾ ਹੈ ਅਤੇ ਹਰਿ ਭਗਤੀ ਲਈ ਉਹ ਸਦਾ ਆਲਸੀ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ ਤੇ ਸੰਸਾਰਿਕਤਾ ਵੱਲ ਉਸਦਾ ਝੁਕਾਅ ਜ਼ਿਆਦਾ ਹੁੰਦਾ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੱਸਦੇ ਹਨ ਕਿ ਮਨਮੁਖ ਧਰਮ ਦੀ ਬਜਾਇ ਮਾਇਆ ਨਾਲ ਸਾਂਝ ਪਾਉਂਦੇ ਹਨ। “ਮਨੁੱਖ ਦਾ ਮਾਇਆ ਨਾਲ ਜੋ ਸੰਬੰਧ ਹੈ ਉਸਨੂੰ ਬਿਆਨ ਕਰਦੇ ਹੋਏ ਕਹਿੰਦੇ ਹਨ ਕਿ ਜੋ ਜੀਵ ਰੂਪ ਇਸਤਰੀ ਮਾਇਆ ਦੇ ਨਾਲ ਜੁੜੀ ਰਹਿੰਦੀ ਹੈ ਉਹ ਆਪਣੇ ਪਰਿਵਾਰ, ਇੰਦ੍ਰਿਆਵੀ ਸੁੱਖਾਂ ਆਦਿ ਨੂੰ ਪੰਜ ਵਿਕਾਰਾਂ (ਕਾਮ, ਕ੍ਰੋਧ, ਲੋਭ, ਮੋਹ, ਹੰਕਾਰ) ਦਾ ਸ਼ਿਕਾਰ ਬਣਾ ਲੈਂਦੀ ਹੈ। ਪੰਜ ਵਿਕਾਰ ਮਨੁੱਖ ਦੀ ਆਪਣੀ ਹਸਤੀ ਨੂੰ ਮੂਰਖ ਬਣਾ ਦਿੰਦੇ ਹਨ।” (Grewal: 2009; 215) ਕੁਚਜੀ ਨੂੰ ਮਾਇਆ ਦਾ ਰੂਪ ਇਸ ਲਈ ਕਿਹਾ ਗਿਆ ਹੈ ਕਿਉਂਕਿ ‘ਸੰਸਾਰੀ ਜੀਵਨ ਵਿਚ ਰਹਿੰਦਿਆਂ ਹੋਇਆਂ ਮਨੁੱਖ ਇਸਦੇ ਸੱਚ ਨੂੰ ਸਮਝਣ ਦੀ ਬਜਾਇ ਇਸਦੇ ਪ੍ਰਭਾਵ ਅਧੀਨ ਬੇਅਰਥ ਜੀਵਨ ਬਤੀਤ ਕਰਦਾ ਹੈ। ਇਸ ਲਈ ਗੁਰੂ ਜੀ ਮਾਇਆ ਨਾਲ ਸੰਬੰਧਿਤ ਇਹਨਾਂ ਸਭ ਵਸਤੂਆਂ ਨਾਲ ਸੰਬੰਧ ਰੱਖਣ ਵਾਲੀ ਇਸਤਰੀ (ਪ੍ਰਾਣੀ) ਨੂੰ ਦੁਹਾਗਣ ਕਹਿੰਦੇ ਹਨ।’ (Ibid; 214)

ਦੋਹਾਗਣੀ ਕਿਆ ਨੀਸਾਣੀਆ॥ ਖਸਮਹੁ ਘੁਥੀਆ ਫਿਰਹਿ ਨਿਮਾਣੀਆ॥

(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ; 72)

ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਦੋਹਾਗਣ ਇਸਤਰੀ ਦੀ ਇਹ ਨਿਸ਼ਾਨੀ ਹੈ ਕਿ ਖਸਮ ਦਾ ਪਿਆਰ ਨਾ ਮਿਲਣ ਕਰਕੇ ਉਹ ਹਮੇਸ਼ਾ ਨਿਮੋ ਝੁਣੀ ਹੋਈ ਰਹਿੰਦੀ ਹੈ, ਇਹੋ ਜਿਹੀਆਂ ਇਸਤਰੀਆਂ (ਆਤਮਾਵਾਂ) ਦੇ ਕੱਪੜੇ ਗੰਦੇ ਹੁੰਦੇ ਹਨ ਤੇ ਉਹ ਸਦਾ ਹੀ ਦੁਖੀ ਤੇ ਰੋਂਦੀਆਂ ਰਹਿੰਦੀਆਂ ਹਨ। ਇੱਥੇ ਗੰਦੇ ਕਪੜੇ ਉਹਨਾਂ ਉੱਤੇ ਪਏ ਮਾੜੇ ਪ੍ਰਭਾਵ ਦਾ ਪ੍ਰਤੀਕ ਹਨ। ਦੁਹਾਗਣ ਉਹ ਮਾੜੇ ਭਾਗਾਂ ਵਾਲੀ ਇਸਤਰੀ ਹੈ ਜੋ ਵਿਧਵਾ (ਇਥੇ ਵਿਧਵਾ ਤੋਂ ਭਾਵ ਆਪ ਮੁਹਾਰੀ ਹੈ) ਹੋਵੇ।

ਦਸ ਨਾਰੀ ਮੈ ਕਰੀ ਦੁਹਾਗਨਿ॥ ਗੁਰਿ ਕਹਿਆ ਏਹ ਰਸਹਿ ਬਿਖਾਗਨਿ॥

(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ; 1347)

ਗੁਰਬਾਣੀ ਵਿਚ ਕੁਚਜੀ ਮਨਮੁਖ ਨੂੰ ਸਾਕਤ ਔਗੁਣਾਂ ਦੇ ਪ੍ਰਤੀਕ ਮੰਨਿਆ ਗਿਆ ਹੈ। ਸਾਕਤ ਦੇ ਕੋਸ਼ਗਤ ਅਰਥ ਹਨ, ਪਤਿਤ, ਗੈਰ-ਜੁੰਮੇਵਾਰ ਜਾਂ ਨਿਕੰਮਾ।

ਸਾਕਤ ਦਾ ਲੱਛਣ ਤੇ ਸਰੂਪ ਮਨਮੁਖ ਵਰਗਾ ਹੀ ਹੈ। ਗੁਰਬਾਣੀ ਵਿਚ ਵੱਖ-ਵੱਖ ਪ੍ਰਸੰਗਾਂ ਵਿਚ ਵਰਤੇ ਗਏ ਮਨਮੁਖ, ਮਾਇਆ, ਦੋਹਾਗਣ ਤੇ ਸਾਕਤ ਦੇ ਲੱਛਣ ਇਕ ਸਮਾਨ ਹਨ। ਇਨ੍ਹਾਂ ਨੂੰ ਬਾਣੀ ਵਿਚ ਪ੍ਰਤੀਕ ਦੇ ਤੌਰ ਤੇ ਵਰਤਿਆ ਗਿਆ ਹੈ। ਸੰਸਾਰੀ ਸੁੱਖ ਸਾਧਕ ਨੂੰ ਉਸਦੇ ਮੁੱਖ ਰਸਤੇ ਭਾਵ ਪਰਮਾਤਮਾ ਨੂੰ ਮਿਲਣ ਵਿਚ ਸਹਾਈ ਨਹੀਂ ਹੁੰਦੇ। ਮਾਇਆ ਜਾਲ ਵਿਚ ਫਸ ਕੇ ਉਹ ਪਰਮਾਤਮਾ ਨੂੰ ਭੁੱਲ ਜਾਂਦਾ ਹੈ ਤੇ ਦਰ-ਦਰ ਭਟਕਦਾ ਹੈ। ਗੁਰੂ ਜੀ ਨੇ ਜਿਥੇ ਮਨਮੁਖ ਦੀ ਗੱਲ ਕੀਤੀ ਹੈ ਉਸਦੇ ਨਾਲ ਹੀ ਗੁਰਮੁਖ ਦੀ ਅਵਸਥਾ ਤਕ ਪਹੁੰਚਣ ਦੀ ਵਿਧੀ ਵੀ ਬਿਆਨ ਕੀਤੀ ਹੈ। ਭਾਵ ਕਿ ਕੁਚਜੀ ਤੋਂ ਸੁਚਜੀ ਕਿਵੇਂ ਬਣਿਆ ਜਾ ਸਕਦਾ ਹੈ? ਗੁਰੂ ਜੀ ਮਨਮੁੱਖ ਨੂੰ ਨਰਕਾਂ ਦਾ ਕੀੜਾ ਤੇ ਗੁਰਮੁਖ ਨੂੰ ਇਸਤੋਂ ਨਿਰਲੇਪ ਕਰਿੰਦੇ ਹਨ -

ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਹੇ॥

(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ; 1073)

ਕੁਚਜੀ ਨੂੰ ਉਸਦੇ ਭੈੜੇ ਆਚਰਣ ਕਰਕੇ ਸਮਾਜ ਵਿਚ ਦੁਰਕਾਰਿਆ ਜਾਂਦਾ ਹੈ ਅਤੇ ਪਰਮਾਤਮਾ ਦੇ ਦਰ ਤੋਂ ਭਟਕਣਾ ਮਿਲਦੀ ਹੈ। ਇਸ ਕੁਚਜੀ ਦੇ ਭਵਿੱਖ ਵਿਚ ਹਨੇਰਾ ਹੈ। ਜਿਵੇਂ ਪ੍ਰਭੂ-ਪਤੀ ਤੋਂ ਬਿਨਾਂ ਜੀਵ ਰੂਪ ਇਸਤਰੀ ਲਈ ਕੋਈ ਥਾਂ ਨਹੀਂ ਹੈ। ਇਸ ਲਈ ਜੇ ਉਹ ਪ੍ਰਭੂ-ਪਤੀ ਦੀ ਖੁਸ਼ੀ ਨਹੀਂ ਲੈ ਸਕਦੀ ਤਾਂ ਉਹ ਕੁਚਜੀ ਹੈ। ਮਨਮੁਖ, ਮਾਇਆ ਤੇ ਪੰਜ ਵਿਕਾਰਾਂ ਵਿਚ ਹੀ ਗੁਸਿਆ ਹੁੰਦਾ ਹੈ। ਬਾਣੀ ਰਾਹੀਂ ਉਸਨੂੰ ਗੁਰੂ ਜੀ ਗੁਰਮੁਖ ਬਣਨ ਦਾ ਉਪਦੇਸ਼ ਦੇ ਰਹੇ ਹਨ। ਗੁਰੂ ਜੀ ਨੇ ਅਸਾਮ ਦੀ ਰਾਣੀ ਨੂਰਸ਼ਾਹ ਨੂੰ ਕੁਚਜੀ ਕਿਹਾ ਹੈ ਜਿਸਨੇ ਮਰਦਾਨੇ ਨੂੰ ਮੇਢਾ ਬਣਾਇਆ ਸੀ। ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀ ਅਨੁਸਾਰ, “ਤਬ ਮਰਦਾਨਾ ਉਠ ਗਇਆ, ਜਾਇ ਕਰ ਏਕ ਤ੍ਰੀਮਤ ਦੇ ਦਰਿ ਖੜਾ ਹੋਆ, ਓਸ ਬੁਲਾਇ ਲੀਆ, ਪੁਛਿਓਸੁ। ਖਾਣੇ ਕਉ ਲੱਗਾ ਮੰਗਣ। ਤਬ ਉਸ ਤ੍ਰੀਮਤ ਅੰਦਰ ਬੁਲਾਇਆ। ਜਾਂ ਅੰਦਰ ਗਇਆ ਤਬਿ ਧਾਗਾ ਬੰਨਿ ਕਰਿ ਮੇਢਾ ਕਰਿ ਬੈਠਿ ਲਾਇਆ। ਬੰਨਿ ਕਰਿ ਪਾਣੀ ਨੂੰ ਗਈ। ਤਬਿ ਬਾਬਾ ਅੰਤਰ ਧਿਆਨ ਕਰਕੈ ਵੇਖੈ ਤਾਂ ਮਰਦਾਨਾ ਮੇਢਾ ਹੋਇਆ ਹੈ। ਤਬਿ ਬਾਬਾ ਆਇਆ। ਤਬ ਬਾਬੇ ਵਲੋਂ ਦੇਖਿ ਕਰਿ ਲਗਾ ਮੈਆਕਣਿ। ਤਬ ਓਹੁ ਘੜਾ ਲੇਕਰਿ ਆਈ, ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਓਹੁ ਪੁਛੀ, ਆਖਿਆ: ‘ਅਸਾਡਾ ਆਦਮੀ ਇਥੇ ਆਇਆ ਹੈ?’ ਤਬਿ ਉਸਿ ਕਹਿਆ: ‘ਇਥੇ ਕੋਈ ਨਾਹੀਂ ਆਇਆ, ਦੇਖਿ ਲੈ’।” (ਭਾਈ ਵੀਰ ਸਿੰਘ: ਉਪਰੋਕਤ; 74) ਬਾਅਦ ਵਿਚ ਗੁਰੂ ਜੀ ਨੇ ਉਸ ਰਾਣੀ ਨੂੰ ਇਹਨਾਂ ਕੰਮਾਂ ਤੋਂ ਮੁਕਤ ਕਰ ਦਿੱਤਾ ਸੀ। “ਤਬਿ ਬਾਬੇ ਮਰਦਾਨੇ ਬੰਨੇ ਦੇਖਿਆ, ਤਾਂ ਮਰਦਾਨਾ ਲਗਾ ਮੇਆਕਣਿ; ਤਬਿ ਗੁਰੂ ਬਾਬਾ ਹਸਿਆ। ਆਖਿਓਸੁ: ‘ਮਰਦਾਨਿਆ! ਵਾਹਿਗੁਰੂ ਕਹਿ ਕਰਿ ਮਥਾ ਟੇਕੁ’। ਗਲੋਂ ਧਾਗਾ ਤੁਟ ਪਇਆ, ਰਬਾਬ ਲੇਕਰਿ ਆਇਆ। ਤਬਿ ਬਾਬੇ ਆਖਿਆ: ‘ਮਰਦਾਨਿਆ! ਰਬਾਬ ਵਜਾਇ’। ਤਬ ਮਰਦਾਨੇ ਰਬਾਬ ਵਜਾਇਆ।” (ਉਹੀ; 75) ਸਬਦ ਉਚਾਰਨ ਕੀਤਾ-

ਗੁਣਵੰਤੀ ਸਹੁ ਰਾਵਿਆ ਨਿਰਗੁਣਿ ਕੂਕੇ ਕਾਇ॥

ਤੈ ਸਹ ਲਗੀ ਜੇ ਰਹੈ ਭੀ ਸਹੁ ਰਾਵੈ ਸਇ॥2॥

“ਤਾ ਜਬਾਬੁ ਕੁਛੁ ਹੋਵੈ ਨਾਹੀ॥ ਤਬ ਨੂਰਸਾਹਿ ਕਉ ਖਬਰਿ ਹੋਈ, ਜੋ ਮੰਤ੍ਰੁ ਜੰਤ੍ਰੁ ਕੁਛੁ ਨਾਹੀ ਚਲਤਾ। ਤਬਿ ਨੂਰ ਸਾਹ ਸਭਨਾ ਕੀ ਸਿਰਦਾਰਨੀ ਸੀ। ਖਾਸੀਆਂ ਚੇਲੀਆਂ ਸਾਥਿ

ਅਡੰਬਰ ਕਾਗਦਾ ਕੇ ਉਪਰਿ ਚੜਿ ਕਰਿ ਆਈਆ। ਆਇ ਕਰ ਲਗੀ ਮੰਤ੍ਰ ਜੰਤ੍ਰ ਕਰਣਿ।” (ਉਹੀ; 76) ਗੁਰੂ ਜੀ ਨੇ ਸੂਹੀ ਰਾਗ ਵਿਚ ਕੁਚਜੀ ਸਿਰਲੇਖ ਹੇਠ ਸਬਦ ਉਚਾਰਨ ਕੀਤਾ। “ਤਬਿ ਗੁਰੂ ਬਾਬਾ ‘ਵਾਹ ਵਾਹ’ ਕਰਿ ਉਠਿਆ। ਤਬਿ ਨੂਰਸਾਹ ਭੀ ਮੰਤ੍ਰ ਜੰਤ੍ਰ ਕਰਿ ਕਰਿ ਥਕੀ, ਕਿਛੁ ਹੋਵੈ ਨਾਹੀ, ਤਾਂ ਹੁਕਮੁ ਕੀਤੋਸੁ, ‘ਸੋ ਗੁਨਹੁ ਪਾਇਆ’। (ਉਹੀ; 76-77) ਅਖੀਰ ਵਿਚ ਆਪਣੇ ਸਾਰੇ ਜੰਤਰ ਮੰਤਰ ਕਰਕੇ ਨੂਰਸਾਹ ਥੱਕ ਗਈ ਤੇ ਗੁਰੂ ਜੀ ਦੇ ਚਰਨਾਂ ‘ਤੇ ਡਿਗ ਪਈ। “ਤਬਿ ਗੁਰੂ ਕੀ ਪੈਰੀ ਆਇ ਪਈਆ। ਗਲ ਵਿਚਿ ਪਲਾ ਪਾਇ ਕਰਿ ਖੜੀਆਂ ਹੋਈਆਂ। ਆਖਣਿ ਲਗੀਆਂ: ‘ਅਸਾਡੀ ਗਤਿ ਕਿਉ ਕਰਿ ਹੋਵੈ? ਅਤੇ ਇਸ ਕਿਅਹੁ ਸਿਰਹੁ ਘੜਾ ਕਿਉ ਕਰਿ ਉਤਰੈ?’ ਤਬਿ ਗੁਰੂ ਬਾਬੇ ਆਖਿਆ: ‘ਵਾਹਿਗੁਰੂ ਕਰਿਕੈ ਇਸ ਦਿਅਹੁ ਸਿਰਹੁ ਘੜਾ ਉਤਾਰਹੁ। ਅਤੇ ਤੁਸਾਡੀ ਭੀ ਗਤਿ ਹੋਵੇਗੀ, ਤੁਸੀ ਗੁਰੂ ਗੁਰੂ ਜਪਹੁ’। ਤਬਿ ਓਹੁ ਆਇ ਪੈਰੀ ਪਈਆਂ, ਨਾਉ ਧਰੀਕ ਸਿਖਣੀਆਂ ਹੋਈਆਂ।” (ਉਹੀ; 79)

ਗੁਰਬਾਣੀ ਵਿਚ ਪੇਸ਼ ਹੋਇਆ ਕੁਚਜੀ ਦਾ ਪ੍ਰਤੀਕ ਵਿਲੱਖਣ ਤੇ ਨਿਵੇਕਲਾ ਹੈ। ਇਹ ਹੋਰਨਾਂ ਧਰਮਾਂ ਨਾਲੋਂ ਇਸ ਕਰਕੇ ਵਿਲੱਖਣ ਹੈ ਕਿਉਂਕਿ ਪਰਮਾਤਮਾ ‘ਕੁਚਜੀ’ ਵਿਚ ਵੀ ਹੈ ਪਰ ਉਸਨੂੰ ਇਸ ਬਾਰੇ ਜਾਣਕਾਰੀ ਨਹੀਂ ਪਰ ਜਦੋਂ ਉਹ ਗੁਰੂ ਦੀ ਮਤਿ ਨਾਲ ਪਰਮਾਤਮਾ ਨੂੰ ਮਿਲਣ ਦਾ ਰਾਹ ਲੱਭ ਲੈਂਦੀ ਹੈ ਤਾਂ ਸੁਚਜੀ ਬਣ ਜਾਂਦੀ ਹੈ। ਸ਼ੈਤਾਨ ਜਾਂ ਰਾਖਸ਼ ਆਪਣੇ ਮਾੜੇ ਕੰਮ ਨਹੀਂ ਛੱਡ ਸਕਦੇ ਇਸ ਕਰਕੇ ਧਰਮ ਅਤੇ ਅਧਰਮ ਵਿਚ ਲੜਾਈ ਰਹਿੰਦੀ ਹੈ। ਗੁਰਮਤਿ ਵਿਚ ਕੁਚਜੀ ਇਸਤਰੀ ਸੁਚਜੀ ਦੀ ਸੰਗਤ ਵਿਚ ਬਦਲ ਜਾਂਦੀ ਹੈ। ਉਹ ਜਦੋਂ ਆਪਣੇ ਸਾਹਮਣੇ ਸੁਚਜੀ ਦੇ ਗੁਣਾਂ ਨੂੰ ਵੇਖਦੀ ਹੈ ਤਾਂ ਉਸਦੇ ਅੰਦਰ ਵੀ ਇਹੋ ਜਿਹਾ ਬਣਨ ਦਾ ਖਿਆਲ ਆਉਂਦਾ ਹੈ। ਇਸ ਲਈ ਉਹ ਪਰਮਾਤਮਾ ਅੱਗੇ ਬੇਨਤੀ ਕਰਦੀ ਹੈ ਕਿ ਮੈਨੂੰ ਵੀ ਸੁਚਜੀ ਬਣਾ ਦਿਉ ਤਾਂ ਜੋ ਮੈਂ ਸਹੁਰੇ ਘਰ ਵਿਚ ਖੁਸ਼ੀ ਜਾਂ ਆਨੰਦ ਲੈ ਸਕਾਂ। (ਇਥੇ ਸਹੁਰਾ ਘਰ ਅੰਤਮ ਉਦੇਸ਼ ਹੈ।)

ਸੁਚਜੀ : ਸੰਕਲਪ ਅਤੇ ਪ੍ਰਤੀਕ

ਪ੍ਰਤੀਕਾਂ ਰਾਹੀਂ ਗੁਰੂ ਜੀ ਨੇ ਬਿਰਹਾ ਦੇ ਵਿਯੋਗ ਨੂੰ ਸੰਯੋਗ ਦੇ ਰਸ ਭਿੰਨੇ ਚਿੱਤਰ ਰਾਹੀਂ ਪਵਿੱਤਰਤਾ ਨਾਲ ਬਿਆਨ ਕੀਤਾ ਹੈ। ਪਰਮਾਤਮਾ ਨਾਲ ਸਾਧਕ ਦੇ ਪ੍ਰੇਮ ਸੰਬੰਧਾਂ ਨੂੰ ਬਿਆਨ ਕਰਨ ਲਈ ਮੁੱਖ ਤੌਰ ‘ਤੇ ਪਤੀ-ਪਤਨੀ ਵਾਲਾ ਪ੍ਰਤੀਕ ਵਰਤਿਆ ਗਿਆ ਹੈ। ਸੁਚਜੀ ਤੋਂ ਇਲਾਵਾ ਬਾਣੀ ਵਿਚ ਇਸ ਦੇ ਸਮਾਨਰਥਕ ਹੋਰ ਕਈ ਪ੍ਰਤੀਕਾਂ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ ਜਿਵੇਂ ਕਿ ਸੁਹਾਗਣ, ਗੁਣਵੰਤੀ, ਗੁਰਮੁਖ ਆਦਿ। ਗੁਰਮੁਖ ਉਹ ਅਧਿਆਤਮਿਕ ਅਵਸਥਾ ਹੈ ਜਿਸ ਰਾਹੀਂ ਪਰਮਾਤਮਾ ਨਾਲ ਮੇਲ ਹੁੰਦਾ ਹੈ ਇਸੇ ਮੇਲ ਨੂੰ ਗੁਰੂ ਜੀ ਨੇ ਆਪਣੀ ਬਾਣੀ ਵਿਚ ਸੁਚਜੀ ਦੇ ਪ੍ਰਤੀਕ ਨਾਲ ਬਿਆਨ ਕੀਤਾ ਹੈ।

ਐਨਸਾਈਕਲੋਪੀਡੀਆ ਆਫ਼ ਸਿੱਖੀਜ਼ਮ ਵਿਚ ਸੁਚਜੀ ਦੇ ਅਰਥ ਇਸ ਪ੍ਰਕਾਰ ਬਿਆਨ ਕੀਤੇ ਗਏ ਹਨ। “‘ਸੁ’ ਤੋਂ ਭਾਵ ਚੰਗਾ ਜਾਂ ਸਹੀ, ‘ਚੱਜ’ ਤੋਂ ਭਾਵ ਆਚਾਰ ਜਾਂ ਤਰੀਕਾ ਤੇ ‘ਈ’ ਤੋਂ ਭਾਵ ਹੈ ਇਸਤਰੀ ਲਿੰਗ।” (Taran Singh: 2004; 258) ਸੁਚਜੀ ਸ਼ਬਦ ਪ੍ਰਤੀਕਾਤਮਕ ਤੌਰ ‘ਤੇ ਗੁਰਮੁਖ ਦੇ ਗੁਣਾਂ ਨੂੰ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਜਨਮ ਸਾਖੀ ਪਰੰਪਰਾ ਅਨੁਸਾਰ ਇਹ ਸ਼ਬਦ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ‘ਸ਼ੇਖ ਬ੍ਰਹਮ ਨਾਲ ਗੋਸ਼ਟ ਕਰਨ ਵੇਲੇ ਉਦਾਸੀਆਂ ਦੌਰਾਨ ਉਚਾਰਨ ਕੀਤਾ ਸੀ। ਸ਼ੇਖ ਬ੍ਰਹਮ ਪਾਕਪਟਨ ਦੇ ਸ਼ੇਖ ਫਰੀਦ ਦਾ ਧਾਰਮਿਕ ਵਾਰਸ ਸੀ ਜਿਸ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬ ਪੱਛਮੀ

ਪੰਜਾਬ ਵੱਲ ਦੌਰਾ ਕਰਦੇ ਹੋਏ ਮਿਲੇ।’ (ਭਾਈ ਵੀਰ ਸਿੰਘ: ਉਪਰੋਕਤ; 105-106)

ਇਹ ਸ਼ਬਦ “ਸੰਸਕ੍ਰਿਤ ਦੇ ‘ਸੁਚਰਯਾ’ ਸ਼ਬਦ ਤਦਭਵ ਰੂਪ ਵਿਚ ਵਰਤੇ ਸੁਚਰਯਾ ਸ਼ਬਦ ਤੋਂ ਭਾਵ ਹੈ ਚੰਗੇ ਆਚਾਰ ਵਾਲੀ ਇਸਤਰੀ।” (ਡਾ. ਰਤਨ ਸਿੰਘ ਜੱਗੀ: ਉਪਰੋਕਤ; 209) ਮਹਾਨ ਕੋਸ਼ ਵਿਚ ਸੁਚਰਯਾ ਨੂੰ ‘ਸੁਭ ਆਚਾਰ ਵਾਲੀ ਜਾਂ ਨੇਕ ਚਲਨ ਵਾਲੀ ਇਸਤਰੀ ਦੱਸਿਆ ਹੈ।’ (ਭਾਈ ਕਾਨ ਸਿੰਘ ਨਾਭਾ: ਉਪਰੋਕਤ; ਪੰ. 210)

ਸਿੱਖ ਅਧਿਆਤਮਿਕਤਾ ਵਿਚ ਨਾਰੀ ਦਾ ਪ੍ਰਤੀਕ:

ਅਜੋਕੇ ਸਮੇਂ ਵਿਚ ਸੱਚ, ਧਰਮ ਅਤੇ ਸਮਾਜਕ ਵਰਤਾਰਿਆਂ ਨੂੰ ਨਾਰੀ ਅਧਿਐਨ ਦੀ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਸਮਝਣ ਦੀਆਂ ਕੋਸ਼ਿਸ਼ਾਂ ਹੋ ਰਹੀਆਂ ਹਨ। ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਸਾਧਕ ਲਈ ਜੋ ਅਧਿਆਤਮਿਕ ਆਚਾਰ ਦੀ ਗੱਲ ਕੀਤੀ ਹੈ ਉਸ ਨੂੰ ਅਧਿਆਤਮਿਕ ਪੱਧਰ ’ਤੇ ਸੁਚਰਯਾ ਦੇ ਪ੍ਰਤੀਕ ਵਜੋਂ ਵਰਤਿਆ ਹੈ। ਜੇ ਧਾਰਮਿਕ ਪ੍ਰਤੀਕਾਂ ਦੀ ਗੱਲ ਕਰੀਏ ਤਾਂ ਉਸ ਵਿਚ ਪਰਮਾਤਮਾ ਦੇ ਸੁਭਾਅ ਅਤੇ ਉਸ ਨਾਲ ਸੰਬੰਧ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਭਾਵ ਕਿ ਧਾਰਮਿਕ ਪ੍ਰਤੀਕ ਉਹ ਪ੍ਰਤੀਕ ਹੁੰਦੇ ਹਨ ਜੋ ਸਾਨੂੰ ਸਰਬ ਵਿਆਪਕ ਪਰਮਾਤਮਾ ਜੋ ਬੇਅੰਤ, ਜੁਨਾਂ ਤੋਂ ਰਹਿਤ, ਕਾਲ ਤੋਂ ਰਹਿਤ, ਸਥਿਰ ਰਹਿਣ ਵਾਲਾ, ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਨੂੰ ਸਾਜਣ ਵਾਲਾ, ਭੈ ਤੇ ਵੈਰ ਤੋਂ ਰਹਿਤ ਹੈ ਉਸਦੀ ਅਸੀਮਿਤ ਸ਼ਕਤੀ ਨੂੰ ਬਿਆਨ ਕਰਨ ਵਿਚ ਸਹਾਈ ਹੁੰਦੇ ਹਨ।

ਪਰਮਾਤਮਾ ਨਾਲ ਮੇਲ ਰਹੱਸਮਈ ਹੁੰਦਾ ਹੈ। ਇਸ ਵਿਚ ਗੁਝੀ ਅਨੁਭੂਤੀ ਨੂੰ ਪ੍ਰਗਟ ਕਰਨ ਲਈ ਪ੍ਰਤੀਕਾਂ ਦਾ ਸਹਾਰਾ ਲੈਣਾ ਪੈਂਦਾ ਹੈ। ਪਰਮਾਤਮਾ ਨਾਲ ਸੰਬੰਧ ਸਥਾਪਿਤ ਕਰਨ ਦੌਰਾਨ ਸੰਤਾਂ/ਭਗਤਾਂ ਨੇ ਪਤੀ-ਪਤਨੀ, ਮਾਤਾ-ਪਿਤਾ, ਸੁਆਮੀ-ਸੇਵਕ ਵਾਲੇ ਪ੍ਰਤੀਕ ਵਰਤੇ ਹਨ।

ਪ੍ਰਤੀਕ ਪੱਧਰ ’ਤੇ ਸਮੁੱਚੀ ਗੁਰਬਾਣੀ ਅੰਦਰ ਪਰਮਾਤਮਾ ਪੁਰਸ਼ ਪਤੀ ਰੂਪ ਹੈ ਅਤੇ ਜੀਵਾਤਮਾ ਔਰਤ ਰੂਪ ਹੈ ਭਾਵ ਕਿ ਪਤੀ ਸਿਰਫ ਪਰਮਾਤਮਾ ਹੈ ਤੇ ਬਾਕੀ ਸਾਰੇ ਨਾਰੀ ਰੂਪ ਹਨ। ਇੱਥੇ ਨਾਰੀ ਨੂੰ ਵੀ ਇਕ ਪ੍ਰਤੀਕ ਵਜੋਂ ਵਰਤਿਆ ਗਿਆ ਹੈ।

ਸੁਚਰਯਾ ਇਸਤਰੀ ਲਿੰਗ ਹੈ ਜੋ ਨਾਰੀ ਲਈ ਵਰਤਿਆ ਜਾਂਦਾ ਹੈ। “Throughout the Guru Granth, they identify themselves with her in their search for the Divine. Woman is regarded as physically and spiritually refined, so it is in her tone, her image and her mode of dress that the Gurus express their yearning. They emission The One as a handsome Groom, and take on the personality of a bride, totally merging with her feminine feelings and thoughts in their desire for spiritual union.”(Nikky-Guninder Kaur Singh: 2011; 108,109) ਨਾਰੀ ਦੇ ਸੁਭਾਅ ਅਤੇ ਗੁਣਾਂ ਨੂੰ ਪਵਿੱਤਰ ਮੰਨਦੇ ਹੋਏ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਉਸਦੀ ਹੋਂਦ ਨੂੰ ਅੱਜ ਦੇ ਸਮੇਂ ਅਨੁਸਾਰ ਸਰੀਰਕ ਅਤੇ ਆਤਮਿਕ ਤੌਰ ਤੇ ਸ਼ੁੱਧ ਮੰਨਦੇ ਹਨ। “The whole of Guru Granth is the voice of a wedded woman or a maiden pining in love of the Beautiful. Her nobleness in Guru Granth is infinite, her freedom is of the highest. Both man and woman as sexes are forgotten in her voice. She becomes the Supreme Reality and a freed Soul. In the freed soul alone is the subordination of

one to the other effectively abolished and all disputes hushed.” (Puran Singh: 1976; 31) ਇਸ ਤੋਂ ਭਾਵ ਹੈ ਕਿ ਨਾਰੀ ਨੂੰ ਅਧਿਆਤਮਿਕਤਾ ਦੇ ਅਧਾਰ 'ਤੇ ਗੁਰੂ ਜੀ ਨੇ ਇਕ ਪਵਿੱਤਰ ਆਤਮਾ ਦੇ ਰੂਪ ਵਿਚ ਸਵਿਕਾਰ ਕੀਤਾ ਹੈ ਜੋ ਜੈਂਡਰ ਵਿਚ ਨਹੀਂ ਆਉਂਦੀ। “Only when man and woman both live above body and mind as freed souls, they represent the culture of live freedom. Live freedom is freed also of sex differences. Stupid, indeed, are those sects who wish to get rid of woman as an obstacle to spiritual progress. Woman is the greatest and truest aid to the maintenance of the true spiritual attitude.” (Ibid; 34)

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਨਾਰੀ ਨੂੰ ਬਹੁਤ ਸਤਿਕਾਰਯੋਗ ਸਥਾਨ ਦਿੱਤਾ ਗਿਆ ਹੈ। ਇਸ ਦਾ ਕਾਰਨ ਕੀ ਹੈ? ਇਸ ਪ੍ਰਸ਼ਨ ਦਾ ਉੱਤਰ ਖੋਜਣ ਲਈ ਇਸਤਰੀ ਦੇ ਕੁਦਰਤੀ ਗੁਣਾਂ ਨੂੰ ਸਮਝਣਾ ਜ਼ਰੂਰੀ ਹੈ ਜਿਨ੍ਹਾਂ ਕਰਕੇ ਉਸਨੂੰ ਇਸ ਤਰ੍ਹਾਂ ਦੀ ਪਦਵੀ ਮਿਲੀ ਹੈ। ਸੁਚਜੀ ਇਸਤਰੀ ਆਪਣੇ ਪਤੀ ਨਾਲ ਅਨੰਦ ਵਿਚ ਰਹਿੰਦੀ ਹੈ ਅਤੇ ਕੁਚਜੀ ਤੋਂ ਸੁਚਜੀ ਬਣਨ ਲਈ ਮੁਢਲੇ ਗੁਣਾਂ ਬਾਰੇ ਦੱਸਦੀ ਹੈ ਕਿ-

ਨਿਵਣੁ ਸੁ ਅਖਰੁ ਖਵਣੁ ਗੁਣੁ ਜਿਹਬਾ ਮਣੀਆ ਮੰਤੁ॥

ਏ ਤ੍ਰੈ ਭੈਣੇ ਵੇਸ ਕਰਿ ਤਾਂ ਵਸਿ ਆਵੀ ਕੰਤੁ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ; 1384)

ਗੁਰਬਾਣੀ ਵਿਚ ਨਾਰੀ ਦੇ ਕੁਦਰਤੀ ਸੁਭਾਅ ਨੂੰ ਪ੍ਰਤੀਕ ਵਜੋਂ ਲਿਆ ਗਿਆ ਹੈ। ਗੁਣਾਂ ਤੋਂ ਇਲਾਵਾ ਜੇ ਸੰਸਾਰਿਕ ਤੌਰ ਤੇ ਪਤੀ-ਪਤਨੀ ਦੇ ਦੁਨਿਆਵੀ ਰਿਸ਼ਤੇ ਦੀ ਗੱਲ ਕਰੀਏ ਤਾਂ ਇਹ ਪਤਨੀ ਦੀ ਆਪਣੇ ਪਤੀ ਲਈ ਆਤਮ ਸਮਰਪਣ ਦੀ ਜੋ ਭਾਵਨਾ ਹੈ ਉਸੇ ਕਰਕੇ ਹੀ ਆਪਸ ਵਿਚ ਦੋਹਾਂ ਦਾ ਗੂੜ੍ਹਾ ਪਿਆਰ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ। ‘ਇਕ ਪਤਨੀ ਵਿਚ ਜੋਸ਼, ਸਾਕਾਰਾਤਮਕ ਤੇ ਹਰ ਇਕ ਨਾਲ ਪਿਆਰ ਕਰਨ ਦੀ ਭਾਵਨਾ ਵਰਗੇ ਗੁਣ ਹੁੰਦੇ ਹਨ ਜੋ ਕਿ ਉਸਨੂੰ ਪਰਮਾਤਮਾ ਨਾਲ ਅੰਦਰੂਨੀ ਤੌਰ 'ਤੇ ਜੋੜਦੇ ਹਨ।’ (Nikky-Guninder Kaur Singh: 1993; 91) ਇਸੇ ਕਾਰਨ ਕਰਕੇ ਹੀ ਅਧਿਆਤਮਿਕ ਪੱਧਰ 'ਤੇ ਜੀਵਾਤਮਾ ਰੂਪੀ ਇਸਤਰੀ ਆਪਣੇ ਪਰਮਾਤਮਾ ਰੂਪੀ ਕੰਤ ਦੇ ਪਿਆਰ ਨੂੰ ਪਾਉਣ ਲਈ ਆਤਮ-ਸਮਰਪਣ ਦੀ ਭਾਵਨਾ ਰੱਖਦੀ ਹੈ। ਇਸਤਰੀ ਦੀ ਇਹ ਭਾਵਨਾ ਜੋ ਕਿ ਅੰਦਰੂਨੀ ਹੈ ਨੂੰ ਇਕ ਪ੍ਰਤੀਕ ਰੂਪ ਵਿਚ ਲੈ ਕੇ ਪਰਮਾਤਮਾ ਨੂੰ ਪਾਉਣ ਦਾ ਰਾਹ ਦੱਸਿਆ ਹੈ। ਇਸ ਦੀ ਇਕ ਉਦਾਹਰਣ ਬਾਰਹਮਾਹ ਤੁਖਾਰੀ ਵਿਚ ਵੀ ਮਿਲਦੀ ਹੈ। ਇਸ ਬਾਣੀ ਵਿਚ ਜੀਵ ਇਸਤਰੀ ਦੇ ਮਨ ਦੀ ਵਿਆਕੁਲਤਾ ਨੂੰ ਬਿਆਨ ਕੀਤਾ ਹੋਇਆ ਹੈ ਕਿ ਕਿਵੇਂ ਪ੍ਰਭੂ-ਪਤੀ ਨੂੰ ਮਿਲਣ ਲਈ ਜਾਣ ਸਮੇਂ ਪੈਕੇ ਘਰ ਦੀ ਹਰ ਵਸਤੂ ਉਸਨੂੰ ਯਾਦ ਆਉਂਦੀ ਹੈ ਅਤੇ ਮਨ ਵਿਚ ਮਿਲਾਪ ਦੀ ਸੰਭਾਵਨਾ ਦਾ ਅਨੰਦ ਵੀ ਉਪਜਦਾ ਰਹਿੰਦਾ ਹੈ।

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਇਸਤਰੀ ਦੇ ਗੁਣਾਂ ਨੂੰ ‘ਬੱਤੀਹ ਸੁਲੱਖਣੀ’ ਕਿਹਾ ਹੈ। *ਬੱਤੀਹ ਸੁਲੱਖਣੀ ਸਚੁ ਸੰਤਤਿ ਪੂਤ: 370*। ਇਹਨਾਂ ਗੁਣਾਂ ਕਰਕੇ ਹੀ ਬਾਣੀ ਵਿਚ ਸੁਚਜੀ ਤੋਂ ਇਲਾਵਾ ਹੋਰ ਸਮਾਨਾਰਥਕ ਸ਼ਬਦ ਵੀ ਵਰਤੇ ਗਏ ਹਨ ਜਿਵੇਂ ਕਿ ਗੁਰਮੁਖ, ਸੋਹਾਗਣਿ, ਗੁਣਵੰਤੀ ਆਦਿ। ਇਹ ਸਭ ਨਾਂ ਪ੍ਰਤੀਕ ਹੀ ਹਨ। ਅਸਲ ਮਨੋਰਥ ਇਹਨਾਂ ਦਾ ਪਰਮਾਤਮਾ ਦੀ ਪ੍ਰਾਪਤੀ ਕਰਨਾ ਹੈ। ਸੁਚਜੀ ਵਿਚ ਚੰਗਾ ਆਚਾਰ, ਨਿਮਰਤਾ, ਪਿਆਰ, ਦਇਆ, ਖਿਆ ਆਦਿ ਵਰਗੇ ਗੁਣ ਹੁੰਦੇ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਗੁਰਮੁਖ

ਉਹ ਹੈ ਜਿਸਦਾ ਮੂੰਹ ਗੁਰੂ ਵੱਲ ਹੋਵੇ ਜਾਂ ਫੇਰ ਜਿਸ ਮਨੁੱਖ ਨੇ ਪਰਮਾਤਮਾ ਨੂੰ ਸਭ ਕੁਝ ਸਮਰਪਿਤ ਕੀਤਾ ਹੋਵੇ। ਸਮਰਪਣ ਦੀ ਭਾਵਨਾ ਹੀ ਗੁਰਮੁਖ ਤੇ ਸੁਚਜੀ ਵਿਚ ਸਾਂਝ ਪੈਦਾ ਕਰਦੀ ਹੈ। ‘ਗੁਰਮੁਖ ਆਪਣੀ ਕਿਸਮਤ ਅਨੁਸਾਰ ਉਹਨਾਂ ਸਾਰੇ ਕਰਮਾਂ ਨੂੰ ਭੋਗਦਾ ਹੈ ਪਰ ਉਹਨਾਂ ਵਿਚ ਖਚਿਤ ਨਹੀਂ ਹੁੰਦਾ ਕਿਉਂਕਿ ਅਧਿਆਤਮਿਕ ਅਨੁਸ਼ਾਸਨ ਅਤੇ ਪਵਿੱਤਰ ਗਿਆਨ ਉਸ ਨੂੰ ਪਰਵਿਰਤੀ ਤੇ ਨਰਵਿਰਤੀ ਕਰਮਾਂ ਵਿਚ ਵਖਰੇਵਾਂ ਕਰਕੇ ਦੱਸਦਾ ਹੈ। ਭਾਵ ਕਿ ਇਹਨਾਂ ਵਿਚੋਂ ਕਿਹੜਾ ਕੰਮ ਕਰਨਾ ਹੈ ਤੇ ਕਿਹੜਾ ਨਹੀਂ ਕਰਨਾ ਹੈ ਇਸ ਗੱਲ ਦੀ ਉਸ ਨੂੰ ਸੋਝੀ ਹੋ ਜਾਂਦੀ ਹੈ।’ (Jodh Singh: 1983; 139,140) ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਗੁਰਮੁਖ ਦੇ ਗੁਣਾਂ ਬਾਰੇ ਲਿਖਦੇ ਹਨ -

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਣੁ ਹੋਇ ਸਾਧਸੰਗਤਿ ਸਚਿ ਮੇਲਿ ਮਿਲਾਇਆ॥

ਮਿਠਾ ਬੋਲਣੁ ਨਿਵਿ ਚਲਣੁ ਹਥਹੁ ਦੇ ਕੈ ਭਲਾ ਮਨਾਇਆ॥

ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਨਿਜ ਪਦੁ ਪਾਇਆ॥

(ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ: ਵਾਰ 11; ਪਉੜੀ 4)

ਇਸ ਤੋਂ ਇਲਾਵਾ ਸੁਚਜੀ ਤੇ ਗੁਰਮੁਖ ਦਾ ਜੋ ਰਸਤਾ ਬਾਣੀ ਵਿਚ ਬਿਆਨ ਕੀਤਾ ਗਿਆ ਹੈ ਉਹ ਇਕ ਹੈ ਭਾਵ ਕਿ ਇਕ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਮਿਲਾਪ। ਉਸ ਨਾਲ ਮਿਲਾਪ ਦੀ ਅਵਸਥਾ ਨੂੰ ਸੁਚਜੀ ਦੇ ਪ੍ਰਤੀਕ ਵਜੋਂ ਦੱਸਿਆ ਗਿਆ ਹੈ। ਗੁਰਮੁਖ ਦੀ ਅਵਸਥਾ ਵਿਚ ਪਰਮਾਤਮਾ ਤੱਕ ਪਹੁੰਚਣ ਦੀ ਵਿਧੀ ਨੂੰ ਪ੍ਰਗਟ ਕੀਤਾ ਹੈ। ਜਿਸਦਾ ਅਸਲ ਮਨੋਰਥ ਸਿਰਜਨਹਾਰ ਦੀ ਖੁਸ਼ੀ ਨੂੰ ਹਾਸਿਲ ਕਰਨਾ ਹੈ।

ਇਸ ਦੀ ਉਦਾਹਰਣ ਗੁਣਵੰਤੀ ਸ਼ਬਦ ਤੋਂ ਮਿਲਦੀ ਹੈ ਜੋ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੁਆਰਾ ਉਚਾਰਨ ਕੀਤਾ ਹੋਇਆ ਹੈ। ਇਸ ਬਾਣੀ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੁਆਰਾ ਰਚੀ ਹੋਈ ‘ਸੁਚਜੀ’ ਬਾਣੀ ਦੀ ਪਰੰਪਰਾ ਵਿਚ ਗੁਰਮੁਖ ਵਿਅਕਤੀ ਦੇ ਗੁਣਾਂ ਦਾ ਵਿਖਿਆਨ ਕੀਤਾ ਹੈ। ਇਸਦੇ ਪੂਰਬ-ਅੱਧ ਵਿਚ ਜਿਗਿਆਸਾ ਨੂੰ ਪ੍ਰਗਟਾਇਆ ਹੈ ਤੇ ਉੱਤਰ ਅੱਧ ਵਿਚ ਜਿਗਿਆਸਾ ਦਾ ਸਮਾਧਾਨ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਸੁਹਾਗਣ ਬਾਰੇ ਗੁਰਬਾਣੀ ਵਿਚ ਕਿਹਾ ਹੈ ਕਿ-

ਆਗਿਆਕਾਰੀ ਸਦਾ ਸੋਹਾਗਣਿ ਆਪਿ ਮੇਲੀ ਕਰਤਾਰਿ॥

ਨਾਨਕ ਪਿਰੁ ਪਾਇਆ ਹਰਿ ਸਾਚਾ ਸਦਾ ਸੋਹਾਗਣਿ ਨਾਰਿ॥

(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ; 785)

ਇਸ ਤਰ੍ਹਾਂ ਸੁਚਜੀ, ਗੁਰਮੁਖ, ਸੋਹਾਗਣ, ਗੁਣਵੰਤੀ ਸਾਰੇ ਸ਼ਬਦਾਂ ਦੇ ਅਰਥ ਇਕ ਹਨ ਤੇ ਇਹਨਾਂ ਦਾ ਮਨੋਰਥ ਵੀ ਪਰਮਾਤਮਾ ਨਾਲ ਮਿਲਾਪ ਹੈ। ਉਸ ਮਿਲਾਪ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਪ੍ਰਤੀਕਾਂ ਰਾਹੀਂ ਵਰਨਣ ਕੀਤਾ ਹੈ। ਉਦਾਹਰਣ ਵਜੋਂ ਕਮਲ ਦੇ ਫੁੱਲ ਦਾ ਪ੍ਰਤੀਕ ਬਾਣੀ ਵਿਚ ਵਰਤਿਆ ਗਿਆ ਹੈ।

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ॥

ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ॥

(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ; 938)

ਸਾਰ:

ਕੁਚਜੀ ਅਤੇ ਸੁਚਜੀ ਨੂੰ ਇਸਤਰੀ ਦੇ ਪ੍ਰਤੀਕ ਰੂਪ ਵਿਚ ਵਰਤ ਕੇ ਮਨੁੱਖਤਾ ਨੂੰ ਗੁਰੂ ਜੀ ਇਹ ਉਪਦੇਸ਼ ਦੇ ਰਹੇ ਹਨ ਕਿ ਮਨੁੱਖ ਨੂੰ ਮਾੜੇ ਕੰਮ ਭਾਵ ਸੰਸਾਰੀ ਵਸਤੂਆਂ

ਨੂੰ ਛੱਡ ਕੇ ਉਸ ਪਰਮਾਤਮਾ ਨਾਲ ਪ੍ਰੇਮ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ ਤਾਂ ਹੀ ਸਾਡਾ ਜੀਵਨ ਸਫਲ ਹੋ ਸਕਦਾ ਹੈ। ਆਧੁਨਿਕ ਵਿਚਾਰਧਾਰਾ ਦੇ ਪ੍ਰਭਾਵ ਅਧੀਨ ਮਨੁੱਖ ਨੇ ਆਪਣੇ ਆਪ ਨੂੰ ਪਦਾਰਥਕ ਸੁਖ ਸਹੂਲਤਾਂ ਤਕ ਸੀਮਤ ਕਰ ਲਿਆ ਹੈ। ਇਸ ਵਜ੍ਹਾ ਕਰਕੇ ਜੀਵਨ ਵਿੱਚੋਂ ਪ੍ਰੇਮ ਭਾਵ ਘਟ ਰਿਹਾ ਹੈ ਅਤੇ ਰਿਸ਼ਤਿਆਂ ਵਿਚ ਕੁਝਤਣ ਪੈਦਾ ਹੋ ਰਹੀ ਹੈ। ਸਮਾਜ ਵਿੱਚ ਪ੍ਰੇਮ ਅਤੇ ਸ਼ਾਂਤੀ ਬਣਾਈ ਰੱਖਣ ਲਈ ਸੁਚਜੀ ਵਾਲਾ ਮਾਰਗ ਅਪਨਾਉਣਾ ਪਵੇਗਾ ਅਤੇ ਕੁਚਜੀ ਵਾਲਾ ਰਾਹ ਛੱਡਣਾ ਪੈਣਾ ਹੈ। ਇਸ ਤੋਂ ਇਹ ਵੀ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਕੁਚਜੀ ਸਮਾਜ ਵਲੋਂ ਪਾਈਆਂ ਵੰਡਾਂ ਤੋਂ ਉਪਰ ਹੈ ਭਾਵ ਇਸਤਰੀ ਜਾਂ ਪੁਰਸ਼ ਦੋਹਾਂ ਨੂੰ ਗੁਰੂ ਜੀ ਸਿੱਖਿਆ ਦੇ ਰਹੇ ਹਨ। ਕੁਚਜੀ ਦੇ ਪ੍ਰਤੀਕ ਰਾਹੀਂ ਇਹ ਗੱਲ ਸਾਹਮਣੇ ਆਉਂਦੀ ਹੈ ਕਿ ਜਿਵੇਂ ਪ੍ਰਤੀਕ ਵਸਤੂ ਦੀ ਅੰਦਰਲੀ ਅਵਸਥਾ ਨੂੰ ਸਾਡੇ ਸਾਹਮਣੇ ਪੇਸ਼ ਕਰਦੇ ਹਨ ਉਸੇ ਤਰ੍ਹਾਂ ਗੁਰੂ ਜੀ ਨੇ ਕੁਚਜੀ ਦੇ ਪ੍ਰਤੀਕ ਰਾਹੀਂ ਮਨੁੱਖ ਦੀ ਅੰਦਰਲੀ ਅਵਸਥਾ ਨੂੰ ਇਸਤਰੀ ਰੂਪ ਵਿੱਚ ਬਿਆਨ ਕੀਤਾ ਹੈ ਪਰ ਅਸਲ ਮਨੋਰਥ ਜੀਵਾਤਮਾ ਦਾ ਪਰਮਾਤਮਾ ਨਾਲ ਮੇਲ ਹੈ।

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PEACE IN HUMAN LIFE AND BUDDHISM

Rupinder Kaur

Peace is a very vast and deep concept in the present world. It has an inner connection with human being so as to concentrate upon mind. In this way, there becomes a relation between peace and life of a being. But man is living in this world with the concept of having religious views in it. So, religion binds a person to the Ultimate Reality. The Reality observed further is in the form of God or sacred words uttered by Prophets, Gurus or the Divine words given in their scriptures. Religion is a vast and sensible phenomenon, which merely describes the feeling of a being with his/her inner self. Religion and peace both are interconnected, religion which acts as a binding force has different views about peace.

Every religion whether it is theistic or atheistic has element of peace in it. Buddhism is a religion of Indus tradition and is basically 2500 years old. But this religion is atheistic, due to which there is not any concept of creator God. There becomes a contradictory fact that how Buddhism teaches a lesson of peace in the non-existence of Divine Reality (God)? The answer to this question is explained in this paper by taking the values such as non-violence and *nirvāna*. In this paper, we have tried to focus on the idea of peace in human life and Buddhism by taking its scripture Dhammapada. There is a concept of *nirvāna* which is the final stage of Buddhism. By considering *nirvāna* as attainment of peace, we can understand the motive or meaning of life in Buddhism.

Meaning of Peace

According to *Webster's Dictionary*, peace means "A state of quiet or tranquility; calm, quietness, or repose; freedom from war or hostility; a cessation of hostilities; absence of strife; tranquility of mind; harmony; serenity; public tranquility and order-at peace, in a tranquil state; in a state of harmony-hold or keep one's peace to be

quiet.”¹ The term peace constitutes different meaning in context with that particular religion.

As per *Encyclopedia of Religion*, meaning of peace has been explained with reference to different religions. For instance “In ancient Greece the word for peace, *eirēnē*, meant primarily the opposite of war, and even when personified as a goddess, *Eirēnē* had no mythology and cult.”²

In Hindu tradition, meaning of peace is *śānti*; “A benediction often repeated three times at the end of Vedantic discourses or prayers. Sometimes ‘to all beings’ is added (*sarveshu bhūteshu*).”³ In another way, peace is also considered as silence (*mauna*); “The practice of silence is declared to be of two kinds. The knowers of reality have an inborn (*sahaja*) silence, because the truth they know cannot be uttered. The outward silence of speech is a practice recommended for the children, i.e., the ignorant.”⁴

In Buddhist tradition, meaning of peace is beautifully explained by the concept of *nirvāna*. “A Buddhist compendium of teachings, *The Questions of King Milinda*, agrees that *nirvāna* cannot be indicated in form or shape, in duration or size, by simile or argument. Yet it does not exist: there is *nirvāna*; it is lofty and exalted, inaccessible to the passions and unshakable, bringing joy and shedding light.”⁵ From above given meanings, it is clear that peace means opposite of war, *śānti*, silence and *nirvāna*. It is a stage when a person is free from passions and desires but achieves inner joy.

The famous scholar Johan Galtung described peace in two ways- positive and negative.

Positive Peace- It deals with human society so as to resolve it in a proper manner. “Peace can also take a positive meaning of well-being and fulfilment as goals of religious and social life.”⁶ This peace

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1. *New Webster's Dictionary of English Language College Edition* (1979) Surjeet Publications, Delhi, p. 1090.
 2. Geoffrey Parrinder (1987) ‘Peace’ *The Encyclopedia of Religion*, Mircea Eliade (ed.), Vol-11, Macmillan Publishing Company, New York, p. 221.
 3. Ernest Wood (1964) *Vedanta Dictionary*, Peter Owen Limited, London, p. 173.
 4. *Ibid.*, p. 175.
 5. Geoffrey, *op.cit.*, p. 223.

can also be considered as inner peace because when anything is attached with the purpose of religion, it is automatically connected to human being's inner self. Then another factor also arises that religion not always gives us peace but may be the cause of conflict. By resolving conflict, our approach becomes positive. This fact can be clearly understood by Webel's thinking that "Positive peace denotes the simultaneous presence of many desirable states of mind and society, such as harmony, justice, equity, etc."⁷ The states of mind and society include all the conditions in which human being is struggling. When both states collide with each other the fusion reaction takes place and is further coming from man's inner mind.

Negative Peace- It deals with the direct harm to the people or society of nation. "In a negative sense religious traditions speak of peace as freedom from war and unrest."⁸ No doubt negative peace is freedom from war but there is an active participation of war in it because when we are free from conflict or try to avoid it, we have some content of negativity due to which our behavior and attitude become opposing. "Negative peace has historically denoted the absence of war and other forms of wide scale violent human conflict."⁹ In this way, negative peace can also be considered as outer peace.

"Many philosophical, religious and cultural traditions have referred to peace in its 'positive' sense. In Chinese, for example, the word '*heping*' denotes world peace, peace among nations. While the words '*an*' and '*mingsi*' denote an 'inner peace', a tranquil and harmonious state of mind and being, akin to a meditative mental state."¹⁰ Therefore peace according to Buddhism has inner as well as positive meaning.

From above discussion it is clear that positive peace clears the state of mind and helps in solving disputes whereas negative peace passed through different stages of conflict to reach the destination.

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6. Ibid., p. 221.
 7. Charles Webel (2007) 'Introduction: toward a philosophy and metapsychology of peace' *Handbook of Peace and Conflict Studies*, Charles Webel and Johan Galtung (eds.), Routledge, New York, p. 6.
 8. Geoffrey, op.cit., p. 221.
 9. Charles, op.cit., p. 6.
 10. Ibid., p. 6.

So, negative peace somehow constitutes the content of aggression which is further harmful for people but positive peace contains a quality of inner joy.

Buddhism and Peace

There are basically two religious traditions— Semitic and Indus tradition. Judaism, Christianity and Islam are Semitic religions whereas Hinduism, Buddhism, Jainism and Sikhism are Indus religions. Buddhism is a branch of Indus tradition. Hinduism emerges from Vedic tradition whereas Jainism and Buddhism emerged from Shramanic tradition. Due to this reason, “Dr S. Radhakrishnan has described the Buddha as ‘the maker of modern Hinduism’. The Hindus revere Lord Buddha as an *avatara* of ‘God.’”¹¹ Shramans include Nigantha and Ajīvikas which are basically in Jainism but the roots of Buddhism are in Shramanic tradition. “The word *shramana* means a homeless sage or ascetic. A *shramana*’s sole concern is the attainment of the Ultimate Truth. Another related word is *muni* which means one who practices silent meditation with a view to realizing that ultimate goal which lies beyond the realm of change and sorrow. In Shramanism, spiritual and moral exertion (*shrama*) was the chief ideal. Its teachers were homeless *munis*, *shramanas* and *yatis* who taught the doctrines of rebirth and inner awakening. They practised meditation (*dhyana*) and self-restraint (*yoga*).”¹² This type of ideology is used in Buddhist tradition which is further observed in the form of scriptures or texts in oral and written form. The Ultimate Truth given above is used for Lord Buddha because Buddhism does not believe in God.

Buddhist tradition has many sacred books consist of different languages. It is due to the reason that where ever Buddha went for preaching he spoke the language which those people could understand. In this way, the teachings of Buddha were orally recited by his followers in Pali, Tibetan, Chinese and Sanskrit languages in various countries. From now Buddhism is 2500 years old due to which its literatures are also oldest than others. Harold Coward, in his book *Sacred Word and Sacred Text: Scripture in World Religions* said that

11. Harbans Singh & Lal Mani Joshi (1973) *An Introduction to Indian Religions*, Punjabi University Patiala, p. 109.

12. *Ibid.*, pp. 110-111.

Scriptures of Buddhism are very oldest and largest scriptures in this world. Although the text which is written in Chinese language if translated into simple language, it will become huge. So, scriptures of Buddhism considered being library as a whole rather than a single book.¹³

The birth of Buddha has not confirmed but "according to the Ceylonese tradition, he was born in 624 B.C. Another date commonly mentioned is 566 B.C."¹⁴ The origin of scripture in Buddhism started from his teachings given to his followers orally. After death of the Buddha, to make his teachings systematically it was decided to create councils. In these councils Ananda and other disciples tried to recite the teachings orally and then was written in canon form. Here canon implies number of books.

In this way, literature has been divided into three parts which was collectively called Tripitaka in Pali Language. It was also called as Pali Canon. Tripitaka was called as early Buddhist scripture. Tri means three and pitaka means basket containing religious texts. These three collections of Pali Tripitakas were classified into Vinaya-Pitaka, Sutta-Pitaka and Abhidhamma-Pitaka. To understand the view of peace and life in Buddhism, we justified it through three categories, i.e., message of peace in Dhammapada, non-violence and *nirvāna*. **Message of Peace in Dhammapada-** Dhammapada is part of Sutta-Pitaka which describes the law of Buddhist scripture. The whole of Sutta-Pitaka is mainly concerned with five nikāyas. From these, Khuddaka nikāya consists of 15 books. Out of that Dhammapada is one of them. There is a reason behind that why this literature is kept under this nikāya. This is because Khuddaka nikāya is a combination of both Vinaya (discipline) and Abhidhamma (metaphysics) pitaka together with 15 books.

Dhammapada is considered as Gita of Buddhists. It contains 423 stories (verses) which are further divided into 26 chapters. The meaning of Dhammapada is pada or story related to dharma. Dr S. Radhakrishnan has given his views about Dhammapada in the

13. Harold Coward (1992) *Sacred Word and Sacred Text: Scripture in World Religions*, Sri Satguru Publications, Delhi, p. 138.

14. Harbans Singh, op.cit., p. 111.

introduction that “*Dhamma* is discipline, law, religion; *pada* is path, means (*upāya*), way (*magga*)”¹⁵. Therefore, *Dhammapada* means path related to virtues.

Dhammapada is a text which has great importance in Buddhist religion. The teachings given by Buddha to his disciples were remembered orally by them. But at the time of fourth council, these teachings took the shape in written form of Pali Tipitaka. So, it is important to understand the view point of Buddha given in *Dhammapada*. The concept of peace given in this text is mainly based on how a man or Bhikshu achieves state of liberation?

The main topics given in the chapters of this text are- vigilance, good thought, teachings of Buddha in the form of flowers, virtues of wiser man, the state of Arhat, to forgive someone’s punishment is the state of real Brāhmana, philosophy of old age problems, path of progress in inner soul, teachings related to world, motive of happiness in life, number of friends equal to number of sorrows, how can peace be achieved, removing impurity, righteous path, description of hell, thirst etc. But if we go through the verses described in each chapter and try to understand the crux, then one important thing came out is how to live as Brāhmana? This is the stage when being is not attached with worldly pleasures, he can make difference in right and wrong, remain calm by inner self.

To study peace words, there are some quotations taken from chapters which are very helpful to clear the concept. The chapters directly linked with peace are *Yamakavaggo*, *Appamādavaggo*, *Cittavaggo*, *Bālavaggo*, *Panditvaggo*, *Arahantavaggo*, *Sahassavaggo*, *Dandavaggo*, *Buddhavaggo*, *Sukhavaggo*, *Kodhavaggo*, *Malavaggo*, *Dhammatthavaggo*, *Tanhāvaggo*, *Bhikkhuvaggo* and *Brāhmanavaggo*. There is explanation of building our character and moral values to attain happiness¹⁶ in life because the biggest enemy of a man is himself, which lives deep inside us.

15. S. Radhakrishnan (1982) *The Dhammapada*, Oxford University Press, Madras, Introduction, p. 1.

16. “All that we are is the result of what we have thought: it is founded our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him” (*Dhammapada*, 1; 2)

The mind and heart of a man are directly linked with morality and values. To maintain this, the correct knowledge of these values is must so that we may consider the right path. "A Bhikshu (mendicant) who delights in reflection, who looks with fear on thoughtlessness, cannot fall away (from his perfect state) - he is close upon *nirvāna*" (II; 32). There is a description of qualities of wise men virtuous in nature to attain peace of mind. "He who drinks in the law lives happily with a serene mind: the sage rejoices always in the law, as preached by the elect (Ariyas)" (VI; 79). The state of *nirvāna* is perfectly called as enlightenment free from attachment.

The condition of tolerance highlights in Arahantavaggo. "Such a one who does his duty is tolerant like the earth, like Indra's bolt; he is like a lake without mud; no new births are in store for him." (VII; 95) "His thought is quiet, quiet are his word and deed, when he has obtained freedom by true knowledge, when he has thus become a quiet man." (VII; 96). "He who, though dressed in fine apparel, exercises tranquillity, is quiet, subdued, restrained, chaste, and has ceased to find fault with all other beings, he indeed is a Brāhmana, an ascetic (sramana), a friar (bhikshu)." (X; 142)

Non-violence- It means prohibition of armed violence and direct violence which can also be considered as synonym of peace, pacifism and harmony. It is a stage when being is free from violent activities. It consists of two words, most people regard as negative: non and violence. "In most languages it has the same construction. Among the European languages German stands out as a little different: *gewaltfrei* (free from violence). None of them have a completely positive connotation. In recent years some have done their best to introduce new concepts with a more attractive meaning. The German *Gütekraft* (good power) is one example."¹⁷ In Buddhist view of thought, non-violence is explained in terms of achieving the stage of *nirvāna*, Bōdhisattva, Arhat or Brāhmana¹⁸ through meditation. There

17. Jorgen Johanson (2007) 'Non-violence: more than the absence of violence' *Handbook of Peace and Conflict Studies*, Charles Webel and Johan Galtung (eds.), Routledge, New York, p. 143.

18 "Him I call indeed a Brahmana who, though he has committed no offence, endures reproach, bonds, and stripes, who has endurance for his force, and strength for his army." (*Dhammapada*, 26: 399)

is an alternative of non-violence in Theravāda Buddhism called *mettā*. John Ferguson described the stages for the achievement of peace through *mettā*, a way of doing meditation by cultivating it with love, to develop it through focussed on good things free from enmity and to understand the advantages of making love with others¹⁹. On the other hand, Dhammapada concentrates on Arhat, and *nirvāna*. The stories given in this text based on the concepts of real Brāhmaṇa by the cessation of sufferings. These sufferings are further became hurdle in the path of peace.²⁰ This stage can be achieved by removing impurities from self and having righteous path.

Nirvāna: A Way to Peace- The Buddha's teachings and ethics are foundation of Buddhism. It consists of Karma, Rebirth, Four Noble Truths, Eightfold Path and *nirvāna*. Faith is the important virtue of human life to attain wisdom. "Emotionally, faith is an attitude of serenity and lucidity. Its opposite here is worry, the state of being troubled by many things. It is said that someone who has faith loses the 'five terrors', i.e., he ceases to worry about the necessities of life, about loss of reputation, death, unhappy rebirth and the impression he may make on an audience. It is fairly obvious that the burden of life must be greatly lightened by belief in karma, emptiness or not self."²¹ So, all the above given stages considered faith as a vital role in life.

The main focus according to Buddha's views is on suffering. Suffering is the main cause of being while living in this world. It is due to the reason that when worldly happiness tries to make pressure on a person, his mind became distract. This distraction of mind however may not be able to make his consciousness stable. The stability can further be removed by having meditation with the self which is considered as *nirvāna*. "*Nirvāna*, the state to which all Buddhists aspire, is the cessation of desire and hence the end of suffering. *Nirvāna* in Sanskrit means 'the blowing out'. It is

19. John Ferguson (1978) *War and Peace in the World's Religions*, Oxford University Press, New York, pp. 48-49.

20. "He who drinks in the law lives happily with a serene mind: the sage rejoices always in the law, as preached by the elect (Ariyas)." (*Dhammapada*, 6: 79)

21. Suman Chaterjee (2009) *Buddhism: The Way to Wisdom*, Cyber Tech Publications, New Delhi, p. 11.

understood as the extinguishment of the flame of personal desire, the quenching of the fire of life."²² *Nirvāna* is the last and the highest stage of liberation for the achievement of serenity in Buddhism. According to Western thinkers, *nirvāna* is a state of 'nothingness' in a negative sense which further implies 'shunya' but in Buddhist scriptures, positively it is a stage of emancipation, safety, highest refuge and peace.²³ So it is clear that being's personal desires, thoughts etc. makes an end by achieving this stage.

"*Nirvāna* in life, the peace which 'passes all understanding', is the conquest of life, the discovery of the permanent in its flux of psychophysical accidents and circumstances. The Buddhist believes that through meditation and good hard thought he can follow the Buddha through the successive stages of enlightenment and achieve at last the perfect wisdom which surmounts all need."²⁴ So, the stage of *nirvāna*²⁵ is described in the form of inner peace of life by meditation.

The ethical values given in Buddhism have an element of peace in it. "Ways to peace have often consisted of methods for controlling war by mutually reducing arms preparedness on the level of diplomatic negotiations. But truly lasting peace cannot be brought about in this way. The author is convinced that the only way to create lasting peace is to exert maximum efforts to build a high-level spiritual foundation by means of which to overcome the three human evils giving rise to war: greed, animosity and ignorance. These evils in modern terms we might call them ignorance on the levels of material possessions, social desires and emotional impulses are fundamental characteristics of life. They can never be eliminated. Moreover, on a certain plane, they perform vitally important roles in the maintenance of life."²⁶ In this way, it is clear from above that if human being is

22. Ibid., p. 6.

23. Ibid., p. 6.

24. Ibid., p. 7.

25. "Those whose mind is well grounded in the (seven) elements of knowledge, who without clinging to anything, rejoice in freedom from attachment, whose appetites have been conquered, and who are full of light, are free (even) in this world." (*Dhammapada*, 6; 89).

26. Daisaku Ikeda (1981) *A Lasting Peace*, John Weatherhill, Inc., New York, p. 20.

indulged in the social and material life, there will not be any transformation in the life because he has to ignore all the evils for the achievement of peace. But, in another sense materialistic approach of human being helps him to fulfill his desires. So, by ignoring all the desires and passions of life, a person becomes a model of peace or a perfect Buddha.

Conclusion

Quest for peace in life has an important role while living in this world. Every person is eager to touch those milestones so as to live according to his mentality. There is no doubt that material and social thinking helps human being for the fulfilment of his needs. But at the same time, this becomes hurdle in the passage of life. The role of peace in Buddhism has greater effect for a being to live a joyful life. The process of *nirvāna* is transcendental and also not particularly seen in the shape, size, existing, non-existing, finite or infinite. It is a model which brings inward bliss by meditating the mind.

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Abstract

Peace is a very sensitive issue in present scenario. It is a multifarious phenomenon. Every human being wants to live peacefully in his life. The attraction of surrounding environment whether it is physical, social or biological makes human being connected with it.

Religion has interaction with peace phenomenon because religion is a binding force whereas peace phenomenon is a Divine concept of a being having sense of perception visible through world. In this way, peace and religion have common elements. But sometimes religion is explained on the basis of conflict due to which there exists serious condition. This conflict makes the situation critical in the sense that one faith of people demoralizes other's faith. Therefore, peace is mandatory to overcome this problem. In this study of research, we have try to solve the problem of peace in today's scenario by taking scripture of religion.

The term scripture is mainly used for the religious texts which are basically in oral or written form. Scripture basically helps us to understand the inner core of a religion through moral and ethical values which therefore connects with peace. The connection of religion and scripture and its power is strong enough to understand the phenomenon of peace. The phenomenon of peace based on religious traditions raised some issues which are helpful to find out the problem of peace. The study of a particular scripture contributes the idea of peace through sacred words given in it. These words have mystical meanings to understand the beyond Reality. In this work we have try to understand the peace phenomenon on the basis of scriptures.

ਸਾਰ

ਸ਼ਾਂਤੀ ਮੌਜੂਦਾ ਸਥਿਤੀ ਵਿਚ ਇਕ ਬਹੁਤ ਹੀ ਸੰਵੇਦਨਸ਼ੀਲ ਮੁੱਦਾ ਹੈ। ਇਹ ਇਕ ਬਹੁਪੱਖੀ ਵਰਤਾਰਾ ਹੈ। ਹਰ ਮਨੁੱਖ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਵਿਚ ਸ਼ਾਂਤੀ ਨਾਲ ਰਹਿਣਾ ਚਾਹੁੰਦਾ ਹੈ। ਆਲੇ ਦੁਆਲੇ ਦੇ ਵਾਤਾਵਰਣ ਦੀ ਖਿੱਚ ਭਾਵੇਂ ਇਹ ਸਰੀਰਕ, ਸਮਾਜਿਕ ਜਾਂ ਜੀਵ-ਵਿਗਿਆਨ ਹੈ ਮਨੁੱਖ ਨੂੰ ਇਸਦੇ ਨਾਲ ਜੋੜਦਾ ਹੈ।

ਧਰਮ ਦਾ ਸ਼ਾਂਤੀ ਦੇ ਵਰਤਾਰੇ ਨਾਲ ਆਪਸ ਵਿੱਚ ਮੇਲ-ਮਿਲਾਪ ਹੈ ਕਿਉਂਕਿ ਧਰਮ ਇਕ ਲਾਜ਼ਮੀ ਸ਼ਕਤੀ ਹੈ ਜਦੋਂ ਕਿ ਸ਼ਾਂਤੀ ਵਰਤਾਰਾ ਇੱਕ ਬ੍ਰਹਮ ਸੰਕਲਪ ਹੈ, ਜਿਸਦੀ ਧਾਰਨਾ ਦੀ ਭਾਵਨਾ ਸੰਸਾਰ ਭਰ ਵਿੱਚ ਦਿਖਾਈ ਦਿੰਦੀ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਸ਼ਾਂਤੀ ਅਤੇ ਧਰਮ ਵਿਚ ਸਾਂਝੇ ਤੱਤ ਹੁੰਦੇ ਹਨ। ਪਰ ਕਈ ਵਾਰ ਧਰਮ ਨੂੰ ਵਿਵਾਦ ਦੇ ਅਧਾਰ ਤੇ ਸਮਝਾਇਆ ਜਾਂਦਾ ਹੈ ਜਿਸ ਕਾਰਨ ਇੱਥੇ ਗੰਭੀਰ ਸਥਿਤੀ ਹੁੰਦੀ ਹੈ। ਇਹ ਟਕਰਾਅ ਸਥਿਤੀ ਨੂੰ ਇਸ ਅਰਥ ਵਿਚ ਨਾਜ਼ੁਕ ਬਣਾਉਂਦਾ ਹੈ ਕਿ ਲੋਕਾਂ ਦਾ ਇਕ ਵਿਸ਼ਵਾਸ ਦੂਜੇ ਦੇ ਵਿਸ਼ਵਾਸ ਨੂੰ ਨਿਰਾਸ਼ ਕਰਦਾ ਹੈ। ਇਸ ਲਈ ਇਸ ਸਮੱਸਿਆ ਨੂੰ ਦੂਰ ਕਰਨ ਲਈ ਸ਼ਾਂਤੀ ਲਾਜ਼ਮੀ ਹੈ। ਖੋਜ ਦੇ ਇਸ ਅਧਿਐਨ ਵਿੱਚ ਅਸੀਂ ਧਰਮ ਦੇ ਸਿਧਾਂਤ ਨੂੰ ਲੈ ਕੇ ਸ਼ਾਂਤੀ ਦੀ ਸਮੱਸਿਆ ਨੂੰ ਅੱਜ ਦੇ ਦ੍ਰਿਸ਼ ਵਿੱਚ ਹੱਲ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ।

ਸ਼ਾਸਤਰ ਦਾ ਸ਼ਬਦ ਮੁੱਖ ਤੌਰ ਤੇ ਧਾਰਮਿਕ ਗ੍ਰੰਥਾਂ ਲਈ ਵਰਤਿਆ ਜਾਂਦਾ ਹੈ ਜੋ ਅਸਲ ਵਿੱਚ ਜ਼ੁਬਾਨੀ ਜਾਂ ਲਿਖਤ ਰੂਪ ਵਿੱਚ ਹੁੰਦੇ ਹਨ। ਧਰਮ-ਗ੍ਰੰਥ ਮੂਲ ਰੂਪ ਵਿੱਚ ਸਾਨੂੰ ਨੈਤਿਕ ਅਤੇ ਨੈਤਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੁਆਰਾ ਇੱਕ ਧਰਮ ਦੇ ਅੰਦਰੂਨੀ ਮੂਲ ਨੂੰ ਸਮਝਣ ਵਿੱਚ ਸਹਾਇਤਾ ਕਰਦਾ ਹੈ ਜੋ ਇਸ ਲਈ ਸ਼ਾਂਤੀ ਨਾਲ ਜੁੜਦਾ ਹੈ। ਧਰਮ ਅਤੇ ਸ਼ਾਸਤਰ ਦਾ ਸੰਬੰਧ ਅਤੇ ਇਸਦੀ ਸ਼ਕਤੀ ਸ਼ਾਂਤੀ ਦੇ ਵਰਤਾਰੇ ਨੂੰ ਸਮਝਣ ਲਈ ਕਾਫੀ ਮਜ਼ਬੂਤ ਹੈ। ਕਿਸੇ ਵਿਸ਼ੇਸ਼ ਸ਼ਾਸਤਰ ਦਾ ਅਧਿਐਨ ਇਸ ਵਿਚ ਦਿੱਤੇ ਪਵਿੱਤਰ ਸ਼ਬਦਾਂ ਦੁਆਰਾ ਸ਼ਾਂਤੀ ਦੇ ਵਿਚਾਰ ਨੂੰ ਯੋਗਦਾਨ ਦਿੰਦਾ ਹੈ। ਹਕੀਕਤ ਤੋਂ ਪਰੇ ਇਹ ਸ਼ਬਦਾਂ ਦੇ ਰਹੱਸਵਾਦੀ ਅਰਥ ਹਨ। ਇਸ ਕੰਮ ਵਿਚ ਅਸੀਂ ਸ਼ਾਸਤਰਾਂ ਦੇ ਅਧਾਰ ਤੇ ਸ਼ਾਂਤੀ ਦੇ ਵਰਤਾਰੇ ਨੂੰ ਸਮਝਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ।

PEACE PHENOMENON IN ASIAN RELIGIONS WITH SPECIAL REFERENCE TO SIKHISM

A

THESIS

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Conclusion

Asian continent is known as the birth place of religions. We have divided into two parts- West Asian and South Asian religions. Religion and scripture have connection with each other. To understand the concept of peace in religions, we have taken scripture as a primarily source in this study because Scripture is a mode of understanding the divine concept of religions in sacred form. Therefore, religion and scripture have connection with each other.

At first stage of this study we prepared a conceptual framework. We have discussed meaning, concepts and issues of peace phenomenon and then discuss *Just war* and *Jihad* as an issue of peace phenomenon in West Asian religions. It clears us that peace phenomenon has great importance in religion and their respective scriptures. In South Asian religions we have discuss *Dharam-Yudh* and *Non-violence* as an order to convey the message of peace.

Peace is a multidimensional phenomenon having relation with religions and their scripture. Peace is also a mystical phenomenon. Every individual have own vision about peace, however it is also in connection with social, economic, political, cultural and psychological aspects of life. Different religions explain peace phenomenon in a particular sense. However, religion helps us in explaining inner peace and outer peace. These concepts are further discussed in this study.

Perspectives of peace in religions

We have tried to understand peace phenomenon from two perspectives; peace studies and religious studies. We found that peace phenomenon on religious perspective has different views. In peace studies, various scholars try to understand peace on political level. Jewish scholar says that peace is not an absence of war or actions rather it is an absence of structural violence. Christian Scholar describes peace as a symbol of God and prohibition of weapons so as to make peace. The

concept of death of Jesus is an example in Christians that they do not kill others because Jesus himself reconciles people to God through his death. Islamic scholar insists peace as a combination of social justice, inner freedom, moral and ethical values to attain the goal of life. Indus tradition explains peace as coolness of mind, battle with self, non-violence and *nirvāṇa*.

Peace phenomenon is not a condition or situation after war rather war is not a security for the attainment of peace. Peace is a state of emotions, feeling of mind, social harmony and justice to live. The meaning of peace is explained in Semitic and Indus tradition as a concept of coolness, relation with social and religious life, *Yahweh* symbol of peace, *shānti*, non-violence (*ahimsā*), *nirvāṇa* and freedom from war. These are the main ways in which religious traditions focus on peace. Therefore, peace phenomenon is a Divine concept of a being having sense of perception visible through world.

Main Features of peace in religions

Features of peace phenomenon give different views. Anxiety means to be free from worry, stress and fearful situation. Care is another basic element of peace. In Christian point of view it is considered as an enemy of the soul. Buddhism prefers care as a hurdle in the path of liberation because when we care for someone it became attachment (suffering).

In Sikh point of view, care is important to give mutual respect to each other. Fearlessness is a situation in which religious person lives in free from fear. The mind of a person is entangled with so many problems. Negative thought collapses our mind whereas positive thought makes stability and goodness in us. Mind in the view of religions focused on meditation, *Samādhi*, Pray to God, remain cool and having inner peace of mind. It is interesting to note that in cold weather countries people use a term for peace is warm but in hot weather lands people use a term cold. However both terms give same meanings.

The affection is also the problem in the way to peace. Christianity prefers attachment with God by controlling over desires. Islam considers attachment with Prophet Muhammad and Allah. Buddhism pay attention to *Pramāda* means

ignorance in order to achieve the stage of *nirvâna*. Nonviolence is an important stage to peace in Jain tradition. Sikhism considers attachment as *moh* with another person. Guru gave us Bani in the form of sacred hymns. When anyone utters this bani, the negative thoughts of a person vanished and being feels in the stage of peace. The restfulness means serenity or temperance. Making our desires empty and surrender to God helps in achieving peace. Reconciliation basically means to work together harmoniously. It helps us a moral support for upliftment of the self. But reconciliation to God means forgiveness of revenge and anger. Forgiveness in Semitic tradition means to follow the rules (Ten Commandments) of God and pray in front of Him. The five pillars of Islam are also the important part to achieve forgiveness. Indus tradition considers forgiveness as a virtue and freedom from suffering. Sikh view of thought express forgiveness as a tool for peace.

Types of peace

Indeed, peace is a situation or condition of joy and inward happiness which can further be achieved by control over desires and passions (inner peace). But if a being is indulged in desires then situation of violence (outer peace) occurs. In this way, peace comes out to be a way from outer disturbances to the inner state of mind. There are two categories of peace inner and outer peace. Inner peace consists of nonviolence, insecurity and impermanent whereas outer peace has nature of objective, means and justice. Nonviolence means prohibition of armed and direct violence. From religious perspective, nonviolence is explained through Jainism (*ahimsâ*) and Buddhism (*metta*) which means to control over self and renunciation of the will to do harm to others. Peace is not a permanent situation rather it is temporary phenomenon which lasts for very short interval of time.

Positive peace is a state of mind and helps in solving disputes whereas negative peace passed through different stages of conflict to reach the destination. So, negative peace somehow constitutes the content of aggression which is further harmful for people but positive peace contains a quality of inner joy. Peace phenomenon occurs as inner and outer peace in the form of achieving harmony among people. Therefore, peace phenomenon mainly has two types of qualities

positive and negative, inner and outer. But both are interrelated to each other because if outer peace is there then inner peace will be achieved.

Scripture

Scripture are holy books which make us to understand the experience of transcendent and immanent message of God. However, religion explains connection with Ultimate Reality. The views of scholars explain scripture in various terms such as canon or text. Scripture is not a simple book people make it special text as a form of Scripture. Text cannot be isolated from community whether it is in oral or written form. But scripture is in written form. On the other side, a word canon is used as a synonym for scripture. Canon is a fixation of text in oral or written form. It means the rule with which we can measure the length of books in a combined form. Canon word used in religious perspective as open canon and narrow canon. Open canon includes hundreds of books such as upanishads, sutras agamas, puranas or tantras whereas narrow canon includes one or a few books like Bible, Qur'an and Adi Granth. Therefore, Scripture, text and canon are different terms defined in the religious traditions to understand the idea of peace phenomenon.

Peace in West Asian Religions

The Hebrew Bible or Tanakh of Jews has a great importance to its people. It consists of Torah, Nevi'im (Prophets) and Ketuvim (Writings). Torah consists of Jewish law and ethical values due to which it is book of law. Torah has various meanings such as books of Moses, the Pentateuch. Torah first consists in oral form by Rabbis and was given orally to the people by Moses at Sinai Mountain. The five books of Moses, 23 books of Prophets (Minor and Major) of Israel and 13 Writings are the three parts in which Torah is divided. The discussion of Peace and Torah (Christians give it name Old Testament) is further explained on the basis of scripture as a concept of *shalom*. It means absence of war; when a person has good relation with another one. This can be cleared by explaining prayer of Jews. *Sam Shalom* is traditional prayer for peace which means love and respect for each other. Another prayer *Mussaf* is recited after the reading of Torah. Alenu is the prayer which has its name Economic Prosperity or 'Birkat Hashanin' was said during the

closing of every service in whole year. Shalom refers to The Peace Blessing or 'Birkat Shalom' which means in order to give thanks to God. So, the concept of peace focuses on prayer in Jews.

The Analytical view of peace in Old Testament understands clearly by The Ten Commandments given by *Yahweh* to the people of Israel. The aim of Old Testament is *just war* or peace. It means Old Testament explains war as well as peace because God *Yahweh* represents himself as a warrior and a protector of peace. To live according to the God and understand His view is the main concept of peace given in Old Testament.

Bible is a common scripture of Judaism and Christianity mainly consists of Old Testament and New Testament. Christianity originates from the lap of Judaism. The development of Bible can be understood by New Testament which was added later by Christians. The books of Old Testament are 39 and that of New Testament are 27. These 27 books includes Gospels-4, Acts of the Apostles-1, Epistles or Letters-21, Book of Revelation-1. The concept of peace in New Testament is explained by *just war*. It focusses on calmness for the soul and establishment of social and political reconciliation for the development of humanity. *Just war* is a situation to repel the aggression of enemy or to recover the stolen property. This means war is not to fight or to take revenge with others but it is to control over the worst condition for the fulfillment of concord.

Qur'an is the sacred scripture of Islamic religion. Islam literally means submission or surrender to Allah. Submission is a taking faith in the command or order of Allah. Qur'an was revealed to Prophet Muhammad through Jibra'il angel. Qur'an has 114 chapters of revelation experienced by Prophet Muhammad. The concept of peace in Qur'an is given in the form of *Jihad*. *Jihad* basically means to make efforts and struggle to achieve something. The twofold concept of *Jihad* means inner struggle and actual war. Inner struggle means to maintain a preference for God over the loved ones whereas war is to battle for self-defense. To defend the situation of conflict sometimes a serious condition of war arises due to which *jihad* is considered as situation of war. *Jihad* is the collective obligation of Islam; it is

based on the whole community not on the individual. Therefore, it was not included in Five Pillars of Islam. In this way, the analytical view of peace in Islam considers *jihad* as a struggle for peace. So, the idea of peace concentrates on absence as well as presence of war because its main aim is to establish the stage of harmony.

Peace in South Asian religions

The origin of Hindu religion consists of many books related to different gods but Vedas are considered as core of this religion. Vedas and Upanishads are called *Sruti* whereas epics, *Puranas* are called *Smritis*. *Sruti* means to hear and *Smriti* means to be remembered. The time period of Vedas is not cleared. Different scholars give their own views about the origin of Vedas. The word canon is used for Veda only because it is a collection of books. To understand the concept of peace, we will discuss *Dharam-Yudh* in Bhagavad Gita.

Gita is a crux in Hindu scriptures which contains the essence of Vedas and Upanishads. It has 18 chapters and 700 slokas. Gita has been classified into Karmayoga, Jnanayoga and Bhaktiyoga. Gita begins with the starting of battle by Arjuna and his family members but Krsna gave moral upliftment to Arjuna that in this world, everybody has to die, no one is immortal. The remaining chapters described Krsna's answer to Arjuna that how can we win this battle of life by doing right action, right knowledge and right consciousness. The concept of yoga and yagna is explained in Gita that yoga is the inner journey and yagna is outer journey. By going through outer journey, we can achieve the stage of inner happiness. Dharma means duty, if a person is not doing his duty in the battle he is not said to be a good warrior. Therefore, by taking right knowledge the stage of bhakti (peace) is achieved. The analytical view of Gita explains peace as a stage of dharma and moksha. Dharma is about building relationships whereas moksha is about abandoning relationships, Dharma binds people to society while moksha enables them to break free.

Buddhism emerged from Shramanic tradition which has sacred books consists of various languages. At present, Buddhism is 2500 years old due to which its literature is also oldest than others. Tripitaka is sacred literature in Pali language

which means three baskets of *Vinaya-Pitaka*, *Sutta-Pitaka* and *Abhidhamma-Pitaka*. We will discuss Dhammapada which is a part of *Sutta-Pitaka* to understand the concept of *non-violence* or *nirvāṇa* in it. Dhammapada has 423 stories of 26 chapters. This text was also called Gita of Buddhism. There is an explanation of building our character and moral values to attain happiness in life because the biggest enemy of a man is self, which lives deep inside us. The main focus of Buddha's views is on suffering. Suffering makes person unstable which can further be removed by doing meditation with the self basically known as *nirvāṇa*. *Nirvāṇa* is understood as the extinguishment of the flame of personal desire, the quenching of the fire of life. It is the last and final stage of liberation in Buddhism. Nonviolence is explained in Buddhism as *Nirvāṇa*, *Bodhisattva*, *Arhat* or *Brahman* through the stage of meditation. Dhammapada concentrates on *Arhat* and *Nirvāṇa*. Therefore, South Asian religions describe peace as a battle with inner self in Gita and to achieve non-violence as a path of liberation in Buddhism. The concept of peace according to their sacred scriptures has been clearly given us the issues of *Just War*, *Jihad*, *Dharam-Yudh* and *Non-violence*.

Peace in Sikhism

The scripture of Sikhs Sri Guru Granth Sahib shows the path of enlightenment. The nature of this scripture is different from other scriptures. This is due to the reason that it focused on various types of faiths of people which gives mutual respect to all. It has a unique quality that makes scripture more respectful and memorable. The orientation, oneness and symbolic representation of this scripture are also different.

The Individual and Social peace are two types of peace in which Sikhism is centered. Individual peace is a situation when being finds a specific goal to attain it. In Gurbani, it is focused on the stages like *Gurmukh*, *Brahmgyani*, *Anand*, *Jivan-mukt* etc. *Gurmukh* is one who looks at the *mukh* of Guru means one who follows the teachings of Guru and one who is Guru-oriented and not self-oriented. It means a person who is totally committed to the Guru is called *Gurmukh*. In the guidance of the Guru, *Gurmukh* always lives in *sahaj* which is the stage of spiritual progression

towards Guru. Malar Ki Var expresses Gurmukh as protagonist and manmukh as antagonist to understand the transcendent appearance of God. In this way, Gurmukh lives in the grace of Guru.

Brahmgyani is unattached from maya, free from evil, has patience, holds his mind from wandering and his actions are holy, and not affected by pleasure and pain. A person who attains liberation while still living and enlightened with Transcendent Reality is called *Jivan-mukta*. Anand is a blissful or ecstatic song which further ends up in anxiety. It is a true song sung by inner and truthful heart. It is a state of perceptual consciousness which cannot be described in words and is a matter of experience only. *Sukhmani Sahib* has great importance to understand the personal peace. This Bani focusses on detailed description of Holy Scripture. It depicts the person's state of mind with Sabda Guru through peaceful means. The fact of this Bani describes the healing power through which a person remained in a calm state free from stress and tensions. These all are the stages of personal peace.

Social peace in Sikhism concentrates on equality, brotherhood, altruism, love, compassion and justice. The conflict arises when there is thinking of having I (haumai). Ego makes a person separate from his originality which leads to spiritual blindness (*ajnana*). Therefore, ego is a hurdle in the path of peace. Love in Gurbani is referred to as *moh* spiritually with Guru. This love is described in the form of husband and wife as given in Suchaji bani. The example of brotherhood is established through the Sangat and creation of the Khalsa. As per Guru all are equal because created by the One Creator and the Creator resides in his creation. Altruism means humility which gives inward transformation of the self. Compassion is an important attribute to achieve the stage of tranquility which therefore brings inner soul pure. Justice seeks welfare for the people. It is an instrumental value which sustains social unity against exploitation and injustice.

The main concern of peace study according to religious point of view highlights the self-realization and meditates upon mystic word of Lord in relation with that particular religion by concentrating on establishment of its faith. But, vision of Sikhism is somehow different because there are situations which tell the

upliftment of being with that of Reality and motivate others for the achievement of sacred peace. Thus, there is an establishment of peace not only in individual aim of a person, it is a task for commonness and humanity. Sikhism is not limited to any person, caste, religion or faith, rather it tells us the welfare of all beyond anything.

Findings

1. The message of peace phenomenon in West Asian religions based on *Just war* and *Jihad* which basically interpret as the absence as well as presence of war. Jews and Christians mainly emphasis on God. *Yahweh* represents as a warrior and protector of peace whereas Jesus represents as God of Peace. *Jihad* in Islam is the collective obligation of Islam; it is based on the whole community not on the individual.
2. South Asian religions emphasis on *Dharma Yudh* as described in Gita and *Non-violence* in Dhamampada. Gita explains that a person becomes faithful to his duty whether in the battle or with the self. *Non-violence* refers as not to be indulged in violent situations which Dhammapada explains as Arhat or Brahmana.
3. Sikhism explains peace phenomenon as individual and social peace. The scripture Sri Guru Granth Sahib brings enlightenment to the human being. The nature of Sikh scripture is somehow different from other scriptures in the sense of oneness, structural orientation and symbolic representation. It mainly describes the unique characteristics such as matter of caste and religion.
4. Individual peace concentrates on inner peace of mind, body and soul whereas social peace stresses on outer surroundings living with each other. In social peace, creation of Khalsa is the unique and different symbol of representing various faiths of people. So, main concern of Sikh thought refers inner peace while living in the outer world.
5. Gurbani creates a truthful person *Gurmukh* who live in the grace of Guru. *Gurmukh* do not fight against anybody. He or she attains peace under the guidance of Guru.